

The College of Charleston

Fall 2007 Courses

All philosophy courses except 215 and 216 satisfy the Humanities requirement. Two logic courses, 215 and 216, can be used to satisfy the Math/Logic requirement. 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.

REQUIREMENTS FOR THE MAJOR IN PHILOSOPHY: 30 semester hours in philosophy which must include 215 or 216; 220; 230; and 450. Of the remaining 18 hours of electives in philosophy, at least 12 hours must be taken in courses at or above the 200 level, with at least six of these at or above the 300 level.

REQUIREMENTS FOR THE MINOR IN PHILOSOPHY: 18 semester hours in philosophy which must include 101 or 102; 215 or 216; and 220, 230, 235, 305, 306, 307, or 310. Two of the remaining courses must be at or above the 200 level.

Philosophy Course Offerings *(updated 6/15/07)*

PHIL 101.001	Intro to Phil: Beliefs & Values	Williams	MWF	10:00-10:50	MYBK 206
PHIL 101.002	Intro to Phil: Beliefs & Values	Williams	MWF	11:00-11:50	MYBK 206
PHIL 101.003	Intro to Phil: Beliefs & Values	Nunan	MWF	12:00-12:50	ECTR 212
PHIL 101.004	Intro to Phil: Beliefs & Values	Nunan	MWF	01:00-01:50	ECTR 202
PHIL 101.005	Intro to Phil: Beliefs & Values	Baker	TR	09:25-10:40	ECTR 111
PHIL 101.006	Intro to Phil: Beliefs & Values	Baker	TR	10:50-12:05	ECTR 111
PHIL 101.007	Intro to Phil: Beliefs & Values	Hough	TR	12:15-01:30	MYBK 206
PHIL 101.008	Intro to Phil: Beliefs & Values	Hough	TR	01:40-02:55	MYBK 206
PHIL 101.009	Intro to Phil: Beliefs & Values	Krasnoff	TR	10:50-12:05	BELL 400
PHIL 102.001	Intro to Phil: Knowledge & Reality	Lesses	MWF	09:00-09:50	MYBK 206
PHIL 115.001	Critical Thinking	Wilder	MWF	01:00-01:50	ECTR 111
PHIL 115.002	Critical Thinking	Wilder	MWF	02:00-02:50	ECTR 111
PHIL 155.001	Environmental Ethics	Hettinger	TR	09:25-10:40	MYBK 206
PHIL 155.002	Environmental Ethics	Hettinger	TR	10:50-12:05	MYBK 206
PHIL 165.001	Philosophy & Feminism	Boyle	MWF	12:00-12:50	MYBK 206
PHIL 170.001	Biomedical Ethics	Perlmutter	TR	12:15-01:30	ECTR 111
PHIL 170.002	Biomedical Ethics	Perlmutter	TR	01:40-02:55	ECTR 111
PHIL 185.001	Philosophy & Film	Nunan	MW	03:00-05:00	MYBK 317
PHIL 215.001	Symbolic Logic I	Schonbein	MWF	09:00-09:50	ECTR 111
PHIL 215.002	Symbolic Logic I	Schonbein	MWF	10:00-10:50	ECTR 111
PHIL 216.001	Symbolic Logic II	Krasnoff	MWF	12:00-12:50	ECTR 111
PHIL 220.001	History of Ancient Philosophy	Lesses	MWF	11:00-11:50	ECTR 111
PHIL 280.001	Aesthetics	Hettinger	TR	01:40-02:55	BELL 400
PHIL 298.001	Eastern Philosophy	Coseru	MWF	01:00-01:50	MYBK 206
PHIL 304.001	Nineteenth Century Philosophy	Hough	TR	09:25-10:40	ECTR 202
PHIL 306.001	20 th Century Analytic Philosophy	Wilder	MWF	10:00-10:50	BELL 405
PHIL 450.001	Value and Human Psychology	Schonbein	MW	02:00-03:15	MYBK 206

Philosophy Course Descriptions

PHIL 101: Introduction to Philosophy: Beliefs and Values

Section 001 (MWF 10:00-10:50)

Section 002 (MWF 11:00-11:50)

Prof. Williams

NO PREREQUISITE

This course will explore topics related to our deepest held beliefs and values. We will focus on major influences of western philosophical thought including both classical and contemporary sources. Since interpersonal relationships are central to our well-being as social beings, it is important to address certain questions. How should we relate to one another? What is the relationship between religion, the law, and morality? How should I behave? What kind of person should I be? Once we have considered religion and systematic ethical theory, we will explore contemporary discussions in social and political philosophy such as justice and human rights.

