PHIL 2500: INTRODUCTION TO SYMBOLIC LOGIC
This class introduces the concepts and methods of the deductive, formal logic of statements and predicates. Students will learn to symbolize statements and arguments in both statement and predicate logic. Students will learn to evaluate the validity of arguments, the logical status of statements, and equivalence of pairs of statements in statement and predicate logic using the method of proof and in statement logic using the truth table method. The skills acquired in this class are essential for advanced work in philosophy and are useful in fields that emphasize symbolic representations. Mastering the basics of symbolic logic is particularly useful for students preparing for the LSAT or similar standardized tests although the methods of problem-solving for these tests are not taught directly. Philosophy majors are encouraged to take the ‘in-person’ and not the online version of this course.

PHIL 3000: INTRO SEMINAR IN PHILOSOPHY-CTW*
Knowledge and Reality. This course focuses on topics in epistemology, metaphysics, and language. The aim is to study doctrines and arguments regarding these topics from three influential philosophical traditions—logical empiricism; social constructivism; and naturalism.

PHIL 3000: INTRO SEMINAR IN PHILOSOPHY-CTW*
Human Nature. Is there such a thing as human nature? If so, is it determined by biological facts about us? Is human nature something fixed and universal, or changeable and diverse? What role do culture, history, and social institutions have to play in shaping it? These questions have implications about the innateness of human knowledge and capacities, the reality of racial and gender differences, whether people are fundamentally moral or selfish, and whether all humans think, perceive, and feel in the same ways. We will address these topics drawing on readings from philosophy, evolutionary biology, anthropology, and psychology.

PHIL 3010: ORIGINS OF WESTERN PHILOSOPHY*
This course will be an introduction to some of the major figures in ancient Greek philosophy: Plato, Aristotle, and Epicurus. We will also spend a little time on the Stoics and Pyrrhonian skeptics.

PHIL 3020: EARLY MODERN PHILOSOPHY*
This course provides an introductory survey of early modern philosophy (roughly, 1600-1800). We shall study the rise of the “mechanistic” worldview and its implications for metaphysics, ethics, and politics. Important authors include Descartes, Hobbes, and Hume.

PHIL 3030: 19TH-20TH CENTURY PHILOSOPHY*
Is suffering the essence of life? What is death? What is faith? Is God dead? Who killed Him? Can we know the nature of reality? What is evil? Is suffering the essence of life? What is death? What is faith? Is God dead? Who killed Him? Can we know the nature of reality? What is evil? These are some of the questions philosophers have been asking for centuries. In this course, we will explore these questions and more by reading and discussing the work of major thinkers of the past two and a half centuries, including Kant, Hegel, Schopenhauer, Kierkegaard, Nietzsche, Arendt, and Nagel.

PHIL 3060: EXISTENTIALISM*
Existentialism is a modern rarity: a philosophical movement that unfolded in popular culture. Its proponents were playwrights, essayists, filmmakers, journalists, novelists and guerrilla fighters — along with a professor or two. But what kind of philosophy did they produce, beyond a fashionable nihilism? What are the existentialists telling us about who we are and what we do? How did their reflections contribute to the development of social critique (e.g., to feminism)? And how, or why, did existentialism, with its very European-looking origins, become a point of contact between the European tradition and 20th-century movements in Africana philosophy and Asian philosophy?

PHIL 3710: MARRIAGE AND FAMILY*
In June of 2015, the U.S. Supreme Court held that states could not prohibit same-sex marriage. Philosophers, political theorists and legal scholars are currently debating even more radical reforms for marriage law. Some claim that if states can’t prohibit same-sex marriage, then states can’t prohibit polygamy either. Others think the state should no longer license any marriages and that marriage should be privatized. In this course we will discuss arguments for radical marriage reform. In addition, we will consider the parent-child relationship and views about the rights of children and the rights of parents.

PHIL 3720: CONTEMPORARY MORAL PROBLEMS
There are and will be, disagreements about whether certain acts are morally good, bad, or neutral. Sometimes, though, we simply need to know whether a response is warranted. There are two questions worth considering in this regard: (1) is interference or toleration—especially if an act is perceived as morally bad or wrong—warranted? (2) Should there be a government policy about such acts— and, if so, what sort of policy? We will look at these questions with regard to numerous types of activities, perhaps including: same-sex marriage, polygamy, immigration, sweatshops, reparations, prostitution, the selling of body parts, and torture.

PHIL 3730: BUSINESS ETHICS
Is it possible to do business without ethics? Is it more profitable to do business ethically? Do CEOs have a responsibility to anyone other than themselves? to their stockholders? their customers? the local community? the environment? Are international corporations different from mom-and-pop stores? If so, how and why? After an introduction to contemporary management and ethical theories, students will discuss cases and issues that address the ethical questions.
We will also be looking into the unity of Plato’s thought (or lack thereof)—that is, can the positions put forward in various dialogues be made consistent with one another or not? In addition, we’ll explore methodological challenges posed by Plato’s use of the dialogue form and literary genres like eschatological myths. We will most likely be looking at the following dialogues: Euthyphro, Apology, Protagoras, Gorgias, Clitophon, Republic, Theaetetus, (small portions of the) Timaeus and Laws, and the Symposium.

