Philosophy 
at Berkeley

John Searle: 
50 Years at Berkeley

On February 23, 2009, the Department held an event celebrating John Searle’s half-century career as a philosopher, teacher, colleague, and advocate for the intellectual life of the broader university.

The six speakers included his fellow philosophers and colleagues Barry Stroud and Thomas Nagel, Berkeley colleagues Robert Cole and Alex Pines, and former students Peter Hanks and Maya Kronfeld. In addition to celebrating over fifty years of John Searle’s philosophical work, these speakers ruminated on his broad influence on the university and student life.

As a young scholar at Oxford University, Professor Nagel remembers Searle as a dynamic, outgoing, and unflinchingly American figure among the Oxford dons. Then as now, his work inspired great interest. At a talk given in response to Searle’s essay “Proper Names,” published in Mind in 1958, Professor Nagel remembers that “the room was packed, the atmosphere intense,” giving him the sense of being “at the center of the philosophical universe.”

John Searle brought this dynamism to Berkeley in 1959, leaving his Oxford mentors J.L. Austin and P.F. Strawson to build a philosophical community in California. He was joined in this endeavor by Barry Stroud, who recalled weekly meetings where they would grapple with the changes that “were obviously needed to make this a much better philosophy department.”

“But we didn’t just talk about it. We were eventually able to do something about it,” Professor Stroud continued. “By convincing other people, by getting new people to come and see how good things could be here, by making some bold moves, but above all by not giving up. And John was always at the center of that.”

continued on page 2

Hans Sluga Appointed the William and Trudy Ausfahl Chair: 
The Hewlett Challenge Benefits Philosophy

In 2007, the William and Flora Hewlett Foundation made a $110 million challenge gift to create 100 new endowed chairs with the aim of recruiting and retaining top faculty, and helping Berkeley remain competitive with the endowments of our peer private institutions. The Hewlett Challenge matches private gifts, dollar-for-dollar, to establish an endowed chair that will preserve the preeminence of our faculty across the campus.

As chair of the UC Berkeley Foundation Board of Trustees, William “Bill” Ausfahl (’61) and his wife, Trudy, decided to meet the Hewlett Challenge, hoping to inspire other alumni to do the same. Thanks to their gift, the William and Trudy Ausfahl Chair has been established in the Philosophy Department, and Professor Hans Sluga has been appointed to the chair.

Ausfahl, an economics major at Berkeley, retired as group vice president and CFO of the Clorox Corporation in 1998. He is currently a member of the UC Berkeley Foundation board and is a former chair of its Finance Committee. Working with Chancellor Birgeneau on the details of the chair, the Ausfahls explained that they wanted to support a department for which an endowed chair would truly make a difference. The Philosophy Department is tremendously honored to be the beneficiary of their generosity.

Sluga, who joined the Berkeley faculty in 1970, is noted for the breadth of his philosophical interests, which range from the early Analytic tradition (Frege, Russell, Wittgenstein), to Nietzsche and Foucault, to political philosophy. His current project, The Care of the Common, explores the disintegration of traditional political concepts in continued on page 3
Berkeley Philosophy Faculty Awarded Prestigious Guggenheim Fellowships

In each of the past three years, a member of the Berkeley department has won one of the highly competitive Guggenheim Fellowships. Paolo Mancosu received the award in 2008 for research on the interplay between philosophy of mathematics and mathematical logic; John Campbell was a recipient in 2009 for work on causation in psychology; and R. Jay Wallace was chosen in 2010 for a project on “the moral nexus,” exploring the connection between human relationships and moral philosophy. Each of these three professors used the funding accompanying the fellowship to devote a year to research and writing.

The John Simon Guggenheim Memorial Foundation awards the fellowships to “men and women who have already demonstrated exceptional capacity for productive scholarship or exceptional creative ability in the arts.” There are roughly 180-200 recipients in the U.S. and Canada each year, chosen from 3,500 to 4,000 applications. To put the department’s impressive accomplishment into perspective: a total of only six philosophers have received a Guggenheim Fellowship in the last three years, and half of these have gone to Berkeley faculty.

Mancosu, Campbell, and Wallace join three other members of the department who have previously won the award: John Searle (1975), Barry Stroud (1981), and Hubert Dreyfus (1985).

John Searle: 50 Years at Berkeley

After Searle became active in the department, Berkeley quickly moved into the mainstream of analytic philosophy. A number of eminent philosophers of the English-speaking world would eventually spend their careers at Berkeley, including Donald Davidson, Bernard Williams, and Richard Wollheim.

While helping to foster the life of the mind within his own department, Searle was instrumental in doing so for the broader university. During the 1964 free speech movement, a time of extreme conflict between the students and the university administration, Thomas Nagel recalls that Searle “was one of the first faculty members to side with the students.” He would later help to author the December 8th Resolution guaranteeing student freedom of speech on campus.

Professor Searle’s work for the university would continue with his role in the new administration of Chancellor Roger Heyns, in the aftermath of the free speech movement and the Vietnam War protests that followed. Berkeley law professor Robert Cole collaborated with Searle as one of four figures in the administration handling the political relations of the university. With these faculty and administrators, Searle helped to institutionalize freedom of speech and resist strong pressures to politicize the university, both internal and external.

“The truth is, we might well not be here today without John Searle’s services as assistant chancellor,” Professor Cole stated. “He helped save Berkeley as one of the world’s great universities.”

Searle’s contribution to Berkeley’s intellectual life over the course of his career has come most strikingly, however, in his prodigious body of philosophical work. In eighteen scholarly books and over 200 articles, John Searle has put forward a philosophical system that his student Maya Kronfeld describes as “an internally coherent worldview, unfurling over time.”

His books and articles have made substantial and lasting contributions to multiple areas of philosophy, from his early writings in speech act theory, to his later work on the philosophy of mind and society. Disciplines beyond philosophy have also profited from Searle’s work, which has addressed problems confronted by thinkers in numerous other fields, notably in the sciences. Most prominently, Searle has authored work on artificial intelligence, the nature of consciousness, and the possibility of emergent physical laws in nature.

Searle has taken a distinctive approach to philosophical investigation, valuing clarity, realism, and direct engagement with opponents. He illustrates his own views with vivid examples, perhaps the most famous being the “Chinese room” argument from the 1980 article “Minds, Brains, and Programs.”

His focus on clear exposition, straightforward argument, and pointed examples have made Searle one of the most popular lecturers at Berkeley over multiple generations of students. Kronfeld fondly spoke of not only her own, but her father’s time as a Searle student, noting that the indirect speech act “Can you pass the salt?” was “mentioned just about as much as it was used” around their family dinner table.

