

Philosophy Courses

Spring 2015

All philosophy courses satisfy the Humanities requirement -- except 120, which counts as one of the two required courses in Math/Logic. Many philosophy courses (e.g., Business Ethics, Philosophy of Law) complement other major programs. For those with a sustained interest in philosophy there are both a *major* and a *minor* in philosophy. We also offer a concentration in Politics, Philosophy, and Law – the requirements can be found at www.philosophy.cofc.edu.

REQUIREMENTS FOR THE MAJOR IN PHILOSOPHY: 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. *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.

CRN 20875	PHIL 101 - INTRODUCTION TO PHILOSOPHY	Baker	MWF	12:00 – 12:50
CRN 20876	PHIL 101 - INTRODUCTION TO PHILOSOPHY	Baker	MWF	1:00 – 1:50
CRN 20877	PHIL 101 - INTRODUCTION TO PHILOSOPHY	Hough	TR	12:15 – 1:30
CRN 20878	PHIL 101 - INTRODUCTION TO PHILOSOPHY	Leses	MWF	9:00 – 9:50
CRN 21870	PHIL 101 - INTRODUCTION TO PHILOSOPHY	Leses	MWF	10:00 – 10:50
CRN 23363	PHIL 101 - INTRODUCTION TO PHILOSOPHY	McKinnon	MW	2:00 – 3:15
CRN 23364	PHIL 101 - INTRODUCTION TO PHILOSOPHY	McKinnon	MW	3:25 – 4:40
CRN 21372	PHIL 120 – SYMBOLIC LOGIC	Grantham	MWF	11:00 – 11:50
CRN 22248	PHIL 120 – SYMBOLIC LOGIC	Nunan	MWF	9:00 – 9:50
CRN 23369	PHIL 120 – SYMBOLIC LOGIC	Nunan	MWF	10:00 – 10:50
CRN 23360	PHIL 150 – NATURE, TECHNOLOGY, & SOCIETY	Hettinger	TR	9:25 – 10:40
CRN 23361	PHIL 150 – NATURE, TECHNOLOGY, & SOCIETY	Hettinger	TR	10:50 – 12:05
CRN 23357	PHIL 165 – PHILOSOPHY & FEMINISM	Boyle	MWF	11:00 – 11:50
CRN 22007	PHIL 170 – BIOMEDICAL ETHICS	Baker	TR	12:15 – 1:30
CRN 23713	PHIL 202 – HISTORY OF MODERN PHILOSOPHY	Boyle	TR	12:15 – 1:30
CRN 23365	PHIL 208 – KNOWLEDGE & REALITY	McKinnon	MWF	11:00 – 11:50
CRN 23368	PHIL 210 – PHILOSOPHY, LAW, & THE ARTS	Neufeld	MWF	1:00 – 1:50
CRN 23371	PHIL 240 – JEWISH PHILOSOPHY	Krasnoff	TR	1:40 – 2:55
CRN 23366	PHIL 270 – PHILOSOPHY OF LAW	Nadelhoffer	TR	1:40 – 2:55
CRN 23370	PHIL 282 – PHILOSOPHY & MUSIC	Neufeld	TR	3:25 – 4:40
CRN 23362	PHIL 305 – TOPICS: KIERKEGAARD ON THE SELF	Hough	TR	9:25 – 10:40
CRN 23367	PHIL 330 – PHILOSOPHY OF MIND	Nadelhoffer	TR	10:50 – 12:05
CRN 20881	PHIL 450 – SENIOR SEMINAR: PRACTICAL REASONING	Krasnoff	MW	2:00 – 3:15

PHIL 101: Introduction to Philosophy

Prof. Baker

CRN 20875 (MWF 12:00 – 12:50)

CRN 20876 (MWF 1:00 – 1:50)

NO PREREQUISITE

In this course students will be introduced to philosophical methodology by reading essays on reality, truth, and the ethical life. The overall goal of the course is for students to become familiar with how and why philosophy is done. Students will critically engage the various philosophical views on these subjects, learning some of the ideas of influential thinkers like Plato, Aristotle, Aquinas, Kant, Mill, and Camus. Students will also read contemporary philosophy, and learn how to engage with debates going on right now.

