

The GRACE

Challenging the Intellect Since 1843



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Dear Friends of Michigan Philosophy,

This has been my first full year as Chair of Michigan Philosophy, and what a year it has been! It all started normally enough. During the Fall 2019 term, we offered our typically varied and intellectually exciting selection of undergraduate and graduate courses, and had several speakers visit during the term for departmental colloquia and reading group sessions. We were off to a fast start in Winter 2020 as well – until the COVID-19 pandemic hit in March. Within a few days, the campus was evacuated and instructors were required to transition to entirely remote instruction.

Several departmental talks and events that had been scheduled for the end of the term were rescheduled or cancelled. This was a shock to the system, to say the least! However, I am proud to report that our faculty and graduate students handled the crisis magnificently, and we continued to provide the excellent instruction in Philosophy for which the Department is known. Moreover, in place of our usual in-person Admissions Fair for our graduate student candidates, we held a *very* successful virtual admissions fair, which gave us a highly accomplished group of incoming graduate students (introduced later in this newsletter). And though in-person graduation exercises were cancelled for undergraduates, we created a virtual graduation site to celebrate the achievements of our Philosophy and PPE majors.

With the continuing presence of the COVID-19 pandemic, challenges remain for the coming year. Though there will be some in-person instruction, for the most part courses in the Department will be remote. However, our dedicated and creative staff, faculty and graduate students are more than up to the task that confronts them, and as we all adapt, we will find new ways to strengthen our philosophical community.

In times of crisis and change, it is a comfort to continue to uphold old traditions. As it has in the past, this newsletter will include reports on various facets of our research and our graduate and undergraduate programs and activities. This newsletter also includes the traditional research report (from **Chandra Sri-pada**, concerning his research on the structure of “spontaneous stream of thought”), and course report (from **Ishani Maitra**, on a new course on social and political philosophy of language that employed a forthcoming textbook she co-authors).

We have also included an article by Michigan Philosophy alumnae on women at Michigan; and an interview of our own **Liz Anderson** in the *Journal of the Philosophy of Education*. This newsletter has much to offer the friends of Michigan Philosophy!

Regarding activities in the Department during this past year, there is much to report:

Faculty News

There are two philosophers associated with the Department who will soon join the faculty. **Maegan Fairchild** and **Emmalon Davis** were LSA Collegiate Fellows this past year. Maegan is joining the faculty starting this fall, and Emmalon will be coming on board starting fall 2021. Maegan works on issues in metaphysics and philosophical logic, and in recent work has defended “material plentitude,” according to which there is a multitude of coincident objects wherever there is any material object. Emmalon specializes in ethics, social and political philosophy, and epistemology, and has a special interest in where these areas intersect with philosophy of race and feminist philosophy.

Recently we bade farewell to two members of the Department. **Derrick Darby** has taken a position at Rutgers University, and is currently serving there as the founding director of the Rutgers Social Justice Solutions Research Collaboratory. **Dan Jacobson** has joined the philosophy department at the University of Colorado at Boulder, where he is the director of the Benson Center for the Study of Western Civilization. We wish Derrick and Dan the best in their new positions!

Our faculty continue to be recognized for the excellence of their contributions to the profession. **Liz Anderson** was elected as a Corresponding Fellow to the British Academy, a recognition of her “high international standing” in the humanities and social sciences. **Laura Ruetsche** was elected as a member of the American Academy of Arts and Sciences on the basis of her “excellence in the field and a record of continued accomplishment.” **Sarah Buss** was awarded the prestigious Guggenheim Fellowship, and **Gabe Mendlow**, who is a member of the Law School and is affiliated with Philosophy, was awarded both an NEH Fellowship and the ACLS Burkhardt Fellowship. **Sarah Moss** was awarded the Sanders Prize for original research in epistemology, and her book, *Probabilistic Knowledge*, received an honorable mention for the APA's biennial Book Prize competition. **Janum Sethi** was named the Steelcase Faculty Fellow for 20/21 with the LSA Institute for the Humanities. ***Congratulations to all!***

I want to remember **Jaegwon Kim**, a leading philosopher of mind and metaphysics, who was a faculty member from 1967 to 1987, and Department Chair from 1979 to 1987. His memorial notice is included in this year's newsletter.

Special Events

The intellectual life of the Department was greatly enhanced by several events over the course of the past year. Our regular colloquium series included presentations from Lynne Tirrell (UConn), Regina Rini (York), Gail Fine (Cornell), Daniela Dover (UCLA), Michael Strevens (NYU), Dan Moller (UMaryland), and Olufemi Taiwo (Georgetown). The Program in Ancient Philosophy sponsored talks by Gail Fine (Cornell) and Tom Tuozzo (Kansas). Kevin Vallier (BGSU) presented a lecture for the Freedom and Flourishing Project. In February, **Daniel Herwitz** delivered his inaugural lecture as Frederick G.L. Huetwell Professor of Comparative Literature, Philosophy, and History of Art.

Just prior to the COVID-19 pandemic, we held our annual Tanner Lecture on Human Values. The lecturer was the prominent philosopher Charles Mills (CUNY), who spoke on the topic, “Theorizing Racial Justice.” A symposium on the lecture included contributions from Samuel Freeman (Penn), Michele Moody-Adams (Columbia), and Nikhil Pal Singh (NYU). You can view this fascinating lecture on YouTube ([youtube.com/watch?reload=9&v=78wzAfQu9Mw](https://www.youtube.com/watch?reload=9&v=78wzAfQu9Mw)).

The Department has also sponsored speakers for workshops and reading groups covering a wide range of topics:

The Minorities and Philosophy Group (MAP) invited Tommy Shelby (Harvard) and Robin Zheng (Yale-NUS), and the Race, Gender and Feminist Philosophy Group (RGFP) invited Talia Mae Bettcher (Cal State LA) and Ann Cudd (Pittsburgh). The Ethics Discussion Group (EDGE) welcomed David Sobel (Syracuse), Chris Essert (Toronto) and Daniel Wodak (UPenn), and the Mind and Moral Psychology Group (MMP) welcomed Eric Schwitzgebel (UCRiverside), Grace Helton (Princeton), and **Chandra Sripada** (UM). The Epistemology Working Group invited Carolina Flores (Rutgers), and the Aesthetics Discussion Group sponsored talks by Sara Aronowitz (Princeton), Bryan Parkhurst (UT Austin/Oberlin), Mark Katz (UNC Chapel Hill), Joan Kee (UM History of Art), **Zaccheus Harmon** (UM Philosophy Fellow), and Nathan Martin (UM Music Theory).

Appreciation

Over the years, the Department has consistently benefitted from the extraordinary generosity of its alumni and friends. Donors have helped us recruit, train and support outstanding faculty, through such funds as the Malcolm M. Denise Endowment, in honor of Theodore Denise (which funds research), the Nathaniel Marrs Fund (for faculty retention), and the Weinberg Professorship (currently held by **Brian Weatherson**). Interdisciplinary initiatives have been supported by the Weinberg Fund for Philosophy and the Cognitive Sciences, the Hough Fellowship in Psychology and Ethics, and the PPE Strategic Fund, the latter of which supports our thriving interdisciplinary Program in Philosophy, Politics, and Economics. Last, but certainly not least, donors have helped us to sustain and improve our undergraduate and graduate programs, through support from the Weinberg Endowment for Philosophy (which funds our Frankena and Stevenson graduate student prizes and graduate summer support, among many other things), and the Ilene Goldman Block Memorial Fund (which funds internships for our undergraduate Philosophy and PPE majors, among many other things).

We acknowledge those who have donated to the Department in 2019-20 at the end of this newsletter. There is a description of our several endowments on our website at <https://lsa.umich.edu/philosophy/alumni-friends/endowments.html>. The Department also has an Annual Fund that provides essential support for various undergraduate and graduate activities and programs. If you would like to donate to the Fund, you can find information on how to do so at <https://lsa.umich.edu/philosophy/alumni-friends/annual-fund-giving.html>. We are grateful to *all* our contributors, past, present and future: Thanks for your support of a truly outstanding Department.

I wish you and yours health and safety during these difficult times. And as always, Go Blue! (or as we like to say in Michigan Philosophy, Go Grue!*)).

Best,

Tad

Tad M. Schmaltz
Professor of Philosophy
James B. and Grace J. Nelson Fellow
Philosophy Chair

*: ‘grue’: a predicate introduced by the philosopher Nelson Goodman in his *Fact, Fiction and Forecast* (1st ed. 1954). A grue object is green before some future time *t* and blue thereafter. Goodman uses the predicate to introduce “the new riddle of induction,” which is illustrated by the fact that past evidence that an emerald, for instance, is green seems equally to confirm that it is grue.

PHILOSOPHY GRADUATE NEWS

By Professor Brian Weatherson, Director of Graduate Studies and
Carson Maynard, Graduate Studies Coordinator



This year has been different from any other we've seen at the University of Michigan. And it's affected the graduate program just like it has affected everyone else. Seminars, reading groups, and advising meetings are now all done by video link. The many community engagement projects that our graduate students do, in elementary schools, high schools, and prisons, have all been shut down. No one can travel to conferences. New students can't even get visas to join us in America, and several students in America are safer staying at home than travelling to Ann Arbor. And the academic job market has frozen up.

Nevertheless, our students achieved a lot both before the crisis started and even during it. They are still being recognized throughout the university, the country and the world for their research, teaching and service. And they have adapted, building new forms of intellectual and social connections to partially replace what we've lost.

Academic publications have been affected less perhaps than any other part of academia. And our students continue to be well represented in the leading publications.

In the last year, the **publications** by our graduate students include:

- **Guus Duindam**, "Judicial Incoherence, Capital Punishment, and the Legalization of Torture: A response to Glossip v. Gross and Bucklew v. Precythe," *Georgetown Law Journal Online* 108 (2019).

