

GRADUATE & UNDERGRADUATE COURSES

Spring 2009

DEPARTMENT OF PHILOSOPHY

120 Cocke Hall, 924-7701

Graduate Advisor: Brie Gertler

Undergraduate Advisor: Dan Devereux

General Information

The Philosophy courses described in this booklet will be offered during the Spring 2009 semester. Although there are no formal prerequisites for most courses, the following guidelines may be helpful. Courses numbered between 100 and 199 are designed as a general introduction to philosophy. Courses between 200 and 299 can be taken without any prior preparation in philosophy, and tend to focus on rather more specific issues than 100-level courses. Courses numbered 300 and above will be more advanced (although not necessarily more specialized), have a fair number of philosophy majors enrolled, will be small enough to permit classroom discussion and will usually require longer papers. If you have any questions about the degree of difficulty of 300 level courses, consult the instructor. PHIL 160 courses are taught by graduate students and are small introductory seminars limited to a maximum of 20 students. All courses carry three semester hours of credit. Courses designated by an asterisk (*) satisfy the College Second Writing Requirement.

Majoring in Philosophy

The requirements for a major in philosophy are 30 hours of coursework in philosophy above the 199 level including 6 hours of history of philosophy, 3 hours of ethics/social philosophy, 3 hours of metaphysics/ epistemology and 3 hours of logic. The Distinguished Majors Program requires 36 hours of a more structured program. A full description of the major program and the Distinguished Major Program is contained in the booklet Undergraduate Programs in Philosophy available from the undergraduate advisor and the Philosophy Department Office. To declare a philosophy major, contact Daniel Devereux (207 Cocke).

The Philosophy Honors Program

Students who have a very strong interest in philosophy might want to consider the Philosophy Honors Program. This program is designed to give students a deep and comprehensive background in philosophy through individual, "tutorial" instruction. Students normally enter the Program at the beginning of the third year. At the start of each semester, an honors student is assigned to a faculty member who serves as his or her tutor. Students meet once a week with their tutors (these meetings are called "tutorials") for informal discussion of a pre-set topic. A weekly essay prepared by the student serves as a basis for discussion in the tutorial. Tutorials in the first three semesters of the Program over the areas of

epistemology, ethics and metaphysics. In the fourth and final semester the student may either write an honors thesis or do a tutorial in an area of special interest. At the end of the fourth year, honors students take a set of comprehensive examinations, both written and oral, on the areas covered in their tutorials and on their thesis. These examinations are set and graded by "external examiners" - usually faculty from other universities. Depending on a student's performance on these exams, he or she is awarded a degree with Honors, High Honors or Highest Honors in Philosophy.

The primary requirements for entrance to the Honors Program are a strong interest in philosophy and demonstrated abilities in the field. Students considering the Program are therefore strongly advised to take some upper level philosophy courses (200 or above) prior to application. For further information about the Program, consult Undergraduate Programs in Philosophy and/or see Daniel Devereux (207 Cocke).

Minoring in Philosophy

In order to complete a minor in philosophy you must take 15 hours of course-work in philosophy at least 12 hours of which are above the 199-level. Your minor program must also be approved by your advisor in the Philosophy Department. Declaration of Minor forms can be obtained from Prof. Devereux (207 Cocke) or the departmental secretary (120 Cocke).

The Distinguished Majors Program

This program is designed for students who wish to pursue their philosophy studies beyond the requirements for the regular major. Students have to apply for admission to the program by, at least, their last year before graduation. The application will be considered by the Undergraduate Committee and should be addressed to the Director of Undergraduate Studies. The program requires that students take 30 credits in PHIL courses beyond the 100-level, not more than 12 of which can be at the 200-level. Students in this program cannot satisfy the major's logic requirement with a 100-level course; and they must take the Seminar for Majors (PHIL 401 or 402), one Directed Reading and Research course (PHIL 493 or 494) which is aimed at preparing a thesis proposal, and the Senior Thesis course (PHIL 498). To obtain the Distinguished Majors degree, students must have an overall GPA of 3.4 and a philosophy GPA of 3.4.

COURSE DESCRIPTIONS

PHIL 100 INTRODUCTION TO PHILOSOPHY [3]

Prof. Gertler (M W 1200-1250+ disc sec)

Introduces a broad spectrum of philosophical problems and approaches. Topics include basic questions concerning morality, skepticism and the foundations of knowledge, and the mind and its relation to the body. Readings are drawn from classics in the history of philosophy and from contemporary sources.