PHIL 4090: TOPICS: CONTINENTAL PHILOSOPHY*
TR 2:30-3:45  SEBASTIAN RAND
Heidegger’s Being and Time. Heidegger’s first book was published in 1927 and has been remarkably influential ever since. Against the background of his interpretation of the history of philosophy, Heidegger uses existentialist and phenomenological insights to motivate a new program in “fundamental ontology,” beginning with an analysis of the specifically human mode of being. At the core of this program lies a radical understanding of time. We will read as much of this book as we can. Phil 310 and 320 are strongly recommended.

PHIL 4100: EPISTEMOLOGY*
MW 12:00-1:15  STEPHEN JACOBSON
The course covers classical and contemporary topics in epistemology. These may include—the analysis of the concept of knowledge, the problems of the external world, other minds, induction, the Gettier problem, skepticism, foundationalism, coherentism, naturalism, reliabilism, the internalist/externalist debate, contextualism, relativism, and social constructivism.

PHIL 4330: PHILOSOPHY OF MIND*
MW 3:00-4:15  DANIEL WEISKOPF
In this course we will investigate some central philosophical questions about the mind. Among other things, we will ask: Do animals have minds, and how could we understand them if they do? Is the mind something nonphysical? If it is physical, is it anything over and above the brain? How can mental states make things happen in the physical world? How do minds represent events occurring outside of them? How do conscious sensations and experiences arise from unconscious matter? Can we have a science of conscious experience? Finally, how is the mind integrated with the world outside the body, and might our minds be “extended” into the extra-bodily environment?

PHIL 4340: PHILOSOPHY AND COGNITIVE SCIENCE*
TR 1:00-2:15  NEIL VAN LEEUWEN
How is information organized in the mind/brain? In this course, we’ll explore the thesis known as modularity, which holds that the mind/brain is organized into separate specialized systems, each with different processing principles and domains of information. One might hold, for example, that the sense modalities—hearing, vision, olfaction, etc.—are processed by separate modules, as Jerry Fodor argues in The Modularity of Mind, which we’ll read at the beginning of the course. But there are other potential examples as well. Theorists have argued that there are separate intuitive “folk” systems in the mind/brain for processing different sorts of information: folk physics, folk biology, and folk psychology, most prominently. Some hold, for example, that intuitive folk physics operates independently of whatever our conscious theories are about the physical world. Thus, the goals of the course are (1) to understand the respective modularity theses precisely, (2) to explore the evidence for them, and (3) to evaluate their merits critically.

PHIL 4700: ETHICS*
MW 1:30-2:45  CHRISTIE HARTLEY
Normative ethics is the study of what we should do and how we should be. In this course we will explore some leading theories in contemporary normative ethics, including contractanism, Kantianism, contractualism, utilitarianism, virtue theory and the ethics of care. We will consider how the theories we study can best be formulated and the most important challenges to each theory.

PHIL 4760: ETHICS AND CONTEMPORARY PUBLIC POLICY*
TR 1:00-2:15  ANDREW I. COHEN
This course offers a philosophical framework for understanding some leading controversies in public policy. Themes change each year; previous ones include: issues in religious freedom and free expression (such as rape jokes, Koran burning), issues in animal rights, immigration, sexual privacy, gender norms in child rearing, and many others. Course is also a platform for preparing for the (optional) southeastern Regional Ethics Bowl, where teams compete in assessing a set of several cases distributed in advance. Course features plenty of discussion, presentations, “mock” bowls, a term paper, and some smaller assignments.

PHIL 4800: SOCIAL AND POLITICAL PHILOSOPHY*
TR 11:00-12:15  ANDREW J. COHEN
We are in the midst of a difficult election cycle. It seems worth considering what we think a political system ought to be. Noticeably, many in the U.S. think our country is exceptional. “American exceptionalism” was actually a long-standing political policy view. Why? In this class, we will look at various historical and contemporary thinkers to determine the central political values thought to inspire US political systems. Along the way, we will discuss how well our country measures up to the standards those values set. The real focus, however, is seeking to determine what those standards will be.

PHIL 4900: ISSUES IN PHILOSOPHY*
TR 5:30-6:45  JESSICA BERRY
Metaphilosophy. The perceived lack of success or lack of convergence in answering the time-honored “big questions” of philosophy has caused many skeptics to question its value and its future—Neil deGrasse Tyson, Bill Nye, Marco Rubio, ... your parents. What is philosophy, exactly? Does it have distinctive methods? Why should anyone bother to do it? And what is at stake in the divisions internal to philosophy, between so-called “analytic” and “Continental” philosophers, for instance, or “experimental” and “armchair” philosophers? In this course, we will reflect critically on philosophy itself, assuming there is such a thing, and see what the prospects are for answering these questions.