PHIL 101: Introduction to Philosophy

Prof. Hough

CRN 20877 (TR 12:15 – 1:30)

NO PREREQUISITE

What is a human being? Our beliefs about the human constitution necessarily shape our sense of what is good for us (indeed, the realization, actualization or fulfillment of our nature is usually the aim of an ethical account). Do human creatures have immortal souls, or souls of a very different sort? Are we essentially rational? Political? Products of our culture, or beings already equipped with knowledge? Do our lives mean anything? Is human life part of a grand cosmic scheme, or is it a meaningless series of actions and accidents? Is the cosmos moral and just? Can a life that ends in calamity be redeemed? What is redemption?

In order to answer these questions, we will read from a number of influential accounts of human nature, both ancient and modern. These philosophical models of the self will guide our exploration of what it means to be human, and what the best kind of life for a human truly is.

PHIL 101: Introduction to Philosophy

Prof. Lesses

CRN 20878 (MWF 9:00 – 9:50)

CRN 21870 (MWF 10:00 – 10:50)

NO PREREQUISITE

We often have perplexing questions about how we should lead our lives, the possibility and scope of knowledge, and the nature of our place in the world. In this course, we will consider several of these fundamental and enduring issues, including:

- Is knowledge possible and, if so, what is its basis?
- What reasons, if any, do we have for accepting the existence of God?
- Are we simply arrangements of mindless, physical stuffs and, if so, can we ever act freely?
- Is it possible to justify any of our basic moral beliefs?

This course aims to help you gain an understanding of several influential classical and contemporary philosophical discussions of these questions and, just as importantly, to develop your own facility to engage in critical reflection as you examine them.

PHIL 101: Introduction to Philosophy

Prof. McKinnon

CRN 23363 (MW 2:00 – 3:15)

CRN 23364 (MW 3:25 – 4:40)

NO PREREQUISITE

This course will introduce students to topics and methodologies in philosophy through a focus on gender and society. Specifically, we'll consider the following topics: What is philosophy? Is it rational to have children or undertake any transformative experiences? What is knowledge? How can we learn from others? How can testimony fail in ways that produce injustice? We'll also consider: gender, gender identity, and transgender issues; privilege; race and the epistemology of ignorance; and we'll finish by applying course concepts to reading Sheryl Sandberg's widely discussed book *Lean In*.

PHIL 120: Symbolic Logic

Prof. Grantham

CRN 21372 (MWF 11:00 – 11:50)

NO PREREQUISITE

An introduction to the formal methods of deductive logic, including sentential and predicate logic. We will learn how to translate English sentences into a symbolic language and study a set of rules for making valid inferences within this language. Studying this formal system will build abstract reasoning skills, teach you how to recognize and construct valid arguments, and develop your ability to detect mistakes in reasoning..

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 120: Symbolic Logic

Prof. Nunan

CRN 22248 (MWF 9:00 – 9:50)

CRN 23369 (MWF 10:00 – 10:50)

NO PREREQUISITE

An introduction to the formal methods of deductive logic, both when complete sentences are the smallest unit of logical analysis used in an argument (propositional logic), and when arguments depend on what's going on *inside* the sentences (predicate logic). You will study techniques for translating English sentences into a symbolic language, be introduced to sets of rules for making valid inferences within this language, and formal techniques for establishing when arguments are invalid, too. Learning how to use this formal system will build abstract reasoning skills, teach you how to recognize and construct valid arguments, and develop your ability to detect logical errors in reasoning.

This material is somewhat like a math course, and counts toward the math/logic General Education distribution requirement (*not* towards the humanities/arts distribution requirement). No prior background in logic is assumed. The course will involve weekly graded homework exercises, plus three exams.

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 150: Nature, Technology, & Society

Prof. Hettinger

CRN 23360 (TR 9:25 – 10:40)

CRN 23361 (TR 10:50 – 12:05)

NO PREREQUISITE

This course is an introduction to philosophical thinking about the relationships between technology, nature and society. It is divided into four parts. We first consider general issues in the philosophy of technology, focusing on Luddist philosophy (i.e., a skepticism toward the assumption that new technology always constitutes progress). Secondly, we examine some specific technologies, including information technology, biotechnology, and geoengineering. We then study the theory and practice of restoration of degraded nature and ask whether this technology can provide a model for a healthy human relationship with nature. Specifically we examine de-extinction, assisted migration and rewilding as attempts to rehabilitate nature in a world whose climate is changing and consider the different conceptions of nature involved. Finally, the course examines the critique of consumption and progress and considers simple living and ecological design as responses to concerns about technology's effect on nature and society.

