

**COLLEGE OF CHARLESTON
FACULTY RESEARCH AND DEVELOPMENT COMMITTEE
GRANT APPLICATION COVER SHEET**

(Deadlines are 5:00 pm on the dates shown below. Submit the complete grant application electronically to the Chair of the Faculty R & D Committee. Submit the cover sheet signed and dated to the Dean of the Graduate School by the 5:00 pm deadline.)

_____ First Round (10/01/10) Second Round* (01/21/11) _____ Third Round (04/01/11)

NAME: Deborah Boyle _____ RANK: Associate Professor _____

DEPARTMENT: Philosophy _____ PHONE: 3-7810 _____

PROPOSAL TITLE: The 'Well-Ordered Universe': Nature and Society in the Works of Margaret Cavendish _____

*In which fiscal year will your project take place? FY 10-11 _____ FY 11-12

Please refer to the Guidelines to insure that you comply with conditions for the category of award you seek.
A copy of the guidelines may be found at the Faculty and Staff Resources link at
www.cofc.edu/graduateschool/facultystaff/index.php

Which category of award do you seek? (Check one)

Faculty Research Grant _____ Faculty Development Grant _____ Faculty Professional Support

Check all sub-categories that apply.

_____ Starter Grant (Check if the period of the grant is during your tenure-track appointment as a faculty member at the College of Charleston and your proposal meets the Starter Grant criteria.)

_____ Teacher-Scholar Grant (Check if your proposal meets the Teacher-Scholar Grant criteria..)

Continuous Study Award (Check if your proposal meets the Continuous Study Award criteria.)

Total Amount requested? \$ 3750 _____

Have you received Faculty R & D support for a funding period in the calendar year 2010?
(Yes/No) _____ No _____ (If yes, list the amounts and dates in the spaces below)

Do you expect to receive funds from any other source for this project?
(Yes/No) _____ Unsure _____ (If yes, list the sources(s) and amount(s) of the funding below)

I am one of the College's two nominees for a Summer Stipend from the National Endowment for the Humanities. My application was submitted in October 2010 but I do not expect to hear a decision until the end of March, 2011.

Does the proposal involve research on human or vertebrate animal subjects? (Yes/No) _____ No _____
(If yes, include a brief statement describing the status of the Institutional Review Board (IRB) and/or Institutional Animal Care and Use Committee (IACUC) application. Such an approval must be obtained before research and development funds can be released.)

SIGNATURE, Applicant Deborah Boyle _____ Date 1/20/11

Department Chair/Dean: Funds for successful proposals will be transferred into the departmental R & D account.

SIGNATURE, Department Chair/Dean Lois A. Beach _____ Date 1/20/11

The ‘Well-Ordered Universe’: Nature and Society in the Works of Margaret Cavendish
Deborah Boyle
Department of Philosophy

2. Project Summary

I am currently writing a book manuscript on the philosophical thought of Margaret Cavendish (1623-1673), showing how Cavendish’s views in natural philosophy are related to her views in social philosophy, political philosophy, and ethics. The point of my book is to argue that Cavendish’s views on a wide range of philosophical issues are unified by her emphasis on the themes of peace and order, in contrast to recent scholarly work which has tended to focus on Cavendish’s deployment of the concept of freedom in her natural philosophy. The book should be of interest to the growing community of scholars interested in Cavendish’s writings, a group which spans various disciplines: English Literature, History, History of Science, Political Science, and Cultural Studies, as well as Philosophy.

I have already drafted seven out of eight chapters, with one remaining to be written. I am applying for a Round 2 Faculty Research Grant (specifically, a Continuous Study Award) to spend the five weeks between May 30 and July 4 writing that chapter. This chapter will focus on Cavendish’s views on gender, particularly her ambivalent attitude towards marriage, which she saw, on the one hand, as essential for maintaining social stability, but, on the other hand, as frequently harmful for women.

3. Budget

I am requesting \$3750 in salary.

