On the 22nd of October, 2011, the Department of Philosophy and the Townsend Center for the Humanities co-sponsored a day-long conference to celebrate the culmination of Barry Stroud’s 50 years at Berkeley.

The event was co-organized by Profs. Niko Kolodny and Paolo Mancosu. The speakers at the conference included current faculty members in the philosophy department at Berkeley, Janet Broughton and Hannah Ginsborg and fellow philosophers Tyler Burge, Robert Fogelin, Jason Bridges and Wei-hung Wong. Both Bridges and Wong were former graduate students in the philosophy department at Berkeley and were advised by Prof. Stroud. In addition, Stroud’s three daughters and other members of his family surprised him by flying in to Berkeley from various parts of the world to attend the day’s events. After a full day of remembrances of shared academic and personal experiences as well as talks that engaged philosophically with various aspects of Stroud’s body of work, the conference came to a close with a wine and cheese reception in Moses Hall. This was followed by a dinner at the restaurant Revival in Berkeley for Stroud’s colleagues, current and ex-graduate students and family members.

Most speakers at the conference agreed that the best way to commemorate Stroud’s work and his contribution to the field was to follow his footsteps and do philosophy. The talks reflected on Stroud’s contributions to issues in skepticism, meaning and rule-following and the conditions of propositional knowledge. Hannah Ginsborg, in her talk titled “Meaning, Understanding and Normativity” questioned Stroud’s pessimism about the possibility of giving a reductionist account of meaning. She argued that it is possible to give an “explanation from outside” meaning but not “from outside” all consciousness of normativity. Such an explanation, she argued, would still place limits on any reductionist approach to meaning but “less restrictive” limits than Stroud allows for. Robert Fogelin presented a paper titled “Stroud and Pyrrhonism” in which he analyzed the similarities between Stroud’s views in the Quest for Reality and Pyrrhonian scepticism. Fogelin suggested that Stroud’s views, while naturally distinct, were still reminiscent of the middle Pyrrhonian movement represented by philosophers such as Aenesidemus. Tyler Burge presented a paper titled “Propositional Attitudes and Reason” in which he argued that “the starting points for empirical reasoning, and certain other types of reasoning, do not get their support from reasons but from entitlements, where what makes an individual entitled to an attitude is that the individual has epistemically relevant psychological competencies that meet natural norms for warrant.” In his talk, he questioned whether Stroud’s views on the nature of reasoning were hyper-intellectualized.

Barry Stroud accepted a position at Berkeley in 1961 after having received his PhD from Harvard University under the direction of Morton White. In his letter, the chair of Harvard’s department of philosophy, Roderick Firth assured Berkeley of Stroud’s interest in the position: “Stroud tells me that he would rather teach at Berkeley than at any other university in the country.” Since his arrival at Berkeley, Stroud has served as the chair of the philosophy department from 1978 to 1981, in 1984-5 and in 1991, and has delivered numerous lectures including the John Locke lectures at Oxford, the Tanner Lectures on Human Values in Buenos Aires, the Whitehead Lectures at Harvard and the Dewey Lecture to the APA. He has advised numerous graduate and undergraduate students over the years and has played, and continues to play, a central role in shaping the philosophy department at Berkeley. He continues to teach actively in the department: he regularly offers extremely well attended undergraduate lectures on Wittgenstein’s Philosophical Investigations, Hume, Theory of Knowledge, and Metaphysics. At the graduate level, Stroud has recently taught seminars on the conditions of thought and propositional knowledge, perception and its role in empirical knowledge, and the unity of judgment.

His work covers a wide array of philosophical topics ranging from metaphysics, epistemological skepticism, the interpretation of Hume continued on page 2
Barry Stroud: 50 Years at Berkeley

and Wittgenstein and the nature of logical necessity. In his introductory speech at the conference, Paolo Mancosu, chair of the philosophy department, read out segments of Stroud's application, sent in April 1961, for the position of visiting professor at Berkeley that indicate the impressive breadth of Stroud's philosophical interests even as a young scholar. In his letter, Stroud wrote:

“One of my main interests has been the concept of a priori or necessary knowledge, and my thesis is an examination of the conventionalistic account of the a priori — especially that of Lewis and Carnap. Many other areas of philosophy particularly interest me, e.g., epistemological problems generally, the philosophy of mind, the philosophy of science (esp. psychology and the social sciences), metaphysical topics (body-mind problem, free will-determinism issue, etc.). … I am interested in the history of modern philosophy, since Bacon and Descartes. In addition, recent British philosophy, particularly that of Wittgenstein and his followers, along with his predecessors Frege and Russell, is a special interest of mine. In short, I am seriously interested in most philosophical problems and areas, however specialized the above, somewhat random, list might appear.”


In all his writings, Stroud remains unfailingly rigorous in his analysis, often turning the lens of inquiry onto the very nature of the philosophical endeavor itself. Stroud has an acute sense of awareness of the distinctive form that philosophical questioning takes, always aware of the possibility that there may be limits to the kinds of answers that such an enterprise may produce. What others may find to be a debilitating pessimism, Stroud sees as an indispensable feature of an extremely rewarding endeavor itself. Former graduate student, now professor of philosophy at the University of Chicago, Jason Bridges described Stroud’s philosophical procedure in the following way:

“The aim is not to find some standpoint external to the philosophical enterprise from which one can pronounce it meaningless, or confused about its own significance, disallowed by the rules of language, or whatever. The aim is rather to understand the enterprise from the inside. One must try to go as far as one can in understanding and feeling the force of philosophical arguments, and then see where that leaves one.” Bridges went on to suggest that “Barry's specific contributions to various philosophical subjects, his views and arguments on skepticism and metaphysics and so on, will endure as work of great value. But in the end the greatest, most enduring value of his writings lies in something beyond this. It lies in their status as models of how to do philosophy. Above all, they are exemplars, peerless exemplars of philosophy done right.”

Members of the Berkeley philosophy department were keen to emphasize how much their own work has benefited from having Stroud as a colleague over the years. Janet Broughton, professor of philosophy and Vice Provost for the Faculty, emphasized this in her speech: “Many of us have received what I would describe as the deep compliment of a serious response from Barry to our ideas. And speaking for myself, even when Barry’s response has brought me to the painful realization that my bright idea is flawed beyond repair — perhaps especially then — I learn and grow from what he has so generously given me.”

In his talk, Wai-hung Wong, former student and professor of philosophy at California State University at Chico read out a few lines from Stroud’s 2008 Dewey lectures:

“The philosophers I admire most possess just that kind of acute sensitivity to philosophical difficulties. They are open to potential philosophical riches, and they find them, in what look to most of the rest of us like very unpromising places. And, what is equally important, those philosophers I admire most know how to keep searching when they know they haven't really found the right thing yet. … Those I most admire have a firm foothold in reality and a "nose" or feel for real problems, along with the patience to unfold the detail of what has to be overcome to achieve the kind of understanding that can mean the most to us. I am happy to know or to have known some philosophers like that.”

To repeat Wong's closing words, “those who have been students, colleagues, friends, or interlocutors of Barry Stroud have known a philosopher like that too.”

