CRN 55849, PHIL 100-01, Philosophy of Laughter, MWF, 8-8:52 a.m.  
CRN 57008, PHIL 100-03, Philosophy of Laughter, MWF, 9-9:52 a.m.  
Sheila Lintott  
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A life without laughter would hardly be recognizable as a human life, let alone a human life worth living. Philosophers throughout the ages have wondered about the nature, value, and meaning of laughter. Philosophy of Laughter introduces students to philosophical theories, methods, and questions while focusing on the phenomenon of laughter.

CRN 56388, PHIL 100-02, Gods, Humans, Animals, MWF, 11-11:52 a.m.  
Gary Steiner  
This course introduces students to some basic ideas and methods in Western philosophy and helps students develop skills in philosophical analysis and argumentation. The course focuses on the ways in which human existence has historically been conceived as higher than animality and lower than divinity, and the arguments that philosophers have traditionally given for the importance of rising above animality and seeking to become as much like God as possible. Is this aspiration legitimate? Is it even possible? What does such an aspiration say about our relationship to nonhuman animals and the supposed permissibility of using animals to satisfy human needs and desires? Open to junior and seniors by permission.

CRN 56674, PHIL 100-05, Consciousness, MWF, 12-12:52 p.m.  
CRN 57303, PHIL 100-07, Consciousness, MWF, 2-2:52 p.m.  
Jason Leddington  
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What is consciousness? How does it fit into the world as conceived by modern science? What is the relationship between consciousness and the brain? How does consciousness relate to sense-perception, free will, and the self? Are non-human animals conscious? Could a machine be conscious? What is the political and ethical significance of reflection on consciousness? Readings are diverse and include classic philosophical texts, contributions to the philosophical literature of the last few decades, and articles from relevant scientific disciplines. Texts are supplemented with online lectures, interviews, short films, TV programs, and—toward the end of the course—Ridley Scott’s sci-fi classic, Blade Runner. Finally, most Fridays we conduct a “consciousness lab” in which we examine a “fringe” topic in consciousness studies, such as mindfulness practice (which allows us to consider the practical, everyday significance of consciousness and to study our own experience from a first-person perspective), dreams, the paranormal, altered states, and imagination.

CRN 57007, PHIL 100-06, Law, Morality, Society, MWF, 10-10:52 a.m.  
Jeffrey Turner  
This section of PHIL 100 is designed to introduce you to some of the important texts and ideas of philosophy, and to help you to develop an understanding of how philosophers present and defend their ideas, by focusing on the relationships between the concepts of law, morality, and society. Is one of these concepts more basic than the others, so that (for example) morality and society might be best understood through law? What happens in cases of conflict between them, as (for example) between the demands of morality and those of society? Open to first-year students and sophomores without permission, and open to junior and seniors by permission.
CRN 50215, PHIL 103-01, Logic, MWF, 8-8:52 a.m. Richard Fleming
An introduction to informal and formal ways of reasoning. The structures and general forms of argument as well as the standards and criteria needed to evaluate arguments, and the historical development of logical reasoning, will be studied.

CRN 55851, PHIL 201-01, Symbolic Logic, MWF, 9-9:52 a.m. Richard Fleming
The course will introduce the basic concepts and philosophical problems that arise in a study of 20th and 21st century symbolic logic. Careful work on the concepts and problems of modern logic will direct the course, with a concentration on the basic changes introduced to the discipline by the logical work of Frege and Russell. The course will investigate topics in propositional and quantificational logic and general logical theory (completeness, consistency, independence, rigor). It will conclude with a study of the system of Wittgenstein's Tractatus. Prerequisite: PHIL 103 or permission of the instructor.

CRN 50218, PHIL 207-01, History of Modern Philosophy, MWF, 1-1:52 p.m. Gary Steiner
This course examines the development of the ideas of the human individual and the natural world in the course of the seventeenth and eighteenth centuries, with a special focus on the realism-idealism debate in metaphysics and the rationalism-empiricism debate in epistemology. The course focuses on the thought of Descartes, Locke, Hume, Kant and Thomas Kuhn. In addition to writing three critical essays, each student will give a formal classroom presentation and several informal classroom presentations. Prerequisite: PHIL 100 or permission of the instructor.

CRN 50219, PHIL 213-01, Ethics, MWF, 12-12:52 p.m. Jeffrey Turner
A consideration of some important philosophical views about the distinctions between right and wrong actions, and good and bad lives. Selections from literature and film, and from Kant, Sidgwick, Aristotle, Nietzsche, Plato, and Schopenhauer. Prerequisite: PHIL 100, or PHIL 103, or PHIL 201, or permission of the instructor. This is a W-2 course.

CRN 57013, PHIL 214-01, Social & Political Philosophy, MWF, 10-10:52 a.m. Gary Steiner
This course examines a set of debates over the nature of political authority and legitimacy. Students will be introduced to some influential conceptions of state authority and some fundamental disagreements over the proper relationship between state power and the individual citizen. We will study the thought of Hobbes, Locke, Rousseau, Carl Schmitt, and Friedrich Hayek. Prerequisite: PHIL 100 or permission of the instructor.