Justification: The Summer Stipend from the National Endowment for the Humanities for which I have applied would provide an outright award of \$6000 for two consecutive months of full-time research and writing (\$750 per week). If I do in fact receive an NEH Summer Stipend, I will withdraw this application for a Continuous Study Faculty Research Grant. If I do not receive an NEH Summer Stipend, I would hope for my research and writing to be funded by a Continuous Study Faculty Research Grant at the same rate as the NEH. Since Continuous Study grants are for five weeks, at \$750 per week, this would be a total of \$3750.

4. Project Description

a. The nature, method, objectives, and significance of the project

At the time of her death in 1673, Margaret Cavendish had published eighteen plays, as well as poems, orations, essays, and allegories; letters written to imaginary correspondents; a widely-praised biography of her husband; a work of science fiction; and five volumes of natural philosophy. Despite Cavendish's own wish that Fortune "may place my Book in Fames high Tow'r," her works were largely neglected until about thirty years ago. Since then, numerous articles and several books have been published on Cavendish's work. However, most of these publications have focused on Cavendish's plays, stories, and poems – her works of fiction. Only a small number of articles have been published on Cavendish's philosophical thinking. The manuscript I am writing will be the first book to provide a comprehensive account of Cavendish's philosophical thought. The award of a Faculty Research grant would enable me to complete this manuscript during Summer 2011.

Lisa Sarasohn's book The Natural Philosophy of Margaret Cavendish, published in 2010, was the first attempt by any scholar to provide a book-length treatment of some aspect of Cavendish's philosophical thought. Sarasohn, a historian by training, focuses on Cavendish's natural philosophy – that is, Cavendish's account of the nature of the physical world. However, Cavendish's fictional works are still a primary focus even in this book, for Sarasohn argues that Cavendish's natural philosophy can be understood "only by combining the philosophic and the fantastical" (Sarasohn, p. 39). While Sarasohn's perspective is illuminating in many ways, it provides a somewhat distorted picture of Cavendish's philosophical thought. Linking Cavendish's natural philosophy with her more fanciful stories and poems tends to undermine Cavendish's claims to be presenting a serious contender to the mechanistic natural philosophy that dominated seventeenth century science; depicting Cavendish's philosophical thinking as "wide-ranging speculation" (Sarasohn, p. 17) exaggerates the extent of Cavendish's skepticism. Finally, Sarasohn's discussion of possible connections between Cavendish's natural philosophy and her politics does not take account of Cavendish's views on human nature. Thus a detailed study showing how Cavendish's views in natural philosophy are related to her views in social philosophy, political philosophy, and ethics is still needed. My book, The 'Well-Ordered Universe': Nature and Society in the Works of Margaret Cavendish, will fill this gap.

The point of my book is to argue that Cavendish's views on a wide range of philosophical issues are unified by her emphasis on the themes of peace and order. Recent scholarly work has tended to focus on Cavendish's deployment of the concept of freedom in her natural philosophy. Some scholars have even argued that Cavendish draws normative principles for human interactions from her natural philosophy, and that her focus on freedom suggests that in human society and nature, freedom is the highest good. I do not dispute that freedom plays an important role in Cavendish's thinking; in fact, given the popularity of deterministic, mechanistic accounts of nature in the seventeenth century, it is a striking feature of her natural philosophy that she thinks that physical substance has free will. However, I argue that freedom is not the most important element of Cavendish's natural philosophy, and that the thesis that freedom in nature provides her with a normative standard for human society is untenable. Instead, I contend that Cavendish conceives of peace and order as the highest goods – in human society as well as in nature as a whole -- and that focusing on how she deploys the concepts of peace and order in society and nature can also shed light on how she conceives of the relationship between these two realms.

I have completed drafts of seven of the eight chapters comprising my book. A Faculty Research grant would enable me to finish the remaining chapter (Chapter 7). The book is organized as follows:

Chapter 1, “The Value of Peace and Order,” makes the case for my view that Cavendish’s philosophical thinking can best be understood by considering how she deploys the concepts of peace and order.