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**Departmental Awards**

**Departmental Citation**
(distinguished undergraduate work in philosophy)
Alex Setzepefandt (2011)

**Outstanding Graduate Student Instructor Award**
Erich Matthes; Stephen Thurman; Katrina Winzeler (2012)

**Eugene Chislenko (2011)**

**Erich Matthes; Stephen Thurman; Katrina Winzeler (2012)**

**Outstanding Graduate Student Instructor Award**

**Eugene Chislenko (2011)**

**Ethan Jerzak, “Liars, Propositions, and Contexts” (2012)**

**Outstanding Graduate Student Essay**

**Erich Matthes; Stephen Thurman; Katrina Winzeler (2012)**

**Outstanding Graduate Student Essay**

**Departmental Citation**
(distinguished undergraduate work in philosophy)
Alex Setzepefandt (2011)

**Eugene Chislenko (2011)**

**Fink Prize**
(outstanding graduate student essay)
Ethan Jerzak, “Liars, Propositions, and Contexts” (2012)

**Michael Caie, “Doxastic Indeterminacy”, (2011)**
A message from the Chair
Paolo Mancosu

This issue of the newsletter will allow you to catch up with the most important events in the life of the department since the last issue came out in November 2011. As I enter my third year as Chair of the Philosophy Department, I am delighted to convey several pieces of good news.

First of all, I would like to announce the recruitment of Klaus Corcilius as associate professor. Professor Corcilius joined us in July 2011 from Hamburg University. He is an internationally known specialist of ancient philosophy with particular emphasis on Aristotle’s philosophy. It is also a pleasure to announce the recent recruitment of two new assistant professors, Timothy Clarke and Wesley Holliday. Professor Clarke joins us from Yale, where he recently finished his Ph.D. in ancient philosophy. Professor Holliday comes to us from Stanford, where he earned his Ph.D. in epistemology and philosophical logic. The hiring of professors Corcilius and Clarke constitutes the successful culmination of years of effort in rebuilding our outstanding ancient philosophy program. The hiring of professor Holliday cements our prominence in philosophical logic and epistemology.

In addition, I am delighted to announce that we have been able to retain Professor Alva Noë, who had been entertaining a very attractive offer as Distinguished Professor in the CUNY Graduate Center. Professor Noë is now back full time with our department. We were also able to recruit a Mellon Postdoctoral Fellow, Alex Madva, who joins us from Columbia University. His Ph.D. is at the intersection of ethics and epistemology. Dr. Madva will teach two courses a year both in 2012 – 2013 and 2013 – 2014.

All these successful additions and retentions have confirmed our status as one of the most impressive and visible departments in the nation. The faculty is committed to outstanding research and teaching. The new books and articles mentioned in the faculty profiles speak to the original research being carried out in the department. The astounding enrollments in our courses and the number of majors in Philosophy bear witness to the faculty’s commitment to excellent teaching.

We have not yet reached a size that is fully adequate to our undergraduate and graduate enrollments and our programmatic ambitions, but we are now getting closer to it. Our new additions will enable us to remain at the forefront of philosophical research and to improve the learning experience of our students.

As I mentioned, our major remains extremely popular with almost 200 majors a year. The ‘New Crop Prize’ — which “aims to identify ‘outliers’: exceptional students who have the promise of revolutionizing their field” — has been very successful in energizing our students.

The graduate program is now admitting about five students a year and the slight decrease in size of the admission class is compensated by the extraordinarily high quality of the admitted students, who join us from some of the most prestigious departments in the US and abroad. Graduate students in our department had a terrific year on the job market in 2011 – 2012, despite the challenging conditions that continue to prevail. Seven of them have accepted attractive tenure-track or continuing positions, and another four have taken very good postdocs or visiting jobs (for more information, see the section on recent placements in this newsletter).

The work of our dedicated staff is vital to the effective functioning of the Department. Through their efforts we have not only been able to offer excellent advice and support to our undergraduate and graduate students, we have also tackled complex ongoing challenges, such as the project of office expansion and renovation that has been going on for the last three years and that is now entering its last phase. This project will provide all faculty with work spaces that are adequate to their research and teaching activities, something essential also to hiring and retention.

Philosophical life at Berkeley remains as sparkling as ever. We have several colloquia and a stream of distinguished invited speakers and visitors scheduled for 2012 – 13. 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 over the years. We very much hope you will consider making an online contribution from the Department’s website: http://philosophy.berkeley.edu. You should also visit the website to keep up to date with current information about the department. We thank you for your continued support. We also 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. Just send us an email at: philosophynews@berkeley.edu
New Faculty Members

In 2011 and 2012, the department was fortunate to add three new faculty members and one new Mellon Fellow. We extend a warm welcome to our new colleagues.

Klaus Corcilius arrived at Berkeley from the University of Hamburg in Germany in Fall 2011. His main occupation is ancient philosophy. So far, he has taught an introductory course on ancient philosophy, Plato, Aristotle, and a graduate seminar on Aristotle's Psychology. Klaus Corcilius was kept busy during the past few years by the extraordinary explanatory power of Aristotle's hylomorphic metaphysics of nature and especially its application to phenomena such as desire, pleasure and pain, animal agency and motivation: Aristotle approaches these themes from the perspective of a biologist with a keen interest in the features that are common to animal and human agency. Corcilius is still exploring that thought and extending it to the field of philosophy of mind, epistemology and metaphysics. He is also interested in the boundaries of Aristotle's natural philosophy with metaphysics and the implications that Aristotle's biological theory of motivation has for the interpretation of his practical philosophy. Apart from Aristotelian studies, Klaus maintains wide interests in other areas of ancient philosophy. He has recently published a Handbook on Aristotle and has a forthcoming book titled *Aristotle. On the Movement of Animals (De Motu Animalium).*

Timothy Clarke joined the department in 2012 after completing his Ph.D at Yale. He works on ancient Greek philosophy, in particular on ancient metaphysics and epistemology. His dissertation was a study of Aristotle’s response to Eleatic monism, and he recently published an article in *Oxford Studies in Ancient Philosophy* on an argument for Platonic Forms (the “Argument from Relatives”) thought to be from Aristotle’s lost work *On Ideas.* Timothy Clarke joins the department as an Assistant Professor in the fall of 2012 and will be teaching courses on the Presocratics and on the history of the free will problem, and a graduate seminar on Plato’s *Sophist.*

Wes Holliday received his PhD from Stanford University, where his research focused on epistemology and logic. His dissertation, “Knowing What Follows: Epistemic Closure and Epistemic Logic,” explored the extent to which fallibilism about knowledge is compatible with epistemic closure. Using model-theoretic methods from epistemology according to standard fallibilist theories and proposed a new fallibilist framework with consequences for skepticism and contextualism in epistemology. In addition, Holliday has worked on a series of articles on the formal representation of knowledge/information acquisition. His current research continues at the intersection of traditional and formal epistemology, using tools from philosophical logic, though he also has broad interests in other areas of philosophy. In the 2012 – 2013 academic year, he will teach Modal Reasoning, Epistemic Logic and Epistemology, and Knowledge and its Limits. Outside of philosophy, he enjoys following physics and world events, writing music, and spending time with his family. Wes Holliday joins the department as an Assistant Professor in the fall of 2012.

Alex Madva did his graduate work at Columbia University, where he worked on philosophy of psychology. His dissertation is about prejudice. It examines the psychological nature of implicit social biases, and argues that understanding their particular character informs what we ought to do to address their harms. Madva is interested in the philosophy of mind more generally, as well as feminist philosophy and phenomenology. He also likes to swim and play guitar. At Columbia, he taught the two “great books” courses in the Core Curriculum, entitled “Masterpieces of Western Literature & Philosophy” and “Contemporary Civilization in the West.” He also taught an introduction to applied ethics and an introduction to mind, metaphysics, and epistemology. Alex Madva will join the department as a Mellon Fellow for the period 2012 – 2014.
Bishop Berkeley’s Family Comes to Visit

The Berkeleys, who live with their three daughters in Brisbane, Australia, had come to the city named for their forebear as part of a 2-week trip to the U.S., and they were treated to a fascinating tour of the campus led and organized, in part, by department chair Paolo Mancosu.