PHIL 141 FORMS OF REASONING [3]

Prof. Cargile (M W F 0900-0950)

A philosophy course with a practical aim: to develop the student's ability to recognize and evaluate arguments. The course will *not* cover symbolic logic in any detail (for this take PHIL 142 or PHIL 242), but will concentrate on actual arguments given in ordinary language. Some time will be spent studying those fallacies, or errors in reasoning, which occur most frequently in discussion and argument. The goal of this course is to give the student a *working* knowledge of logic which has an application to daily life.

PHIL 154 ISSUES OF LIFE AND DEATH [3]

Prof. Stangl (M W 1100-1150 + disc sect)

This course is an exploration, from the point of view of philosophical theory, of a number of ethical problems at the beginning and end of life. Questions to be addressed will include: What is the significance of death and the value of life? Under what conditions, if any, are abortion and euthanasia morally permissible? At what point ought we to discontinue medical treatment of the terminally ill, and who should be empowered to make this decision? Are we under any moral obligation to prevent the death of those threatened by hunger and easily treatable disease?

(This course satisfies the requirement for an introductory course in the Bioethics Minor Program.)

PHIL 161 ISLAMIC PHILOSOPHY [3]

Ms. Zia (T R 1100-1215)

Ancient Greek Philosophy was introduced to the Arabic speaking world in 8th century Baghdad, where Greek scientific, medical and philosophical texts were received and translated. As a result of this translating movement philosophers writing in Arabic began to contribute to the philosophical tradition. This course is designed to give students an understanding of the historical development and interests of philosophy in the Arabic speaking world. We will focus on the time period from the 9th century, beginning with the works of the philosopher Al'Kindi through the 12th century, finishing with the philosopher Ibn Rushd (Averroes). This is called the 'classical period' in medieval Islamic thought. Islamic Philosophy is nearly as old as Islam itself and so, there was an acute preoccupation with questions regarding the relation of human beings to the transcendent divine (based on the way one perceives the cosmos and the nature of physical entities) and the pursuit of a good life in ethics. The aim of this course is to give students, in part, an understanding of the nature of these questions, of how these questions were received and reinterpreted by Arabic speakers, as well as

of what insights these thinkers contributed to the inquiry.

The course divides into four sections: The Greeks, God, Politics and the Good life.

PHIL 202 KNOW THYSELF [3]

Prof. Green (M W 1000-1050 + disc sec)

The Delphic Oracle is said to have had two premier injunctions: Nothing in Excess, and Know Thyself. This course will be an examination of the latter injunction. Our central questions fall into two categories. First What is it? We shall inquire into just what self-knowledge is: Is it a form of inner perception, somewhat like proprioception, by virtue of which our minds (and hearts) have internal scanners of their own states? Or should we construe self-knowledge in a way not crucially relying on a perceptual model? In that case, what other model might we use? Second, Why is it such a big deal? We shall inquire into the question why self-knowledge should be thought so important. Just what, if anything, is missing from a person lacking in self-knowledge that makes her significantly less wise, virtuous, or able than others who have this capacity? Our exploration will take us into research in Western philosophy, psychoanalysis, current experimental psychology, neuroscience, aesthetics, and Eastern philosophy as well. In aid of these investigations we will become students of our own dreams, and cultivate some meditative practices. Course requirements are two papers, a midterm and final examination (both closed-book, but open-self), and active participation in discussion section.

PHIL 206 PHIL PROBLEMS IN LAW [3]

Prof. Simmons (T R 0930-1020 + disc sec)

An examination and evaluation of some basic practices and principles of Anglo-American law. The course will focus on such problems as: the nature and extent of legal liability, strict liability statutes, "Good Samaritan" laws, the legal enforcement of community moral standards, and the justification of punishment and capital punishment. We will examine prominent legal cases and their underlying principles, but the emphasis will be on philosophical analysis and moral evaluation of the law in these areas.

There will be two lectures and one discussion section each week. Readings will be drawn from both classical and contemporary sources. Required written work will be two short papers, a midterm, and a final examination. This course is suitable for students who have done little or no previous work in philosophy.