And the papers accepted for publication include:

- **Jason Byas**, "Methodological Anarchism," co-authored with Billy Christmas, *Routledge Handbook of Anarchy & Anarchist Thought* (forthcoming early 2021).
- **Sean Costello**, "Aristotle on Light and Vision: An 'Ecological' Interpretation", *Apeiron*.
- **Guus Duindam**, "Family Separation as Deterrent: Affected Refugee Rights in International Law and Remedies," *Virginia Journal of International Law Online* (forthcoming 2020).
- **Josh Hunt**, "Understanding and Equivalent Reformulations," *Philosophy of Science, Proceedings of the 2020 Biennial meeting*.
- —, "Epistemic Dependence and Understanding: Reformulating through Symmetry," *British Journal for the Philosophy of Science*.
- **Mica Rapstine**, "Regrettable beliefs", *Philosophical Studies*.
- **Elise Woodard**, "Bad Sex and Consent," *Handbook of Sexual Ethics*, David Boonin (ed.), Palgrave Macmillan (forthcoming 2021).
- —, "A Puzzle About Fickleness," *Noûs*.

A lot of students presented talks before the crisis began, and others have been presenting over video links since it started. Several other talks (not listed here) were cancelled due to the crisis. The talks that were given include:

- **Jason Byas**, "What Is Violence?" American Philosophical Association, Eastern Division, Philadelphia PA, January 2020.
- —, "Retribution: An Abolitionist Translation," UM-MIT Social Philosophy Workshop, Cambridge MA, March 2020.
- **Gillian Gray**, "Not-So-Neutral Counterparts," Munich Graduate Conference in Ethics, Munich, Germany (presented via Zoom), July 2020.
- **Emma Hardy**, "Ameliorative Moves in the Free Will Debate," FSU Free Will, Moral Responsibility, and Agency Conference, Florida State University, February 2020.
- —, "Ameliorative Moves in the Free Will Debate," Princeton-Michigan Normativity Workshop, University of Michigan, Ann Arbor, August 2019.

- **Rebecca Harrison**, "Railton on Responding to Reasons", Princeton Michigan Normativity Workshop, University of Michigan, Ann Arbor, August 2019.
- —, "Railton on Responding to Reasons," 19th Annual University of Toronto Graduate Philosophy Conference, November 2019.
- **Ariana Peruzzi**, "A Right to Migrate," SWIP Midwest, Cincinnati OH, October 2019.
- **Mica Rapstine**, "No one you kill is a stranger," Central APA, Chicago, February 2020.
- **Julian Rome**, "Finding Friendship in the Least Likely of Places: Understanding the *Lysis* through the Sophist," co-presented with Dan Larkin, 2020 West Coast Plato Workshop, Portland OR, September 2020.
- —, "Friendship as Belonging and the Educational Aporia in Plato's *Lysis*," North American Association for Philosophy and Education (NAAPE) Annual Conference, Mundelein IL, October 2019.
- —, "The Five Attempts at an Account of *philia* in Plato's *Lysis*," Society for Ancient Greek Philosophy (SAGP) Annual Conference, Newport News VA, November 2019.
- **Laura Soter**, "The Mislocation of Moral Responsibility for Implicit Bias," Northern Illinois University Graduate Conference.
- **Angela Sun**, "Counterfactual Reasoning in Art Criticism," Aesthetics for Birds Workshop, July 2020.
- —, "The Kinds of Stories We Tell About Our Lives," Michigan-MIT Social Philosophy Workshop, March 2020.
- —, "Can Consent Be Irrevocable?" Autonomous University of Mexico, October 2019.
- **Elise Woodard**, "Diachronic Normativity: A Puzzle About Fickleness," NYU Washington Square Circle, October 2019.
- —, "Diachronic Normativity: A Puzzle About Fickleness," Reed College colloquium, November 2019.
- —, "Epistemic Vigilance," USC Speculative Society, December 2019.
- —, "Doxastic Atonement," Michigan-MIT Social Philosophy Workshop, March 2020.
- —, "Why Double-Check?", Early Career Inquiry Network (via Zoom), July 2020.

Our students **organized four conferences**, here at Michigan:

- In January 2020, **Guus Duindam**, **Emma Hardy**, and **Laura Soter** organized the inaugural Mind and Moral Psychology (MMP) graduate conference, hosted here at the University of Michigan.
- **Mercy Corredor** organized the Minorities and Philosophy MLK Day Lecture "A Tale of Two Tenths: Race, Class, and Solidarity" by Tommie Shelby (Harvard) in January 2020.
- **Elise Woodard** organized and participated in two APA Group Sessions under MAP: "Distribution & Recognition of Service Work" at the Eastern APA in January 2020, and "Setting Boundaries: Personal & Professional" at the Central APA in February 2020.
- **Glenn Zhou** organized the First Annual Rackham Interdisciplinary Workshop in Ancient Philosophy, which was postponed to October 2020.

Other conferences that they had planned were cancelled, including the annual Spring Colloquium, and the first Wellesley College Philosophy Alumnae Conference, which **Angela Sun** had organized.

And our students are working in a number of ways to make academic philosophy a more inclusive place. **Angela Sun** served as the co-director of Minorities and Philosophy (MAP) International during the 2020-2021 year, while **Elise Woodard**, who had been director, transitioned to the Board of Trustees. Our fourth annual Michigan COMPASS workshop, co-organized by **Abdul Ansari**, **Gillian Gray**, **Emma Hardy**, and **Alice Kelley**, for students from underrepresented demographics considering graduate school in Philosophy, was held virtually in October 2020, with 12 of our students serving as mentors. **Mercy Corredor** is assisting in the organizing of a new group, titled Arete: Philosophy in Prisons, that will bring philosophy classes to local prisons.

Elise Woodard served as a panelist for the Colorado Summer Seminar panel on "Women and Graduate School in Philosophy"; and, at USC's GPS workshop for diverse undergraduates interested in grad school, she participated in a panel on 'Being a Minority in Philosophy' and gave a TEDTalk-style presentation on her research.

Targetting slightly younger students, **Philosophy with Kids!** ran a successful third year with Melissa Smith's fifth grade class at Heritage Middle School. Further sessions scheduled with the Open School for March were scuttled when the lockdown began. This was organised by **Josh Hunt** and **Laura Soter**, along with Postdoctoral Fellow **Maegan Fairchild** (now an Assistant Professor of Philosophy). They were assisted by volunteers **Caroline Perry**, **Adam Waggoner**, and MA student **David Morphew**.

Our students won a number of prizes from the department and the university. **Guus Duindam** won the Charles L. Stevenson Prize for excellence in a dissertation dossier. **Josh Hunt** and **Elise Woodard** won the John Dewey Prize for their outstanding teaching. **Sumeet Patwardhan** won the Faculty Prize for Excellence in Teaching. **Elise Woodard** was awarded our Diversity, Equity, and Inclusion (DEI) Prize. And our Special Prize for Leadership in Cocurricular Enrichment (SPLICE) was awarded to **Angela Sun**. **Guus Duindam** was also awarded the Cornwell Fellowship in recognition of his excellent (original and creative) philosophical work. **Eduardo Martinez** won a Rackham Pre-Doctoral Fellowship and **Julian Rome** received a Rackham Merit Fellowship.

In closing, we are so proud of how our students have managed this uniquely trying time. We look forward to having normal times again soon, and in the meantime having more philosophy over video chat than we ever expected!

On behalf of everyone in Michigan Philosophy, we would like to say that we are truly inspired by the work that our graduate students have done on behalf of the profession over the past year, and we are looking forward to appreciating many more of their great accomplishments in the year ahead!



VIRTUAL ADMISSIONS FAIR 2020

On Monday, March 9, 8 days before prospective PhD students were due to begin arriving on campus, the Philosophy Department made the difficult decision to cancel our in-person 2020 Admissions Fair in light of the emerging COVID-19 pandemic. **Admissions Chair Peter Railton** swiftly met with staff and students to sketch out a plan for pivoting our scheduled events into a *virtual fair!* Within the week, Philosophy had launched a series of online events designed for students to attend remotely, while affording as much interactivity as possible. Pre-recorded presentations included a **placement talk by Jamie Tappenden, a virtual tour of the department and downtown Ann Arbor by graduate students Elise Woodward and Calum McNamara, and a faculty lecture by Sarah Moss.** The department additionally arranged for some livestreamed presentations, including **a talk with Q&A chat by Chandra Sripada** (“The Structure of the Stream of Consciousness: Evidence From a Talk Aloud Protocol and Text Analytic Methods”), **a PHIL 601 class session with Brian Weatherson, and a Q&A panel featuring current graduate students.** To maximize our prospective students’ ability to mingle virtually, we added (by request) a **Zoom hangout for prospective students only, and a Q&A**

Slack channel set up by our graduate students. Though we weren't able to visit in person (or enjoy the new Zingerman's Greyline space for a group dinner!), overall it seemed that the virtual format allowed plenty of opportunities for prospective students to connect with our students and faculty. And, in fact, some of our solutions, though borne of desperation, were so successful that we'll consider integrating them into our Admissions Fair week-end even after we return to holding them in person!

Here are just a few comments received following the virtual event:

"UM Philosophy's was superior to virtual events that your competitors offered!"

"The online grad panel was fantastic! It really showed how supportive the graduate community at UM is!"

"It was great! Helpful, information, and also exciting and fun!"

Thanks to all who made our Virtual Admissions Fair a great success!!



MMP (Mind and Moral Psychology) Report

Last year was a busy one for the Mind and Moral Psychology (MMP) Rackham Interdisciplinary Working Group! And, miraculously, we managed to schedule all our major events before the pandemic shut everything down. Throughout the year we held reading group meetings, we hosted several talks from outside speakers, and we also coordinated our first graduate conference.