The first stop was Moses Hall’s Dennes Room, the department’s main seminar room, in order to see the oil painting of George Berkeley’s Rhode Island home that has adorned its wall since the late 1800s. The work, done by local artist Raymond Dabb Yelland and possibly commissioned by the department, has one panel depicting the home, another depicting Berkeley’s favorite spot on the nearby coastline, and a central wooden panel with a painted cross; it will be familiar to most anyone who has spent time in the department since its founding in 1884.

Berkeley lived for three years in Newport, Rhode Island, having come to the American colonies in 1728 with plans to start a school in Bermuda for the education of Native Americans. Though that project was abandoned due to insufficient funding, Berkeley did play a role in the establishment of several early American universities, such as Yale, Columbia, and the University of Pennsylvania. This commitment to education in the “new world” was a large reason his name was chosen for the city of Berkeley, conceived of from the outset as the home of the first major university on the west coast.

The tour then moved to the Bancroft Library, where the group was shown several early editions of Berkeley’s philosophical, scientific, and mathematical works. Included were two mainstays of the philosophical canon — *Three Dialogues between Hylas and Philonous and A Treatise Concerning the Principles of Human Knowledge* — as well as *The Analyst, Alciphron, and An Essay Towards a New Theory of Vision*. But the highlight, according to Mancosu, was a copy of the *Arithmetica*, Berkeley’s first publication (from 1707, when he was just completing his master’s degree at Trinity College, Dublin), which was in its original binding.

Next up was a visit to the Berkeley Art Museum for a private showing of a huge portrait of the Bishop. The portrait was donated to the university by Frederick Billings, who is credited with suggesting the name ‘Berkeley’ when the city was founded. Written in the background of the work is a line from Berkeley’s poem, “Verses on the Prospect of Planning Arts and Learning in America”, which is said to have inspired Billings’s suggestion.

The family in front of the painting of George Berkeley’s home in the Dennes Room.

The Berkeley family heard the complete story of the city’s naming, as far as it is known, when the tour finished up at Founders’ Rock. In 1866, the trustees of the College of California, as it was then called, faced a deadline for the naming of the college’s new site, selected six years prior. The trustees met at Founders’ Rock, overlooking the Golden Gate, and Billings spontaneously recited these lines from Bishop Berkeley’s poem:

Westward the course of empire takes its way;  
The four first Acts already past,  
A fifth shall close the Drama with the day;  
Time's noblest offspring is the last.

Billings soon made the suggestion, and by a lunch meeting later in the day the group had agreed that the university town would be named Berkeley.

Prior to this visit, nobody related to the great philosopher is known to have come to the city and university that were named for him. Sean, who is directly descended from George Berkeley’s brother, Robert, isn’t sure just how many generations separate him from the Bishop, but his is the fourth generation of the family to live in Australia; his grandfather traced the connection back to Berkeley, the philosopher, in the 1950s.

The family’s visit served as an enjoyable reminder of the department’s links to one of the great thinkers of the early modern period.

Alva Noë Awarded Prestigious Guggenheim Fellowship

Alva Noë was awarded the highly competitive Guggenheim Fellowship for his new work on the relationship between art and human nature.

Noë is interested in exploring the connections between our interaction with art and our broader engagement with the world through perception and thought. He will use the funding accompanying the fellowship to pursue his 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. The philosophy department at Berkeley has an impressive record — Noë joins six other members of the department who have previously won the award: John Searle (1975), Barry Stroud (1981), Hubert Dreyfus (1985), Paolo Mancosu (2008), John Campbell (2009), and Jay Wallace (2010).
In May 2011, Berkeley hosted the Eighth Berkeley – London Graduate Conference, an annual conference devoted to graduate student work in philosophy. The event was co-hosted by the philosophy department at Berkeley and the Institute of Philosophy of the University of London’s School of Advanced Study.

Four graduate students from each institution were selected by the faculty at their home institutions to present their recent philosophical work. Additionally, four graduate students from each institution agreed to deliver comments on the papers of graduate students from the other institution.

Berkeley graduate students who delivered papers included Joseph Barnes, “Meno Problems”; Brian Berkey, “What is the Moderate View of Morality?”; Lindsay Crawford, “Epistemic Conciliation and Normative Conflict”; and Tamar Lando, “Conclusive Reasons.” In addition, Berkeley graduate students Melissa Fusco, Julian Jonker, Markus Kohl, and Michael Rieppel delivered comments on papers presented by the London graduate students.


The location of the conference alternates between Berkeley and London each year, providing students a unique opportunity to broaden their philosophical community and experience a new city. In 2011, London students were treated, among other things, to a performance at Berkeley’s Zellerbach Auditorium and a trip up Berkeley’s Campanile.

Berkeley graduate student Michael Rieppel said that reading and commenting on Peter Ridley’s paper on Frege provided him the welcome opportunity to revisit topics he had worked on in the past. “I’ve worked on Frege before, but thinking about Peter’s paper gave me a chance to look into a part of the secondary literature that I hadn’t had the opportunity to read before. That’s one of the things I like about the conference — I always end up learning something new,” said Rieppel. “The diversity of topics is also a real asset — it’s an occasion for us to discuss ideas from all areas of philosophy, outside the individual research projects we pursue the rest of the year.”

In 2012, the Ninth Berkeley – London Conference was held on the 4th and 5th of May in London. Speakers and commentators from University College London, Kings College London, the London School of Economics, and Birkbeck College, as well as UC Berkeley were joined at the University of London Senate House by students and professors from various institutions for two full days of philosophizing. The discussion centered around eight papers selected by the philosophy department faculties at the various schools from an initial pool of graduate student submissions.

According to one of the conference participants, Jeff Kaplan, who presented a paper titled “Prefaces, Beliefs, and Mere Acceptances,” “The conference was an unqualified success. It is always nice to see what sorts of issues young philosophers in the UK are thinking about. Also, the comments and questions throughout the conference were of very high quality. I thought that during my talk in particular the group applied pressure in precisely the right places and, once I have time to incorporate my responses, my paper will be significantly stronger as a result.” Nathan Hautaler, a commenter from Birkbeck College, similarly said, “The Berkeley – London conference presents a great opportunity for London philosophers to come together and connect with philosophers from Berkeley. It thus allows to gain insights into what issues are understood to have high currency, and how philosophy is pursued at graduate level, in the US and UK respectively. The conference format leaves ample room for philosophy and other treats outside the formal programme.”

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The event began with a presentation from Professor Geoff Lee of his paper, “Subjective Duration,” which deals with the experience of the passage of time. Beginning with this topic, the discussion over the two days included paradox resolution in logic and natural language, ethical questions surrounding self-defense, the phenomenon of self-deception, Hannah Ginsborg’s work on “primitive normativity”, relativism in the philosophy of language, and more. Lively discussions followed each of the presentations, beginning with prepared comments from other students and leading into an open opportunity for questions from the audience.

“One feature that I particularly liked about Berkeley – London was the “one conference” format: instead of running multiple concurrent sessions, there’s only one paper being presented at a time. This gave me a nice opportunity to hear what some of my fellow students are working on, to hear some papers from areas I probably wouldn’t otherwise have heard, and to be on the same page as everyone else with regard to conversation later in the day. Although I hadn’t been to a Berkeley – London event before, I look forward to being involved in the future,” said Ethan Nowak, a graduate student at UC Berkeley who presented his paper on the philosophy of language, “There’s nothing ambiguous about ‘that’,” on the afternoon of the 4th.