PHIL 165: Philosophy and Feminism

Prof. Boyle

CRN 23357 (MWF 11:00 – 11:50)

NO PREREQUISITE

In this course we will examine and critically evaluate diverse forms of thinking about the subordinate status of women and how to solve the problems of inequity. One aim of this course is to show that there is no single theory called “feminism”; different feminist thinkers explain patriarchy in different ways, and have different views on contemporary gender issues.

The first two-thirds of the course will survey a range of theories which seek to explain women’s subordinate status and how best to achieve gender equality: contemporary forms of the “nature vs. nurture” debate; Friedrich Engels’ historical materialist explanation; and liberal feminism, radical feminism, Marxist and socialist feminism, multicultural feminism, and Third Wave feminism. In the last third of the course, we will consider feminist perspectives on some important issues facing women in the twenty-first century, including reproductive rights and the marginalization of women in science and medicine.

PHIL 170: Biomedical Ethics

Prof. Baker

CRN 22007 (TR 12:15 – 1:30)

NO PREREQUISITE

In this course we use philosophical resources, in particular the resource of ethical theory, to consider the issues involved in bioethics. These issues include reproductive technology, disaster triage, end-of-life procedures, organ donation, patients’ refusal of medical care for religious reasons, and the allocation of resources in medicine. Our aims are two-fold: we want to come to understand, in a practical manner, the real-world issues that face the medical field and we also want to become adept at using philosophy as a tool in assessing real-world issues. Though the application of ethics should be of interest to those studying philosophy generally, this course would be particularly useful to any student interested in entering the medical field.

PHIL 202: History of Modern Philosophy

Prof. Boyle

CRN 23713 (TR 12:15 – 1:30)

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

The early modern period (the 17th and 18th centuries) saw the rise of modern science, when philosophers began to rethink and replace medieval and Aristotelian conceptions of knowledge, nature, and our place in the world. In this course we will read, discuss, and critically evaluate the works of philosophers such as René Descartes, Robert Boyle, Margaret Cavendish, Baruch Spinoza, John Locke, David Hume, and Immanuel Kant, important philosophers from the early modern era who sought to find new understandings of the world, our place in it, and our knowledge of it.

Our topics will include some of the following: whether there is any innate knowledge, or whether all knowledge derives from experience; proofs for the existence of God; what kinds of substances exist in the universe (are there such things as souls?); the nature of causation; animal minds; personal identity; and whether or not humans have free will.

PHIL 208: Knowledge and Reality

Prof. McKinnon

CRN 23365 (MWF 11:00 – 11:50)

NO PREREQUISITE

This course will introduce students to some contemporary and foundational issues in metaphysics and epistemology. Specifically, we’ll focus on two broad categories of topics: luck and social epistemology. We’ll consider the nature of what luck is and how luck impacts attributions of credit in people’s actions. We’ll thus consider the metaphysical, epistemological, and ethical implications of luck. We’ll also consider a variety of topics in social epistemology, including testimony, distributed knowledge networks like Wikipedia, what to do when our epistemic peers disagree with our views, and the reliability of group judgments such as scientific consensus.

PHIL 210: Philosophy, Law, & the Arts

Prof. Neufeld

CRN 23368 (MWF 1:00 – 1:50)

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 240: Jewish Philosophy

Prof. Krasnoff

CRN 23371 (TR 1:40 – 2:55)

NO PREREQUISITE

A survey of the diverse intersections between Jewish thought and the Western philosophical tradition. We will consider the various reasons, both Jewish and secular, that Jewish philosophers had for bringing these traditions together in different historical contexts. After a discussion of key Biblical and rabbinic texts, we will examine the work of Philo, Maimonides, Spinoza, Mendelssohn, Freud, Rosenzweig, and Levinas.