PHIL 101: Introduction to Philosophy: Beliefs and Values

Section 003 (MWF 12:00-12:50)

Section 004 (MWF 01:00-01:50)

Prof. Nunan

NO PREREQUISITE

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PHIL 101: Introduction to Philosophy: Beliefs and Values

Section 005 (TR 09:25-10:40)

Section 006 (TR 10:50-12:05)

Prof. Baker

NO PREREQUISITE

This course will introduce the methods and topics of philosophical ethics. These topics include moral sentiment, autonomy, will, virtue, intuition, and moral epistemology. The methods we study will include deontological, teleological, rights-based, and principle-based approaches to determining right and wrong. We will become acquainted with the ethical work of Aristotle, Cicero, Kant, Mill, and some contemporary theorists. In this course students will philosophically analyze cases of duty, lying, forgiveness, and they will attempt to determine what it is that they consider ethical, the beliefs required for ethics, and the course of moral development necessary to it.

PHIL 101: Introduction to Philosophy: Beliefs and Values

Section 007 (TR 12:15-01:30)

Section 008 (TR 01:40-02:55)

Prof. Hough

NO PREREQUISITE

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?

We will think about these questions by reading two tragedies from the 5th Century B.C.E.; next, we will consider the puzzles about the human condition depicted in these works through the discerning eyes of Plato and Aristotle. These two ancient and influential accounts of human nature will guide us in a modern exploration of what it means to be human, and about what the best kind of life for a human truly is.

PHIL 101: Introduction to Philosophy: Beliefs and Values

Section 009 (TR 10:50-12:05)

Prof. Krasnoff

NO PREREQUISITE

All of us have beliefs about how we should live our lives, beliefs that concern both ourselves and our relation to others. For the most part, we absorb these beliefs from our culture and our social institutions, and we act on those beliefs because that is what is expected of us. In philosophy, however, we submit our beliefs and values to critical scrutiny. Since social or cultural expectations are not always good, we ask: how should we live our lives? This raises another, deeper question: if they are not simply social expectations, just what are ethical values? And what gives us a good reason to follow them? In this class we will study the answers given to these questions by some historically influential philosophers, and we will try to evaluate these answers for ourselves. Along the way we will also read some selected works of literature, along with some more contemporary writing, to bring the philosophical issues into clearer focus.

PHIL 102: Introduction to Philosophy: Knowledge & Reality

Section 001 (MWF 09:00-09:50)

Prof. Lesses

NO PREREQUISITE

In this course, we will investigate several enduring philosophical problems about both (i) the nature of our knowledge and (ii) the nature of ourselves. Among the major questions we shall consider are the following. What is knowledge? What role, if any, do sense-experience and reason play in the acquisition of what we know? Is knowledge even possible? Do we have minds or are we composed simply of an arrangement of mindless, physical stuffs? Could computers be at all like us in having thoughts and feelings? Does it make any sense to speak of a person surviving death? Our inquiry into these topics aims to help you gain an understanding of some influential discussions of these subjects in the Western philosophical tradition and, just as importantly, to develop your own facility in critical thinking and reflection as you examine them.

PHIL 115: Critical Thinking

Section 001 (MWF 01:00-01:50)

Section 002 (MWF 02:00-02:50)

Prof. Wilder

NO PREREQUISITE

If our thinking guides our action, (as it surely should), then to do well we must think well. This means we must think **critically** about our own beliefs, about the sources and quality of information available to us, and about the countless attempts that confront us every day to persuade us to change our beliefs, to buy new things, and to follow new leaders. This course provides tools for effective critical thinking, insights into where and why critical thinking is important, and help in overcoming obstacles to critical thinking. This is a practical, skills-oriented course.

Course requirements: Homework, quizzes, exams and two papers.

PHIL 150: Nature, Technology, and Society

Section 001 (MWF 08:00-08:50)

Section 002 (MWF 09:00-09:50)

Prof. Grantham

NO PREREQUISITE

An examination of the philosophical problems arising from the impact of science and technology on contemporary society. Topics include the relation of technology to society and political systems, the place of the individual within a modern technocratic society, the influence of technology on views of nature, and the question of human values and scientific knowledge.