Drinks, lunches and snacks were provided in between the talks, and the discussion continued long after the official program ended, with many conference participants having dinner and drinks together in the city.

Participants are indebted to Kelly Glover, Justin Bledin, Paolo Mancosu, Barry Smith, and Shahrar Ali for organizing the conference.

Philosophy Commencement 2011 – 2012

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 2011 and 2012.

From Sergeant Jake Bassett, Oakland Police Department, Alumni Speaker 2011:

I’ve found that even in police work, philosophy is everywhere you turn. Forget for a moment the metaphysical issues that arise whenever matters of life and death are at stake — there are also epistemological issues that surface. I found this to be the case in the police academy, where I learned that the difference between the arrest powers of a sworn officer and those of a mere civilian turns on an epistemic issue. I can arrest a suspect for a crime committed in my presence, and so can you. But I can arrest a suspect for a felony, whether or not a felony, in fact, has been committed; whereas you must know that a felony has been committed. (I should note that my reputation in the police academy may well have been solidified when I asked a very Barry Stroud-style question, “But what would it be to know that a felony has been committed?”)

From Chuck Goldhaber, Undergraduate Speaker, 2011:

We human beings have found ourselves with the peculiar burden that we can understand ourselves and the world within which we dwell. In our going about, we catch glimpses of who we are. And we take an interest in our ability to live in specific ways — to take a stand on the world such that we embody something meaningful; to act deliberately, intentionally — to bring continuity to our lives. In this ability grows a natural curiosity. We find that we must concern ourselves with something. And that we are free to choose what. So we wonder what that something should be: What is there out there for me to do?

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When I speak of our ability to understand ourselves as a burden, I say this because the natural curiosities that grow within it can press themselves upon us. The question “What should I do?” finds no simple answer. And as the source of an unanswered question, our ability to understand ourselves can receive a character of uncanny urgency.

Philosophy, I think, is that resolute posture in which we choose to not flee from the fact that these curiosities press upon us. Philosophy stands firm: it says that it is no mistake that we find ourselves with these questions. Rather, it is constitutive of the sort of beings we are to have these questions, to search for answers and, eventually, find that ground upon which we already stand.

In Being and Time, Martin Heidegger says, “the ultimate business of philosophy is to preserve the force of the most elemental words in which [we] express [ourselves]” … One of the jobs of philosophy is to mature our ways of talking about the world and ourselves and reinvigorate our power to express what life is really like and what we really are.

I want to give an example to show what this can be like. What we are most fundamentally, Heidegger says, is care. He uses this term to unify various fundamental aspects of human being: our practical care (or concern) for our immediate environment, our care for one another, our care for ourselves, our moods, our ways of being … I think Heidegger was right to bring back the force of this word. It makes sense to think of ourselves as fundamentally beings that care. This might explain why acts of genuine love and the radiant works of a committed artist stand out as paradigms of humanity. To be human is to care.

One of the jobs of philosophy is to mature our ways of talking about the world and ourselves and reinvigorate our power to express what life is really like …

And that is exactly what's so great about philosophy at Berkeley. I could hardly imagine a community that shined with a greater degree of care. Philosophy majors at Berkeley, it seems to me, are some of the most committed, hardworking, subtle and caring people there are. Teachers and students alike care about their work and each other in a way that is admirable and rare. Here, people really care to understand, to plunge headlong into those very hard, very human questions. I feel blessed to have been a part of this community. It will be difficult to leave a place so brimming with care, and in that sense, humanity. But that care has given us a vivid picture of philosophy — a natural, brave, and honest love of knowledge.

From Mike Fleiss, Producer, Director, Writer; Alumni Speaker, 2012:

To begin with, I think I can say without starting any debates that philosophy is the search for truth and wisdom, an examination of what it means to be living in the world, the investigation of reality — perceived or otherwise. Sounds pretty useful — and it is. Ricky Gervais, George Soros, Susan Sontag, Terrence Malick, Ethan Coen, David Souter, Wes Anderson, Neal Peart, the drummer from Rush, All philosophy majors. Like all of them, you have been given the tools to do anything you want professionally.

As for me, I became one of the architects of the modern entertainment form known as reality television. And it's all thanks to the philosophy department of UC Berkeley.

Over the past 20 years, I've used what I absorbed here to create more than three dozen what I prefer to call, alternative TV series, while producing more than 500 hours of primetime TV. And at last count, I've made 463 grown men and women cry on national television.

For me, philosophy is cultural critique. And alternative television is taking some of our most basic, unchallenged beliefs, desires and passions and reflecting it back to the viewer. In other words, reality TV is what you look like when the TV looks back at you. [The Bachelor] is a reality show where one guy dates 25 women at the same time, then makes 24 of them break down in tears. In LA, that's what we call good TV.

And even Professor Dreyfus believes that I couldn't have created that seemingly brain-dead show without the help of Heidegger, Nietzsche, Foucault or Wittgenstein. A couple of years after the Bachelor premiered on ABC, I was eating lunch with Professor Dreyfus when he completely blew my mind. He said that the Bachelor had unintentionally focused the values of our society, the way we currently regard marriage, relationships, gender roles, even love. And it had done so in a very Heideggerian fashion. It wasn't quite Van Gogh's "Peasant Shoes" but it was something of a Heideggerian artwork. I told Dreyfus "That's exactly what Ozzy Osbourne was saying to me last week."

But let me assure you. I'm not here to encourage any of you graduates to pursue a career in television. I think there are better, more important ways to use your skills and continue to think the way you've learned to think here at Berkeley. More than ever, what this country really needs is alternative thinking. Radical, new ideas about virtually everything. Politics, big business, energy, the environment, human rights. If meaningful change is going to come to this world, it's going to start with people who can challenge our most basic assumptions, thinkers who have the ability to shift paradigms and reconsider our world views.

People like you.

From Daniel Sharp, Undergraduate Speaker 2012:

If philosophy is anything it is perhaps best described as a set of techniques one performs in thought upon one’s thoughts; a cluster of procedures for disciplining one’s thinking, and clearing it up. In this way, philosophy is a kind of exercise; it is a matter of giving form to oneself and to one’s thinking. I think this philosophical self-discipline is distinctive and unique. To bring this out, I’d like to note three differences between the philosophical and what might be called the everyday attitudes.

In everyday thought, one usually assumes one knows one’s way about in the world. Philosophical labor begins differently, by transforming the world and oneself into questions. Who am I? In what sort of world do I find myself? Rather than assuming one knows the basics beforehand, one views what is as questionable; one sees the world as an open sea.

The meaning of existence, the questions of ethics, and the nature of reality are all revealed as up for grabs. To stand in the midst of this

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whole marvelous world of uncertainty without questioning is what the philosopher finds most contemptible.

To stand in the midst of this whole marvelous world of uncertainty without questioning is what the philosopher finds most contemptible.

Finally, the work of philosophy involves a change in pace from the helter-skelter of the everyday. Rather than plunging into a situation or leaping to a conclusion, one steps back and slows down. A careful cautiousness, a constant vigilance of one's own thinking, and a relentless reflexivity about one's task are required in philosophy; one must proceed at the turtle's tempo. Philosophers might thus do well to greet each other with the maxim: take your time.