- In November, we hosted a talk by Eric Schwitzgebel (University of California, Riverside Philosophy) entitled “Do Philosophical Arguments Influence Moral Behavior? Data on Metaethics and Charitable Giving.”
- At the end of January, we held our first MMP Graduate Conference. Our keynote speaker was Michael McKenna (University of Arizona Philosophy), who gave a talk entitled “Guilt & Self-Blame Within a Conversational Theory of Moral Responsibility.” We brought in six graduate students from other philosophy and psychology programs around the country to present their work, with graduate students from UM commenting.

- In February, we hosted a talk by Grace Helton (Princeton Philosophy) entitled “Experimental Psychology and the Limits of Rational Requirement.”
- Our last event for the year was our very own **Chandra Sripada**, who gave a talk during our (virtual) admissions fair entitled “The Structure of the Stream of Consciousness: Evidence from a Talk Aloud Protocol and Text Analytic Methods.” Thankfully, the department worked quickly to figure out how to transition this talk to a livestream format, and things went smoothly!

We expect to have fewer large events in the coming academic year due to the ongoing effects of the pandemic on the university (and world), but are currently working to coordinate MMP RIW meetings where our members will have the opportunity to present their works in progress and receive feedback from the group. We also plan to host at least one virtual speaker event in the Winter 2020 term. We will miss seeing everyone in person at our events, but we are looking forward to another great year of interdisciplinary philosophy!



Clockwise:
Eric Schwitzgebel, Grace Helton, Michael McKenna

GRADUATE AWARDS

This year we were sadly deprived of the opportunity to have an in-person announcement and celebrate the **Annual Awards for our Graduate Students** at an end-of-year party. We hope that we will be able to celebrate the awards for these outstanding achievements from the 2019-20 AY at a future event so that we all can have the chance to send congratulations!

And the awards go to.....



This year's **SPLICE**, the Special Prize for Leadership in Co-Curricular Enrichment recipient is **Angela Sun**. This award recognizes grad students who have made outstanding contributions to cocurricular efforts (ie COMPASS, grad student initiated conferences).



The **Charles L. Stevenson Prize** for excellence in a dossier has been awarded to **Guus Duindam**. Guus is also the recipient of this year's Cornwell Prize, which was awarded to him for his paper *Kant on Permissibility and Intent*. The Grad Studies Committee was extremely impressed with the quality of all the work submitted. But the consensus was that the combination of historical care and moral insight in Guus's paper was enough to justify giving him the award. The Cornwell Prize has now become an annual award with submissions being due at the end of each calendar year.



The **DEI Prize**, for special contributions to departmental DEI activities is awarded to **Elise Woodard**. Elise is also on the Board of Trustees for MAP (Minorities and Philosophy).



The **John Dewey Prize for Excellence in Teaching** as a graduate student instructor goes to *both* **Josh Hunt and Elise Woodard**. Awardees must have achieved a record of excellence over more than one term of teaching to be eligible for consideration.



The **Faculty Prize for Excellence in Undergraduate Teaching** goes to **Sumeet Patwardhan**. Grad students who have attained the highest student evaluation scores are considered for this award.

Emma Hardy - Weinberg Cognitive Science recipient for 19/20. Emma noted that the Weinberg grant has allowed her to travel and attend additional conferences providing a valuable opportunity to share her work with and learn from other interdisciplinary researchers. Because there are not a lot of people at Michigan working in her research area (which focuses on the connection between the concept of free will and ameliorative metaphysics, and the connection between free will concepts and social and developmental psychology), being able to travel to external conferences and workshops has been especially valuable.

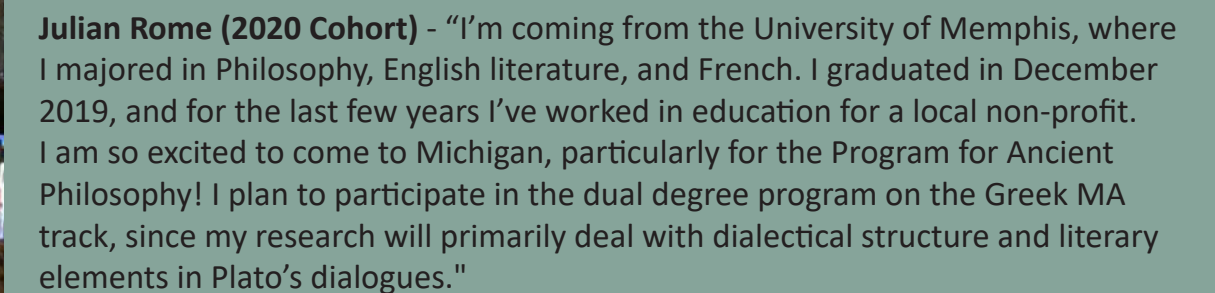


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Sean Costello (2020 Cohort) - "I am originally from a small town in southern Rhode Island, where I grew up in a house nestled alongside a nature preserve. After a year at Brown, I earned my BA (with dual majors in philosophy and international economics) at Notre Dame before heading to Oxford (Hertford College) for my masters in ancient philosophy. My research focuses mainly on ancient psychology and metaphysics, particularly within the thought of Aristotle, Plato, and Anaxagoras. I'm very excited to both be joining the Programme in Ancient Philosophy in order to work under Professor Caston and to explore the many other fields the department has to offer. When I'm not doing philosophy, I enjoy reading (particularly Russian existentialism and Shakespeare), going to the ballet, and viewing impressionist art."



Mica Rapstine (2020 Cohort) - “I feel very fortunate to be able to say that I chose Michigan for a *number* of reasons! The reasons that come to mind most immediately have to do with the department’s strengths in ethics and related areas, and with the tendency of folks in the department to think about how their work connects with other disciplines, and with pressing issues of the day. It also feels exciting to be involved with a department with such significant tradition in so many areas! I’ll be coming to Michigan after a two-year stop to brush up on philosophy in the MA program at the University of Houston. Before Houston, it was Portland, OR for me--where I did everything from auditing courses in and around philosophy to tending bar to playing guitar and drums in a variety of (obscure) bands.”



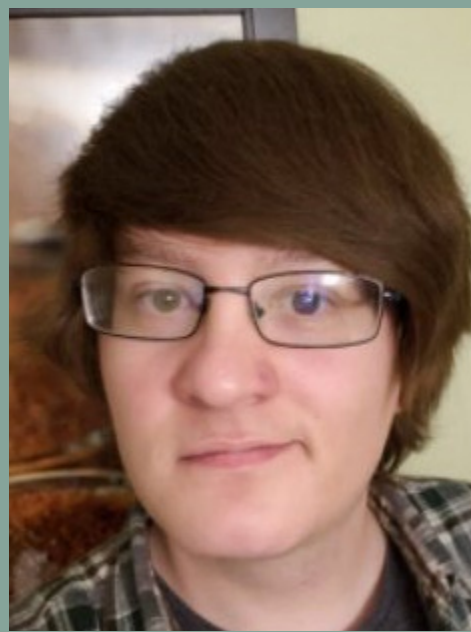
2019 COHORT NEWS

Adam Waggoner (2019 Cohort) - "I had a wonderful first year of study at the University of Michigan. It was filled with enriching conversations with faculty and fellow graduate students from the Philosophy and Classics departments. These conversations have reinforced my interests in both ancient and contemporary ethics--especially moral psychology--and also helped nurture new interests, including questions in epistemology and political philosophy. I am grateful for the many reading groups that have allowed me to further explore these interests, as well as the opportunities for service that abound in our department. This year, I enjoyed serving as a mentor for the COMPASS Workshop, coaching a tremendous group of students from Wayne Memorial High School in Michigan's High School Ethics Bowl, and talking about philosophy at local elementary schools as part of our Philosophy with Kids program." Adam will serve as a Grad Rep to the department's Executive Committee and a GEO Steward for AY 20/21.



Abdul Ansari (2019 Cohort) -- Abdul's primary research is in meta-ethics, moral psychology and the philosophy of action. While he once wanted to be an Islamic scholar, he still cares about Philosophy from the Muslim world, both medieval and modern. His hobbies include reading, watching movies, traveling and researching cultural histories. He has a great passion for his students and he tries to give them the tools to confidently tell their own stories and actualize their unbounded potentials. Abdul has immersed himself in Philosophy's COMPASS program. See next page for his great article and program update!

Jason Byas (2019 Cohort) - Jason's philosophical interests are primarily in ethics, political philosophy, and philosophy of the law. He is most interested in questions where several of these interests converge, and in opportunities for disciplinary exchange with economics and/or sociology. In his free time, he loves exploring many types of music (especially hardcore punk! and early country!) Jason is also a 2020-2021 Adam Smith Fellow with the Mercatus Center at George Mason U, which largely involves discussing work in political economy with PhD students from a wide variety of fields.



COMPASS Report

As a discipline, academic Philosophy cultivates certain skills and interests that are of perennial human concern and that are especially valuable in a democracy like ours. The discipline is full of passionate, enthusiastic, and life-changing teachers and cultivates the sort of cutting edge research that really gets at the big questions. Philosophy trains people to be able to have conversations in a reasoned manner, to make sense of disagreement and the world in which we reside, and to better articulate our values and worldview.

Despite its benefits, the discipline of Philosophy has for far too long closed its doors and goods to all but the elite, to all but the privileged.

COMPASS@Michigan started in 2017 on the basis of a single hope: that we allow our great department to lead the charge in helping make graduate school in Philosophy accessible to a variety of diverse people traditionally excluded from the discipline.

Our department has had, and continues to have, a great number of graduate students from nontraditional backgrounds—like LGBTQ persons, people of color, first generation college students, and students from non-elite universities. COMPASS started when some of these grad students cultivated their passion to help break barriers for students with backgrounds similar to theirs.

COMPASS has, historically, been a residential program geared towards mentoring. Out of a competitive pool of applicants, a select number are flown out to Ann Arbor where they spend two days attending seminar-style workshops on particular Philosophy papers. Most importantly, the attendees communicate with and get advice from Michigan graduate students and faculty about applying to the graduate programs in Philosophy.

