CRN 55849, PHIL 100-01, Philosophy of Laughter. MWF, 12-12:52 p.m.  
Sheila Lintott
A life without laughter would hardly be recognizable as a human life, let alone a good one. The importance of laughter is often overlooked, yet philosophers throughout the ages have wondered about its nature, value, and meaning. Philosophy of Laughter introduces students to philosophical theories, methods, and questions while focusing on the phenomenon of laughter. We will examine the roles laughter and comedy play in culture and the sense in which comedy, from casual jokes to high art, creates and reflects society. As a course that satisfies the U.S. diversity requirement, the social, political, and ethical nature of comedy by, for, and about diverse groups will be at issue all semester.

CRN 56674, PHIL 100-02, Consciousness. MWF, 11-11:52 a.m.  
Jason Leddington
This course explores consciousness from two perspectives: theoretical and practical. On the theory side, we focus on six traditional philosophical questions: (1) What is consciousness? (2) How does it fit into the world as understood by modern science? (3) What does consciousness tell us about the nature of the self? (4) What does consciousness tell us about free will? (5) Are non-human animals conscious? and (6) Could a machine be conscious? On most topics, we read and discuss recent professional philosophical work, and we use a textbook mainly for helpful summaries, additional context, and background information. Toward the end of the course, we also watch the sci-fi masterpiece, Blade Runner as part of thinking about the ethical and political relevance of consciousness. On the practical side, we study consciousness from a first-person perspective. The centerpiece here is a mindfulness training program devised by Oxford University psychologist Mark Williams and based on Jon Kabat-Zinn’s groundbreaking work on Mindfulness-Based Stress Reduction. This training will help us to better answer some of the theoretical questions mentioned above, but our primary concern is to explore the possibility of self-consciously transforming our conscious experience so as to live better, happier lives—a possibility central to many important philosophical traditions, including Ancient Stoicism, American Transcendentalism, and Buddhism. And while we read from some of these traditions later in the course, our main goal here is, again, not knowledge of philosophical theory, but to explore the possibility of self-transformation through self-awareness.

CRN 57913, PHIL 100-03, Belief & Reality. MWF, 1-1:52 p.m.  
Matthew Slater
CRN 57914, PHIL 100-04, Belief & Reality. MWF, 2-2:52 p.m.
Matthew Slater
We generally take ourselves to know many things. You know that you are currently reading a course description, for example. But can you rule out that you're dreaming or being deceived right now? If not (and there's strong reason to suppose you can't), then perhaps you don't know that you're currently reading a course description after all. And if you can't know this, how can you be said to know anything? This raises a general question about the nature of the connection of belief with reality. This is the field of "epistemology". We will also consider a selection of questions in "metaphysics", such as: What are the basic components of reality? What are material objects? How do they persist through change? Is reality entirely material or might there be immaterial or abstract objects? Where do minds fit in? Is time an objective feature of the world? Such questions have puzzled philosophers for millennia. By studying them, you will get a taste for some major fields of philosophy but will also learn how to practice philosophical
methods. In the process, you will gain skill in attentive reading, logical analysis, careful writing, and critical discussion/argument. In short, you will become a better thinker, learning about philosophy by doing some philosophy.

CRN 57915, PHIL 100-05, Philosophy of Space & Time, TR, 1-2:22 p.m. Maria Baleells
CRN 57916, PHIL 100-06, Philosophy of Space & Time, TR, 2:30-3:52 p.m. Maria Baleells

In this course we will critically examine various historical and contemporary theories of space and time. We will look at questions such as: Is space a distinct substance? Are space and time real things or constructs of the mind? What is the shape of space? Are space and time infinite or finite? Is there an edge of the universe? Is there a beginning of time? Does time flow like a river? Or is it laid out like a road? Do things in the past exist? Do things in the future exist? Is time travel possible? We will look at the role that space and time play in our scientific theories and how philosophical theories have informed and utilized scientific results.

CRN 57917, PHIL 100-07, Philosophy and Self Knowledge, TR, 9:30-10:52 a.m. James Haile

Much of philosophy is concerned with truth—"Is there such a thing as truth? What is the proper adequation of the 'true'? How would we ever know the 'true'?" Critical to this search into truth and the possibility of the true is the issue of self-knowledge: what we know of ourselves gives us keen insight into truth and the possibility of knowing the 'true'. Central to the issue of self-knowledge, and the course overall, are the following questions: "What does it mean to possess 'self-knowledge'? Is 'self-knowledge' redundant? How does 'self-knowledge' make possible the understanding and possession of truth or the true? Could we possibly possess truth or the true without first possessing a clear understanding of ourselves?"

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, 10-10:52 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 Wittgenstein's Tractatus. Prerequisite: PHIL 103 or permission of the instructor.

CRN 50218, PHIL 207-01, History of Modern Philosophy, MWF, 9-9:52 a.m. Jason Leddington

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, Berkeley, Hume, and Kant. 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 58086, PHIL 213-01, **Ethics**, MWF, 10-10:52 a.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 Kant, Sidgwick, Aristotle, Nietzsche, Plato, Schopenhauer, and from literature and film. Prerequisite: PHIL 100, or PHIL 103 or PHIL 201 or permission of the instructor. This is a W-2 course.

