

# Daniel Berntson: Curriculum Vitae

Department of Philosophy  
Princeton University  
Princeton, NJ 08544

danielberntson.com  
berntson@princeton.edu

Home: (401) 484-7893  
Placement: (609) 258-6161

## Education

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<b>Princeton University, PhD in Philosophy</b> <i>Shamik Dasgupta and Boris Kment advising</i>	2010 -
<b>Brown University, MA in Philosophy</b> <i>David Christensen advising</i>	2007-10
<b>Northwestern College, BA in Philosophy, English Literature</b> <i>Donald Wacome advising, summa cum laude with honors</i>	2002-06

## Research

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**AOS:** Metaphysics, Philosophy of Science, Philosophical Logic  
**AOC:** Epistemology, Philosophy of Religion, Logic

## Honors

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<b>Harold W. Dodds Honorific Fellowship</b> <i>Awarded by Princeton University to graduate students displaying "the highest scholarly excellence"</i>	2014-15
<b>Princeton University Fellowship</b> <i>Awarded to incoming graduate students</i>	2010-14
<b>The American Graduate Fellowship</b> <i>Awarded by the Council of Independent Colleges</i>	2008-10
<b>Norman Vincent Peale Scholarship</b> <i>Awarded by Northwestern College as its top academic scholarship</i>	2002-06

## Publications

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<b>A New Prospect for Epistemic Aggregation</b> (with Yoaav Isaacs) <i>Epistémé 10 (3): 269-28</i>	2013
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## Talks and Lectures

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<b>On Comparing</b>	
<i>Princeton University Philosophical Society</i>	10/2013
<i>Princeton Dissertation Seminar</i>	4/2013
<b>Molinism Without Manipulation</b>	
<i>Saint Thomas Summer Seminar in the Philosophy of Religion</i>	7/2013
<b>Comments on Viebahn's "Invarientism about Might and May"</b>	
<i>Oxford-Princeton Graduate Workshop</i>	6/2013
<b>Beth Definability</b>	
<i>Guest lecture for Han's Halvorson's Intermediate Logic</i>	5/2013
<b>A New Prospect for Creedal Aggregation</b> (with Yoav Isaacs)	
<i>Rutgers-Princeton-Penn Social Epistemology Workshop</i>	4/2013
<b>From Kinds to Oughts</b>	
<i>Princeton University Philosophical Society</i>	4/2012
<b>Saving Ordinary Counterfactuals</b>	
<i>Oxford Graduate Conference</i>	7/2013
<i>Columbia-NYU Graduate Conference</i>	4/2010
<i>Harvard-MIT Graduate Conference</i>	4/2010
<i>Arché Graduate Conference</i>	9/2009
<b>Disagreement About Epistemic Status</b>	
<i>Responsible Belief in the Face of Disagreement</i>	8/2009
<i>Vrije Universiteit, Netherlands</i>	

## Teaching

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<b>Buddhist Philosophy</b> (Rel 281)	Spring 2017
<i>Preceptor for Jonathan Gold</i>	
<b>Introduction to Metaphysics and Epistemology</b> (Phi 203)	Fall 2016
<i>Preceptor for Gideon Rosen</i>	
<b>Introduction to Metaphysics and Epistemology</b> (Phi 203)	Spring 2016
<i>Preceptor for Gideon Rosen</i>	
<b>Introduction to Moral Philosophy</b> (Phi 202)	Fall 2015
<i>Preceptor for Frank Jackson</i>	
<b>Philosophy of Mind</b> (Phi 315)	Fall 2013
<i>Preceptor for Frank Jackson</i>	
<b>Intermediate Logic</b> (Phi 312)	Spring 2012
<i>Preceptor for Hans Halvorson</i>	
<b>Theory of Knowledge</b> (Phi 313)	Fall 2012
<i>Preceptor for Thomas Kelly</i>	

**Introduction to Logic**  
*Assistant instructor for Richard Heck*

*Spring 2009*

## **Service to the Profession**

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<b>Research Assistant for Boris Kment</b>	2013-14
<i>I read drafts of his book <i>Modality and Explanatory Reasoning</i></i>	
<b>Referee</b>	
<i>Epistemé</i>	2017-
<i>Philosophical Studies</i>	2012-
<b>Reviewer</b>	
<i>Princeton-Rutgers Graduate Philosophy Conference</i>	2011
<i>Brown Graduate Philosophy Conference</i>	2009
<i>Brown Graduate Philosophy Conference</i>	2008
<b>Research Assistant for Donald Wacome</b>	2005-06
<i>I read drafts of his book <i>The Material Image</i></i>	

## **Dissertation Abstract: Relational Possibility**

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Relational possibilities are about how things compare or otherwise relate across worlds. We might say that Socrates could have been taller than he is, for example. Such possibilities are surprisingly important for understanding the metaphysical commitments of science. The standard view is that relational possibilities depend on the existence of things like heights. I defend a view on which they do not. This requires rethinking modality from the ground up, along with the logic we use to describe it. There are then various applications. I show how the view gives us a powerful tool for doing science without numbers, spacetime, or platonic universals. It can also be extended to other perspectival notions like time, giving us new solutions to old puzzles.

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