One of the greatest markers of COMPASS' success is that its current organizers, Gillian Gray and Emma Hardy, were themselves former COMPASS participants prior to being accepted into and enrolling in Michigan Philosophy.

Despite the novel challenges that COVID brings, COMPASS will go strong this year, moving all the events—the faculty panel, the grad student panel, the mentor/mentee pairings, the random social events, the seminars—to an online format. The COMPASS organizers are committed to helping the talented and diverse people accepted this year, and a pandemic won't change that.



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Van Tu (PhD 2020) defended her dissertation "**Aristotle on Practical Rationality: Deliberation, Preference Ranking, and the Imperfect Decision-Making of Women**", under the supervision of Professor Victor Caston. Her dissertation investigates Aristotle's substantive view on the practical application of reason by examining how, according to him, human agents use reason to decide what to do, what kind of person to be, and indeed how to live well. Van is a Visiting Professor at Bowdoin College.



Eduardo Martinez (PhD 2020) defended his dissertation **“Democratic Evaluation and Improvement: A Set of Standards for Citizens and Democratic Institutions”**, under the supervision of Elizabeth Anderson and Derrick Darby. His dissertation discusses and develops a standard with which to evaluate and guide the improvement of a different node of a democratic system. These standards provide a framework with which to evaluate democracies with respect to their ability to effectively make use of citizen input in the face of epistemic challenges, and guide attempts at improving this capacity. Eduardo is an Assistant Professor at the University of Cincinnati.

Sydney Keough (PhD 2019) defended her dissertation “**Self-Understanding and Narrative Explanation**”, under the supervision of Elizabeth Anderson. Her dissertation discusses disruptions in our routines that often give rise to self-reflection. When events unfold in ways that are contrary to our expectations, we may find ourselves facing the task of reconsidering what we value, how we got here, and who we are. Sydney is an Assistant Professor of Philosophy at St. Norbert College.



Nicholas Serafin (PhD 2020) defended his dissertation **“Equality, Status, and Identity in American Constitutional Law”**, under the supervision of Elizabeth Anderson. His dissertation considers how American constitutional law might be refashioned according to status egalitarian principles composed of three essays entitled “In Defense of Immutability,” “The Badges of Slavery Revisited,” and “The Moral Foundations of Birthright Citizenship”. Nicholas is an Assistant Professor of Law at Santa Clara University School of Law.



Kevin Blackwell (PhD 2020) defended his dissertation "**Temporally Continuous Probability Kinematics**", under the supervision of Professor James Joyce. His dissertation project is the proposal of a new updating rule for responding to learning experiences consisting of continuous streams of evidence. He suggests characterizing this kind of learning experience as a continuous stream of stipulated credal derivatives, and shows that Continuous Probability Kinematics is the uniquely coherent response to such a stream which satisfies a continuous analogue of Rigidity – the core property of both Bayesian and Jeffrey conditionalization. He has accepted a four year post-doc at University of Bristol working with Professor Jason Konek (UM PhD 2013).



PHILOSOPHY UNDERGRADUATE NEWS

BY ASSOCIATE PROFESSOR DAVID BAKER, UNDERGRAD CHAIR



What a year!

I think we're all saying right now, usually with a sigh, in many areas of our lives. In UM Philosophy's undergraduate program, we're saying it with a sigh of relief. In spite of the many challenges and disruptions, we made it through a difficult, unprecedented and in many ways heartbreaking Winter semester. We did it with our commitment to excellent

undergraduate education intact, and now we're preparing to face, with resolve and prudent planning, a Fall that's likely to be at least as difficult.

I couldn't be prouder of the instructors--graduate students as well as faculty--who adapted, pretty much at the drop of a hat, to the less-than-ideal conditions of online education; and of the philosophy majors, minors and other undergraduates who bore with us as we found our footing. Michigan Philosophy had never offered an online course before. Now suddenly all of our courses were being taught online!

March crawled by as we all watched the news and focused as best we could on working in this new environment. Then came April, and with it the University of Michigan graduation season. Spring commencement in the Big House was canceled, of course. In its place, we put together a virtual graduation site, with video messages of congratulations from our faculty. It wasn't the same as shaking hands with our graduates in person, but a lot of love went into it. I'm grateful to colleagues for participating with heartfelt messages, and I want to extend a special thanks to our Philosophy events coordinator, **Simon Nyi**, for bringing it all together and for helping to keep me on task at a time of many stressors and distractions.

The site itself will remain for a while at least to commemorate this historic class of philosophy majors and minors. You can visit it at <https://sites.google.com/umich.edu/umphilosophygraduation2020/home?authuser=0>

As tough as it was switching to online instruction, our undergraduates seem to be taking it in stride, and even thriving in this new environment. Spring and Summer terms have been taught entirely online, and our enrollments for these terms have never been better. Classes have been filling with unusually long waitlists. The same thing is happening, even more dramatically, with our Fall 2020 courses, some of which will (fingers crossed) be taught in socially distanced classrooms and some online. I don't think I've ever seen waitlists this long. Michigan students are flocking to philosophy.

This goes especially for non-traditional UM students. More than half of Michigan philosophy majors are now transfer students, one of the highest concentrations anywhere in the College of Literature, Science and the Arts. We are pleased to be an active part of UM's efforts to expand opportunities for students from all over the state and the country to finish their undergraduate education here after beginning it locally.

At the risk of sounding like a broken record of pride, I have to take a bit of time here to say how proud I am of the editors of our undergraduate philosophy journal *Meteorite*, who have pulled off an unprecedented hat trick: Three issues in three years! This is remarkable given the incredible amount of work that goes into an issue—ask any professor who edits a journal and you'll hear more than you want to know about the endless hours of (often frustrating) work that goes into producing these precious but labor-intensive collections of scholarship. That a small group of undergraduates, working under the tough conditions of 2020, could produce a third straight issue in a year is a great accomplishment.

Meteorite editors **Philip Caldwell**, **David Kamper**, **Andrew Kovacs**, **Samit Lamba**, **Alison Lo**, **Shihua Lu**, **Zuzanna Lutrzykowska**, **Rachel Mazzotta**, **Charlotte Meltzer**, **Veronica Sikora**, **Tristan Sirls** and **Trey Smith**, and editor-in-chief **Colton Karpman**, deserve many congratulations. And the fruits of their work deserve to be read. You can find the Spring 2020 issue of *Meteorite*, along with past issues,

online at <https://meteorite.philosophy.lsa.umich.edu/editions/>

Meteorite editors **Zuzanna Lutrzykowska** and **Colton Karpman** have also been at work this academic year planning Michigan's first undergraduate philosophy conference. The conference was to take place on campus this spring, but it had to be canceled for obvious reasons. It is our hope that the event, which will bring undergraduates from other institutions to Michigan to present their work, will be able to happen soon, whether physically or virtually.

Our undergraduates took the isolation of the pandemic as another opportunity for philosophical reflection this summer. Led by rising UM junior **Veronica Sikora**, a group met online this August for the first ever Comet Philosophy Chat. Modeled after the University of Chicago's famed Night Owls philosophy discussion group, this group spent three hours with myself and St. Norbert College professor (and recent UM PhD) **Sydney Keough**, discussing the meaning of aloneness and the implications of social distancing measures for our capacity to understand each other. We were very thankful to Veronica and her fellow undergraduates for this opportunity to do some fun philosophy and to make something good out of a bad situation.

Our philosophy peer advisor **Madhi Osman** and our Undergraduate Philosophy Club present **Sebastian Leder Macek** also deserve special thanks for their service to the department.

This year two graduating philosophy majors completed and defended **honors theses**, both of which coincidentally were on the topic of abortion:

- **Nicole Hocott**, "Personhood and the Morality of Abortion" (with advisor Sarah Buss and second reader Victor Caston)
- **Maeve Stargardt**, "Life, Law, and the Necessity of Abortion" (with advisor Elizabeth Anderson and second reader David Baker).

Additionally, as we do every year, the department had the pleasure of awarding our annual prizes. **The Haller Term**

Prize recognizes outstanding work done by an undergraduate in our 400-level philosophy courses. (Because there isn't time to evaluate candidates between exams and graduation, the Winter term prizes are awarded in the following academic year.)

For Winter 2019, **Solomon Medintz** (a Philosophy, Politics and Economics major) received the Haller for his work in Elizabeth Anderson's course on the ethics of work. The Fall 2019 Haller went to **Andrea Tillotson** (a Moral & Political Philosophy minor as well as a Political Science major) for distinguishing herself in Brian Weatherson and Angela Sun's course on Groups and Choices.

Finally, the **William K. Frankena Prize** recognizes a graduating philosophy major who exemplifies excellence in the study of philosophy over their undergraduate years. This year **Colton Karpman** was awarded the Frankena. Colton is a remarkable student who has served energetically as *Meteorite* editor, spent a year studying philosophy at Hertford College, Oxford in their exchange program, and (as one advisor noted) completed nearly twice as many philosophy courses as the major requires.

Here's to a great Class of 2020 and Go Grue!!



PPE UNDERGRADUATE NEWS

BY ASSOCIATE PROFESSOR DAVID BAKER, PPE CHAIR

The Program in Philosophy, Politics and Economics continues to attract some of the University of Michigan's best and brightest undergraduates to the study of political economy. This year we admitted a new class of 40 majors and graduated a class of 41. As with other UM programs, PPE graduation had to be moved online to a virtual ceremony with video messages of congratulations from faculty and staff. The site is still available for perusal at <https://sites.google.com/umich.edu/ppegraduation2020/>

PPE majors were active in the academic life of UM this year, with PPE major **Sebastian Leder Macek** serving as president of the Undergraduate Philosophy Club and **Emma Fulweiler** as president of the PPE Club, with vice president **Warren Yu**. Together Emma and Warren helped to foster a community for the small cohort of PPE majors, providing valuable information and mentoring to students hoping to enter the program. Thanks as well to our PPE peer advisors, **Emma Fulweiler** and **Paul Merica**, for helping the faculty advisors to guide PPE students through the program. PPE major **Solomon Medintz** was recognized by the Philosophy department for his writing, winning the prestigious **Haller Term Prize** for his work in Elizabeth Anderson's upper-level course on the ethics of labor.