Through his service to the university, his philosophical impact, and his personal influence on thousands of Berkeley students, Professor Searle has crafted a legacy that is, in the words of Professor Stroud, “a distinctively Berkeley product.”

“He has always cared deeply about Berkeley and being at Berkeley. He has always been committed to making this a better and better place for philosophy. And John has never given up. Fifty years is a pretty strong commitment,” Stroud emphasized. “It’s a huge part of what has made this department and this whole university the intellectually important place it has become in the fifty years that he’s been here.”
A Message from the Chair

As the new Chair of the Philosophy Department, it gives me great pleasure to see this new issue of the Newsletter in print. When I took over in August, I was under no illusion about the many challenges facing me as well as the Department. These sluggish economic times have affected society as a whole, the University, and our Department. On the positive side, I was lucky to inherit from former Chair Jay Wallace a vibrant, well-running Department. The fact that in the midst of such challenges and financial turmoil, the Department is as exciting as ever is a testimony to the dedication of our staff, our students, and the faculty.

This issue of the Newsletter will allow you to catch up with the major events in the life of the Department since the last issue appeared. Among the most salient events, we have recently welcomed two new colleagues, Geoff Lee and Seth Yalcin. Their addition to the faculty has created a core of junior and mid-career faculty members that is recognized as one of the strongest in the nation. The senior faculty continues to rank among the leading ones in the nation. In addition to important new books and articles by the faculty, recognition by the profession came in the form of prestigious prizes. Noteworthy is that three of our faculty were recently awarded Guggenheim Fellowships. The faculty is committed not only to excellent research but also to outstanding teaching: the continually high enrollments in our courses and the number of majors in Philosophy prove that they are extremely successful on this count. We are still understaffed but we are working very hard at expanding the size of our faculty in order to retain our competitive standing and improve the learning experience of our students.

The Philosophy major at Berkeley remains extremely popular, with more than 200 majors a year. Recently we instituted the “New Crop Prize” for undergraduates in philosophy. The prize “aims to identify ‘outliers’: exceptional students who have the promise of revolutionizing their field.” For more information, see: 2011 New Crop Philosophy Prize And Symposium.

The graduate program is now admitting about five students a year. The slight decrease in the size of the admission class is compensated for by the extraordinarily high quality of the admitted students, who join us from some of the most prestigious departments in the US and abroad. Our placement record is also excellent, considering the state of the academic job market.

Additionally, the work of our dedicated staff continues to be vital to the well-functioning of the Department. Through their help we not only advise our undergraduate and graduate students but have also tackled complex institutional problems, such as the office renovation that has been ongoing for the last two years and is now entering its final phase. This renovation will provide faculty with improved work space, another essential component of hiring and retention.

The philosophical life at Berkeley remains as sparkling as ever. We have several colloquia and a stream of distinguished invited speakers and visitors. We owe this in great part to the generosity of those friends and alumni whose support over the years has done so much to make Berkeley one of the most distinguished philosophical centers in the world. Contributions from friends and alumni have been crucial to our ability to retain outstanding faculty and to maintain the quality of our academic programs. We very much hope you will consider making an online contribution at the Department’s website. You can also visit the website to keep up to date with current information about the department. We thank you for your continued support, and hope you will keep in touch with news about your own activities, which we will report on from time to time in future editions of our Newsletter.

— Paolo Mancosu

continued from page 1

Hans Sluga Appointed the William and Trudy Ausfahl Chair

contemporary society. A dedicated mentor and scholar, Sluga is currently teaching a graduate seminar on Hegel’s Philosophy of Right, an undergraduate lecture course on Nietzsche, and a graduate pedagogy seminar.

“The appointment as the William and Trudy Ausfahl Chair came as a complete surprise to me,” said Sluga. “I am grateful to the donors, the University leadership, and my colleagues for awarding me this honor. I plan to use the funds that come with it to further my philosophical research and to support graduate student work.” The chair appointment came at an auspicious time for Sluga, who spent last year on sabbatical leave. Thanks to the Ausfahl Chair, he was able to travel to China and gain insights into the political conditions in that part of the world to further his work on political philosophy.

The immediate influence the Ausfahl Chair has already had on Sluga’s work illustrates the impact that philanthropy has on the intellectual life of the philosophy department. The Ausfahl Chair will have positive and lasting effects on faculty and students for generations to come.
In the 2009-2010 academic year, the department was fortunate to add two new faculty members as assistant professors—Geoff Lee and Seth Yalcin.

Professor Lee’s primary focuses are in philosophy of mind and metaphysics. He completed his Ph.D. at New York University, where he wrote about the experience we have of time passing. It explored questions including: In what sense are we aware of experiences flowing through time, and how does this relate to our experience of changes in the external environment? Is time’s passage an illusion, as some philosophers have claimed? More generally, Professor Lee is interested in the philosophical problems that arise from trying to explain how conscious experiences emerge from the brain, and in making sense of the special role we think conscious experiences have in our lives (for example, as a source of knowledge of external events). He also works on issues in metaphysics, especially the metaphysics of time and space, and the metaphysics of reduction. In his spare time, he likes eating food, riding his bike, going out dancing, and sleeping. He has taught courses for the department including Nature of Mind, Philosophical Methods, and a graduate seminar on consciousness.

Professor Yalcin did his graduate work at MIT, where he spent most of his time thinking about what meaning is. His dissertation (“Modality and Inquiry”) was a study in what it is to think that something is possible. It broached issues about the formal representation of content and about the semantics of modals, conditionals, and attitude verbs. After a year as an assistant professor at NYU, Professor Yalcin arrived at Berkeley in the fall of 2009. Lately, he is interested in issues about the representation of information in discourse contexts; about expressivist and nonfactualist views in semantics; about the nature of probability and talk about probability; and about the role of the notion of consequence in a theory of meaning for natural language. Thanks to his new colleague Professor Lee, he has also spent an inordinate amount of time lately thinking about the difference between left and right. When he is not doing philosophy, Professor Yalcin is probably thinking about doing it, or asleep. He has taught courses for the department including Metaphysics, Philosophical Methods, and graduate seminars entitled “Content Without Structure” and “Philosophy of Language: Perspective in Language.”