PHIL 212 HISTORY OF PHIL: MODERN [3]

Prof. Cargile (T R 1100-1150 + disc sect)

This course will examine some topics in the writings of Descartes, Hobbes, Spinoza, Locke, Berkeley, Leibniz, Hume and Kant. The course will not assume any previous knowledge of philosophy but will require ability to persist in reading difficult texts written in styles different from contemporary ones. Your grade will be based on essays on some questions about the texts to be submitted throughout the term, and a final exam.

PHIL 242 INTRO TO SYMBOLIC LOGIC [3]

Prof. Cargile (M W 1100-1150 + disc sec)

A basic introduction to the concepts and techniques of modern formal logic. The aim of this course is to give the student a working knowledge of both sentential and quantifier logic. The course will acquaint the student with the concepts of formula, proof, interpretation, and validity. There will be three open book take home tests and a final exam. Homework will be reviewed in discussion sections.

PHIL 265 FREE WILL [3]

Prof. Kadlac (M W 1200-1250 + disc sect)

A concern with free will tends to arise in connection with a concern for moral responsibility. If we are not free, then perhaps there is no basis for holding us responsible for our actions. And since we tend to prize moral responsibility, we have a strong desire to believe that we have the kind of freedom that makes such responsibility possible. The cogency of free will has been challenged from a number of directions and this course thus begins by examining those challenges in their traditional connection with responsibility. We will then turn to other issues that seem to involve the notion of freedom and the will: personal identity, moral status, and the good life. Readings will be from both historical and contemporary authors and assignments will include take home exams and a paper.

***PHIL 312 ARISTOTLE [3]**

Prof. Devereux (T R 1530-1645)

An introduction to the philosophy of Aristotle, focusing on the theories and ideas of lasting importance in the history of Western philosophy. Readings will be drawn from his works on metaphysics, theory of science, natural philosophy, ethics, and political philosophy. Requirements: several short summary/outlines, a 5-6 page paper, a 10-12 page term paper, and a final exam

***PHIL 313 HELLENISTIC PHILOSOPHY [3]**

Prof. Scott (T R 1100-1215)

Although ancient Greek philosophy tends to be dominated by study of Plato and Aristotle, the subject continued to flourish long after Aristotle's death into the Hellenistic era. This course will focus on the three main schools of this period: the Stoics, Epicureans and Sceptics. Between them, their thought ranged over a vast area, including ethics, epistemology, logic, metaphysics, physics and psychology and religion. Many of the problems they tackled still resonate today (free will and knowledge of the external world are the most obvious examples); in many areas, perhaps, their interests are somewhat closer to those of contemporary philosophy than those of Plato and Aristotle. What also makes the period so interesting is that the different schools were engaged in argument with each other. So, as well as giving a survey of each school, this course will also trace the ongoing philosophical debate that developed between the various participants.

PHIL 332 EPISTEMOLOGY [3]

Prof. Langsam (M W 1400-1515)

The course focuses on questions in the theory of knowledge. Topics include: scepticism about knowledge of the external world, the nature of justification, foundationalism and coherentism, the Gettier problem, internalism and externalism, a priori knowledge, the

analytic/synthetic distinction, induction, the ethics of belief.

***PHIL 334 PHILOSOPHY OF MIND [3]**

Prof. Gertler (M W 1400-1515)

What is the nature of the mind and why do we find its nature so puzzling? We shall critically examine various theories about the nature of the mind; we shall also discuss the nature of particular kinds of mental states and events, such as beliefs, desires, feelings, sensory experiences, and others. We shall be especially concerned with the relations between the mind and the body, and, more generally, between the mental and the physical. Most of the readings will be by contemporary philosophers. (This course satisfies the major concentration requirement in Metaphysics and Epistemology.)

PHIL 352 CONTEMPORARY ETHICS [3]

Prof. Kadlac (T R 1230-1345)

This course will engage several of the most prominent voices in contemporary philosophical discussions of morality. We will therefore examine representative exponents of utilitarian, neo-Humean, neo-Kantian, neo-Aristotelian, and relativist positions. Assignments will include take home exams and a paper.

***PHIL 355 ETHICS AND HUMAN GENETICS [3]**

Prof. Akhtar (T R 1400-1515)

The emergence of technology allowing the manipulation of the human genome raises a number of ethical, social and political challenges. This class will explore these issues through philosophical argument. In particular, we will attempt to wrestle with notions such as privacy, perfection, rights of parents and families, enhancement and cure and address concerns about the 'natural course' of the 'human species'. We will investigate these ideas through an examination of specific genetic technologies and practices such as cloning, gene manipulation, genetic screening, embryo selection, and transgenics.