One of the crown jewels of the PPE curriculum is our theme requirement, in which students select and enroll in three connected courses relating to a single subject of their choice. I've been amazed by the variety and depth of themes declared this year. Some topics included:

- Criminal Justice
- Government Regulation
- 20th Century Nation-Building and International Interventions
- Strategy, Decision-Making, and Organizations
- Systemic and Societal Advancement
- Sustainable Decision Making for Local Government

Two highlights in a typical year's PPE news are our **Ferrando Family Lecture series**, which brings distinguished

scholars and practitioners to UM to share their perspectives with PPE students and faculty; and our annual opportunity to dispatch two exemplary majors to the national PPE colloquium at the University of North Carolina. Unfortunately both events were scheduled for the spring this year and had to be cancelled for public health reasons. **Emma Fulweiler** and **Warren Yu** would have represented Michigan at the colloquium. Kickstarter co-founder Yancey Strickler was scheduled to give the Ferrando; it is our hope to bring him to Ann Arbor for a future lecture.

This year five PPE students defended honors theses:
-**Marianne Drysdale**, "American Confusion about the Corporate Social Role"
Advisor: Janet Weiss

-**Lorraine Furtado**, "Using Supervised Learning Methods to Measure Women's Rights: An Analysis of the Language of Reproductive Briefs"
Advisor: Yuki Shiraito

-**Sebastian Leder Macek**, "Campaign Finance Laws and Redistribution in the Developed Democracies"
Advisor: Robert Mickey
Second Reader: Brian Min

-**Maeve O'Brien**, "'I Shot Him Because I Feared for My Life': How U.S. Self-Defense Laws Affect Women Who Kill in Self-Defense"
Advisor: Mika Lavaque-Manty

-**Leah Weingarten***, "Lies, Deception, and Manipulation in *Survivor*: How Society Created a World that Plays by Its Own Moral Rules, and How We Justify an Infatuation with Winning at Any Cost"
Advisor: Brian Weatherson
Second Reader: Sarah Buss
*(An interesting background note to this thesis: Leah herself was a contestant on *Survivor: Michigan*!)

Congratulations, Class of 2020!

OUR PHILOSOPHY and PPE 2020 SUMMER INTERNS



Saveri Nandigama
Philosophy

I'm Saveri, and I'm a senior majoring in philosophy with a minor in religion. This summer, I participated in an internship with the UM Law School and coded for the Civil Rights Clearinghouse, led by Professor Margo Schlanger. Through my internship, I categorized the different documents that were needed for various important civil rights cases, both in the past and present. In the future, I plan to attend law school. This internship has reaffirmed my interest in going to law school, and I'm excited to make an impact in the realm of civil and human rights.



Daniela Kabeth
PPE

This summer, I interned with the Borgen Project. The Borgen Project is a national nonprofit organization that aims to end global poverty by pushing the United States to take a more aggressive stance when it comes to enacting foreign aid policies/budget plans. While interning at the Borgen Project, I had the opportunity to speak with members of Congress, fundraise at the grassroots level, and become a confident spokesperson for the group's mission. Some of the more important pieces of legislation that I fought to get passed were the Global Health Security Act and the Girls Lead Act. Though COVID-19 presented itself as a challenge to getting friends, Congress, and other organizations to focus on international affairs, I was able to overcome this by expressing how interconnected poverty abroad and domestic issues are. Overall, I had a wonderful experience interning with the Borgen Project, and I got a new perspective on what it truly takes to run a nonprofit organization.



One application area, hinted at earlier, is to better understand individual differences in SST, especially in relation to conditions of relevance to clinicians. Look at the green triangle in Figure 1B again. Suppose people systematically differed at that triangle. Some are biased to stay and elaborate, others are biased to go off and find greener mental pastures. As the “go bias” gets stronger, the person’s SST will become more “jumpy”, with a much wider range of topics explored—a thought style often associated with ADHD. To investigate this issue further, we correlated subjects’ go bias with scores on a self-report measure of ADHD symptoms. Consistent with our hypothesis, we found the two are strongly related. People with ADHD report problems with “chaotic cognition”, and our model of SST helps to pin down and objectively quantify what the flow of their private inner thoughts might be like.

Another application of our work on SST is to better understand agency and control in the stream of consciousness. Some philosophers deny that we are agents of our thoughts, and in particular our SST thoughts. For example, Thomas Metzinger, a philosopher of mind and cognitive science, argues that SST arises from subpersonal processes, processes that operate below conscious awareness and that are outside of our control. Metzinger’s view seems to have the support of common sense. During SST, thoughts

appear to just pop into your mind unbidden. It seems odd to say that you are deciding to bring these thoughts about.

While Metzinger’s view is a standard one, I think it is in fact incorrect. I started to pave the way for an alternative perspective when I said that SST arises from a series of stay/go decisions. These aren’t decisions in the ordinary sense, as in I am making a big decision about my major. They are decisions in a much more minimal sense. Consider a task where you are given hundreds of trials. On each trial you see a four-sided shape and must indicate with a button press if it is a square or rectangle. These sorts of tasks have been investigated in thousands of studies in cognitive science, and we have a good grasp of the processing that leads up to the response. It involves representations of the options participating in a kind of “race”, and the speed of the runners reflects the strength of the justification (based on one’s evidence) for the respective options. When one runner crosses the decision boundary, say it is the runner for the square option, that is mechanism-level description of something the person does: they make a decision in favor of the square option. Clearly this is a much more minimal sense of decision than the ordinary notion, but it preserves a key aspect of what a decision is—it is a mental process in which one’s evidence for the options causes and rationalizes what is selected.

I conjecture that SST involves stay/go decisions in this much more minimal “race model” sense. When you are engaged in SST, you are making rapid stay/go decisions—you stay while the current topic remains interesting, you go when it starts to elicit boredom or some other topic entices. Because these decisions involve the selection of intra-psychic mental actions, as opposed to overt physical actions, and because these decisions are made so routinely throughout the day, they aren’t very salient and it barely registers to you that you are making them. They are decisions nonetheless.

In saying SST arises from decisions and thus reflects our agency, I don’t want to give the impression that we are in total control of our thoughts. Quite the contrary—despite the agency we manifest in SST, control over thought is surprisingly limited. Think of a long organic chemistry lecture. You absolutely must pay attention. Your grade and maybe your whole future are on the line. Even then, somehow your mind drifts, and you start thinking about how many slices of pizza you will eat at lunch, what’s making that squeaky noise under your chair, and other meaningless things. If I am right, this drifting reflects decisions that you made, race model-type decisions that lead you to think about things that momentarily grab your interest. Yet remarkably, these decisions run against your own goals and the things you sincerely care about.

Consider a different example: a person has a dysthymic thought style and ruminates about negative possibilities all the time. According to the view that I have sketched, it is incorrect to say they are passive with respect to these unfolding negative thoughts. Instead, their ruminative SST arises from race model-type decisions that they make, and these decisions manifest aspects of their agency. But it is also incorrect to say that they are in complete control of their thinking. It takes a substantial amount of training, typically working closely with a psychotherapist, to recognize that one’s spontaneous thoughts are inappropriately ruminative and pessimistic, and when they are, to direct one’s thinking in another direction. Without such specialized skills, most people will falter in trying to control ruminative thinking. Here, like in the case of our hapless student in the organic chemistry lecture, SST is both a manifestation of agency and an obstacle to it.

Overall, agency in SST is surprisingly complex and nuanced. My hunch is that as we develop a better understanding of the psychological mechanisms that produce SST, we will make more progress in understanding what kinds of control we have over our own minds and in what ways our control is troublingly limited.

Further reading:
You can read about some of the main findings from our SST research in a forthcoming article:
- Sripada, C, & Taxali, A (forthcoming). “Structure in the Stream of Consciousness: Evidence from a Verbalized Thought Protocol and Automated Text Analytic Methods.” *Consciousness and Cognition*. (<https://sites.lsa.umich.edu/sripada/>)

Verbalized thought protocols raise important methodological concerns. Some of them are discussed in our forthcoming article above. For a more general discussion of conditions under which verbalized thought is and is not reliable, see:
- Ericsson, KA, & Simon, HA (1984). "Protocol analysis: Verbal reports as data", MIT Press.

For discussions of agency in thought, see:
- Metzinger, TK (2013). The myth of cognitive agency: Subpersonal thinking as a cyclically recurring loss of mental autonomy. *Frontiers in Psychology*, 4, 931.
- Strawson, G (2003). Mental ballistics or the involuntariness of spontaneity. *Proceedings of the Aristotelian Society*, 103, 227–256.

For a lucid overview of philosophical questions raised by spontaneous thought, see:
- Irving, ZC, & Glasser, A (2020). Mind-wandering: A philosophical guide. *Philosophy Compass*, 15, e12644.

The model of SST I presented has interesting precursors in ancient Buddhist psychology. I discuss some of the connections here: <https://www.youtube.com/watch?v=zrqCsaEKiTO>



Associate Professor Chandra Sripada holds a joint appointment at UM in Philosophy and Psychiatry. His research concerns questions in ethics and moral psychology about agency and self-control. His work integrates philosophical theorizing with results drawn from empirical disciplines, especially psychology, neuroscience, and psychiatry.



With these considerations in mind, a colleague (Mary Kate McGowan, at Wellesley College) and I are in the process of writing a textbook that will introduce non-specialists to a range of topics in social philosophy of language. The book is intended for use in upper-level undergraduates and beginning graduate courses. It lays out the central questions on each topic, and offers

Sadly, the second half of the course was significantly disrupted by the move to remote instruction.