I think of these features of philosophy — questioning, exercising one's own reason, proceeding slowly — as features of a general ethos learning to think philosophically inculcates … I think these experiences apply to all of us who are graduating today. All of us, in one manner or another, have acquired this critical, philosophical ethos. We have become a class of mature thinkers, who reflect deeply, seriously, and rigorously upon the matters that concern us. There is something in this ethos that is akin to a virtue.

So my deepest wish for the graduating class is this: that we not let skills we have learned in philosophy remain siloed solely in the world of intellectuals dilemmas, but rather that we employ them practically in a world which so dearly needs them. Even if we go on to be professional philosophers, let's not remain cloistered in the world of abstract thought. Rather, let's apply the same rigor, commitment, and discipline to the demands of the day as we do to the skeptical paradoxes and logical puzzles. The world needs more philosophers for whom critique and action are inseparable.

To stand in the midst of this whole marvelous world of uncertainty without questioning is what the philosopher finds most contemptible.

Recent Ph.D. Placements

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Institution</th>
<th>Year</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph Barnes</td>
<td>A Platonic Account of Epistemic Value.</td>
<td>UC Berkeley (lecturer), 2012</td>
<td></td>
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<tr>
<td>Brian Berkey</td>
<td>Against Moderate Morality: The Demands of Justice in an Unjust World.</td>
<td>University of Melbourne (Social Justice Initiative), 2012 (two year post-doc)</td>
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<tr>
<td>Benjamin Boudreaux</td>
<td>Recent Immigration and the Nation: An Account of the Demands of Assimilation.</td>
<td>Non-academic (entered MS program in Foreign Service at Georgetown), 2011</td>
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<tr>
<td>Michael Caie</td>
<td>Rationality and Semantic Paradox.</td>
<td>Syracuse University, 2012</td>
<td>(tenure-track)</td>
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<tr>
<td>Stanley Chen</td>
<td>Matters of Taste Are Not ”Mere Matters of Taste”.</td>
<td>Non-academic (attending Harvard Law School), 2011</td>
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<tr>
<td>Vanessa de Harven</td>
<td>The Coherence of Stoic Ontology.</td>
<td>University of Massachusetts, Amherst, 2012</td>
<td>(tenure-track)</td>
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<tr>
<td>Andy Engen</td>
<td>The Reactive Theory of Punishment.</td>
<td>Illinois Wesleyan University, 2012</td>
<td>(tenure-track)</td>
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<tr>
<td>Jessica Gelber</td>
<td>Causes and Kinds in Aristotle’s Embryology.</td>
<td>Syracuse University, 2011</td>
<td>(tenure-track)</td>
<td></td>
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<tr>
<td>Tamar Lando</td>
<td>Probabilistic Semantics for Modal Logic.</td>
<td>Columbia University, 2012</td>
<td>(tenure-track)</td>
<td></td>
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<tr>
<td>Julia Nefsky</td>
<td>The Morality of Collective Harm.</td>
<td>University of Toronto, 2012</td>
<td>(tenure-track)</td>
<td></td>
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<tr>
<td>Ian Schnee</td>
<td>Justification, Reasons, and Truth.</td>
<td>University of Western Kentucky, 2011</td>
<td>(tenure-track)</td>
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<tr>
<td>James Stazicker</td>
<td>Visual Attention as a Source of Knowledge.</td>
<td>University of Reading (UK), 2012</td>
<td>(tenure-track)</td>
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</tr>
<tr>
<td>George Tsai</td>
<td>Moral Judgment and Historical Understanding.</td>
<td>University of Hawaii, Manoa, 2012</td>
<td>(tenure-track)</td>
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</tr>
</tbody>
</table>

New Graduate Students, 2011 – 2012

Adam Bradley – B.A. University of Cincinnati
Ethan Jerzak – A.B., University of Chicago.
Jeff Kaplan – B.A. Williams College, M.Phil. University of Cambridge
Alex Kerr – B.A. Oberlin College
Justin Vlasits – B.A. Columbia University

Michael Diaz – B.A., Claremont-Mckenna College
Alex Hansen – B.A. University of Colorado
Jackson Kernion – A.B. Harvard University
Antonia Peacocke – A.B. Harvard University
Rachel Rudolph – B.A. McGill University
New Crop Event 2011 and 2012

In 2011, with the vision and support of a generous friend of Berkeley Philosophy, the department established the New Crop Prize, an essay competition aimed at identifying undergraduate students who show remarkable promise in the field of philosophy.

All philosophy undergraduates were invited to submit original papers that were to be judged by three graduate students and a guest speaker. Niko Kolodny, professor of philosophy at Berkeley, was in charge of organizing the event ceremony along with members of the undergraduate philosophy community. Prof. Kolodny worked closely with the undergraduates through the year by helping them choose the New Crop visitor, coordinate with the philosophy department and organize other undergraduate events around the prize. Graduate students selected five final papers from the initial pool of submitted papers. The winner, first runner-up, and second runner-up were then selected from the final five papers by the New Crop Visitor. The New Crop event also included a seminar meeting conducted by the guest speaker around some of his or her own work which was open only to philosophy undergraduates. The undergraduate-only format of the seminar offered students the unique opportunity to engage in rigorous philosophical discussion with an esteemed philosopher in an encouraging and productive environment.

In the first year of the prize, Samuel Scheffler, University Professor at NYU was invited to be the New Crop Visitor. Participants were asked to submit papers on themes in moral and political philosophy that are present in Scheffler’s work. Charles Goldhaber’s paper titled “An Account of Practical Wisdom Needs an Account of Intuitive Intelligence” was selected by Scheffler as the winning entry. Mi-Hwa Saunders’ paper “Rawls on Justice” Revisited was awarded second prize, and Daniel Sharp’s “Unreflective Action and Moral Normativity” was awarded third. Nader Shoabi and Alex Setzepfandt were both awarded honorable mentions. In his paper, Goldhaber argued that any positive account of practical wisdom must meet the following condition: it must be able to account for the kind of intuitive intelligence that characterizes an ethical agent’s deliberation. Daniel Sharp, who wrote his paper on unreflective action and moral normativity, also examined the relationship between ethics and action. It was not a coincidence that the two papers were on the same topic. Sharp and Goldhaber had exchanged drafts and discussed their thoughts on this topic with each other while working on their papers. “The prize is capable of encouraging discussion through recognition, by way of showing the

students that their work is of interest in the philosophical community at Berkeley,” said Goldhaber.

In 2012, the number of submissions to the New Crop Prize increased fourfold. The visitor this year was David Chalmers, Distinguished Professor of Philosophy at ANU and visiting Professor at NYU. The range of acceptable topics was broadened, and entries on any topic in philosophy were solicited. According to one of the graduate student judges, “the breadth of topics that the submissions covered was impressive. It was extremely promising to see students thinking about and writing sophisticated papers on issues ranging from the philosophy of mind and language, metaphysics and epistemology, ethics and political philosophy, Plato, Aristotle and Kant. It really shows that undergraduates are play a central role in maintaining the diversity of the philosophy department.”

At the award ceremony that took place on the 16th of April, Chalmers selected Amir Khedmati’s paper “Persons and Impartial Morality” as the winner, Akiva Israel’s paper “The Gap and Gapless: The Role of Rationality in Artistic Action” received second prize, and Thi Nguyen’s paper on Heidegger, “Who is Authentic Dasein?” was third. The two honorable mentions were awarded to Andrew MacDonald and Arden Koehler. The subject of the final papers ranged from personal identity to aesthetics to skepticism about the external world. Khedmati’s paper argued against Bernard Williams’ idea that impartial morality places an incoherent demand on individuals. He defended a view that gives equal weight to impartial considerations for actions, denying that they have any “peculiar features” that personally interested reasons lack. Israel criticized Searle’s account of free will by presenting a kind of “gapless” higher-order aesthetic activity as a problem case that Searle’s account, which locates the idea of free will in the perceived gap between intention and action, is ill-equipped to explain. He argued that the location of free will in the gaps between deliberation, intention, and action did not leave room for accounts of how great artists such as Van Gogh “freely” create art in a seemingly “compulsive” manner.