Recent Ph.D. Placements

**Fabrizio Cariani**
The Semantics of ‘Ought’ and the Unity of Modal Discourse
Northwestern University (tenure-track)

**Jessica Gelber**
Causes and Kinds in Aristotle’s Embryology
University of California, Berkeley (Lecturer)

**James Genone**
Appearance as Reality: Direct Realism and Perceptual Error
Introduction to the Humanities Program, Stanford University (Fellow)

**Joseph Karbowski**
The Methodology of Aristotle’s Inquiry into the Human Good in the Nicomachean Ethics
University of Notre Dame (tenure-track)

**Russ McBride**
The Homeostatic Mind: A Developmental Study of Object Cognition
Non-academic (programming)

**Ian Schnee**
Justification, Reasons and Truth
University of Puget Sound (Visiting Assistant Professor)

**Josh Sheptow**
Coordination and Exclusion: Two Problems of Mental Causation
Non-academic (graduate of Stanford Law School; employed by Boies, Schiller & Flexner LLP, Oakland, CA)

**Jennifer Smalligan**
Explanation and Belief in David Hume’s A Treatise of Human Nature
Brandeis University (tenure-track)

**John Schwenkler**
Space and Self-Awareness
Mount St. Mary’s University (tenure-track)

Departmental Events

We are very fortunate to have several endowed lectureships in philosophical subjects in the Department and the Graduate Division, which annually bring some of the most distinguished and interesting philosophers to speak at Berkeley. Please join us, if you can, at the following upcoming events.

**New Crop Symposium**
March 16 – 17, 2011
Samuel Scheffler
Raymond Geuss
New York University
Cambridge University

Among the recent lectures the department has had the pleasure of hosting are:

**George Myro Memorial Lectures**
David Chalmers (Australian National University/New York University)
Stewart Shapiro (Ohio State University)
Robert Stalnaker (MIT)
Mark Wilson (University of Pittsburgh)

**Townsend Visitors**
Kit Fine (New York University)
Bas C. van Fraassen (San Francisco State University/Princeton University)
Ned Block (New York University)

**Howison Lectures in Philosophy**
Ian Hacking (Emeritus, University of Toronto)

For more information, and a complete listing of Departmental colloquia and events, visit the Department’s website.
On April 24, 2010, the graduate students of Berkeley philosophy hosted the annual Berkeley-Stanford-Davis Graduate Conference (“BSD”), dedicated to the presentation and discussion of philosophical work by graduate students in California.

Conference speakers and attendees included graduate students from the three organizing schools, as well as students from the University of Southern California, UC Santa Cruz, UCLA, and California State University—Los Angeles.

“It was great to have such significant participation from graduate students all across California,” said Brian Berkey, a Berkeley graduate student who served as one of the organizers. “The conference was a great opportunity to get to know colleagues from other parts of the state, and to engage with their philosophical work.”

Papers were presented on a broad range of philosophical topics, from metaphysics, to normative ethics, to the history of philosophy. Paper titles included “Hybrid Expressivism, Slurs, and Jerks,” “Plato on Popular Entertainment and the Psyche,” and “How to Try Without Intending.”

“James Stazicker gave a great paper,” reported Jim Hutchinson, a Berkeley graduate student in attendance. “It was on the results of the Carrasco experiments [which show that drawing attention to a stimulus changes the way it appears in visual experience] and their meaning for naïve realism.”

Twelve papers were presented throughout the day in the department’s facilities in Moses Hall. Sessions included a presentation by the speaker, followed by prepared comments and a discussion period.

Said one speaker in response to an anonymous post-conference survey, “I thought the conference was great: well-organized, with good presentations, comments, and questions. My paper should be much improved once I think through the issues that were raised during my session.”

The sessions began with a complimentary breakfast and were punctuated by a complimentary lunch for the attendees, funded by Berkeley Philosophy and the Graduate Student Assembly.

Following lunch, Professor Barry Stroud delivered a keynote address entitled “Seeing What Is So.” The attendees engaged in a vigorous discussion period with Professor Stroud, on the potential to know that a fact obtains directly from perceptual experience.

“I was very impressed by the parts of the conference I attended. In each case the discussion was seriously focused on the questions at issue, participants were respectful of and sympathetic to the views of others, and there was a more or less collaborative spirit throughout,” Professor Stroud said. “The same was true, I felt, in the response to my own presentation at the conference. I enjoyed it.”

After the final conference session, philosophical activities continued into the evening at Jupiter, a local brewhouse. Speakers and attendees from multiple represented schools remained to discuss the topics of the day.

The next instantiation of BSD will take place at UC Davis in the spring of 2011.

“The conference was a great opportunity to get to know colleagues from other parts of the state, and to engage with their philosophical work.”
Each year, the department invites one graduating senior and one alumnus/a of the department to address the graduating seniors at the departmental commencement. The following are excerpts from the addresses delivered in 2009 and 2010.

From Phoebe Lehr, Undergraduate Speaker, 2009:

In times when people value instant gratification, usefulness and effectiveness, philosophy is frequently written off as a futile subject: why bother with insoluble questions? However … philosophy is the means by which we know where we stand in the world and what we ought to do in life: identifying one’s own philosophical beliefs is therefore highly practical.

For me, philosophy has paved the way for the critical analysis of the way women are treated in hospitals and the way the medical industry views childbirth. I plan on becoming a Certified Nurse-Midwife and working on the healthcare system from within, I hope to bring awareness and support to the birthing process, especially to underrepresented minorities who often struggle with a language barrier, subsequently preventing their right to an educated choice of how they wish to labor. … I credit this department for stimulating my ability to view and critically assess social practices from the point of view of a more just future, enabling me to work for an envisioned possibility.

Whether we become community organizers, social leaders, politicians, professors, lawyers, managers, parents or romantic partners, we can all make good use of the skills we have learned from this department to be effective, productive members of families and communities. … I hope that each and every one of us has the courage to continue evaluating and assessing the status quo in search of a better and brighter future. As Mark Twain once said, “[I]n the view of a petrifed opinion never yet broke a chain or freed a human soul.”

From John Olson, Manager at the Federal Reserve Bank of San Francisco, Alumni Speaker, 2009:

[O]ver the last fifteen years or so, in my personal life and in the working world, I have had time to reflect more on what philosophy means to me, and what it’s done for me. Somehow, here I am, I’ve ended up in a management role at the Federal Reserve, doing well at a job that I absolutely love. I have a much greater appreciation now for the role philosophy has played in my life and in my career, so what I’d like to offer today are some thoughts on what philosophy looks like fifteen years later.

[E]ventually, I had a real moment of clarity about the role of philosophy in my career. It happened fairly early on in my time at the Federal Reserve. It was actually something of a turning point in my career, that led to some really great opportunities for me, and it was a time when my philosophy training was directly relevant. My boss handed me a piece of economic research, and said that he wanted to publish it, but couldn’t because it was too densely written. He even said that he was pretty sure it was an important paper, but he couldn’t be positive because he didn’t understand much of it. He asked me to take a shot at re-writing it. I got my hands on the paper, and it was truly a disaster. Densely written, complex sentences, convoluted arguments—this sort of reading is of course familiar to all of you.

