

Philosophy Courses - Fall 2018

All 100 and 200-level philosophy courses satisfy the Humanities requirement -- except PHIL 120. We offer both a *major* and a *minor* in philosophy plus a concentration in Politics, Philosophy, and Law – the requirements can be found at www.philosophy.cofc.edu.

REQUIREMENTS FOR THE MAJOR IN PHILOSOPHY:

Students starting at CofC before Fall 2016: 33 semester hours in philosophy which must include 120; 201; 202; and 450. Of the remaining 21 hours of electives in philosophy, at least 12 hours must be taken in courses at or above the 200 level, with at least nine of these at or above the 300 level.

Students starting at CofC during or after Fall 2016: 33 semester hours in philosophy which must include 120; 201; 202; and 450. Of the remaining 21 hours of electives in philosophy, at least 3 hours must be taken in value theory courses; 12 hours must be taken in courses at or above the 200 level; and least nine hours must be taken at or above the 300 level.

Note: A maximum of six hours of PHIL 398, 399, or 499 may be taken to satisfy the requirement of nine elective hours at or above the 300-level

REQUIREMENTS FOR THE MINOR IN PHILOSOPHY: 18 semester hours in philosophy which must include: Philosophy 101; Philosophy 120; a course in the history of philosophy (201, 202, 304, 305, 306, 307, or 310); and three additional courses in Philosophy, two of which must be at or above the 200-level.

Philosophy majors who are interested in independent study options (including Internships, Bachelor's Essays, and Teaching Apprenticeships) should consult with the department chair or their advisor

CRN 10648	PHIL 101 - INTRODUCTION TO PHILOSOPHY	Neufeld	TR	9:25 – 10:40
CRN 12038	PHIL 101 - INTRODUCTION TO PHILOSOPHY	Grantham	MWF	11:00 – 11:50
CRN 12566	PHIL 101 – INTRODUCTION TO PHILOSOPHY	Boyle	MWF	12:00 – 12:50
CRN 14035	PHIL 101 – INTRODUCTION TO PHILOSOPHY	TBA	TR	1:40 – 2:55
CRN 14036	PHIL 101 – INTRODUCTION TO PHILOSOPHY	TBA	TR	3:05 – 4:20
CRN 11007	PHIL 120 – SYMBOLIC LOGIC	Krasnoff	MWF	11:00 – 11:50
CRN 11008	PHIL 120 – SYMBOLIC LOGIC	Krasnoff	MWF	12:00 – 12:50
CRN 11383	PHIL 170 – BIOMEDICAL ETHICS	Sullivan	MWF	9:00 – 9:50
CRN 13364	PHIL 198 – TOPICS IN PHIL: GENDER & SPORTS	McKinnon	TR	10:50 – 12:05
CRN 10649	PHIL 201 – HISTORY OF ANCIENT PHILOSOPHY	Nunan	TR	10:50 – 12:05
CRN 12092	PHIL 207 - ETHICS	Specker Sullivan	TR	9:25 – 10:40
CRN 13366	PHIL 210 – PHILOSOPHY, LAW, & THE ARTS	Neufeld	TR	1:40 – 2:55
CRN 13367	PHIL 260 – PHILOSOPHY OF BIOLOGY	Grantham	MWF	1:00 – 1:50
CRN 13628	PHIL 298 – Asian Philosophies: Feminist & Queer Perspectives	Sullivan	MW	2:00 – 3:15
CRN 13368	PHIL 304 – 19 TH CENTURY PHILOSOPHY	Hough	MW	2:00 – 3:15
CRN 13369	PHIL325 – THEORY OF KNOWLEDGE	Boyle	TR	12:15 – 1:30

PHIL 101: Introduction to Philosophy

Prof. Neufeld

CRN 10648 (TR 9:25-10:40)

NO PREREQUISITE

This course covers four broad areas of philosophy: (1) Philosophy and religion: Do we have good reasons to think that a god exists? What kinds of reasons might these be? Is the existence of God compatible with the existence of evil in the world? (2) Skepticism and knowledge: When can we say we know something? How do we justify our beliefs? Do you know that you are not in the Matrix right now? Does it matter? (3) Body and Mind: What is the relationship between mind and body? Is the mind just the brain? What might turn on an answer to this question? (4) We choose the fourth topic together as a class. Topics might include freedom of the will, the nature of morality, or the justification of the exercise of political power?