Chapter 2, “Cavendish’s Theory of Matter,” considers Cavendish’s natural philosophy. Understanding these views is complicated by the fact that Cavendish’s earliest work in natural philosophy presents an atomistic theory, repudiated in a subsequent book in favor of a theory now known as “vitalist materialism.” This chapter examines both theories, as well as showing how Cavendish developed and refined important elements of her vitalist materialism from its first version in 1655 to its last version in 1668. I argue that in both her earlier atomism and her later vitalist materialism, Cavendish’s natural philosophy shows a preoccupation with order and peace. For example, in her atomism, order and regularities result simply from the internal principles of matter, understood in this case as divided into atoms. Cavendish does not describe her atoms as working together as an organized system; each atom possesses its own inherent principle of motion, and sometimes they work together, but sometimes they do not. In her later theory, however, Cavendish explicitly argues that nature is a unified system, which helps coordinate the actions of matter by laying down rules and principles for its behavior.

Chapter 3 considers Cavendish’s account of just how the totality of matter operates as a unified system. It explicates the various qualities Cavendish ascribes to nature: nature is infinite and eternal and its parts are perceptive, knowing, and autonomous. The chapter explains how these views support Cavendish’s view of nature as generally peaceful and orderly, as well as explaining how she thinks disorder and “irregularities” occur in nature. My interpretation of Cavendish’s views on peace and order in nature draws on some recent work by historian of philosophy Karen Detlefsen; however, in contrast to Detlefsen’s views, I argue that an analysis of Cavendish’s use of the concepts of “natural” and “unnatural” shows that Cavendish thought even disorder and irregularities are natural. Finally, this chapter explains the connections Cavendish draws between the concepts of order and disorder and the concepts of sympathy and antipathy, situating her use of those concepts in the context of sixteenth- and early seventeenth-century accounts of natural magic.

Chapters 4 and 5 examine Cavendish’s preoccupation with peace and order in her accounts of human nature and human society. These chapters are expanded versions of material I published in a 2006 article in the *Journal of the History of Ideas*, “Fame, Virtue, and Government: Margaret Cavendish on Ethics and Politics.” In Chapter 4, “Human Nature and Human Society,” I argue that Cavendish’s pessimism about human relations stems from a belief that humans are motivated by desires which simply do not exist in other parts of nature. Like Thomas Hobbes, she thinks that humans (and other parts of nature) are motivated by a desire for self-preservation, a desire which derives from what she calls “self-love.” Unlike Hobbes, however, Cavendish thinks that mere preservation of the self is not enough to satisfy humans’ self-love. What we really want, she thinks, is public recognition – that is, fame. Only fame can preserve some element of the self even after death. Thus the topic of Chapter 4 is a philosophical analysis of Cavendish’s concepts of self-love and fame, as well as their connections to the concepts of virtue and peace.

Chapter 5, “Peace and Order in the Commonwealth,” examines Cavendish’s social philosophy. While she frequently praises the solitary life, Cavendish also recognizes that humans are social creatures. Humans do, and must, organize into various forms of society, just as the parts of matter organize themselves into various sorts of creatures and objects. Moreover, Cavendish thinks that the members of human societies have appropriate roles, laid down by

nature itself, with principles guiding those roles. When humans follow these principles, there is peace and order; when they do not, there is chaos and disorder. However, given humans' desire for public recognition (explored in the previous chapter), humans need something external in order to ensure peace and order: a government. I argue that Cavendish endorsed absolute sovereignty because she believed that only this form of government best promoted peace and social stability.

Chapter 6 turns to Cavendish's views about the relationships between humans and the natural world, particularly plants and non-human animals. Just as Cavendish thinks there are appropriate roles for humans in their interactions with each other – roles which are, however, often not respected – so she thinks there are appropriate roles for humans in their interactions with the natural world. If people followed these norms, there would be peace and order; yet here, too, she thinks humans frequently fail to act as they should, leading to disorder and disharmony. I explore Cavendish's attitudes towards animal experimentation (such as the blood transfusions performed by members of the Royal Society of London), vegetarianism, hunting, and the use of metals in alchemy. In contrast to some recent claims by Cavendish scholars, I argue that Cavendish did not object in principle to the human use of animals and natural resources; her objection, rather, was to using them in inappropriate and wasteful ways, ways that derive from and reinforce human pride and self-love.

