

# Philosophy Courses Spring 2010

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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:** 33 semester hours in philosophy which must include 215 or 216; 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 215 or 216; 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 Course Offerings

PHIL101.001	INTRODUCTION TO PHILOSOPHY	Baker	TR	10:50 - 12:05
PHIL101.002	INTRODUCTION TO PHILOSOPHY	Baker	TR	12:15 - 1:30
PHIL101.003	INTRODUCTION TO PHILOSOPHY	Coseru	MWF	1:00 - 1:50
PHIL101.004	INTRODUCTION TO PHILOSOPHY	Coseru	MWF	2:00 - 2:50
PHIL101.005	INTRODUCTION TO PHILOSOPHY	Williams	MWF	9:00 - 9:50
PHIL115.001	CRITICAL THINKING	Williams	MWF	11:00 – 11:50
PHIL155.001	ENVIRONMENTAL ETHICS	Hettinger	TR	12:15 – 1:30
PHIL155.002	ENVIRONMENTAL ETHICS	Hettinger	TR	1:40 – 2:55
PHIL160.001	ETHICS AND SPORTS	Wilder	MWF	9:00 – 9:50
PHIL170.001	BIOMEDICAL ETHICS	Perlmutter	TR	9:25 – 10:40
PHIL175.001	BUSINESS & CONSUMER ETHICS	Baker	MWF	10:00 – 10:50
PHIL185.001	PHILOSOPHY AND FILM	Nunan	MW	3:00 – 5:15
PHIL198.001	SPECIAL TOPIC: PHILOSOPHY & ANIMALS	Boyle	MWF	12:00 – 12:50
PHIL202.001	HISTORY OF MODERN PHILOSOPHY	Boyle	TR	9:25 – 10:40
PHIL205.001	EXISTENTIALISM	Wilder	MWF	1:00 – 1:50
PHIL209.001	POLITICAL PHILOSOPHY	Krasnoff	MWF	10:00 – 10:50
PHIL215.001	SYMBOLIC LOGIC I	Grantham	MWF	10:00 – 10:50
PHIL215.001	SYMBOLIC LOGIC I	Grantham	MWF	11:00 – 11:50
PHIL216.001	SYMBOLIC LOGIC II	Krasnoff	MWF	12:00 – 12:50
PHIL270.001	PHILOSOPHY OF LAW	Nunan	TR	1:40 – 2:55
PHIL298.001	SPECIAL TOPIC: BODY, MIND, SPIRIT	Coseru	MWF	11:00 – 11:50
PHIL305.001	TOPICS HISTORY OF PHIL: THE GOOD LIFE	Lesses	TR	10:50 – 12:05
PHIL330.001	PHILOSOPHY OF MIND	Schonbein	MW	2:00 – 3:15
PHIL450.001	PHILIP KITCHER'S PHILOSOPHY OF SCIENCE	Grantham	MW	3:20 – 4:35

Course descriptions can be found online at <http://www.cofc.edu/~phil/courses4.htm>

## **PHIL 101: Introduction to Philosophy**

Prof. Baker

Section 001 (TR 10:50 – 12:05)

Section 002 (TR 12:15 – 1:30)

NO PREREQUISITE

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

## **PHIL 101: Introduction to Philosophy**

Prof. Coseru

Section 003 (MWF 1:00 – 1:50)

Section 004 (MWF 2:00 – 2:50)

NO PREREQUISITE

What is the difference between knowledge and mere opinion? Can we be certain of anything? Are there universal criteria for distinguishing between right and wrong? Is there a universal good that can be known by all? Is there a relationship between virtue and happiness? Can we be truly free? Are ideas innate or acquired? What is the relation between reason and faith, or reason and experience? No matter what our answers to these questions, how are we to proceed? Are we essentially rational human beings? Is language transparent? What role does culture, gender, politics, science play in shaping our identities? Assuming that judgments and actions can be morally right or wrong, what aspects of actions make them so? Is it the consequence of an action, for example? Or the action itself? And, in general, what is the best way to live? What is the good life? We will examine a variety of answers to these questions through a combination of classical and modern readings from Plato, Aristotle, Epicurus, Epictetus, Augustine, Boethius, Aquinas, Descartes, Locke, Hume, Kant, Wollstonecraft, Marx, Nietzsche, Sartre, and Beauvoir.

## **PHIL 101: Introduction to Philosophy**

Prof. Williams

Section 005 (MWF 9:00 – 9:50)

NO PREREQUISITE

This course is primarily concerned to explore the limits and possibilities of human knowledge in the areas of religion, science, and ethics. In the first section of this course, we will examine classical arguments regarding the existence of G-d and the problem of evil. We will learn how to recognize and evaluate different types of arguments. In the second section, we will look at science, which most of us assume has provided the paradigmatic model for human knowledge. In the third section of my class, we will focus on moral philosophy, investigating both classical and contemporary sources. Once we have considered two systematic ethical theories, we will consider whether we have reason to think that there is a fundamental difference between the methods of coming to know in science and ethics.