CRN 57062, PHIL 223-01, Philosophy of Religion, TR, 2:30-3:52 p.m. Carol White
This course invites students to explore some of the central themes and important concepts in philosophy of religion, and to engage some of its key thinkers. Topics include: classical, modern, and postmodern theories of religion; arguments for and against the existence of God; divine attributes; traditional and contemporary forms of theism; the nature of religious/mystical experiences; views of death; the prospect of life after death/personal immortality; the nature and claims of religious language; the problem of evil; conceptions of religious faith; the possibility of miracles; religious ethics; the relation between religion and science; and the problem of religious pluralism. Prerequisite: PHIL 100 or permission of the instructor. Crosslisted with RELI 216.
CRN 57014, PHIL 225-01, **Metaphysics**, MW, 3-4:22 p.m.  
**Peter Groff**

Metaphysics is the field of philosophy that concerns itself with ‘being’: i.e., what does it mean to say that something is or is ‘real’? This most fundamental of all questions gives rise to a cluster of other questions: What ultimately exists? Why is there anything rather than nothing? Does God exist? If so, what would such a being be like? What is the nature of the mind and how does it relate to the physical universe? What are we really talking about when we say ‘I’ (i.e., what is the nature of the self)? Do we have free will or are all our choices and actions already determined? What is the world like, independent of our perceptions or thoughts? And so forth. This course will offer a guided tour through the history of Western metaphysics, from the earliest speculations of the Presocratics up to cutting-edge contemporary debates. Along the way, we will look at major figures like Aristotle, Leibniz and Heidegger, but we will also attend to pivotal movements and fascinating developments, such as the great Neoplatonic synthesis (the last burst of creative system-building in the ancient world), the rigorous monotheistic theologies of the medieval period, Descartes’ mind-body dualism and his modern contemporaries’ various attempts to solve the problems it creates (e.g., via materialism and idealism), Kant’s devastating critique of traditional speculative metaphysics, the bold new architectonics of German Idealism, Schopenhauer’s gloomy but liberating metaphysics of the will, the post-Darwinian philosophies of ‘flux’ and ‘process’, the game-changing phenomenological-existential turn of the 20th century, the logical positivists’ ambitious attempt to eliminate metaphysics through the logical analysis of language, Quine’s naturalized metaphysics, and the strange new ontologies of today’s speculative realist movement. Prerequisite: PHIL 100 or permission of the instructor.

CRN 57166, PHIL 266-01, **Chinese Philosophy**, TR, 9:30-10:52 a.m.  
**James Shields**

The course will expose students to 1) the major philosophical schools and thinkers of the classical age, including Confucius, “Laozi,” Mencius, Zhuangzi and Mozi; 2) Chinese Buddhist philosophy, in particular the ideas of the medieval Tiantai and Huayan schools; 3) the emergence and development of Chan Buddhist thought; 4) Neo-confucianism from Zhu Xi to Wang Yangming; 5) Chinese thought since the Communist Revolution of 1949. Prerequisite: PHIL 100 or permission of the instructor. Crosslisted with EAST 266 and HUMN 266

CRN 57015, PHIL 270-01, **Jewish Philosophy**, TR, 2:30-3:52 p.m.  
**Peter Groff**

“What does Athens have to do with Jerusalem?” Thus asked Tertullian, a Church Father who saw the claims of his Christian faith and Greek philosophy as irreconcilably antagonistic. For Tertullian, this question was of course merely rhetorical and polemical. But we might ask the same question in a more open-minded spirit about Jewish philosophy, a rich and fascinating tradition in which Greek logos and Jewish torah intersect in myriad ways: sometimes clashing, sometimes illuminating and reinforcing one another, sometimes crosspollinating to produce bold new insights. This course focuses on some of the most important philosophers in the Jewish tradition, ranging from antiquity (Philo of Alexandria) through the Middle Ages (Maimonides) and modernity (Spinoza and Moses Mendelssohn) to the trials and tribulations of the twentieth century (Martin Buber, Hannah Arendt, and Emmanuel Levinas), and hailing from all over the world (Hellenized Egypt, Islamic Andalusia, Christian Europe, Israel, and the U.S.). Some questions we will be asking in this class are: What is Jewish philosophy in the first place? Is it essentially different than philosophy in general? How can we reconcile Jewish particularism (of revelation, tradition and faith) with the universalistic claims of philosophy and science? Can we have genuine knowledge of the existence of God, and if so, what can we actually know about the nature of God? Can we really be free—and thus morally responsible—if God is all-powerful and all-knowing? Does the problem of evil—a fact that has haunted human beings from the Book of Job to the Holocaust—problematize the goodness, power, knowledge or even the existence of God? What is the ultimate basis of morality? What ethical obligations do we have to the other beings we encounter throughout our lives? Prerequisite: PHIL 100 or permission of the instructor.
CRN 56393, PHIL 311-01, **Friendship**, MWF, 11-11:52 a.m.  
*Sheila Lintott*

Friendships are among the most important relationships in human life. It is not an exaggeration to say that whether we have good friends determines whether we live good lives. But what is a true or good friend? What are the duties of friendship? Why is friendship so important? What is the relationship between friendship and virtue? What, if anything, is the role of friendship in society? In the process of investigating these topics, we will consider philosophical theories of friendship proffered by classical and contemporary philosophers, including Plato, Aristotle, Montaigne, Kant, Friedman, Telfer, and Lugones. Prerequisites: two courses in philosophy and permission of the instructor.

CRN 57010, UNIV 200-02, **Climate Change**, MW, 3-4:22 p.m.  
*Duane Griffin and Matthew Slater*

The Industrial Revolution set in motion rapid changes to the global climate system. It has become increasingly clear that average global temperatures will rise between 2–6°C over the next century if we do not change our practices. How do we know this and what does it mean? What are the roles of individual, state, and international actors in the climate change arena? What ethical responsibilities do we have towards people around the globe or to future generations? How much emphasis should we place on mitigating climate change as opposed to attempting to adapt to it? How can we best approach such ethical issues given the political dissent surrounding climate change?

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