Chapter 7 will explore Cavendish's views of female and male nature and gender relations. This chapter remains to be written; should I receive a Faculty Research Grant for Summer 2011, I would devote five weeks to composing it. Cavendish's views on male and female nature have been much contested in the secondary literature, with some scholars arguing that she should be interpreted as a feminist and others (including myself, in my 2004 article "Margaret Cavendish's Nonfeminist Natural Philosophy") rejecting such an interpretation. In this chapter, I plan to argue that Cavendish believes that women are naturally inferior to men, and that peace in society is best served when men and women follow the roles prescribed to them by nature -- including marriage. However, Cavendish was ambivalent about marriage, depicting it quite negatively in some works; moreover, her unconventional life as a woman writer violated her own views about what was natural for women. This chapter will explore these ambiguities in Cavendish's thoughts about gender.

In the last chapter, "Health and Order in the Human Body," I examine Cavendish's medical theories. This chapter is based on my paper "The Well-Ordered Body: Margaret Cavendish on Health and Disease," which was presented at the Margaret Cavendish Society Conference in Sheffield, England, in 2007 (read on my behalf by Hilda Smith, as I was unable to attend the conference). I situate Cavendish's views in the context of the seventeenth-century conflict between proponents of traditional Galenist medicine and the newly-developing iatrochemical medical theories then gaining some currency in England. I argue that Cavendish sided largely with the Galenists, not only because of the iatrochemists' affiliations with radical politics but also because Galenism's view of health as a state of balance in the body fit nicely with Cavendish's interpretation of nature as generally peaceful and balanced.

Selected Bibliography

- Bowerbank, Sylvia. Speaking for Nature: Women and Ecologies of Early Modern England. Baltimore: Johns Hopkins UP, 2004.
- Boyle, Deborah. "Margaret Cavendish's Nonfeminist Natural Philosophy." Configurations 12 (2004): 195-227.
- . "Fame, Virtue, and Government: Margaret Cavendish on Ethics and Politics." Journal of the History of Ideas 67, no. 2 (April 2006): 251-289.