Arden Koehler, who had basis her submission on a term paper she wrote for Searle’s graduate seminar, described the process of writing her New Crop paper on the need to reject skepticism as “working through the implications of accepting a profound claim.” The process of preparing for the New Crop events “motivates community building

continued on page 11
New Crop Event

because students saw it as an opportunity to really get involved in the philosophical community. It got people excited about writing and talking about philosophy” said Koehler. The New Crop Prize continues to challenge students to share their work with the philosophical community at Berkeley. Chuck Goldhaber said he felt more comfortable sharing his work after winning the New Crop Prize last year and said that “the Prize puts spotlight on students for writing quality papers.”

Faculty Updates

Lara Buchak

Lara Buchak spent the 2011 – 2012 continuing her research on risk aversion, funded by a Doreen B. Townsend Center for the Humanities Fellowship and a UC President’s Humanities Fellowship. Her book, tentatively titled Risk and Rational Decision-Making, is under contract with Oxford University Press and is expected to appear in print in June 2013. She also published three articles on a variety of topics (decision theory, free will, and the rationality of faith). During the past two years, she presented her work at Amherst, Baylor, British Columbia, Georgetown, Northwestern, Notre Dame, Pittsburgh, Stanford, and Toronto; and in Norway, Germany, and China.

Hubert Dreyfus

In 2011, besides teaching, Hubert Dreyfus mostly promoted his book, All Things Shining, from coast to coast and beyond. He attended, gave talks and seminars at various professional gatherings in England, Norway, Greece, North Carolina and California. Dreyfus was the invited speaker for the UCSF’s School of Nursing Shobe Lecture. He gave a Master Class at the Ludwig Maximilians-Universität München. He was invited to give the philosophy graduating class lecture at Haverford College’s Altherr Symposium. Interestingly, he was one of the celebrated authors at the 2012 Berkeley Library Foundation’s “Authors’ Dinner”. Dreyfus is now looking forward to the Routledge publication in December 2012 of a book entitled Mind, Reason and Being-in-the World: The McDowell-Dreyfus Debate, edited by Joseph Schear. The book grew out of Dreyfus’s Presidential Address at the Eastern Division of the APA in 2005, resulting in a five-paper exchange with McDowell. Dreyfus is interested in the idea that our most fundamental way of being in the world is in our bodily comportment rather than in a detached and contemplative characterization of it. Dreyfus is currently involved in preparing a “Big Ideas” course on temporality to be taught with Prof. Raphael Bousso of the Physics Department. The course will lay out how time is understood as ‘in the mind’ [Husserl], ‘in the world’ [Heidegger], and in the universe [Bousso].

Hannah Ginsborg

Hannah Ginsborg spent the academic year 2010 – 2011 as a Fellow at the Wissenschaftskolleg (Institute of Advanced Study) in Berlin. Her current interests are centered on rule-following skepticism and the normativity of meaning, but she continues to work on related issues in Kant, and she has recently been pursuing her interests in the philosophy of music. In the summer of 2011 there was a mini-conference on her work at the University of Luxembourg, and in academic year 2011 – 2012 she gave talks at Cambridge University, Stanford, MIT, the University of Pennsylvania, York University in Toronto and the University of Milwaukee in Wisconsin. Recent and forthcoming publications include an article on the normativity of meaning and an article on Kant’s theory of empirical self-knowledge.

Niko Kolodny

Niko Kolodny has been Undergraduate Faculty Advisor since July 2010. Since the last edition of this newsletter, he spoke at University College London, Princeton University, University of Puget Sound, University of Texas, Austin, Ohio State University, University of Nebraska, Columbia University, University of Antwerp, London School of Economics, Harvard University, New York University, and the American Philosophical Association Central Division Meeting. He published two papers on the work of T.M. Scanlon, and one on the work of Joseph Raz. With Berkeley Ph.D.s Jason Bridges and Wai-hung Wong, he edited The Possibility of Philosophical Understanding: Essays for Barry Stroud. He is currently working on papers on democracy and means and ends, and he is editing a volume devoted to Samuel Scheffler’s 2012 Tanner Lectures at Berkeley, entitled Death and the Afterlife. He was awarded the Divisional Distinguished Teaching Award for Senate Faculty Members, 2010-11 (which is awarded annually to one ladder-rank faculty member in the Division of Arts and Humanities).

Geoffrey Lee

Geoffrey Lee is currently working on several philosophical projects. One is a book about time and experience, which explores some questions about our experience of the passage of time, and the nature of conscious experience as an extended, flowing stream of awareness. Another is a series of papers on the consequences of a reductive materialist view of consciousness — can our ordinary views of the significance of consciousness be sustained if it is a complex natural phenomenon? He is also working on papers on the self, and spatial representation.

John MacFarlane

This year, John MacFarlane finished a draft of his book manuscript, Assessment Sensitivity: Relative Truth and Its Applications, which he continues to revise and polish. He gave a series of lectures based on the book at Princeton, as Whitney J. Oates Fellow in the Humanities Council and the Philosophy department. MacFarlane also wrote articles on relativism in semantics and epistemology for the Routledge Companions to the Philosophy of Language and Epistemology, respectively, and contributed to book symposia on Mark Richard’s When Truth Gives Out and Herman Cappelen and John Hawthorne’s Relativism and...
Faculty Updates

Monadic Truth. He returned to an investigation of Abelard’s argument that the validity of syllogistic inferences does not rest on “the nature of things,” which he had begun in his dissertation, and presented a paper on this topic at the European Symposium on Medieval Logic and Semantics in Geneva. Among the many other talks John MacFarlane gave this year, perhaps the most challenging was a talk on the sorites paradox he gave at Berkeley High School.

Paolo Mancosu

Paolo Mancosu is now in his third year as Chair of the Department. He has recently published several articles on a variety of topics in the history and philosophy of mathematics (including “Style in Mathematics”, “Measuring the size of infinite collections of natural numbers”, “Descartes and the cylindrical helix”, “Visibility and invisibility in Mathematics”, “On the relationship between plane and solid geometry”, “Fixed- vs. variable- domain interpretations of Tarski’s account of logical consequence”) which have appeared in journals such as The Review of Symbolic Logic, Historia Mathematica, and Philosophy Compass, among others. During the last two academic years he also gave numerous invited talks in France, Denmark, Holland, Brazil, Israel, Argentina, Uruguay, Mexico, Canada, and the USA.

Alva Noë

Alva Noë recently completed his latest book Varieties of Presence, published by Harvard University Press. He was also awarded a John Simon Guggenheim Memorial Fellowship in 2012 for his current project on art and human nature. As part of this project, Noë continues to work closely with artists and choreographers from around the world.

Sherri Roush

Sherri Roush is working on a book, Rational Self-Doubt, which defends and applies a second-order probabilistic framework for assimilating information about one’s fallibility without falling into skepticism or losing the unity of the self. She has also been busy replacing the question of whether knowledge is closed or not with the question of how fast error grows over steps of inference (not fast at all if you have the right view of knowledge). She is also writing a paper explaining why aiming for knowledge is respectful of persons in a way that using general statistical evidence to judge them is not. In her spare time she has been doing experiments on her logic students, and chairing the Group in Logic and the Methodology of Science.