CRN 58097, PHIL 229-01, **Philosophy and Race**, TR, 1-2:22 p.m. **James Haile**
This course will be an introduction to the history of ‘race,’ ‘races,’ and ‘race-thinking’ within the Western world. Throughout the course we will analyze ‘race’ in the following ways: 1) a biological reality; 2) a concept of the human person; 3) an historical marker to differentiate nation-states; and, 4) the accomplishment of Nature. In addition to analyzing these four approaches, we will also be analyzing ‘race’, ‘races,’ and ‘race-thinking’ as moral categories—that is, as that which marks out certain persons for moral consideration—through consideration of contemporary problems within the United States concerning pollution and environmental degradation. Prerequisite: PHIL 100 or permission of the instructor.

CRN 57919, PHIL 230-01, **Feminist Philosophy**, MWF, 2-2:52 p.m. **Sheila Lintott**
Feminism: it’s the f-word du jour, but what is feminism? This course addresses this and many other questions through the study of classical texts in feminist theory and feminist rethinking of traditional philosophy. We will study major feminist philosophical perspectives, including liberal, radical, Marxist, psychoanalytic, care-focused, multicultural, ecological, and postmodern feminist theory in order to clarify and critically evaluate the range of various positions feminists hold on topics such as pornography, sexuality, spirituality, reproduction, political power, and gender and gender expression. A major focus is on intersectionality; that is, attention will be paid throughout to the complex web of relationships among gender and other vectors of identity, for example, race, sexuality, and class. Crosslisted with WMST 230. Prerequisite: PHIL 100 or WMST 150 or permission of the instructor. This is a W-2 course.

CRN 57920, PHIL 246-01, **Philosophy of Law**, MWF, 12-12:52 p.m. **Jeffrey Turner**
This course is designed to examine some central philosophical issues relating to law, including law’s relation to economics, literature, democracy, rules, integrity, and interpretation. There will be three core questions investigated in this course: (i) Which discipline offers the better model for understanding law: economics or literature? (ii) Which of the two competing theories of judicial interpretation put forth recently by Supreme Court justices is stronger, the “originalism” of Scalia or the theory of “active liberty” articulated by Breyer? And (iii) which is the strongest of the two most important recent Anglo-American theories of law, the one H. L. A. Hart spelled out in his classic *The Concept of Law*, which sees law in terms of both “primary” and “secondary” rules, or Ronald Dworkin’s “law as integrity” approach, as articulated in *Law’s Empire*? Prerequisite: PHIL 100 or PHIL 103 or PHIL 201 or permission of the instructor.

CRN 57921, PHIL 268-01, **Topics in Metaphysics**, MW, 3-4:22 p.m. **Maria Balcells**
In this course, we will investigate several interrelated philosophical questions about the nature of time, personal identity, God, and free will. We will begin with a look at our philosophical, scientific, and experiential understandings of time by considering questions such as: Is time a thing in itself or merely a measure of change? What is the passage of time? How does our experience of time relate to our scientific
understanding of time? How much of our experience of time is merely a mental construction? We will then
turn to how our understanding of time sheds light on questions about personal identity (How can things
change and yet still be the same? In what sense am I the same person I was as a child? In what sense should
I think of my future self as me?), God (Does God exist in time or outside of time? Can God change? Can
God act? What is the relation between God's knowledge and temporal events?), and free will (If everything
I do, have done, and will do is known by an omniscient God, can I still be free? Is it possible for us to act
freely in a world governed by natural laws? If the physical world is causally determined, in what sense am I
responsible for my actions? In what sense are they my actions?). Prerequisite: PHIL 100 or permission of
the instructor.

CRN 57922, PHIL 272-01, Philosophy of Biology, M, 7-9:52 p.m. Matthew Slater
Are species real? Is there a single objective tree of life? Is biodiversity intrinsically valuable? What are the
units of natural selection? Is biology an autonomous science or is it reducible to chemistry and physics? Is
there such a thing as evolutionary progress or is the structure of life on earth purely contingent? If so, could
there yet be "natural laws" within biology? How much can evolutionary theory inform us about ourselves
and our societies? Is race a biological reality or a social construct? Is there such a thing as "human nature"
or are we blank slates to be inscribed by culture? Questions like these continue to divide philosophers and
biologists alike — we shall engage them primarily through current philosophical and biological research.
The prerequisite may be waived for students (especially biology majors) willing to work a certain level of
abstraction. Prerequisite: PHIL 100 or permission of the instructor.

CRN 57925, PHIL 309-01, Plato's Philosopher, MW, 3-4:22 p.m. Jeffrey Turner
Set in the context of Socrates' trial, the trilogy Theaetetus, Sophist, and Statesman initiates, among other
things, a discussion that is to tell us who the sophist, the statesman (something like "politician"), and the
philosopher are. And the first two of these seem to be found, at any rate, in the Sophist and the Statesman.
But we never get a dialogue from Plato entitled Philosopher. Why not? Did Plato think you can't really
say who the philosopher is? If so, why? Or is it that who the philosopher is lies hidden somehow within
the texts of the Theaetetus, Sophist, and Statesman? Surely, one would think, it is not the case that the
philosopher is the same as the sophist -- but (recall the idea of the "philosopher-ruler" in the Republic)
might the philosopher be the same as "the statesman"? This seminar will investigate those questions by
means of a close reading of the trilogy and of the Parmenides, and of selections from the Republic.
Prerequisites: two courses in philosophy and permission of the instructor.

Contact information: Jane K. Baker, Academic Assistant, Philosophy Department,
241 Vaughan Literature, x73461, jkbaker@bucknell.edu