- Cavendish, Margaret. The Description of a New World, Called The Blazing World. London: A. Maxwell, 1666.
- . Grounds of Natural Philosophy. Introduction by Colette V. Michael. West Cornwall, CT: Locust Hill Press, 1996.
- . Natures Pictures. London: J. Martin and J. Allestrye, 1656.
- . Observations upon Experimental Philosophy. Edited by Eileen O’Neill. Cambridge: Cambridge UP, 2001.
- . Orations of Divers Sorts. London, 1662.
- . Philosophical and Physical Opinions. London: J. Martin and J. Allestrye, 1655.
- . Philosophical and Physical Opinions. 2nd ed. London: William Wilson, 1663.
- . Philosophicall Fancies. London: J. Martin and J. Allestrye, 1653.
- . Philosophical Letters. London, 1664.
- . Playes Written. London: J. Martin, J. Allestrye, and Tho. Dicas, 1662.
- . Plays Never Before Printed. London: A. Maxwell, 1668.
- . Poems, and Fancies. London: J. Martin and J. Allestrye, 1653.
- . Poems, and Phancies. London: William Wilson, 1664.
- . Political Writings. Edited by Susan James. Cambridge: Cambridge UP, 2003.
- . Sociable Letters. Edited by James Fitzmaurice. Peterborough, Ontario: Broadview Press, 2004.
- . Worlds Olio. London: J. Martin and J. Allestrye, 1655.
- Clucas, Stephen. “The Atomism of the Cavendish Circle: A Reappraisal.” The Seventeenth Century 9, no. 2 (1994): 247-73.
- , ed. A Princely Brave Woman: Essays on Margaret Cavendish, Duchess of Newcastle. Aldershot, Hampshire: Ashgate, 2003.
- Cottegnies, Line, and Nancy Weitz, eds. Authorial Conquests: Essays on Genre in the Writings of Margaret Cavendish. Madison, NJ: Fairleigh Dickinson University Press, 2003.
- Detlefsen, Karen. “Atomism, Monism and Causation in the Natural Philosophy of Margaret Cavendish.” In Oxford Studies in Early Modern Philosophy, Vol. 3, edited by Daniel Garber and Steven Nadler. Oxford: Clarendon Press, 2006.
- . “Reason and Freedom: Margaret Cavendish on the Order and Disorder of Nature.” Archiv für Geschichte der Philosophie 89, no. 2 (2007): 157-191.
- Fowler, Ellayne. “Margaret Cavendish and the Ideal Commonwealth.” Utopian Studies 7, no. 1 (1996): 38-48.
- Hutton, Sarah. “In Dialogue with Thomas Hobbes: Margaret Cavendish’s Natural Philosophy.” Women’s Writing 4, no. 3 (1997): 421-432.
- James, Susan. “The Philosophical Innovations of Margaret Cavendish.” British Journal for the History of Philosophy 7, no. 2 (1999): 219-244.
- McGuire, Mary Ann. “Margaret Cavendish, Duchess of Newcastle, on the Nature and Status of Women.” International Journal of Women’s Studies 1, no. 2 (1971): 193-206.
- Rogers, John. The Matter of Revolution: Science, Poetry, and Politics in the Age of Reason. Ithaca: Cornell UP, 1996.
- Sarasohn, Lisa T. The Natural Philosophy of Margaret Cavendish. Baltimore: Johns Hopkins UP, 2010.
- Thomas, Keith. Man and the Natural World: A History of the Modern Sensibility. New York: Pantheon, 1983.
- Whitaker, Katie. Mad Madge: The Extraordinary Life of Margaret Cavendish, Duchess of Newcastle, the First Woman to Live by Her Pen. New York: Basic Books, 2002.

b. Expected results and impact

The final product of my summer work will be Chapter Seven of an eight-chapter book manuscript of approximately 70,000 words. The book is intended for academic specialists on Margaret Cavendish, as well as graduate students and advanced undergraduate students. The community of scholars interested in Cavendish's writings now spans a wide range of disciplines: English Literature, History, History of Science, Political Science, and Cultural Studies, as well as Philosophy. Thus, while the focus of my book is Cavendish's philosophical thinking, it is written to be accessible to scholars from other fields besides philosophy.

I intend to submit my book proposal and sample chapters to Cambridge University Press, which already has published several modern editions of Cavendish's books.

c. Timetable

Because I intend to teach a course during Maymester (which ends on May 26), I propose to carry out this work during the five weeks between May 30 and July 4, 2011.

d. Current support

I currently have no support for this project.

e. Efforts to secure funding

I am one of the College's two nominees for a 2011 Summer Stipend from the National Endowment for the Humanities. My application was submitted in October 2010, but I do not expect to hear a decision until the end of March, 2011.

5. IRB/IACUC Application

This proposal involves no research on human or vertebrate animal subjects.

6. Curriculum Vitae

Please see next page.

Deborah A. Boyle

700 Fox Pond Drive
Mt. Pleasant, SC 29464
(843) 856-4992
boyled@cofc.edu

Philosophy Department
14 Glebe Street
College of Charleston
Charleston, SC 29424
(843) 953-5687

CURRENT POSITION

Harry Lightsey Associate Professor in Humanities, and Faculty Affiliate of Women's and Gender Studies,
College of Charleston

EDUCATION

University of Pittsburgh (1992-1999)
Ph.D. in Philosophy (May, 1999)
M.A. in Philosophy (1993)
Wellesley College (1985-1989)
B.A. *summa cum laude*, with honors in Philosophy (1989)
Oxford University, Somerville College (1987-88, Junior Year Abroad)

PUBLICATIONS

Book:

Descartes on Innate Ideas. London: Continuum Publishing, 2009.