PHIL 270: Philosophy of Law

Prof. Nadelhoffer

CRN 23366 (TR 1:40 – 2:55)

NO PREREQUISITE

This course is a comprehensive introduction to some of the perennial issues in the philosophy of law. We will focus on theories of law—i.e., accounts of the origin, nature, and justification of law—and on other jurisprudential issues such as law and morality, legal interpretation, law and liberty, and the limits and justification of criminal sanctions. Students will be familiarized with the works of both classical and contemporary legal and political theorists as well as some of the legal cases that have shaped contemporary American law. By the end of the course, students will have gained a solid understanding of different schools of legal thought as well as the tools to decipher legal opinions. The course will be focused primarily on answers to the following questions: What is law? What is the proper relationship between morality and law? How is the U.S. Constitution to be interpreted? What ought to be the limits of our political and legal freedoms? What are the goals and limits of criminal sanctions? The readings for the final section on punishment are drawn from not only philosophy and law but also neuroscience. The goal during this final stretch of the course will be to get you to venture into the applied philosophy of law and test the interdisciplinary waters.

PHIL 282: Philosophy and Music

Prof. Neufeld

CRN 23370 (TR 3:25 – 4:40)

NO PREREQUISITE

In this course, we will focus on three broad interlocking problems in the philosophy of music: (1) Musical Meaning and expression: How does music mean? It seems like a kind of language, but I couldn't translate a piece of music into another language without fundamentally changing what it means. Some have said that music is "the language of the emotions." Does music express emotions? How? Whose? The composer's? The listeners? (2) Ontology and Performance: What kind of the thing is a piece of music (song, quartet, symphony)? How is that thing related to its performances? How does the answer to this question affect the way we evaluate music? (3) Music and Politics: Music plays a central role in a number of social activities and often finds itself at the center of political movements and controversies (Wagner in Nazi Germany; folk music in the 30s; rock music in the 60s; hip-hop and rap in the 80s; just to name a few). What, if anything, does the music itself have to do with political movements? No specialized knowledge of music is required, but we will do some listening.

PHIL 305: Topics: Kierkegaard on the Self

Prof. Hough

CRN 23362 (TR 9:25 – 10:40)

PREREQUISITE: Either six semester hours in philosophy (other than 215 or 216) or permission of the instructor.

This course will closely consider the major pseudonymous works of the Nineteenth-Century philosopher Søren Kierkegaard. We will discuss the most difficult and controversial aspects of his thinking, including the status of religion and the nature of faith, the structure of the self, and the "telos" of the ethical life. Close attention will be paid to Kierkegaard's use of pseudonyms, and the ways in which scholars have used—and misused—Kierkegaard's relation to the claims of the pseudonymous authors.

PHIL 330: Philosophy of Mind

Prof. Nadelhoffer

CRN 23367 (TR 10:50 – 12:05)

PREREQUISITE: Either six semester hours in philosophy (other than 215 or 216) or permission of the instructor.

This course is designed to provide students with a general introduction to some of the perennial questions in the philosophy of mind—including, what does it mean to have a mind? What is the "mark of mentality?" What is the relationship between the mind and the body? What is the relationship between my "inner" mental states and my "outward" behavior? Can machines think? What is the nature of consciousness? Is common-sense folk psychology threatened by the scientific study of mental states and processes? What is the nature of memory? What is free will (and do we have it)? In attempting to answer these questions, we will examine classics in the philosophy of mind by philosophers ranging from Rene Descartes, Saul Kripke, Hilary Putnam, David Armstrong, and Carl Hempel to Paul Churchland, Alan Turing, John Searle, and others. Finally, we'll also explore an issue at the cross-roads of the philosophy of mind, the philosophy of psychiatry, and moral psychology that has received a lot of attention in the past few years—namely, the curious and troublesome disorder of psychopathy. The readings for this section are drawn from not only philosophy and neuroscience but also the law. The goal during this final stretch of the course will be to get you to venture into the applied philosophy of mind and test the interdisciplinary waters.

PHIL 450: Seminar in Philosophy: Practical Reasoning

Prof. Krasnoff

CRN 20881 (MW 2:00 – 3:15)

PREREQUISITE: *Junior or senior philosophy major with at least nine previous semester hours in philosophy (other than 120), one of which must be a 300-level course, and permission of the instructor.*

A familiar strain in moral philosophy, associated with both Aristotle and Kant, holds that ethics is a form of practical rationality: that when we act as we ought to, we are doing what we have good reason to do. Skepticism about this view is typically associated with Hume, who argued that moral distinctions are not derived from reason. In this class we will read not just these three philosophers but their contemporary interpreters and critics, to understand both the nature of practical reasoning and whether moral action should count as an example of practical rationality.