John Searle

John Searle continues to pursue research actively — he is currently completing a book manuscript on the philosophy of perception which he hopes to complete in 2012. In addition, he continues to publish articles, lecture, and teach full time. He taught four courses this year — philosophy of society, philosophy of language, philosophy of mind, and a graduate seminar on the intentionality of perception. Searle was recently awarded honorary degrees from the University of Lodz in Poland and the University of Usti in the Czech Republic. He has also been awarded the Albertus-Magnus Professorship at the University of Cologne and the Reenpaa Medal by the University of Helsinki. He will be on sabbatical in Fall 2012 and will be lecturing widely and working on his manuscript.

Hans Sluga

After having completed his book Wittgenstein, published in 2011 by Wiley-Blackwell, Hans Sluga is currently collaborating on Chinese and German translations of the same text. Much of his new work is devoted to a book on political philosophy that has been long in the making. This work is also reflected in recent essay publications on Foucault’s conception of power and politics and a paper on philosophy as a form of diagnosis of its own time. Last summer, Hans Sluga participated in a conference on the notion of political action in Malmoe, Sweden, and lectured at the Universities in Vienna and Bonn on the diagnostic conception of philosophy. This Spring he presented papers on Nietzsche, Aristotle and Wittgenstein at conferences in Switzerland, Germany, Austria and North Carolina. He also conducted an international summer school on Wittgenstein’s Blue Book, together with David Stern, in Kirchberg, Austria. Upcoming projects include a new, revised edition of the Cambridge Companion to Wittgenstein. During the last academic year, Hans Sluga has begun to make more extensive use of new teaching technology. Both in the introductory Philosophy 2 course on ethics last Fall and in an upper division Foucault course last Spring, he systematically used PowerPoint and hopes to perfect this technique in coming years.

Jay Wallace

R. Jay Wallace spent the academic year 2010 – 2011 in Berlin, Germany, on a sabbatical that was supported with a Guggenheim Fellowship and a senior Research Award from the Alexander von Humboldt Foundation. He was also Visiting Professor at the Ludwig-Maximilans-Universität in Munich in the summer of 2010. Since his return to Berkeley in the Fall of 2011 he has served as Placement Advisor in the department, and he has also been working with Chair Mancosu and the administration to address our continuing space needs in Moses Hall. He visited Japan in August 2011 (for a series of seminars in Tokyo and Kyoto), and China in May 2012, where he delivered two “Ethics Lectures” at Peking University in Beijing, and gave further talks in Hangzhou (at Zhejiang University) and in Shanghai (at Fudan University). He also gave keynote addresses at conferences in Leuven and Chicago, and was Zeno Lecturer at the University of Leiden. A volume co-edited by him, Reasons and Recognition. Essays on the Philosophy of T. M. Scanlon (Oxford University Press) appeared in 2011.

Seth Yalcin

In the past two years, Seth Yalcin has given talks in London, Oxford, Paris, Toronto, Los Angeles, Geneva, Seattle, St Andrews, Edinburgh, Amsterdam, and Rio De Janeiro. He developed a new undergraduate course, Form and Meaning, which blends themes from the philosophy of language, philosophical logic, and linguistic semantics. He has published four research papers (“Bayesian expressivism”; “Context probabilism”; “A counterexample to Modus Tollens”; “Nonfactualism about epistemic modality”) which engage a variety of problems about the role of possibility and chance in interpretation and communication, and has recently completed a manuscript on logic and conversation. This coming year Seth Yalcin will be on leave, and working on problems in the philosophy of language about context-sensitivity, presupposition, and the self. He is looking forward to fruitful collaborations on these and related issues with colleagues at the Institut Jean Nicod in Paris, where he will be a visiting scholar next Spring.
Recent Faculty Publications

**Christoph Rapp and Klaus Corcilius**
Handbook 'Aristotle' (in German), Verlag J.B. Metzler, 2011
Featuring a comprehensive overview of Aristotle's works. The most important and fundamental concepts of Aristotelian thought. A detailed presentation of the history of Aristotle's reception up to the present. Containing a bibliography, name and subject indexes. [Adapted from Verlag J.B. Metzler]

**Hans Sluga**
Wittgenstein presents a concise, comprehensive, and systematic treatment of Ludwig Wittgenstein's thought from his early work, *Tractatus Logico-Philosophicus*, to the posthumous publication of *On Certainty*, notes written just prior to his death. It is a substantial scholarly addition to our understanding of one of the most original and influential thinkers of the twentieth century, by renowned Wittgenstein scholar, Hans Sluga. Sluga proposes an original new interpretation of Wittgenstein's work and includes a discussion of the social and political background and contemporary relevance of Wittgenstein's thoughts. Wittgenstein is written to also be accessible to readers unfamiliar with Wittgenstein's thought. [Adapted from Wiley-Blackwell]

**Alva Noë**
The world shows up for us—it is present in our thought and perception. But, as Alva Noë contends in his latest exploration of the problem of consciousness, it doesn't show up for free. The world is not simply available; it is achieved rather than given. As with a painting in a gallery, the world has no meaning — no presence to be experienced — apart from our able engagement with it. We must show up, too, and bring along what knowledge and skills we've cultivated. This means that education, skills acquisition, and technology can expand the world's availability to us and transform our consciousness. Although deeply philosophical, *Varieties of Presence* is nurtured by collaboration with scientists and artists. Cognitive science, dance, and performance art as well as Kant and Wittgenstein inform this literary and personal work of scholarship intended no less for artists and art theorists, psychologists, cognitive scientists, and anthropologists than for philosophers. [Description taken from Harvard University Press]

**Edited by Jason Bridges, Niko Kolodny, and Wai-hung Wong**
The Possibility of Philosophical Understanding: Reflections on the Thought of Barry Stroud, Oxford University Press, 2011
Barry Stroud's work has had a profound impact on a wide range of topics in contemporary philosophy. This volume contains contributions by students, colleagues, and well-known interlocutors of Stroud on the main topics and themes in Stroud's work. It is divided into four sections: “Hume,” “Skepticism and Knowledge,” “Meaning and Reason,” and “Subjectivism and Reality.” The introductory essay offers an overview of main themes of Stroud's work, with an emphasis on Stroud's broad interest in understanding and assessing the prospects for philosophical understanding as such. Most of the remaining contributions are expositions and critical examinations of Stroud's views on specific philosophical topics: his antiskeptical strategy, his nonreductionism about meaning, his treatment of metaphysics in *The Quest for Reality*, his opposition to metaphysical subjectivism about value, his criticism of the idea of colors as secondary qualities, his treatment of epistemic entitlement, his defense of a broadly Humean view of the explanation of action, his work on transcendental and circular reasoning, and his interpretation of Hume on personal identity. Other contributions attempt to extend some of his lines of thought to topics that he has not discussed in detail, such as contextualism about knowledge attributions and the metaphysics of time. [Description taken from Oxford University Press]

“Sluga proposes an original new interpretation of Wittgenstein’s work ...”

“...This means that education, skills acquisition, and technology can expand the world’s availability to us and transform our consciousness.”