But working on this paper, I took everything I’d learned about how to read, how to analyze, how to interpret, how to approach complex arguments, and I applied it to this paper. I reworked much of it, and the final product was a huge hit. I had people coming up to me saying “John, I didn’t understand any of this paper, but now I understand all of it. It’s so clear.”

So I’ve ended up at a very good place, and I hope the story of how I got here helps to illuminate the things that I can say about philosophy now that I couldn’t articulate then, or that I can at least better articulate now. That the study of philosophy is rewarding and enjoyable in and of itself. That philosophy means something in the world. That the skills learned in philosophy are, in fact, useful and valuable. That these skills can be applied in many settings, whatever field you end up in. That these skills are relatively rare. And, something else that I’m better able to articulate now, is that I am very grateful for my philosophy education, and for the people who gave it to me.

From Rebecca Millsop, Undergraduate Speaker, 2010:

What I believe we should all take away from our experiences doing philosophy here at UC Berkeley is the satisfaction of exploring and understanding what it is to be human in a very deep sense.

I [have] realized that what I love most about philosophy is simply the pleasure derived from the activity of my mind bending around difficult questions, and the ineffable joy one feels when you really understand something. It is an incredible aesthetic experience the first time you understand Gödel’s Incompleteness Theorems, or read the Critique of Pure Reason and actually get what Kant is trying to say (or at least you think you get it for a moment or two). In thinking really hard about how things work and thinking even harder about how to prove that something does work a certain way, we are exercising our capacities as human beings to seek out the truth about how things really are.

In this way, just as it is in our nature as humans to create the best societies, train our bodies to compete as athletes, and create beautiful works of art, it is in our nature to ask the hard questions. … And this is exactly what we have done here at Cal, we have been asking the hard questions, seeking some semblance of truth and, although severely painful at times, enjoyed the experience of bringing light from obscurity.

Although you envision the philosopher sitting all alone in his armchair pondering the whys and hows of the universe, philosophy is very much a communal activity. … The experiences that we have had working together on these issues have given us the ability to figure out why we think someone else is wrong, stand up for what we think, stand corrected, and ask the seemingly stupid question that everyone wants to ask. This is what we have learned how to do, and this is exactly what each and every one of us will take out into the world.
Have you ever noticed that arguing is just a fancy word for fighting? That's what philosophy is: fighting with words. … This is something that really does distinguish philosophy from the rest of the humanities: we fight. And it isn't just a cultural fact about philosophy today—our combativeness reflects something deep about the very nature of our subject. And it is this: there is nothing that all philosophers take for granted. … There is nothing you can say that is not of the sort to be doubtful by some philosopher out there. The feeling of being a philosopher is that feeling of darkness closing in on you from all sides. So we have to learn to be fighters, to be always on the alert for the attack that comes out of nowhere. We learn to sleep with one eye open.

The reason that we philosophers fight over theories is that theories matter; and the reason that theories matter is that without them it's hard to see how anything matters at all.

Parents: my guess is that you have seen or been some of the casualties of this educational experience. It has probably not escaped your notice that we have turned your sweet children into warriors. Forgive us. But also, thank us. It's a hard world out there. They need to be strong. We have taught them how to lunge, how to retreat; how to bow out gracefully; when to hang their heads in shame; when to advance straight into enemy fire, heads bloody but unbowed. We've taught them how to risk defeat. Philosophy is the only place in the humanities where you can learn this—where you can learn to be brave. Philosophy is a warlike subject; philosophers must be teachers of courage. And courage is in a certain way what life is all about. Perhaps Socrates was right when he said that the unexamined life is not worth living; but the unexamined life is not the most unlivable life. That distinction would go to the cowardly life.

What we fight about, and fight over, is theories. We are fighting over which theory about the way things are is the right one…Philosophers are people who are convinced that theories do matter—that theories are of the utmost practical significance. Socrates thought theories were worth dying for, but even stranger, he thought that theories were what made life worth living. But why do theories matter?

This is hard to explain. It is a little like trying to explain patriotism or love of one's children to someone who has never experienced these things. But I will try to give you an inkling of it, and I will do it by telling you a story.

Imagine that you find yourself sitting at a table with a group of people and on the table there's a map. On the map there are figures, and the people are taking turns moving the figures. For a while you just watch, but eventually it comes your turn to move the pieces. You don't really know what you are supposed to do, so you copy the person next you: you try to learn the rules of what makes him move the pieces the way he does…Eventually you get pretty good at doing what he's doing, confident enough that you no longer need his help—in fact, you are reader to mentor a new player who might come and sit at the table.

Now imagine that in the middle of the table there's a book, and what the book tells you is what the pieces stand for, what the map is a map of, what the various moves amount to…Let's call what you learn from the book, the interpretation of the game, because, in a sense, you are learning what the game means. I want you to suppose that nothing in the interpretation is going to affect either whether or not you play the game—assume it's the family business, and not playing is just out of the question—nor is it going to affect how you move the pieces.

But it would be crazy to think that what the book said did not matter, did not matter to you, did not make a practical difference to your playing of the game. Nothing could matter more, nothing could be more directly practically relevant to your playing of the game, than the contents of that book…The book doesn't change what you're doing in the sense of changing your movements, it changes what you're doing in the sense of telling you what it really is that you are doing. The book gives your choices a significance, an urgency that they might never have had otherwise.

This situation, of finding ourselves at a new table, of having to play before we're sure what it is we're playing at, is one that we humans encounter over and over again. We are constantly starting things: little league, high school, college, a new job; or taking on new roles: sibling, spouse, parent, teacher. We have to hit the ground running, and a lot of times that means not standing around and trying to work out what exactly is the meaning of what we are doing.

Now, you can live your whole life without reading the book. Indeed, the unexamined life is the life that life encourages. But I've been trying to convince you of something, which is that this book is important, it is practical; it matters. I've been trying to describe a new way in which theories can be practical. Theories can be practical not in the mode of recipes for action, but in the mode of an interpretation of action. They don't only tell us what to do, they tell us what it is we are doing.

The thing is—the hard part is—there is more than one book. Or, anyway, there is more than one book that claims to be “the book” … So which one is the book? Is there only one? That is what we are here to find out. The militarism that divides philosophy from the rest of the humanities is not as important as what unites us with Classics, English, comparative literature, rhetoric: we are all looking for the book that tells us what life means. That is what we are, in the humanities. We are seekers of the book. (And music and art history are there to remind us that the book can take many forms.)