Articles:

- "Mary Astell and Cartesian 'Scientia.'" Forthcoming in The New Science and Women's Literary Discourse: Prefiguring Frankenstein, ed. Judy Hayden (Palgrave Press).
- "Fame, Virtue, and Government: Margaret Cavendish on Ethics and Politics." Journal of the History of Ideas 67, no. 2 (April 2006): 251-289.
- "Margaret Cavendish's Nonfeminist Natural Philosophy." Configurations 12 (2004): 195-227.
- "Spontaneous and Sexual Generation in Conway's Principles." In The Problem of Animal Generation in Modern Philosophy, ed. Justin E. H. Smith, 175-193. Cambridge: Cambridge University Press, 2006.
- "Hume on Animal Reason." Hume Studies 29, no. 1 (April 2003): 3-28.
- "Descartes on Innate Ideas." The Modern Schoolman 78 (November 2000): 35-51.
- "Descartes's Tests for (Animal) Mind" (with Gerald J. Massey). Philosophical Topics 27, no. 1 (Spring 1999): 87-146.
- "Descartes' Natural Light Reconsidered." Journal of the History of Philosophy 37, no 4 (October 1999): 601-612.
- "William James's Ethical Symphony." Transactions of the Charles S. Peirce Society 34, no. 4 (Fall 1998): 977-1003.

Book Reviews:

- Review of The Natural Philosophy of Margaret Cavendish: Reason and Fancy during the Scientific Revolution, by Lisa T. Sarasohn, forthcoming in Isis
- Review of Feminist Interpretations of Benedict Spinoza, ed. Moira Gatens, Philosophy in Review 30, no. 5 (October 2010): 341-44.
- Review of Feminist Interpretations of John Locke, ed. Nancy J. Hirschmann and Kirstie M. McClure. Philosophy in Review 29, no. 6 (December 2009): 34-37.
- Review of Mary Astell: Theorist of Freedom from Domination, by Patricia Springborg. Philosophical Books 48, no. 4 (October 2007): 359-60.
- Review of Descartes's Method of Doubt, by Janet Broughton. Philosophy In Review 23, no. 1 (February 2003): 3-5.
- Review of Reading's Hume's Dialogues: A Veneration for True Religion, by William Lad Sessions. Philosophy In Review 23, no. 3 (June 2003): 230-32.

Under Consideration:

- “Introducing Students to Philosophical Research.” Currently under review at Teaching Philosophy.
“The Vulgar and the Wise: Hume’s Rules of Good Reasoning.” Currently under review at Hume Studies.

Works In Progress:

The ‘Well-Ordered Universe’: Nature and Society in the Works of Margaret Cavendish. Book manuscript.

PRESENTATIONS

- “The Well-Ordered Body: Margaret Cavendish on Health and Disease,” Margaret Cavendish Society Conference, Sheffield, UK (June 30, 2007; read by Hilda Smith on my behalf)
“Hume on Animal Reason,” South Carolina Society for Philosophy, Charleston, SC (February 9, 2002)
“The Sixth Meditation and Material Falsity,” Southeastern Seminar in Early Modern Philosophy, Winston-Salem, NC (Nov 18, 2001)
“Descartes and the Social Context of Knowing,” South Carolina Society for Philosophy, Myrtle Beach, SC (March 2, 2001)
“The Treasure-House of the Mind: Descartes on Innate Ideas,” Southern Society for Philosophy and Psychology, Atlanta, GA (April 21, 2000)
Comments on Geoffrey Gorham’s “Descartes on Continuous Creation and Simultaneous Causation,” Eastern Division meeting of the American Philosophical Association, Boston, MA (December 29, 1999)
“Descartes and the Social Context of Knowing,” Society for Analytical Feminism, Central Division Meeting of the American Philosophical Association, Pittsburgh, PA (April 24, 1997)
“Focus on the Future: Conversations Between Present and Future Faculty” (with Jeffrey Honnold), Sixth National Conference on the Education and Employment of Graduate Teaching Assistants, Minneapolis, MN (November 8, 1997)

GRANTS

- College of Charleston Nominee for National Endowment for the Humanities Summer Stipend (2010)
Dean’s Discretionary Fund Grant (\$500) (Summer, 2010)
College of Charleston Research and Development Committee Starter Grant (Summer, 2000)