To accommodate that transition, and still complete the written assignments for the course, we had to cut back on the material covered. Nonetheless, I was really encouraged by this first trial of our textbook material, and hope to have the opportunity to teach this course from the completed manuscript in the near future.



Associate Professor Ishani Maitra's research interests include philosophy of language and linguistics, feminist philosophy, and philosophy of law as well as epistemology and social and political philosophy.

This growing interest has transformed philosophy of language in a number of ways. First, much recent work has aimed to accommodate the fact that language use



The distinguished US philosopher Elizabeth Anderson, who teaches at the University of Michigan, answers questions put to her by John White about educational aspects of her work in moral and political philosophy. She begins by describing her indebtedness to Dewey in his views on developing students' capacities for intelligent enquiry and as citizens in a democracy.

John White: You hold a professorship in the name of John Dewey, who also taught at the University of Michigan. There has recently been a growing interest in the UK in Dewey's educational philosophy, not before time. How do you see your own work on philosophical aspects of education in relation to Dewey's?

Elizabeth Anderson: Dewey's philosophy of education stresses two ideas. First, education should develop students' capacities for intelligent inquiry, not just for learning what is already known. Second, education should develop students' capacities as citizens in a democracy. These two ideas are intimately linked in Dewey's philosophy and practice. I stress his practice and not only his philosophical writing, because, as a pragmatist, Dewey held that the key test of any idea is found in putting it into practice and seeing whether it enables us to solve or at least make progress on the problems we face.

Regarding the first objective, Dewey ran a successful campaign to free American higher education from control by the churches, which stressed preaching over teaching, and remake it on a model that combined broad education in the liberal arts with the German style research university. Liberal arts education plays a critical role in the outstanding creativity of American higher education. From a US perspective, European students specialise far too early. As Dewey demonstrated through his extraordinarily broad range, every subject connects to others: the arts and humanities inform the natural and social sciences, and vice versa. Premature specialisation impairs the cross-fertilisation that enables inquirers to imagine novel possibilities.

Regarding the second objective, Dewey was clear that education for democracy requires educating students from different walks of life together, so they can learn to work together to construct solutions to the problems they share. That is the essence of democracy. Dewey did not write much about race, although he was an early member of the NAACP. His focus was on integration of schools by socioeconomic class. He successfully argued that public schools should include all classes of student, rather than separating the working classes and upper classes in separate schools.

This was the foundation of the comprehensive public high schools that still prevail in the US, although Dewey's integrationist ideal has been undermined by within-school tracking, class segregation of neighbourhoods, and charterisation.

JW: John Dewey famously described philosophy as 'the general theory of education'. Do you agree with him on this?

EA: This is a highly illuminating perspective to take on philosophy. Keep in mind that for Dewey, education is about intelligent inquiry, not simply transmission of what is already known. His perspective thus places epistemology at the centre of philosophy, where epistemology is understood not as inquiry into what knowledge is, but rather inquiry into how to get it, at the most general level. The results of such inquiry are incorporated in the general theory of education. With Dewey, I think such inquiry needs to be conducted in close collaboration with the social sciences, and in view of the practical problems we are trying to solve. Pragmatist epistemology thus encompasses moral, political and social inquiry. Pragmatist metaphysics, philosophy of language, and philosophy of science likewise draw our attention to the general materials and techniques needed for successful inquiry.



JW: In ‘The Ethical Limitations of the Market’ (Anderson, 1990), you write that ‘one of the main purposes of education at [elementary and secondary] level is to prepare children for responsible citizenship, exercised in a spirit of fraternity with others of diverse class, racial, and ethnic backgrounds’ (p. 200). Would you like to elaborate on this? Do you have views on what kind of school curriculum activities are suitable for helping to realise this aim?

EA: I develop this idea at greater length in *The Imperative of Integration* (Anderson, 2010) and related works on affirmative action in education (‘Racial Integration as a Compelling Interest’: Anderson, 2004a; ‘Integration, Affirmative Action, and Strict Scrutiny’: Anderson, 2002). *Brown v. Board of Education*, the 1954 Supreme Court case that ruled racial segregation of schools to be unconstitutional, inspired tremendous experimentation in the public schools in the 1960s and 70s, when the courts were vigorously enforcing it. The resulting integration of Southern schools was dramatic and yielded positive educational results for children of all races, as I document in my book. It’s not just that quantitative measures of educational achievement improved. Students also learned to cooperate together, and white racial prejudice declined.

Successful integration involved pedagogical innovation. Because race tracks class in the US, much of what had to be learned was how to educate students together when they come to school with unequal background knowledge and skills. The kinds of knowledge and skills that middle class white children bring to school tend to be privileged, esteemed, and presupposed by similarly middle class white teachers. Yet black children, including poor black children, come to school with skills and knowledge that white middle class students often lack. These differences can be constructively combined for joint learning, rather than pathologised in ways that

reproduce race and class hierarchies. One key is to develop lesson plans around integrated team projects that draw upon the full range of diverse skills held by diverse students. Team success thereby requires group recognition of the reciprocal contributions of all team members. These techniques are equally applicable at the college level. At the University of Michigan, project-centred approaches to introductory science courses, which draw upon diverse skills, have reduced or even eliminated race, class and gender gaps in achievement, while also offering more sophisticated training much closer to how cutting-edge scientific research is done.

Young children are natural philosophers, eager to engage big topics such as free will and determinism, scepticism and moral problems.
- Elizabeth Anderson

Education in athletics and the arts (especially music, drama, dance and filmmaking) also offers rich opportunities for the development of the non-cognitive social skills of teamwork and mutual respect, and cultivation of ingroup identities and sympathies that cross group boundaries in integrated schools. One advantage of sports and the arts is that racial and class stereotypes about who is ‘good’ in these endeavours are much less salient, or at least don’t track group privilege, and thus often offer excellent opportunities for students from disadvantaged groups to assume leadership positions, from which others may learn.

I would add that young students should also study philosophy. In the US, and I believe also the UK, philosophy is introduced to students far too late. Young children are natural philosophers, eager to engage big topics such as free will and determinism, scepticism and moral problems. Step into any school classroom, even in elementary grades, and it is easy to pose philosophical questions that will get the students excitedly debating them, generating most of the classic positions on those questions along the way. Since few students will have prior background in philosophy, this is a subject where social group inequalities are unlikely to be salient, where students can also learn to constructively engage differences of opinion.

All of this goes against the grain, because dominant models of education, which stress individual mastery of the types of knowledge and skills that can be measured on standardised tests, define achievement narrowly. Anxiety about test scores and competition for seats at selective colleges drive parents to demand segregation of students into separate classrooms by narrow measures of academic achievement (which track class and race), and distinct curricula for different classes of student. These practices reproduce class and race hierarchy, and disable students—including, most importantly, privileged students—from learning how to cooperate as equals with diverse others. Thus, they lose the most vital education of all, for democratic citizenship. Notwithstanding powerful evidence from schools that reject tracking that doing so improves the education of poor students and students of colour at no academic cost to white middle class students, privileged parents demand schools that reproduce hierarchy and undermine democracy.

JW: Politicians in the UK and elsewhere often claim that their educational policies are egalitarian because they provide ‘equality of opportunity’ for students to make the best of themselves. Do you agree?

EA: This is nonsense, even when judged in its own terms. In both the US and the UK, curricula, pedagogy and resources and educational outcomes are sharply stratified by class. In the US, students disadvantaged along lines of race, class and disability suffer pervasive discrimination and segregation, particularly through harsh disciplinary policies that deprive them of educational opportunities. Even if these policies were not applied in a discriminatory manner, they are still unjust in being tailored to the interests and habits of the privileged (as I argue in “Race, Culture, and Educational Opportunity”, Anderson, 2012).

Moreover, equality of opportunity is a defective standard of justice for educational contexts, where the question is how to allocate opportunities to develop talents and motivations not already given. Typically,

the standard imagines that each child possesses some innate potential talent and motivation, with those of equal innate potential entitled to equal educational investment. But this supposes the justice of a ‘natural aristocracy’ to which egalitarians have no reason to defer. It also wrongly objects to parents investing more in the education of their children because they value education highly. This forces people to limit their pursuit of a socially valuable conception of the good to the tastes of the median voter. (I spell out these objections and more in “Rethinking Equality of Opportunity”, Anderson (2004b)).

Most importantly, the idea of equality of opportunity focuses too much on the value of education for the people who have it, and not enough on the value of education to citizens in a democratic society. How should education be designed to promote a society of equals, in which people from different walks of life can articulate their diverse concerns in ways that get uptake from policymakers? A notionally ‘meritocratic’ elite overwhelmingly drawn from privileged sectors of society is an elite largely ignorant of, indifferent to, and unaccountable to the less advantaged.



If we teach today’s students as we taught yesterday’s, we rob them of tomorrow.
- John Dewey



3.10.21

This remains true even if it arose from ‘equality of opportunity’. The key to a democratic society is that those occupying positions of responsibility and power—positions that generally require high degrees of education—are themselves diverse, and have been educated together, so that they are equipped to work together as equals. (See my "Fair Opportunity in Education: A Democratic Equality Perspective", Anderson (2007b); and *The Imperative of Integration* (2010)).

JW: The title of your award-winning 2010 book on the multiple disadvantages suffered by African Americans in the USA is *The Imperative of Integration*. Bearing education particularly in mind, why is integration the imperative rather than assimilation or multiculturalism?

EA: I define integration as cooperation on terms of equality among people across diverse social groups. The ideal of assimilation purports to offer subordinated groups equality on condition that they adopt the norms of dominant groups, as if the dominant group’s norms need no revision. This ideal is confused, disingenuous and self-defeating, since among the norms of the dominant is treating subordinates as inferior. A central theme of *The Imperative of Integration* is that *dominant* groups need to change—their ignorance, prejudices and oppressive habits need dismantling—and that integration supplies necessary means for that to happen. Integration involves the collective reconstruction of democratic norms for respectful and cooperative intergroup interaction, which is impossible without the full and equal participation of subordinated groups in that reconstruction.