I hope I have given you a sense of what there is to get so worked up about. That the violence is not gratuitous. That our battle is a noble one. The reason that we philosophers fight over theories is that theories matter; and the reason that theories matter is that without them it's hard to see how anything matters at all.
The Undergraduate Philosophy Forum continues to host stimulating and far-ranging discussions of a variety of philosophical topics, led and organized entirely by Berkeley undergraduates. The Forum enters its seventh year in 2010-2011.

During the previous academic year, the Forum held more than twenty meetings. In weekly sessions, Forum members typically presented their own work or on common areas of interest. Among others, officer Nader Shaoibi led a session on “Hume, Lewis Carroll and the Nature of Belief,” members Laura Davis and Eric Teszler gave a presentation on “Kant’s Solution to the Problem of the Unity of Judgment,” and Forum president Yuan Wu presented on “The Background of Intentionality.”

This past year, the Forum also invited numerous members of the Berkeley faculty, both within and outside of philosophy, as guest speakers. In addition to panel discussions and individual presentations by Berkeley philosophers Lara Buchak, Bert Dreyfus, Dorothea Frede, Mike Martin, John Searle and Barry Stroud, the Forum hosted a talk on logic by Lofti Zadeh of Electrical Engineering and Computer Sciences and a talk on morality and mathematics by George Lakoff of Linguistics.

“I was extremely impressed with how engaged these bright young philosophers were. There were more than 20 students there, and almost everyone had a question or comment,” said Professor Buchak, who was invited to speak on philosophy of religion. “I was also impressed with the level of the dialogue: their questions really kept me on my toes.”

Graduate students in the course of their own dissertation-level work also received invitations to present to the Forum this year. Among others, Jeremy Carey gave a talk on “Good, Evil, and Belief in God,” Erich Matthes presented his dissertation work on “Historical Properties and the Preservation of Value,” and Markus Kohl led a session devoted to “Kant’s Standpoint Distinction.”

“Presenting at the undergraduate forum was a very stimulating and helpful experience,” said Kohl of his invited talk, which focused on aspects of Kant’s transcendental idealism. “The students were not only enthusiastic about a very obscure subject matter: they also asked insightful questions that brought out important problems concerning my way of presenting and interpreting Kant’s account.”

Beyond its sessions on academic subjects, the Forum provided a community service to the department this year with their session entitled “Is It Rational to Strike?” held before the second round of proposed student strikes in the fall of 2009. This session sparked a department-wide conversation, with broad attendance and participation by philosophy undergraduates, graduate students, and faculty.

As the Forum grows out of and fosters an enthusiastic undergraduate philosophical community at Berkeley, many of its members go on to further study in philosophy and other graduate programs. A recent presentation to the Forum by Undergraduate Advisor Niko Kolodny addressed questions from students interested in pursuing graduate work in philosophy. Many already have; former Forum vice president Rebecca Millsop, for example, entered the graduate program in philosophy at MIT this fall.

“As a member of the Forum I was able to learn about different topics and work through interesting problems with other philosophy students while having a good time,” said Millsop. “Part of the reason why I wanted to go to graduate school was to continue doing all of these things. The Forum definitely helped me realize that I want to be a member of the philosophy community.”

For the current year, Forum officers hope to focus “not only on the contents, but also on the pedagogical aspects of the discussions,” reports officer Beatrice Balfour. “We have already started to do so in the first meeting on The Performativity of Gender, where we fostered interaction through small group reading and discussion. So far, it has been an amazing experience, with great people.”
Faculty Updates

Lara Buchak recently developed two new courses at Berkeley: Game Theory and Philosophy, and Introduction to the Philosophy of Religion. She also gave talks during the past two years at MIT, Stanford, Michigan, San Francisco State, University College London, and the Catholic University of Leuven in Belgium. Topics included the nature of risk aversion and whether risk aversion is permissible; the nature of faith; and the relationship between epistemic and instrumental rationality. In addition, she gave a joint talk with Professor Branden Fitelson (Rutgers) at the Formal Epistemology Festival, on scoring rule arguments for probabilism. She is currently continuing her work on risk aversion, and she is also working on applications of her work to other problems in philosophy, particularly problems in the philosophy of religion.

John Campbell has continued to work with academics in psychology and psychiatry on the topic of causation in psychology. Last year he was awarded Guggenheim and NEH Fellowships to support that work (see article on page 2). In May 2010, he gave the distinguished Whitehead Lectures at Harvard on “Causation in the Mind.” He is working, with Professor Quassim Cassam (Warwick), on a book to be called Berkeley’s Puzzle. He also continues to work on perception and conscious attention.

Bert Dreyfus spent the spring semester of 2009 at Harvard. While there, he worked with Professor Sean Kelly, a Berkeley Ph.D. who recently became chair of the Harvard Philosophy department, on a book entitled All Things Shining: Reading the Western Classics to Find Meaning in a Secular Age. All Things Shining was published by Free Press (Simon and Schuster) in January 2011, and debuted at #22 on the NYT bestseller list. In addition, Dreyfus was awarded the Berkeley Dickson Emeriti Professorship for the 2009-2010 academic year. In June 2009, he delivered the Da Xia Lecture, an eminient lectureship in the Social Sciences and the Humanities at East China Normal University. Dreyfus’ podcasts of Philosophy 6 are generally ranked among the top ten (and often number one) on iTunesU and iTunesU-UC Berkeley.

Dorothea Frede continues to be extremely productive in her scholarship on ancient philosophy. In addition to publishing several articles in 2008 – 2010, she has recently given lectures on Aristotle at the Symposium Aristotelicum in Leuven (2008), at Stanford University, and at Cambridge University (where she delivered the distinguished Gray Lectures), and delivered the keynote address to the Society of Ancient Philosophy in Baltimore (April 2009). She also made contributions at a conference on Aristotle’s politics at Assos and on the Epicureans on friendship at the Symposium Hellenisticum at Budapest (2010). She hopes to complete a new translation, with commentary, of Aristotle’s Nicomachean Ethics next year. She was made an honorary professor at the Humboldt University at Berlin in 2008, where she teaches a summer seminar every year.

Hannah Ginsborg is spending the current academic year as a Fellow at the Wissenschaftskolleg (Institute of Advanced Study) in Berlin. Her current interests are centred on rule-following skepticism and the normativity of meaning, but she continues to work on related issues in Kant, and she is putting together a collection of articles on Kant’s Critique of Judgment to appear with Oxford University Press (The Normativity of Nature). Forthcoming articles range over topics in the philosophy of perception (“Perception, Generality and Reasons”), rule-following (“Primitive Normativity and Skepticism about Rules”), the theory of meaning (“Inside and Outside Language”), Kant’s philosophy of biology (“Oughts without Intentions”), and Kant’s aesthetics (“The Pleasure of Judgment”). In the last two years she has given talks in Oxford, Porto Alegre (Brazil), Oslo, Abu Dhabi, Paris, Leipzig and Tuebingen.