***PHIL 399 PHIL PERSPECTIVES OF LIBERTY [3]**

Prof. Lomasky (M W 1800-1915)

What is *liberty*? Is it just being left alone by others? Is it a capacity to achieve valuable ends? What sort of government best promotes a society of free individuals? Is the ideal of liberty incompatible with other ideals such as *equality* and *well-being*? PPL 399 will examine these and related questions as addressed in the writings of five prominent social theorists of the modern era: Adam Smith, J.J. Rousseau, Ayn Rand, John Rawls, Robert Nozick. Throughout the term we will host distinguished visiting scholars who will offer their ideas on these questions and personages. Students will be asked to write several medium-length essays, attend presentations, and take an exam or two. [cross-listed with PPL 399]

PHIL 411 RELATIVISM: ANCIENT AND MODERN [3]

Prof. Devereux (M 1530-1800)

The course will cover both moral and 'epistemic' relativism (relativity regarding standards of justification and rationality). We will begin with the classic ancient theory of relativism—the theory of Protagoras as presented in Plato's *Theaetetus*. We will consider Plato's critical treatment of relativism, as well as Aristotle's and later ancient philosophers'. In the second half of the semester we will focus on the modern revival of interest in relativism, beginning with a quick look at 'cultural relativism' as understood by anthropologists and then turning to recent

philosophical debates concerning both moral and epistemic relativism. Requirements for the course: regular participation in seminar discussion, one or two seminar presentations, and a final term paper (12-15 pages).

PHIL 415 DESCARTES [3]

Prof. Secada (T 1400-1630)

This seminar will study the metaphysics and epistemology of René Descartes (1596-1650). Topics that will be covered include: skepticism and the Cartesian circle; the cogito; the reflection on a piece of wax; ideas and their material falsity; the proofs of the existence of God; causation; the individuation, essence and existence of substances; the distinction and relation between a mind and a body. Descartes's thought will be examined in its Late Scholastic historical context, particularly the philosophy of Francisco Suárez (1548-1617), but consideration will also be given to Descartes's influence on subsequent philosophers, such as Spinoza, Malebranche, Leibniz, Berkeley and Hume. We will read the main works of Descartes including some of his extensive correspondence. Requirements will include a term paper, seminar presentations, and short written summaries and discussions. The course is directed to philosophy majors (and others) who have already taken advanced courses in philosophy.

PHIL 459 GLOBAL HEALTH: POLITICAL PHILOSOPHY OF DEVELOPMENT [3]

Prof. Akhtar (T 1000-1230)

The topic of human rights and wellbeing, and in particular a right to health and subsistence, has received increasing attention in the last two decades. In this course, we will explore the moral foundations for and the practical problems of promoting global health and human development. We will study the human rights literature in an effort to understand the moral bases of a right to health and subsistence and we will survey various efforts at measuring or assessing health and wellbeing. At the end of the semester, we will examine some specific proposals for increasing access to health, broadly construed, and consider the practical, ethical and institutional challenges associated with these proposals.

PHIL 490H HONORS PROGRAM [15]

Prof. Devereux (TBA)

PHIL 493,494 INDEPENDENT STUDY [3,3]

Prof. Devereux (TBA)

PHIL 498T SENIOR THESIS [3]

Prof. Devereux (TBA)

PHIL 705 RIGHTS [3]

Prof. Simmons (T R 1410-1530) Law School

This seminar will examine the nature of and possible justifications for claims of right. Readings will be from both classical and contemporary sources. The works we read will be authored principally by philosophers, with a few pieces by political and legal theorists. Questions addressed will concern the nature of rights (e.g., their roles in moral and legal theories, their proper analysis and component parts, their possible contents, etc.), the (alleged) general varieties of rights (e.g., moral, natural,

human, conventional, institutional, legal), the possible properties of rights (e.g., imprescriptibility, inalienability, forfeitability, absoluteness, etc.), and possible justifications for theories of rights. In addition, we will conclude the seminar with a careful consideration of one kind--to many theorists, the most important (or, perhaps, only) kind--namely, property rights.