Multiculturalism advances a communal ideal of separate, distinct, self-governing communities, each keeping mostly to themselves, at arms-length relations with other groups. There is room in liberal democracies for small groups like this, such as the Amish and Hasidic Jews. In societies where such groups comprise the bulk of the population, the prospects for intergroup equality, peace, cooperation, trust, and effective democratic governance decline. Lebanon, Northern Ireland, India, Israel and

Belgium illustrate the range of difficulties one encounters in democracies organised around separate communal identities.

Canada often describes itself as a multicultural state. But I think that is a misnomer. It is simply a pluralistic democracy, like the US. Except for the Canadian First Nations, which, for historical and legal (not multiculturalist) reasons, have a measure of sovereignty comparable to American Indian tribes, the various cultural groups in Canada do not have self-governing rights or distinct group representation in the national government, and do not keep to themselves. While Canada recognises two official languages, its public schools promote bilingualism, and it expects immigrants to learn at least one of them. Canada, like the US, has thriving cosmopolitan cities composed of members of multiple ethnic and religious backgrounds, who regularly interact and thereby create new cultural practices. Where ethnic, religious and linguistic pluralism is a fact of life, democratic states rely on the integrative creativity unleashed in cosmopolitan cities to construct norms of cooperation that encompass members of diverse groups. Canada sometimes calls itself multicultural because it sees itself as more open to accommodations—exceptions to otherwise generally applicable laws—than the US. This is not evidently true. Religious groups in the US routinely obtain accommodations, even if not as a matter of constitutional right. Immigrants in the US sometimes receive linguistic accommodations as a matter of constitutional right.

Much confusion arises from a failure to distinguish integrative from segregative accommodations. Accommodations that enable the participation of diverse individuals in the major institutions of society, such as ballots in an immigrant’s native language, are different from accommodations designed to enable group segregation, such as exemptions for the Amish from truancy laws.

JW: How far should an integrated education system go beyond black-white integration? I am thinking partly—but only partly—about a country like the UK, with its many religious schools, its private schools and elite state

schools, and its deep divisions over relations between immigrant and non-immigrant communities.

EA: In *The Imperative of Integration*, I argue that group segregation is a primary cause of group inequality. Regardless of the identities of the group in question, the self-segregation of dominant or privileged groups is a key driver of unjust social hierarchy. Hence, my argument generalises to other groups. The UK should encourage integration of its schools by class, ethnicity and religion.

JW: In your 2017 book *Private Government*, based on your Tanner Lectures and replies to them, you argue that ‘most employers are private governments with sweeping authoritarian power over our lives, on duty and off’. Do you see this as having implications for how we should conceive preparation for work as an aim of education?

EA: A major reason why Dewey’s vision of class-integrated public schools has not been fully realised is the pervasiveness of tracking students by ‘ability’ into different courses of study, which in practice means channelling poor and working-class students into vocational tracks. There is nothing wrong with teaching manual skills, such as automotive repair, with an eye toward the future employability of students. What is wrong is depriving such students of educational opportunities for democratic citizenship, which involves education in literature, history and the arts. All students need to learn to think and speak for themselves, to learn how to effectively present themselves and their ideas before others, and to critically evaluate ideas and imagine alternatives. All too often, vocational education offers job training along with heavy doses of obedience and drudgery, training students to put up and shut up and suppress their curiosity. In *Private Government*, I argue that workers need a voice in the workplace, not only in matters of state. They need rights to participate in the management of the firm. This entails that democratic education is for the workplace and not only for state and national citizenship. Germany offers proof of concept: workers there already enjoy such rights, and actively seek their share in management. American and British workers deserve no less.

FACULTY NEWS/AWARDS



Elizabeth Anderson Elected to the British Academy as a Corresponding Fellow and Named a “Top 50 Thinker for the COVID-19 Age” by *Prospect Magazine*

Professor Anderson (John Dewey Distinguished University Professor; John Rawls Collegiate Professor; Arthur F. Thurnau Professor) has been named a Corresponding Fellow to the British Academy for her research in egalitarianism in history and the present, particularly with respect to labour, race and gender; social and moral epistemology, values in social science, and pragmatism. She was also named a “Top 50 Thinker for the COVID-19 Age”. While her research started out in economics, she has since combined philosophy with the social sciences to analyse the power structures around us. Her interest in race and gender is urgently relevant in 2020, and her refreshing take on the Protestant work ethic (which she insists has a progressive pro-labor side as well as a conservative materialism) underpins a powerful account of modern workplace relations.

Congratulations Liz!



Sarah Moss Wins 2019 Sanders Epistemology Prize

Professor Moss was awarded the 2019 Sanders Prize for the best submitted essay of original research in epistemology by a faculty member who is within fifteen years of receiving a PhD. Her essay, “Knowledge and Legal Proof” noted: *“contemporary legal scholarship on evidence and proof addresses a host of apparently disparate questions: What does it take to prove a fact beyond a reasonable doubt? Why is the reasonable doubt standard notoriously elusive, even sometimes considered by courts to be impossible to de ne? Can the standard of proof by a preponderance of the evidence be de ned in terms of probability thresholds? Why is merely statistical evidence often insufficient to meet the burden of proof?”* She was awarded \$5,000 in addition to having her essay published in *Oxford Studies in Epistemology*. She recently received an honorable mention for the American Philosophical Association’s 2019 Book Prize for her book, *Probabilistic Knowledge*.

Congratulations Sarah!

Laura Ruetsche Elected to the American Academy of Arts and Sciences

Professor Ruetsche, the Louis E. Loeb Collegiate Professor of Philosophy, has conducted research on the foundations of physical theories, particularly quantum theories. She is also interested in the question of what gender (and similar sorts of social locatedness) might have to do with the epistemic dimension of scientific inquiry. Her publications include *Interpreting Quantum Theories*, which earned her the 2013 Lakatos Award in philosophy of science. She is one of three LSA Faculty members elected to the Academy in 2020.

Congratulations Laura!



Sarah Buss Awarded 2020 Guggenheim Fellowship

Professor Buss is one of three University of Michigan scholars who has received a prestigious Guggenheim Fellowship for her distinguished achievement and exceptional promise for future accomplishment. The John Simon Guggenheim Memorial Foundation awarded 175 fellowships to recipients throughout the United States and Canada, chosen from almost 3,000 applicants. Since its establishment in 1925, the foundation has granted more than \$375 million in fellowships to more than 18,000 individuals. The fellowship will allow Professor Buss to work on her project “How to Be Coherent and How Coherent to Be.” She has written on autonomy, moral responsibility and respect for persons. Her recent projects address the normative significance of formal principles of practical rationality, the nature of reasons for action, and the moral implications of certain basic human capacities. In developing her views on many of these subjects, she has become interested in the human vulnerability to incoherence. She traces this vulnerability to two facts: Human beings have a wide range of heterogeneous commitments and are capable of distancing themselves from their own commitments. By exploring these facts, Buss aims to illuminate the significance of the many ways we can fail to be at one with ourselves. ***Congratulations Sarah!***





Janum Sethi Named the Steelcase Faculty Fellow for 20/21 with the LSA Institute for the Humanities

Professor Sethi explains in her research entitled *Kant on Prejudice and Communication*: "Central to Kant's understanding of human beings is that we are capable of reflection: that is, stepping back and considering our reasons for thinking and acting as we do. Kant's account of the reflecting subject has been enormously influential, both in epistemology and in ethics. Far less attention has been paid, however, to what happens when human beings fail to reflect and fall into what Kant calls prejudice (*Vorurteil*). In this project, Sethi explores Kant's neglected discussions of these issues. She argues that they reveal a compelling account of prejudice, one that avoids either under-intellectualizing or over-intellectualizing it. On the one hand, it acknowledges that factors beyond our rational control play an essential explanatory role in the prejudices we come to form. On the other hand, it notes that such subjective factors result in prejudices only when we unreflectively take them to be grounds for judgments that we are willing to use as premises in reasoning. Moreover, it also explains why we cannot identify and overcome our prejudices simply through individual introspection. Rather, if Kant is right, what is indispensable is communication (*Mitteilung*) with others, especially those whose circumstances and histories differ from our own."

Congratulations, Janum!



Maegan Fairchild and Sarah Moss each have articles recognized in ***Philosophical Review*** that ***Philosopher's Annual*** has identified as among the ten best articles of 2019! The *Philosopher's Annual* aims to identify "the ten best articles published in philosophy each year." It's an aim that's "as simple to state as it is admittedly impossible to fulfill," say its editors, who, so far, have compiled 39 volumes. Professor Fairchild's article, "The Barest Flutter of the Smallest Leaf: Understanding Material Plenitude," and Professor Moss' article, "Full Belief and Loose Speech," came out on top from over 70 philosophers' nominations.

Congratulations Maegan and Sarah!



“A DANGEROUS EXPERIMENT”

WOMEN AT THE UNIVERSITY OF MICHIGAN - BREAKING BOUNDARIES

U-M PHILOSOPHY ALUMNAE MARY HENRIETTA GRAHAM AND ALICE FREEMAN PALMER

U-M PHILOSOPHY’S GROUND BREAKING
AND DIVERSE HISTORY

In 1880, **Mary Henrietta Graham** (1857-1890) graduated from the University of Michigan with a degree in philosophy. She is understood to be the first African American woman to attend the University and obtain a degree. Surprisingly, there is very little information on file for Graham, despite her incredibly important and groundbreaking achievement. In fact, older literature on the subject cites Dr. Virginia Watts, a 1885 graduate from the Medical School, as the first African American woman on campus.