Niko Kolodny was tenured in July 2009 and has been Undergraduate Advisor since July 2010. Since the last edition of this newsletter, he spoke at Indiana University, Yale Law School, Williams College (his alma mater), Stanford University, Texas Tech, University of Chicago, UC San Diego, the Eastern Division Meeting of the American Philosophical Association, and the Joint Session of the Aristotelian Society and Mind Association in the United Kingdom (where he commented on the work of Véronique Munoz-Dardé). He published papers on personal relationships, on Rousseau’s notion of amour-propre, and, with John MacFarlane, on the interaction of the words “ought” and “if.” He has been working on papers on democracy, on means and ends, and on T.M. Scanlon’s recent book, Moral Dimensions. With Berkeley Ph.D.s Jason Bridges and Wai-hung Wong, he is almost finished editing a Festschrift for Barry Stroud.

In the past two years, John MacFarlane gave talks in Toronto, Pittsburgh, Austin, Lincoln, Irvine, New York, Chicago, San Francisco, Dublin, Paris, Bologna, Buenos Aires, and London. He has recently been focusing his philosophical efforts on a book manuscript, tentatively entitled Assessment Sensitivity: Relative Truth and Its Applications, and has given seminars on this material in Berkeley, Barcelona, and Bologna. This fall he gave the Context and Content lectures in Paris. He is particularly grateful to the students in his recent graduate seminars for many useful sessions spent working through the chapters in progress.

Paolo Mancosu spent the 2008-2009 academic year on leave, which was made possible by a Guggenheim Fellowship and a membership at the Institute for Advanced Study (Princeton) (see article on page 2). He spent the first semester doing research and giving lectures in Latvia, Denmark, Spain, and Brazil. During the second semester he held visiting positions at the IAS (Princeton), Scuola Normale Superiore (Pisa), and IHPSN (CNRS, Paris). During his leave he wrote four articles on a variety of topics (“Visibility and invisibility in mathematics”; “Styles in mathematics”; “Descartes on the cylindrical helix”; “Measuring the size of infinite sets of integers”) and brought to completion a book of essays, The Adventure of Reason, which was published in November 2010 by Oxford University Press.

Alva Noë was in residence at the Wissenschaftskolleg zu Berlin during the academic year 2007-2008. He finished a new book called Out of Our Heads: Why You Are Not Your Brain and Other Lessons From the New Biology of Consciousness (Farrar Strass Giroux 2009). He has also started a new book on depiction, intentionality, and art. Currently, Sherri Roush’s general focus is on justified belief and its relation to the way we cope with the possibility of our being in error. She is more particularly concerned with understanding the fallibility of science in such a way as to avoid skepticism. Recent papers include “Optimism about the Pessimistic Induction,” “Second-Guessing: A Self-Help Manual,” “The Value of Knowledge and the Pursuit of Survival,” “Closure on Skepticism,” and “Fallibility and Authority in Science and Technology.” Papers in progress include “Justification and the Growth of Error,” “The Re-calibrating Bayesian,” “Skepticism about Reasoning,” “Empiricism and Evidence,” and “Sensitivity and the Self.”
Faculty Updates

John Searle recently published a new book on social ontology called *Making the Social World: The Structure of Human Civilization* (Oxford University Press 2010). He has just sent another book to the press—*John R. Searle: Thinking about the Real World* (a collection edited by Michel, Attilla and Franken)—which is a collection of essays by philosophers in Muenster, Germany dedicated to his work, together with an initial chapter by him and replies to the essays. This collection grew out of a conference on his work in Muenster. Additionally, he is working on two other books.

Hans Sluga was recently awarded an endowed chair as the distinguished William and Trudy Ausfahl Professor of Philosophy (see article on page 1). He was on leave from the department as a visiting professor at the Chinese University of Hong Kong in 2010. He has just finished a book on Wittgenstein for Blackwell’s “Great Minds” series scheduled to appear in 2011 and, in addition, is at work on a new book to be called *The Care of the Common*.

Recent Faculty Publications

Bert Dreyfus

All Things Shining: Reading the Western Classics to Find Meaning in a Secular Age, co-authored with Sean D. Kelly and published by Free Press (Simon and Schuster) 2011, debuted at #22 on the NYT Extended Best Seller list. The book begins with a description of the intense, meaningful lives of the Homeric Greeks as described in The Odyssey. Their gods focused the strong emotions arising from love, warfare, and family relationships. Their understanding of the sacred was that heroes, emotions, moods, and gods were welling up and drawing them in. The book traces the way our culture moved from polytheism to monotheism, and how that began to distance us from a sense of the sacred until we finally arrived at a culture in which the sacred was lost altogether along with joy, and meaning. The idea that we could actively infuse meaning into our lives was part of the problem, since we cannot take seriously meanings we have made up. The book explains how Melville, in Moby Dick, had a sense that the world had become disenchanted and hoped a new form of Homeric polytheism could be developed. The book concludes with a description of how we could bring back meaning by developing the skill of being sensitive to what is left of the meaningful world around us, and by nurturing this meaning so as to bring things and people out at their best.


R. Jay Wallace continued his service as Department Chair in academic years 2008-2009 and 2009-2010. He also taught undergraduate courses on Freedom and Responsibility, Ethical Theories, and the Ethics of Food, and graduate seminars on Future Persons, Practical Knowledge, and Moral Psychology. Throughout this period he has worked on a range of topics in moral philosophy, including hypocrisy, regret, moral luck, practical reason, and constructivism about the normative. He was the Ethics Lecturer at Ohio University in April of 2009, and Keynote Speaker at the triennial conference of the Gesellschaft für analytische Philosophie in Bremen, Germany, in September 2009. He also participated in workshops on his work in Bern, Switzerland and Munich, Germany in June 2009, and he gave invited talks and presentations in Mexico City, Frankfurt, Vancouver, Edinburgh, Leeds, Philadelphia, and Sheffield. He was awarded a fellowship by the John Simon Guggenheim Memorial Foundation for academic year 2010-2011 (see article on page 2).