PHIL 155: Environmental Ethics

Section 001 (TR 09:25-10:40)

Section 002 (TR 10:50-12:05)

Prof. Hettinger

NO PREREQUISITE

We humans are massively transforming the earth and not all for the good. If present trends continue, there will be 50% more people, consuming twice as much on a warmer, more polluted planet with diminished fertility, fewer resources, less biological and cultural diversity, and more weeds, pests, trash, and inequality. Environmental ethics examines the moral issues involved in this human impact on earth and its inhabitants. Are we eroding the quality of our lives or perhaps even threatening our existence? Is this influence on the planet an appropriate role for humanity? Does it treat others fairly (including future generations and other species)? What are our obligations to animals, plants, and wild nature, if any? Some argue that these concerns overlook nature's resilience, ignore humans' positive contributions to the planet, and fail to acknowledge the importance of property rights and our unparalleled standard of living. Are they right?

This course will introduce you to environmental issues from a philosophical perspective. Its goal is to get you to think seriously and carefully about the moral dimensions of these issues and to help you develop your own views about the proper relationship between human civilization and the natural world.

Course requirements: midterm, final, term paper, class participation (including a oral presentation to the class), and attendance.

PHIL 165: Philosophy & Feminism

Section 001 (MWF 12:00-12:50)

Prof. Boyle

NO PREREQUISITE

Feminists agree that women all over the world live under patriarchy, and that this is oppressive. But what exactly is patriarchy? How did it begin, how is it maintained, and what are the best strategies for eliminating it? In this course we will examine and critically evaluate diverse forms of thinking (both feminist and non-feminist) about these questions.

The theories we will consider are sociobiology (and its critics), Freudianism (and its critics), Marxist feminism, liberal feminism, and radical feminism. We will also look at some contemporary feminist debates; issues to be considered may include the ethics of surrogacy, the legalization of prostitution, or the censorship of pornography.

PHIL 170: Biomedical Ethics

Section 001 (TR 12:15-01:30)

Section 002 (TR 01:40-02:55)

Prof. Perlmutter

NO PREREQUISITE

This is an introductory philosophy course whose focus is ethical issues in medicine. We will begin with a discussion of ethical theory as it relates to bioethics, especially to the responsibilities of the physician and the patient. End-of-life issues and beginning-of-life issues will comprise a significant portion of the course, but time will be spent on the just allocation of scarce medical resources and involuntary psychiatric treatment. If time permits, we will explore cloning and/or issues involving behavior on the part of pregnant women that endangers the lives of their yet-to-be-born.

PHIL 185: Philosophy & Film

Section 001 (MW 03:00-05:00)

Focus is primarily on philosophical problems that arise in films, and on philosophical perspectives which films either reflect or cultivate in popular culture, rather than issues in film aesthetics--philosophy of art as applied to the medium of film. Some examples: *Casablanca*, a WWII tale of star-crossed lovers played by Humprey Bogart and Ingrid Bergman, which ties in well with French Existentialism; Laetitia Columbani's 2002 film, *A la folie...pas du tout* (in French with subtitles, starring Audrey Tatou) which raises issues of epistemological relativism and the film as a medium of artistic deception; the Cohn brothers strange 1996 film, *Fargo*, as a study of the American sublime; some transgressive romance films—e.g., *Pygmalion* (1938) based on G.B. Shaw's play about class bigotry, and Neil Jordan's Anglo-Irish psychological gender-bender, *The Crying Game* (1992); John Ford's revisionist 1962 western, *The Man Who Shot*

Liberty Valance (yep, this is a John Wayne movie); *The Invasion of the Body Snatchers* (1956), *12 Monkeys* (1995), and *Memento* (2000), all of which raise interesting questions about personal identity, in addition to problems about auteur theory (*Body Snatchers*) and time travel (*12 Monkeys*). In short, a very mixed bag. (This is not a complete list.) Course texts will be a collection of WebCT reading selections, plus Tom Wartenberg's *Unlikely Couples: Movie Romance as Social Criticism* (Westview Press, 1999).

PHIL 215: Symbolic Logic I

Section 001 (MWF 09:00-09:50)

Section 002 (MWF 10:00-10:50)

Prof. Schonbein

NO PREREQUISITE

This course is an introduction to the formal methods of deductive logic. We explore the formal structure of language, and develop a system of logic to capture that structure. We use this system to distinguish between effective and problematic deductive reasoning, and to formally demonstrate how conclusions follow from premises. Additionally, we will investigate the properties of the logical system we have developed, for example, by identifying its limits.

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

PHIL 216: Symbolic Logic II

Section 001 (MWF 12:00-12:50)

Prof. Krasnoff

PREREQUISITE: *PHIL 215 or permission of instructor.*

Formal analysis of arguments using the tools of predicate logic. In propositional logic, we studied the ways in which individual sentences could logically be combined to produce valid arguments. In predicate logic, we will go on to study the logical structure of individual sentences, in order to understand an even larger range of valid arguments. We will also consider the nature of logic as a formal, mathematical system.