PHIL 101: Introduction to Philosophy

Prof. Grantham

CRN 12038 (MWF 11:00-11:50)

NO PREREQUISITE

This course offers a general introduction to philosophy, focusing on four enduring philosophical issues: (1) Religion: Are there good grounds to think that God does (or does not) exist? If the evidence doesn't decide the case, is it reasonable to believe "based on faith"? (2) Knowledge: What is "knowledge"? Can we know anything with certainty? Even if we can't know anything with certainty, can reason and experience provide us with well-justified beliefs? (3) Metaphysics: How are the mind and the brain related? If minds are nothing but collections of mindless particles governed by deterministic laws, is free will possible? (4) Ethics: Are some ethical beliefs objective or is all ethical reasoning fundamentally subjective? What criteria can we use to determine when an action is morally right? We will explore classic philosophical texts and discuss how philosophical arguments remain relevant today.

PHIL 101: Introduction to Philosophy

Prof. Boyle

CRN 12566 (MWF 12:00-12:50)

NO PREREQUISITES

In this course, we will consider several traditional, fundamental philosophical questions that still have contemporary significance. We will consider ethical theory: what is it, exactly, to be good? How can we know the right actions to take when we are faced by ethical dilemmas? Is it possible to prove that God exists? If God does exist, how do we explain the fact evil exists? We will also consider some questions about knowledge, consciousness, and personal identity. Is knowledge possible? Could everything we take to be reality in fact be just a dream? How do I know that other humans besides me have minds? Could machines have minds? What makes a person the same over time?

PHIL 101: Introduction to Philosophy

TBA

CRN 14035 (TR 1:40 – 2:55)

CRN 14036 (TR 3:05 – 4:20)

NO PREREQUISITES

An introduction to issues in central areas of philosophy, including the nature of reality, knowledge, and morality.

PHIL 120: Symbolic Logic

Prof. Krasnoff

CRN 11007 (MWF 11:00-11:50)

CRN 11008 (MWF 12:00-12:50)

NO PREREQUISITE

Formal analysis of arguments using the tools of mathematical logic. Since Socrates, Western philosophy has asked that we argue for our beliefs on the basis of reasons. Logic is the branch of philosophy which asks: what makes an argument rationally convincing? We will develop a formal, mathematical language that will allow us to translate an important set of arguments from ordinary English, and proof techniques for the mathematical language that will allow us to determine with precision whether those arguments are valid, and thus should be accepted if their premises are true.

Note: This course does not count toward the humanities minimum degree requirement. It does count toward the general education requirement in mathematics or logic.

PHIL 170: Biomedical Ethics

Prof. Hick

CRN 30399 (MTWRF 10:15 – 12:15 **Summer II**)

NO PREREQUISITE

Biomedical Ethics (sometimes simply referred to as “Bioethics”) is the study of ethics as applied to the medical profession (of both the clinical and research sorts). As such, the topics we will be looking at are of interest not only to philosophers, but also to health practitioners, research scientists, and anyone who ever has or will go to the doctor or hospital. Biomedical Ethics covers a broad range of topics, from the doctor-patient relationship to genetics research to the availability of health care to abortion. We will be reading Rebecca Skloot’s multiple-award-winning book, *The Immortal Life of Henrietta Lacks*, using this as a touchstone as we progress through the course.

PHIL 170: Biomedical Ethics

Prof. Sullivan

CRN 11383 (MWF 9:00-9:50)

NO PREREQUISITE

The application of ethical theories to issues and problems in biomedical ethics such as abortion, euthanasia, genetic engineering and genetic counseling, behavior control, death and dying, and medical experimentation.

PHIL 198: Gender and Sport

Prof. McKinnon

CRN 13364 (TR 10:50-12:05)

NO PREREQUISITES

“This course will introduce students to historical and contemporary issues of gender and sport, through the lens of trans* studies. We will approach issues by drawing from various fields such as trans* studies, philosophy, sociology, psychology, health studies, anthropology, queer studies, critical race theory, public policy, political science, activism, and others.

Topics will include: What is gender? What’s the difference between a game and a sport? What is ‘fairness’ in sport? How does intersectionality contribute to gendered oppression in sport? How should we think about trans* athletes and their right to compete? What is Title IX? How should we think about the sport as a human right? Why do we have gender divisions in sport? How does ‘toxic masculinity’ contribute to issues in sport such as violence and harassment?”

PHIL 201: History of Ancient Philosophy

Prof. Nunan

CRN 10649 (TR 10:50-12:05)

PREREQUISITE: 3 semester hours in philosophy or permission of the instructor.

All of Western thought owes an incalculable debt to ancient Greek philosophy. What fascinated Greek philosophical thinkers accordingly constitutes a major part of the Western intellectual inheritance. In this course we will look to the metaphysical, epistemic, and ethical views of Plato, Aristotle, the Epicureans, and the Stoics. We will these philosophers will be read in the original sources in translation.