Dorothea Frede

*Body and Soul in Ancient Philosophy* (co-edited with Burkhard Reis; de Gruyter 2009): The problem of body and soul has a long history that can be traced back to the beginnings of Greek culture. The existential questions of what happens to the soul at the moment of death, whether and in what form there is life after death, and what the exact relationship is between body and soul were answered in different ways in Greek philosophy, from the early days to Late Antiquity. The contributions in this volume—which collects the papers of the International Conference of the German Ancient Philosophy Society, held in Hamburg in 2007—not only do justice to the breadth of the topic, but also cover the entire period from the Pre-Socratics to Late Antiquity. Particular attention is paid to Plato, Aristotle, and Hellenistic philosophers, i.e., the Stoics and the Epicureans. (Description primarily from De Gruyter)
Reason of logic and mathematics in the first half of the twentieth century. Paolo Mancosu presents a series of innovative studies in the history and the philosophy of logic and mathematics in the first half of the twentieth century. The Adventure of Reason is divided into five main sections: history of logic (from Russell to Tarski); foundational issues (Hilbert’s program, constructivity, Wittgenstein, Gödel); mathematics and phenomenology (Weyl, Becker, Mahnke); nominalism (Quine, Tarski); semantics (Tarski, Carnap, Neurath). Mancosu exploits extensive untapped archival sources to make available a wealth of new material that deepens in significant ways our understanding of these fascinating areas of modern intellectual history. At the same time, the book is a contribution to recent philosophical debates, in particular on the prospects for a successful nominalist reconstruction of mathematics, the nature of finitist intuition, and the extent to which phenomenology can hope to account for the exact sciences. (Description from Oxford University Press)

Noë suggests that rather than being something that happens inside us, consciousness is something we do.

Alva Noë

Out of Our Heads: Why You Are Not Your Brain and Other Lessons From The New Biology of Consciousness (Farrar Strass Giroux 2009): Our culture is obsessed with the brain—how it perceives; how it remembers; how it determines our intelligence, our morality, our likes and our dislikes. It’s widely believed that consciousness itself, that Holy Grail of science and philosophy, will soon be given a neural explanation. And yet, after decades of research, only one proposition about how the brain makes us conscious—how it gives rise to sensation, feeling, and subjectivity—has emerged unchallenged: we don’t have a clue. In this inventive work, Noë suggests that rather than being something that happens inside us, consciousness is something we do. Debunking an outmoded philosophy that holds the scientific study of consciousness captive, Out of Our Heads is a fresh attempt at understanding our minds and how we interact with the world around us. (Description from Macmillan)

Departmental Awards

Departmental Citation (distinguished undergraduate work in philosophy)
Rebecca Millsop

Outstanding Graduate Student Instructor Award
Joseph Barnes, Brian Berkey, Vanessa de Harven, Andy Engen, Erica Klempner, Matthew Parrott, Michael Rieppel, and George Tsai

Fink Prize (outstanding graduate student essay)
Andy Engen, “The Reactive Sentiments & the Justification of Punishment”
James Stazicker, “Attention, Visual Consciousness, & Indeterminacy”
George Tsai, “Liberal Universalism & How We Understand the Past”
Alumni Spotlight: Stewart Borden Reed

In the first of a series, the Department presents an interview with an alumnus of the department, working in a field other than philosophy, who’s been asked to share thoughts on how philosophy can shape one’s thinking, perspective and career.

Name: Stewart Borden Reed
Education: B.A. in Philosophy, UC-Berkeley, class of 2002; currently a second-year medical student at Columbia University College of Physicians and Surgeons, class of 2013
Career objectives: I’m pursuing a career as a medical oncologist (treating cancer with drug therapies, rather than radiation or surgery).

Was there a particular experience that made you decide to major in philosophy at Berkeley?

Although my mother was not Catholic, she enrolled me in Catholic school for my early education because she believed it would help me to become an ethical person. My sense of worship and belief in a grand order gradually evolved into a philosophical bent. In college, one philosophy class led to another, since these courses gave me tools to be more systematic and rigorous in my approach to thinking about what it means to be ethical and to have knowledge. Descartes, Nietzsche, and Hume inspired me to re-evaluate some of the beliefs that had long shaped my view of the world. Following a process of deconstruction, I was intent on building myself back up again on a more solid foundation, as Descartes would have it. Through my studies in philosophy, I became more aware of the how my beliefs and values shaped each other, and how my words, behavior and overall experience of life flowed from my beliefs and values. I began to appreciate the diversity of experience of which a given person is capable, and that the course of life is influenced by a combination of destiny (such as the context into which one is born) and will. I believed that philosophy allowed me to have more control over the way I was living and the way I was experiencing the world. This was empowering, and so I felt that I must pursue philosophy as a major.

Did you know then that philosophy would be useful if you decided to enter the medical field later?

No, I did not really appreciate how helpful my philosophy education would be with my eventual medical studies. Some have considered my pursuit of medical studies a “180 degree turn” away from philosophy. This is not how I see it. I retain my wish to better understand the order of things and to live a more meaningful life. Studying medicine and science is merely an extension of this pursuit that began in philosophy.

Before you decided to apply to medical school, you did research at the Dana-Farber Cancer Institute and worked as an EMT. Were there situations in which your philosophy background helped you solve problems or made you more sensitive to concerns?

My philosophy background has taught me to be a more effective communicator and more comfortable with making decisions using incomplete information. This was of tremendous value during my work as an EMT caring for a diverse patient population across Los Angeles County in situations that required action in a setting of uncertainty. At Dana-Farber, I was carrying out experiments that required great care and attention to detail, habits that I developed early on as a student of philosophy.

Beyond these specific contexts, philosophy has broadly enhanced the quality of my life. I remember studying various philosophers when I was at Cal and “trying on” their ways of seeing the world, one at a time. It was interesting to compare and contrast their views, looking for agreement, contradiction, and paradox. Learning to think like this has increased my ability to see things from someone else’s perspective, to put myself “in the shoes” of another person. Because of this, I have more meaningful connections with others. This has been of lasting benefit in all of my pursuits.

Did you ever worry whether philosophy would be useful to you after you graduated?

No, I had no worries about this. I was gifted with the invaluable advice from my family to follow my curiosity in college and to treat this period as an opportunity for exploration. I wanted to find myself, and philosophy seemed liked the best shot at doing this. What I didn’t realize was that losing myself would be an initial requirement of the process. Deconstructing and reconstructing my worldview has, however, given me a lasting habit of open-mindedness and flexibility that has enriched my life and continues to help me better understand the relatively uncertain and ever-evolving science and art of medicine. Philosophy has better enabled me to deal with the ambiguity and grayness that we inevitably encounter in life.

“I believed that philosophy allowed me to have more control over the way I was living and the way I was experiencing the world.”

What advice would you give to undergraduates who are either interested in studying philosophy or are already majors—especially those are interested in careers outside of the field?