## **PHIL 115: Critical Thinking**

Prof. Williams

MWF 11:00 – 11:50

NO PREREQUISITE

Philosophy is more than mental gymnastics; it is a practice that teaches the art and skill of critical thinking. Imagine if you were charged for a crime that you didn't commit. Wouldn't you hope that each member of the jury that decides your fate possesses the requisite ability to recognize the relevant questions, to identify and analyze the quality of arguments, and to make correct inferences? These are skills all of us need in order to be good citizens but also to make informed decisions in other areas of life. This class will explore the rules and principles of critical reasoning and logic. We will learn to examine and evaluate ideas, develop arguments, and recognize fallacies in order to cultivate the skills necessary for developing sound beliefs.

### **PHIL 155: Environmental Ethics**

Prof. Hettinger

Section 001 (TR 12:15 – 1:30)

Section 002 (TR 1:40 – 2:55)

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, reading quizzes, class participation (including an oral presentation to the class), and attendance.

### **PHIL 160.001: Ethics and Sports**

Prof. Wilder

MWF 9:00-9:50

NO PREREQUISITE

The headlines: NFL player behaves badly off-field, will do jail time; NHL player assaults opponent on ice, will not do jail time; professional cycling, baseball and other sports are rife with steroid-using cheaters; college football coaches are paid (millions) more than college presidents and professors; NBA ref gambles on games; colleges eliminate men's swimming, gymnastics and wrestling, citing federal law requiring proportional opportunities in men's and women's sports; and on and on. This course will go beyond the headlines and examine these and other ethical issues in sports from a philosophical perspective. Requirements will include several case studies, an analytical paper, mid-term and final exams.

### **PHIL 170.001: Biomedical Ethics**

Prof. Perlmutter

TR 9:25 – 10:40

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 recent discussions surrounding health care reform in the United States. If time permits, we will explore issues involving behavior on the part of pregnant women that endangers the lives of their yet-to-be-born.

### **PHIL 175: Business and Consumer Ethics**

Prof. Baker

MWF 10:00 - 10:50

NO PREREQUISITES

Is "business ethics" a contradiction in terms? People often joke that it is. But in this course we will develop thoughtful rejoinders to any such claim. We will begin by looking to a range of historical views (Aristotle, Mandeville, Smith, and Marx) on the nature of business and profit. We will contrast these views to contemporary accounts of how markets work. Once we have garnered a general understanding of what business involves and what the market requires, we will be prepared to ask how "ethics" is pertinent to business. Of course, what we mean by "ethics" will have to be decided. Two-thirds of the way through the semester students will have developed a framework of thought with which to approach an array of issues concerning business and ethics. In the final portion of the course we will contrast the approach developed in this course to the approaches taken by contemporary business ethicists. There are two general goals of this course: One is for philosophy to be shown in its best light, as a useful tool for sorting out what it is to act right in complex situations (like those in business.). The second goal is to for students to become philosophers themselves: capable of critically engaging what has been written on these topics and defending their account of what it is to be ethical in business. As this course is an honors course, students will be expected to participate in class discussion and to write papers of high quality on the topics of this course.

### **PHIL 185: Philosophy and Film**

Prof. Nunan

MW 3:00 – 5:15

NO PREREQUISITE

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 Humphrey 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; some science fiction films—e.g., *The Invasion of the Body Snatchers* (1956), and *12 Monkeys* (1995), and some psychologically challenging films—e.g., *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.)

### **PHIL 198: Special Topics: Philosophy and Animals**

Prof. Boyle

TR 12:00 – 12:50

NO PREREQUISITE

Common-sense tells us that animals think – that they have beliefs, desires, fears, and can solve problems. After all, how else should I explain my cat's behavior when she sits at the window and meows while another cat moves around the backyard; isn't it clear that my cat believes another cat is outside, and that she wants it to leave? Common-sense may even suggest that her meowing is a primitive form of language. It has also been claimed that chimpanzees and orangutans can learn American Sign Language and use it to express fairly sophisticated thoughts.

Even if these claims seem obvious to the ordinary "person in the street," they have been subjected to a great deal of criticism. Since ancient times, philosophers have debated the nature of animals. In this course, we will examine the history of this debate, as well as what recent thinkers have had to say about animal rationality, consciousness, and language.

How we answer these questions can have important consequences for ethical questions surrounding the treatment of animals, too. We will look at arguments that animals have rights and arguments that they don't, and we'll consider the implications of these arguments: must we refrain from killing animals? We may also consider the ethical implications of new forms of biotechnology involving animals (such as cloning, xenotransplantation, or genetic engineering).

## **PHIL 202: History of Modern Philosophy**

Prof. Boyle

TR 9:25 – 10:40

PREREQUISITE: three 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 medieval and Aristotelian conceptions of knowledge, nature, and our place in the world began to be rejected. In this course we will read, discuss, and critically evaluate the works of Descartes, Spinoza, Locke, Hume, and 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.

Some of the issues we will focus on are: 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 animal minds; and whether or not humans have free will.