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

PHIL 220: History of Ancient Philosophy

Section 001 (MWF 11:00-11:50)

Prof. Lesses

PREREQUISITE: *Three 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. This course examines the development of the philosophical views of (i) several early Greek thinkers, (ii) Socrates, (iii) Plato, and (iv) Aristotle. As much as possible, these philosophers will be read in the original sources in translation.

PHIL 280: Aesthetics

Section 001 (TR 01:40-02:55)

Prof. Hettinger

NO PREREQUISITE

This course explores philosophical issues in the aesthetic appreciation of both art and nature. Questions include: What is art? For example, can food be art? Why is dancing an aesthetic experience while playing basketball is not? Does all art (or successful art?) express emotion? Is it rational to be emotionally moved by fictional events you know never happened? What role, if any, should artists' intentions play in the appreciation and evaluation of art? If an artist intends her work to mean something and audiences and critics disagree, who is right? Can we even distinguish between better and worse art interpretation—and good and bad art—or is beauty in the eye of the beholder? Some think that classical music is better than pop music: Is this just an elitist opinion or might there be good reasons to believe it (or reject it)? Should art ever be censored? Should art be publicly funded? Can aesthetic values trump moral values?

Concerning the aesthetics of nature: How does nature appreciation differ from the aesthetic appreciation of art? Are aesthetic responses to nature more subjective and relative than are responses to art? Is scientifically-informed aesthetic appreciation of nature better than appreciation based on ignorance about nature? Is all of nature beautiful or is some of it ugly, as are--arguably--some works of art (consider: "the great bag hanging from the bill of a pelican"). Can nature's beauty play a significant role in environmental protection, or is it irrelevant to public policy as is human beauty (viz., saving pretty people first)? Can environmental art manifest respect for nature or is it invariably "an aesthetic affront to nature"?

Course requirements: midterm, final, term paper, class participation (including a presentation of your paper topic to the class), and attendance.

PHIL 298: Special Topics in Philosophy: Eastern Philosophy

Section 001 (MWF 01:00-01:50)

Prof. Coseru

NO PREREQUISITE

A survey of the background, schools, and philosophies of classical India and China and of major Buddhist thinkers in India, China, and Japan. In this course we seek to gain an understanding, among others, of the principal works of Nagarjuna, Aksapada Gotama, Confucius, Lao Tzu, and Dogen. Emphasis will be on how these Eastern thinkers have thought about fundamental philosophical issues: What can we know? What is real? How should we live? We will examine some of their arguments and philosophical views and contrast them with similar arguments and views in Western thought. This course aims to provide students with more than a superficial exposure to the philosophical sophistication of Eastern thought and make them sensitive to common assumptions and misconceptions about the nature and scope of Asian Philosophy.

Note: Students who received credit for PHIL 198.001 in spring 2006 cannot also receive credit for PHIL 298.001.

PHIL 304: Nineteenth Century Philosophy

Section 001 (TR 09:25-10:40)

Prof. Hough

PREREQUISITE: *Either six semester hours in philosophy (other than 215 or 216) 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. 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 306: 20th Century Analytic Philosophy

Section 001 (MWF 10:00-10:50)

Prof. Wilder

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

We will study the way philosophy was generally practiced in England and the United States through most of the 20th Century. We will study some intriguing and important thinkers, including Bertrand Russell, Ludwig Wittgenstein, A.J. Ayer, J.L. Austin, and W.V.O. Quine. We will focus on issues in epistemology, philosophy of language and philosophy of mind. A main theme running through the course will be the relations between analytic philosophy and science, on the one hand, and metaphysics, ethics and religion, on the other.

Course requirements: short summaries of reading assignments, midterm and final exams, and a term paper.

PHIL 450: Senior Seminar in Philosophy: Value and Human Psychology

Section 001 (MW 02:00-03:15)

Prof. Schonbein

PREREQUISITE: *Junior or senior philosophy major with at least nine previous semester hours in philosophy (other than 215 or 216), one of which must be a 300-level course, or permission of the instructor.*

When we judge that a piece of music is good or bad, or that a friend's action is morally wrong, we are making value judgments. When we consider this phenomenon, two questions emerge: First, what psychological processes are involved in these judgments? And second, what, if anything, do the psychological facts tell us about the nature of the good (and bad)? In this class we will look at some recent research on human cognition and value judgments, beginning with work on moral judgments. From there we will expand to topics such as the philosophy of psychopathology and aesthetic judgments.