For those interested in studying philosophy, I would say this: Philosophy has significantly enriched the quality of my life and has given me tools that have been applicable to a wide range of pursuits and situations. Critical thinking, effective communication, and an open mind will

continued on page 13
Alumni Spotlight:
Stewart Borden Reed

serve you regardless of what you do. Take the time now to explore and to find yourself. I’m happy that I did, and would major in philosophy again in a heartbeat.

For those who are already majors, I would say that you’re in for a wild ride. To put the beliefs of yourself and others under the microscope for critical examination is not for the faint of heart. Descartes tore down his house of cards before rebuilding himself upon firmer foundations. The Oracle of Delphi declared Socrates the wisest person in Greece because he was the most painfully aware of his own ignorance. But by challenging yourself in this way, the study of philosophy will equip you to live more fully. You will gain a better appreciation for the “grayness” of life and will have more flexibility in the face of its inevitable challenges and uncertainties. These qualities will serve you well regardless of what pursuits you ultimately choose.

In Memoriam

Ernest W. Adams (1927-2009)

The Department was deeply saddened to learn that Professor Emeritus Ernest W. Adams died on March 29, 2009, shortly after being diagnosed with an advanced case of liver cancer.

Adams joined the department in 1956, following graduate study in philosophy at Stanford (where he spent the 1965-1966 academic year at the Center for Study in the Behavioral Sciences). He continued teaching at Berkeley until his retirement in 1991.

Adams, a fellow of the American Academy of Arts and Sciences, worked in philosophical logic and the philosophy of science. He was a founding member of the Group in Logic and Methodology of Science at Berkeley. He was best-known for his research on conditionals; his influential book, *The Logic of Conditionals*, appeared in 1975.

Adams is survived by Anne Adams, his wife of 52 years; two sons, James and William; and two grandchildren.

Benson Mates (1919-2009)

The Department announces with great sadness the death, on May 14, 2009, of Professor Emeritus Benson Mates.

Born in 1919, Mates studied at the University of Oregon, completing a B.A. in Philosophy and Mathematics in 1940. He began graduate work in philosophy at Cornell, but his studies were interrupted by a stint during the war in the United States Navy. He entered the graduate program in philosophy at Berkeley in 1945, completing his Ph.D. in 1948 after working with (among others) Harold Cherniss and Alfred Tarski. His dissertation was a study of “The Logic of the Old Stoa.” Mates joined the Department immediately following receipt of his Ph.D. He was promoted to full Professor in 1958 and held that title until his retirement in 1989.

Mates’s interests ranged widely over problems in logic, epistemology, and the history of philosophy. His own philosophical tendencies were sympathetic to strands in ancient skepticism, a theme that emerges clearly in his book *Skeptical Essays* (1981).

Mates is survived by five children: John Mates (of Portland, Oregon), Maureen Mates (of Berkeley, California), Margaret Mates (of Seattle, Washington), Susan Mates (of Providence, Rhode Island) and Ellen Mates (of Berkeley, California); and by seven grandchildren.

Kolodny Participates in Video Dialog on Love, Patriotism

Associate Professor Niko Kolodny was recently featured in a Bloggingheads.tv diavlog with Professor Simon Keller of Victoria University of Wellington. Bloggingheads.tv is an online media project that features thoughtful participants “pontificating on TV.” The topics treated are diverse, but Bloggingheads.tv has a strong tradition of featuring professional philosophers.

Kolodny and Keller’s diavlog focuses on issues of love and patriotism. Is love a response to reasons? Is patriotism like racism? You can see Kolodny and Keller tackle these and other challenging questions at the following link: [http://bloggingheads.tv/diavlogs/23169](http://bloggingheads.tv/diavlogs/23169).
Pursuing a Ph.D. in philosophy is a demanding endeavor; the combination of courses, exams, colloquia, writing, and teaching can leave even the most diligent student with the desire for some downtime. Recently, a number of graduate students, along with Professor Lara Buchak, have discovered a pastime that is, appropriately enough, both relaxing and intellectually stimulating: the weekly Pub Quiz at Henry’s Pub, hosted by the Brainstormer Events. The team, affectionately named “The Veil of Ignorance” (after the influential phrase from John Rawls’s *A Theory of Justice*), began competing in the fall of 2009. Composed of a core group of die-hards, and featuring guest-appearances from spouses and inter-departmental friends, the team is usually six to eight players strong. An exception occurred last April, when the team brought some visiting prospective doctoral students along for the ride. (It should be noted that, of those visiting prospective students who did decide to attend Berkeley, every one was present at the pub quiz.)

The quiz itself takes the form of six rounds, covering topics ranging from current events and pop culture to music to science, as well as special theme rounds such as “Constellations,” or “Vampires in the Media” (on Halloween). Correct answers in the final round earn double the points, leading to dramatic and nail-biting leader-board changes in the late game.

As one might expect from a pub quiz held in a university town, the competition at Henry’s is stiff: doctoral students from many other Berkeley departments, including Physics and Political Science, have also been known to field teams. One might even say that the team plays at a disciplinary disadvantage, as the quiz questions hardly ever pertain to the study of philosophy. (In a rare exception, one question asked for Aristotle’s nationality. The team was confident that no other team would accurately identify Aristotle as Macedonian, but much to their chagrin, the quizmaster accepted “Greek” as an answer.) Nevertheless, The Veil of Ignorance has met the competition head-on. Often placing first or second among the 17-odd teams competing at Henry’s, the team finished the season ranked in the top 15 of approximately 180 teams competing at various pubs and restaurants throughout the Bay Area.

Last May, their high placement in league standings earned The Veil of Ignorance a trip to the Bay Area Pub Quiz Finals in San Francisco. Though only placing in the middle of the pack at the Finals, the team was pleased with its overall performance, and looks forward to representing the Berkeley Philosophy Department in Bay Area Pub Quiz play in seasons to come.

### New Graduate Students, 2009-2010

- **Austin Andrews** – B.A. University of California, Santa Barbara
- **Caitlin Dolan** – B.A. New York University
- **Quinn Gibson** – B.A. University of Calgary
- **Nicholas Gooding** – B.A. McGill University
- **Matthew Hoberg** – A.B. Princeton University
- **James Hutchinson** – B.A. University of Toronto
- **Julian Jonker** – LL.B. University of Cape Town
- **Richard Lawrence** – B.A. University of Pennsylvania
- **Kathryn Mantoan** – A.B. Princeton University; J.D. Harvard Law School
- **Dylan Murray** – B.A. Kalamazoo College; M.A. Georgia State University
- **Kirsten Pickering** – B.A. Arizona State University