## **PHIL 205: Existentialism**

Prof. Wilder

MWF 1:00 – 1:50

NO PREREQUISITE

Existentialism is a philosophical movement which challenges modern faith in reason, science and bourgeois morality. With roots in the 19th Century, existentialism flourished in Europe in the mid-20th Century and continues to influence philosophy, literature, drama, film and the arts today. We will study classic existentialist philosophical and literary works, by Kierkegaard, Nietzsche, Heidegger, Sartre, Camus and others. Course requirements will include several short response papers, a term paper, and mid-term and final exams.

## **PHIL 209: Political Philosophy**

Prof. Krasnoff

MWF 10:00 – 10:50

NO PREREQUISITE

A survey of historically influential views in both ancient and modern political philosophy, organized around the reading of primary texts. Special attention will be paid to the nature of political philosophy: the philosophical questions that might be raised by the practice of politics, and the relationship is between those questions and political practice.

## **PHIL 215: Symbolic Logic I**

Prof. Grantham

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

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

NO PREREQUISITES

An introduction to the formal methods of deductive 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. Together with PHIL 216, it satisfies the minimum degree requirement in mathematics or logic.*

## **PHIL 216: Symbolic Logic II**

Prof. Krasnoff

MWF 12:00 – 12:50

PREREQUISITE: PHIL 215 or permission of instructor.

Analysis of arguments using the tools of predicate logic. In Symbolic Logic I, we analyzed arguments by examining the relationships between individual sentences, and sentences composed of other sentences. In this class we will learn to break down the internal structure of individual sentences into their more basic components. As in Symbolic Logic I, we will develop a formal language for doing this, together with a proof system that will allow us to show that a given argument is valid. At the end of the course, we will consider the implications of our formal system for a few broader philosophical issues.

***Note:** This course does not count toward the humanities minimum degree requirement. Together with PHIL 215, it satisfies the minimum degree requirement in mathematics or logic.*

## **PHIL 270.001: Philosophy of Law**

Prof. Nunan

TR 1:40 – 2:55

NO PREREQUISITE

Instead of learning about the actual content of the laws of a given legal system and how that system works to express and enforce those laws, in philosophy of law one worries instead about questions like: What is a legal system? What makes a law a law? Are there such things as good laws and bad laws? How can we tell? Why and when do we have a moral obligation to obey a law? How much latitude should judges have to interpret law? On what grounds? What makes a crime count as a crime? When and why ought crimes be punished or excused? What is the relationship between causation and legal responsibility? In this course we will investigate a number of these questions through both academic writings in legal theory and some court decisions.

## **PHIL 298: Special Topics: Mind, Body, Spirit**

Prof. Coseru

MWF 11 – 11:50

NO PREREQUISITE

This course examines the categories of body, mind, and spirit from an interdisciplinary perspective, drawing from both classic and contemporary readings in religious studies, anthropology, and philosophy. The readings in religious studies are selected primarily from Daoist traditions, those in anthropology from the literature on Christian pilgrimage, and those in philosophy from the traditions of Phenomenology and Buddhist philosophy. Topics include: ritual cosmology and sacred space, conceptions of mind and body, and numinous experience. The course structure consists of joint weekly lectures and small group discussions by discipline.

## **PHIL 305.001: Topics in the History of Philosophy: The Good Life**

Prof. Lesses

TR 10:50 – 12:05

PREREQUISITE: Course Prerequisite is either six hours in philosophy (excluding PHIL 215 and PHIL 216) or permission of the instructor.

What is a good human life? This question is at the center of vigorous debates in ancient Greek ethical inquiry among Aristotle and several of his critics. Their responses to one another prompt them to address other important ethical questions. What roles do reason and passion play in a flourishing human existence? What about good fortune? Friendship? Pleasure? We will examine these ancient accounts of the good life in order to understand the nature of their answers and to appreciate the attractions and challenges of their philosophical views.

**PHIL 330: Philosophy of Mind**

Prof. Schonbein

MWF 2:00 – 3:15

PREREQUISITE: Course prerequisite is 6 hours in philosophy (excluding PHIL 215 and PHIL 216), but others may enroll with the permission of the instructor.

What is the mind? Is it just something the brain does, or is it something above and beyond? Is it possible to explain what the mind is through science? Philosophers have investigated these and related questions in great detail, and in this course we will survey the major results of this philosophical tradition. Topics may include: The relationship between mind and brain, how mental events can causally interact with physical events, whether non-human creatures (such as robots) can have minds, and the peculiar philosophical problems that consciousness poses.

**PHIL 450: Senior Seminar: Philip Kitcher's Philosophy of Science**

Prof. Grantham

MW 3:20 – 4:35

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.

This course will examine the work of Philip Kitcher, one of the more prolific and influential philosophers of science writing today. We will focus three themes/topics that run through his published writings. We begin by examining his discussions of genetics – particularly his work on theory change, reductionism, and eugenics. Our second topic is Kitcher's realist philosophy of science, as articulated in *The Advancement of Science* (1993). Although Kitcher defends the objectivity of science, he also argues that social values can and should influence science. This leads us to our third theme: Kitcher's account of the way social values can and should influence science and the implications of this idea on the role science should play in a democratic society (as discussed in Kitcher's *Science, Truth, and Democracy*).