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Recent Faculty Publications

Barry Stroud
Philosophers Past and Present, Oxford University Press, 2011

This book explores central issues and ideas in the work of individual philosophers, ranging from Descartes, Berkeley, Locke, and Hume to Quine, Burge, McDowell, Goldman, Fogelin, and Sosa in our own day. Seven of the chapters focus on David Hume, and examine the sources and implications of his ‘naturalism’ and his ‘scepticism’. Three others deal with the legacy of that ‘naturalism’ in the 20th century. In each case the book moves beyond providing a description of historical contexts and developments, and confronts the philosophical issues as they present themselves to the philosophers in question. [Description taken from Oxford University Press]

Edited by R. Jay Wallace, Rahul Kumar, and Samuel Freeman

A collection of fifteen new papers on themes from the philosophy of T. M. Scanlon. The contributions include discussions of issues in metaethics and the theory of value (reasons and reasoning, valuing, desire and action); normative ethics (contractualism, aggregation, promising, tolerance); political philosophy (conservatism, global justice, freedom of expression, distribution), and the theory of responsibility (psychopathy, blame, and opprobrium). Contributors: Christine M. Korsgaard, Samuel Scheffler, Niko Kolodny, Michael Smith, Pamela Hieronymi, Rahul Kumar, Seana Valentine Shiffrin, Angela M. Smith, G. A. Cohen, Charles R. Beitz, Joshua Cohen, Aaron James, Gary Watson, Susan Wolf, and R. Jay Wallace. Together, the papers contribute to a deeper understanding of Scanlon’s views, while advancing the discussion of the important issues addressed in his ground-breaking work. [Description taken from Oxford University Press]

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.

George Myro Memorial Lecture
November 1, 2012
Timothy Williamson
University of Oxford

Howison Lectures in Philosophy
March 12, 2013
Robert Brandom
University of Pittsburgh

New Crop Event
April 17, 2013
Susan Wolf
University of North Carolina, Chapel Hill

Townsend Visitor
September 16-20, 2013
Crispin Wright
University of Aberdeen, New York University

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

George Myro Memorial Lectures
Mark Wilson (University of Pittsburgh)
Hartry Field (New York University)

Townsend Visitors
Kit Fine (New York University)
Raymond Geuss (University of Cambridge)
Michael Friedman (Stanford University)

Howison Lectures in Philosophy
Ian Hacking (Emeritus, University of Toronto)
Jonathan Barnes (Emeritus, University of Paris – Sorbonne)

New Crop Events
Samuel Scheffler (New York University)
David Chalmers (Australia National University, New York University)

For more information, and a complete listing of Departmental colloquia and events, visit the Department’s website:
http://philosophy.berkeley.edu/
In Memoriam

Johan Frederik (Frits) Staal
(1930 – 2012)

Frits Staal, Emeritus Professor of Philosophy at UC Berkeley, died on February 19, 2012. Those who knew him will remember him as a warm, adventurous, and widely interested human being with an unusual life story.

Frits, as he was generally known, was born in Amsterdam on November 3, 1930. His mother eventually perished in a German concentration camp and he survived the German occupation only because he was adopted by a Gentile Dutch. After studying mathematics, physics, and philosophy at the University of Amsterdam, he went to the Universities of Benares and Madras in India where, in 1957, he obtained his doctorate. He subsequently taught Sanskrit, linguistics, and philosophy at the University of London, the University of Pennsylvania, and at MIT. In 1967 he came to Berkeley as Professor of Philosophy and South Asian Languages and in 1973 he founded the Department of South and Southeast Asian Language. In 1991 he took early retirement from Berkeley and eventually moved to Thailand, where he built himself a remarkable house outside the city of Chiang Mai.

Frits was an internationally recognized authority in the areas of Sanskrit Grammar, ritual studies, as well as mysticism and published widely in these fields. He was particularly interested in Vedic ritual and in 1983 published a magisterial study on the fire ritual, agnicayana, accompanied by a film on this topic. In later years he became increasingly interested in Indian influenced areas of South East Asia such as Indonesia, Cambodia, and Thailand. He was fluent in numerous languages, familiar with a variety of cultures, and he liked to experiment with provocative ideas about language, religion, mysticism, science, and philosophy. His writings give vivid evidence of a many-sided intellect seeking to integrate diverse field of human thought as is evident, for instance, from his 1990 collection of essays Rules Without Meaning. Ritual, Mantras, and the Human Sciences.

Frits is survived by his wife, Sarasvati, who still lives in Berkeley, and a son and a daughter as well as by his longtime male partner, Wichai, with whom he lived happily in Thailand.

Thompson Clarke
(1928 – 2012)

Thompson Clarke was born March 27, 1928. He studied philosophy as an undergraduate at Harvard and a graduate student at Harvard and Oxford and came to the philosophy department in Berkeley in 1958. In addition to teaching logic in his early years, he taught mostly in the theory of knowledge, presenting and investigating the problems of perception and its role in empirical knowledge that he continued to explore and develop in subsequent decades. He was equally impressed by the force of the new ‘linguistic philosophy’ in describing our actual position and activities in the world and by the depth of what he called ‘traditional epistemology’ and its apparently skeptical implications. He worked throughout his life on doing justice to what he saw as the ‘truth’ on each side by developing an account of the real source and significance of the apparently irresolvable conflict between them. This took him to the heart of the philosophical enterprise. Thompson Clarke was a deeply thoughtful, reflective philosopher. He had a remarkable sensitivity for philosophical difficulties where all seems smooth and straightforward to most of the rest of us. And he had the insight and persistence to bring to light those problems that we have missed or misunderstood and must find a way to deal with. His focus and intensity acted as a powerful model for many (especially among the better) students, whatever particular philosophical interests they eventually decided to pursue. He was an active, engaged member of the philosophy department for many years, bringing the highest standards and sound, sympathetic judgement to questions of appointment, promotion, and the admission of graduate students. He began to teach less and less in later years and stopped teaching entirely in 1987. In his retirement he continued his philosophical work, developing and improving the explanations he had been advancing, while gradually withdrawing more and more from public participation in philosophy.

Thompson Clarke's main publications, which have had a continuous influence on philosophical reflection on perception and knowledge, are ‘Seeing Surfaces and Seeing Physical Objects’, in Max Black (ed.) Philosophy in America (1965) and 'The Legacy of Skepticism', Journal of Philosophy 1972.

Wallace I. Matson
(1921 – 2012)

Wallace Matson, our witty, learned, diffident, irascible colleague, an avid cook, harpsichordist, and bon vivant, died of congestive heart failure in his sunny Bodega Bay home last March.

Wallace was raised by his mother, Nelle Newton Matson, who was widowed when Wallace was three. At Berkeley from 1938 to 1942, he studied with Paul Marhenke, Jacob Loewenberg, Will Dennes, and Isabel Hungerland and became editor of The Pelican. Drafted in 1942, he served in various non-combat roles (including a short stint clerking at the Manzanar internment camp) until 1946. The G. I. Bill financed his return to Berkeley, where he racketed through the Philosophy Ph.D. program in three years, presenting a dissertation in dialogue form on political philosophy.

After teaching briefly at Pomona and the University of Washington, he returned to Berkeley as visiting faculty (1955 – 57). During 1956 – 57, J. L. Austin, whom the Department wanted to hire, also visited, and Wallace became a friend and life-long disciple. When Austin declined the Department's offer, the FTE it had wangled from the University was used instead for Wallace's ladder appointment. During 1969 – 71, he served as department chair. He retired in 1991.

Wallace's greatest gratification came from the publication of his final book, Grand Theories and Everyday Beliefs (2011). After the manuscript had been turned away by half a dozen publishers, Wallace was elated by Oxford's acceptance. He invested most of his declining strength in the editing process and saw it in print only a few months before his death. In 1953, Wallace married one of his University of Washington students, Olga Matveyenko, who died in 2004. Their two sons, Philip and Alec (called Sasha), survive them.