FELLOWSHIPS AND AWARDS

- Harry Lightsey Chair in Humanities (2010-11)
National Endowment for the Humanities Summer Seminar, “Descartes and His Contemporaries” (Summer, 2000)
Teaching Leadership Award, Pew Charitable Trusts (1997)
Andrew Mellon Predoctoral Fellowships, University of Pittsburgh (1992-3 and 1997-98)
Teaching Assistantship and Fellowships, University of Pittsburgh (1993-97 and 1998-99)
Republic of China Ministry of Education 6-month scholarship to study Chinese (1991)
Phi Beta Kappa (1989)
Mayling Soong Foundation Prize, for best paper on East/Southeast Asia, Wellesley College (1989)
Mary F. C. Gross Scholarship, Wellesley College (1986-7)
First Year Distinction, Wellesley College (1985-6)

COURSES TAUGHT

- Beliefs and Values (College of Charleston)
Critical Thinking (College of Charleston)
Epistemology/Theory of Knowledge (College of Charleston)
Feminist Theory (College of Charleston and University of Pittsburgh)
History of Ancient Philosophy (University of Pittsburgh)
History of Modern Philosophy (College of Charleston and University of Pittsburgh)
Honors Introduction to Philosophy (College of Charleston)
Honors Colloquium in Western Civilization (team-taught, College of Charleston)
Honors Special Topics: Science in the Seventeenth Century (College of Charleston)

Introduction to Ethics (University of Pittsburgh)
Introduction to Philosophy (College of Charleston)
Philosophy and Feminism (College of Charleston)
Philosophy of Human Nature (College of Charleston)
Philosophy of Religion (College of Charleston)
Senior Seminar on Descartes and His Contemporaries (College of Charleston)
Senior Seminar on Hume (College of Charleston)
Special Topics: Philosophy and Animals (College of Charleston)
Special Topics: Women in Early Modern Philosophy (College of Charleston)

Independent Studies Supervised (College of Charleston)
The Design Argument in the 17th Century (Spring 2008)
Hume (Spring 2008 and Spring 2010)
Spinoza and Leibniz (Fall 2007)
Oppression Theory (Fall 2004)

Bachelor's Essays Supervised (College of Charleston):
Global Feminism (2009-10)

SERVICE AT THE COLLEGE OF CHARLESTON

Advisory Committee on Tenure, Promotion, and Third-Year Review (Chair, 2010-11; alternate, 2009-10)
HSS Review Panel for SURF Grants (Spring 2010)
HSS Review Panel for Sabbatical Proposals (2008-09)
Faculty Grievance Committee (Chair, 2007-08)
Ad Hoc Committee on General Education (2004-07)
Faculty Curriculum Committee (2002-2005; Chair, 2004-05)
Faculty Committee on Academic Standards (2000-02; Secretary, 2000-01)
Women's and Gender Studies Steering Committee (1999-2005 and 2007-09)

Job Candidate Screening Committee (Fall 2010)
Philosophy Department Subcommittee on Strategic Planning (Fall 2009)
Library Liaison for Philosophy Department (2003-05 and 2007-11)
Departmental Interviewing Committee (December 2002 and December 2004)
Departmental Writing Lab Coordinator (2002-03)
Faculty Advisor, Philosophy Club (2000-02)

PROFESSIONAL SERVICE

Grant Proposal Assessor, Social Sciences and Humanities Research Council of Canada (2010)
Reader, THINK Critically, Pearson Higher Education (2009)
Referee, Hume Studies (2004-2009)
Referee, Archiv für Geschichte Der Philosophie (2006)
Reader of book proposal, University of Pittsburgh Press (2007)
Reader of book proposal, Wadsworth/Thomson (2006)
Reader of book proposal, W. W. Norton (2004)
Graduate Student Essay Contest Judge, South Carolina Society for Philosophy (2002 and 2009)

PROFESSIONAL MEMBERSHIPS

American Philosophical Association
Society for Analytical Feminism