PHIL 713 PLATO'S SYMPOSIUM [3]

Prof. Scott (W 1300-1530)

Plato's *Symposium* is one of Plato's best known of his works and takes the form of a series of speeches given at a symposium all on the subject of love. The most famous and complex of the speeches is Socrates', to which much of the seminar will be devoted. As well as giving an account of love, the speech also ranges over many other central philosophical topics—in epistemology, metaphysics, psychology, ethics and aesthetics. One question we shall consider is how exactly these diverse themes all fit together within the speech as a whole. However, we shall not be reading this speech at the expense of the others, and shall also pay close attention to those of Aristophanes and Alcibiades. No knowledge of Greek will assumed.

PHIL 715 KANT [3]

Prof. Thomas (T R 1400-1515)

The course will focus exclusively on Kant's *Critique of Pure Reason*. The first nine weeks of the course will be devoted to a close reading and discussion of the Aesthetic and the Analytic of the Critique. During this period, students will be expected to submit summaries of the assigned reading for each week. In the last five weeks of the course, we will take up topics from the Dialectic, with discussion centered about papers presented by members of the class. There will be a final examination.

PHIL 750 PHILOSOPHY OF LANGUAGE [3]

Prof. Green (MW 1030-1145)

Philosophical problems can often be either solved or refined by scrutiny of the language in which they are couched. What is more, language and linguistic interaction themselves raise questions of the deepest conceptual kind, answers to which illuminate cognition and social interaction. For these reasons language has been the premier area of inquiry among philosophers for over a century. This course will examine, in light of classical readings and with the aid of the techniques of formal semantics and formal pragmatics, topics that have been given the most intense treatment, namely: the distinction between sense and reference, the nature of meaning and the relation thereof to truth and to "language games", indexicality and context-dependence, presupposition, metaphor, the nature of acts of speech, the relation between thought and language, and the nature of rule-following. Students enrolled in this course will write two papers plus preparing problem sets in which formal techniques for approaching many issues in the Philosophy of Language will be developed.

PHIL 752 CONTEMPORARY ETHICS [3]

Prof. Stangl (M 1530-1800)

It is often thought that virtue ethics must be particularistic in some sense. But is it? If it is, in what sense is it particularistic? Is particularism itself defensible? Does particularism amount to a rejection of ethical theory? And what would it even mean to reject "ethical theory"? This course

will explore these questions. Readings will certainly include, but are not limited to: McDowell, Dancy, MacIntyre, Anscombe, Foot, and Williams.

PHIL 756 CONTEMPORARY POLITICAL PHILOSOPHY [3]

Prof. Lomasky (T 1530-1800)

The course is experimental. During Spring 2009 five distinguished philosophers will visit UVA and present their new work in the setting of an open colloquium. Students in this class will participate in the colloquia but also will meet as a group in advance of visits for preliminary discussion of the papers and will subsequently interact significantly with the visitors during their stays at UVA. It is envisioned that one or two local political theorists will also present their new work as part of the series. Further details on who and when will be released when available. A central aim of the course is to acquaint students with the process of producing professional-level philosophical essays. Requirements include writing occasional short responses as well as a standard course paper. Well-qualified students will be encouraged and assisted to go beyond this norm and produce an essay for publication in a scholarly journal.

PHIL 795 RESEARCH [3]

PHIL 836 EXPERIENCE [3]

Prof. Langsam (R 1530-1800)

The course is concerned with the mental aspects of perceptual experience. We shall examine the following debates about experience: intentionalism vs. sense-data theory, intentionalism vs. qualia realism, disjunctive theories/naive realism vs. intentionalism, believers in nonconceptual representational content vs. conceptualists, nonreductive intentionalism vs. reductive intentionalism. I think that many of these debates make unsupported assumptions about what the available options are; we shall be able to expose these assumptions only by addressing all of these debates together. We shall read philosophers such as Harman, Tye and Byrne (intentionalism), Block, Shoemaker, and Kind (qualia realism), Martin and McDowell (disjunctive theories), Martin, Peacocke, and Heck (believers in nonconceptual content), McDowell (conceptualism), Siewart, A. D. Smith, and Loar (nonreductive intentionalism).

PHIL 894 RESEARCH [3]

PHIL 895 SUPERVISED RESEARCH [3]

PHIL 897,898,997,999 NON-TOPICAL RES [3-12]

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***PPL 399 PHIL PERSPECTIVES OF LIBERTY [3]**

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PPL 401 (1) RESEARCH SEMINAR [3]

Prof. Pavel (W 1400-1630)

PPL 401 (2) RESEARCH SEMINAR [3]

Prof. Anomaly (R 1530-1800)