PHIL 207: Ethics

Prof. Specker-Sullivan

CRN 12092 (TR 9:25-10:40)

NO PREREQUISITES

A survey of some the most important ethical theories in Western practical philosophy, focusing on Aristotle, Hume, and Kant. We will consider both the theoretical problems these philosophers were trying to solve as well as the relevance of their arguments for particular ethical issues.

PHIL 210: Philosophy, Law, & the Arts

Prof. Neufeld

CRN 13366 (TR 1:40-2:55)

NO PREREQUISITE

Law and the arts intersect in a number of fascinating ways and this class will investigate a number of them. First, we will talk about how the law identifies something as art. This problem arises in a number of legal contexts. For example, some modern sculptures are indistinguishable from industrial materials. Since art is taxed differently from industrial materials, customs agents are called upon to make decisions about what counts as art. How do they do this? Another example: works considered obscene or pornographic do not enjoy the same legal protections they do when they are deemed art. How do judges tell the difference? Second, the law needs to be able to tell one work of art from another. This is crucial in copyright law. How much may I take from your work of art before it counts as stealing? Are there different criteria for different arts? Does what I am expressing when I use your art make a difference (if I am producing a parody, or a political critique, for example)? Third, art is taken to be a public good in every contemporary society. What does this mean? And to what extent should the government subsidize this public good? How, if at all, should the government decide what counts as good art? Fourth, governments often use artistic works as propaganda. Is this a misuse of art? How is it different from arts ordinary uses? Finally, the arts often play a prominent role in political protest (think of protest music; agitprop theater; works of visual art decrying the horrors of war; etc.). How should we understand the arts and artistic expression to account for this political use of art?

PHIL 260: Philosophy of Biology

Prof. Grantham

CRN 13367 (MWF 1:00-1:50)

NO PREREQUISITE

This course will examine several questions at the intersection of philosophy and biology. We will focus on three broad topics: (1) Explanation and Reduction: Does biology contain universal "laws"? If biology does not contain laws, then how do biologists explain events? Can the behavior of larger wholes be satisfactorily explained reductionistically (i.e., by studying the behavior of the parts?) (2) Classification: How do biologists classify organisms? Do species, races, and other taxonomic groups exist as "real" categories (out there in the world), or are they merely human constructions? (3) What role should biology – particularly evolutionary biology and neuroscience – play in our effort to explain human behavior? Can natural selection explain altruism (e.g., when an animal puts itself at risk in order to help others)? To what extent can human behavior be explained genetically? To what extent can the study of human behavior be "value free"?

PHIL 298: Special Topic: Asian Philosophies: Feminist & Queer Perspectives

Prof. Sullivan

CRN 13628 (MW 2:00-3:15)

NO PREREQUISITE

A selective survey of traditional Asian philosophies with a thematic focus on gender and sexuality.

PHIL 304: 19th Century Philosophy

Prof. Hough

CRN 13368 (MW 2:00-3:15)

PREQUISITE: *Either six semester hours in philosophy (other than 120) or permission of the instructor.*

The metaphysical ambitions of the nineteenth-century continue to inform many modern (and indeed postmodern) philosophical concerns. We will begin by discussing a central source of nineteenth-century thought, the work of Immanuel Kant. In Hegel's idealism we see philosophy and history converge; Schopenhauer, Kierkegaard and Marx provide critiques of this Hegelian convergence. Finally, Nietzsche raises fundamental questions about the very notions around which this century revolves, e.g. the self (consciousness, the will, the scope of reason) and the world (scientific and ethical realism). In addition to these central texts we will also read excerpts from other nineteenth-century thinkers such as Fichte and Feuerbach.

PHIL 325: Theory of Knowledge

Prof. Boyle

CRN 13369 (TR 12:15-1:30)

PREQUISITE: *Either six semester hours in philosophy (other than 120) or permission of the instructor.*

Descartes' *Meditations* suggest the possibility that we are being systematically deceived by an "evil demon," so that nothing we thought we knew is certain. Modern-day versions of Descartes' suggestion are that we could be brains in vats or trapped in a Matrix-like state. We will consider the skeptical challenge posed by these scenarios. Is it even possible to know anything? And if knowledge is possible, what it is? Many philosophers have answered this question with the claim that knowledge requires justified true belief, and so we will study the nature of justification. Does all our knowledge depend on some basic foundational beliefs? Alternatively, is justification more a matter of how our beliefs hang together or "cohere" with each other? We will examine various sources of evidence, such as perception, induction, and testimony, and we will consider whether certain approaches to knowing can aptly be described as *virtuous*.