Each of these women broke barriers that had been seemingly impossible to break. Women were able to make it further within an institution some say is still heavy with discrimination.

Professor Tiya Miles (Harvard U, History Department and the former U-M Mary Henrietta Graham Professor of History) has shared: “That is amazing about Mary Henrietta Graham being a Philosophy major in particular. I didn’t quite realize that; I assumed it was more like a general liberal arts degree that they called ‘philosophy’ at the time. I found out a bit about her through an online search when I chose the name for my chair [. . .] Most likely it was via The Bentley. [. . .] I recall that she moved to Chicago and became a writer; I believe it was for a black newspaper. For the U-M anniversary (bicentennial) a couple of years ago, she was one of the people who appeared on posters around campus. I assume that means that someone on that [. . .] committee (someone centrally involved with the planning) had research done on her.”



Alice Freeman Palmer (1855-1902) was another U-M woman ahead of her time. In 1872, just two short years after U-M began enrolling women, Palmer took her entrance exam. She made such a strong impression on James B. Angell, U-M President and Registrar, that in 1875 he recommended her as a professor, along with six other U-M women, to Henry Fowle Durant, founder of the newly opened Wellesley Collge. In 1876, Palmer spoke at her U-M commencement about *The Conflict Between Science and Poetry*. By 1879 she had accepted a professorship position to teach history at Wellesley and by 1881, she was named President following Durant’s death. In 1882, Palmer was awarded an honorary PhD in Philosophy from U-M - the first the University ever granted to a woman. Throughout her career as an educator, she was an advocate for college education for women,



working to improve their opportunities to attend college through her role in many educational organizations. She was a true model of the New Woman of the 19th century.

Information obtained from Ruth Bordin, *Women at Michigan: The “Dangerous Experiment,” 1870s to the Present* (Ann Arbor: University of Michigan Press, 1999) and Dorothy McGuigan, *A Dangerous Experiment: 100 Years of Women at the University of Michigan* (Ann Arbor: Center for Continuing Education of Women, 1970).

IN MEMORIAM

Professor Jaegwon Kim (1934-2019)

A leading philosopher of mind and metaphysics, Kim spent two decades as a Professor in the Philosophy Department, and served as Chair from 1979 to 1987.

Professor Jaegwon Kim was born September 12, 1934 in Daegu, South Korea. He attended two years of college in Seoul, as a French literature major, before transferring to Dartmouth College in 1955. Soon after, at Dartmouth, he changed to a combined major in French, mathematics, and philosophy and received a BA degree. After Dartmouth, he went to Princeton University, where he earned his PhD in philosophy.

Professor Kim, a leading philosopher of mind and metaphysics and a **former Roy Wood Sellars Professor and Chair of the Philosophy Department at the University of Michigan**, passed away on Wednesday, November 27th at the age of 85. Kim was a Michigan Philosophy faculty member from 1967 to 1987, and served as Department Chair from 1979 to 1987. He also taught at Swarthmore College, Cornell University, the University of Notre Dame, Johns Hopkins University, and Brown University, where, since 1987, he served as the Emeritus William Herbert Perry Faunce Professor of Philosophy.

From 1988–1989, he was president of the American Philosophical Association, Central Division. He was elected a fellow of the American Academy of Arts and Sciences in 1991. Along with Ernest Sosa, he was a joint editor of the quarterly philosophical journal *Noûs*.

Kim was known for his highly influential work on the mind-body problem and mental causation, conducted in part during his time at Michigan. He also made significant contributions to the fields of action theory, epistemology, and philosophy of science. He authored the monographs *Mind in a Physical World* (1998) and *Physicalism, or Something Near Enough* (2005); the textbook *Philosophy of Mind* (1996); several essay collections; and dozens of widely-cited articles. In 1988-89, Kim served as President of the Central Division of the American Philosophical Association, and was elected Fellow of the American Academy of Arts and Sciences in 1991.

In 2014, he received the Kyung-Ahm Prize from the Kyung-Ahm Education & Cultural Foundation of South Korea which contributes to the country’s national development and universal humanity by cultivating human resources, supporting academic activities, and vitalizing cultural creations.



In addition to his scholarly accomplishments, Kim was a generous colleague, a caring mentor, and an exemplary Department Chair during his time at Michigan. He will be remembered for his thoughtful and collaborative approach to department leadership, his careful judgment, and his pithy wit.

Professor Kim leaves his wife Sylvia, his son Justin, and many students, colleagues, and admirers throughout the philosophical profession in the US and abroad.

There are no free lunches in philosophy any more than in real life, and I believe the cheap ones aren’t worth the money. We might as well go for the real stuff and pay the price.
- Professor Jaegwon Kim
Mind in a Physical World (1998)



CHARLES W. MILLS - THEORIZING RACIAL JUSTICE

Tanner Lecture - February 12, 2020



Professor Charles W. Mills (CUNY) was our featured guest speaker for the 2019-2020 Tanner Lecture on Human Values. U-M President Mark Schlissel began his introduction by noting that the lecture series is an opportunity to consider important issues demanding our intellectual attention. “With Dr. Mills, we have a pioneering scholar who has added new dimensions of thought to the examination of human values,” Schlissel said.

Mills opened by framing his lecture with the question of why racial justice has been so rarely addressed in Western, and particularly American, political philosophy when justice is a main idea of debate within the discipline. To lay the groundwork of his argument, Mills explained the theories of classical liberalism, a set of ideals from the Enlightenment era advocating for free markets, rule of law, private property, individual freedom and equality based on free trade.

As Mills explained, classical liberalism was the dominant political ideology of modern Western countries including the United States prior to the 20th century. Classical liberals claimed to break from oppressive, undemocratic political

systems such as feudalism, a hierarchical medieval-era system in which peasants worked on the lands of nobility, and absolutism, a belief in the absolute power of a king who owned by divine right.

While Mills said liberalism is a great idea in theory, he noted the ideals of it have not been carried out in practice. Freedom and equality have exclusively been the rights of certain members of society, while others, such as people of color and women, have been left out. Conventional narrative portrays modern Western society to be more egalitarian than it truly is. “We need to remember most Western European states at one time or another had empires — British, French, Dutch, Spanish, Portuguese, Belgian — in which non-Europeans, indigenous peoples, in some cases, African slaves were systemically subordinate,” Mills said. “Together, these Western countries ruled undemocratically over the vast majority of humanity.”

With these considerations in mind, classical liberalism has historically been both a “patriarchal” liberalism, supported by male gender domination, and “racial” liberalism, underwritten by white racial domination. Yet, the philosophy discipline has done little to address these historical biases. According to Mills, part of the problem with the philosophy field is that it is predominantly white. He acknowledged his claim is controversial as some say philosophy isn’t affected by race because it supposedly theorizes about the general human condition. However, this argument misses the experiences and issues specific to people of color.

A consequence of non-diverse academia is that the education system ignores certain aspects of history. For example, Mills told the audience that Japan, one of the few non-white countries in the post-World War I diplomatic council the League of Nations, advocated for a racial equality clause in the Treaty of Versailles. However, the other countries rejected the proposal. When Mills asked the audience how many people knew about the unsuccessful racial equality clause, only a handful of people raised their hands. “This is a prestigious, very well-known university,” Mills said. “You need to ask yourself, what does this say about the education system ... and the broader history of colonialism?”

Mills spent much of his talk criticizing the theories of John Rawls, a 20th-century American political philosopher. In his book “A Theory of Justice,” Rawls proposed the idea of distributive social justice, which expanded upon the social contract theory developed by Enlightenment thinkers John Locke and Thomas Hobbes. According to social contract theory, individuals in a state agree to give up their freedoms and be governed by the state in exchange for security. Rawls added onto this theory through the thought experiment of a “veil of ignorance,” which hypothesizes that a person, before they are born, has the opportunity to create

an ideal society. However, the person has no knowledge of who they will be in this world. Because they do not know if they will be a part of the privileged class or not, Rawls claims people will create an objectively just society out of self-interest in case they are born without certain privileges.

According to Mills, Rawls’s theory does not apply to the U.S. because Rawls sees the country as one with racism instead of as an inherently racist society. However, Western societies have historically been racist because race affects the basic structure of these societies, from the economy to the main political and social institutions. Instead of theorizing about what an ideal world would look like, Mills believes racial justice should consider and acknowledge racist histories and focus on corrective justice. Corrective justice entails actions such as radical revision of the prison-industrial complex and perhaps even a consideration of reparations.

Mills' revision of Rawls’s “veil of ignorance” thought experiment, under the lens of corrective justice, would aim to repair historically racist structures. “As a white person, you ask yourself, I’m doing this thought experiment ... let’s say I’m a Black woman in a ghetto in South Side Chicago, or let’s say I’m a Latino somewhere in southwestern United States or I’m a Native American on a reservation,” Mills said. “What structures, what policies would I want to see put in place to make sure as much as I can that I’m not radically handicapped?”

Philosophy Chair Tad Schmaltz noted, “I think he’s right about the basic point that in political philosophy, there hasn’t been a consideration of issues of racial justice. And that’s a big oversight, given the deep history of racism in the United States. So I think it’s a very important point, and I think he made it well.”

The symposium held the following day included panelists: Samuel Freeman (UPenn), Michele M. Moody-Adams (Columbia), and Nikhil Pal Singh (NYU), moderated by Derrick Darby (Rutgers).



For the complete article, please refer to <https://www.michigandaily.com/section/government/philosophy-professor-presents-lecture-racial-justice>. Daily News Editor Claire Hao can be reached at cmhao@umich.edu

2021 TANNER LECTURE ON HUMAN VALUES

with Professor Kwame Anthony Appiah (NYU)

presents

Work: What Is It? Do Most of Us Need It and Why?

Thursday, September 16, 2021 - 4:00-6:00pm

Mendelssohn Theatre

Tanner Symposium

Friday, September 17, 2021

Rackham Amphitheater

10:00am-12:30pm

Symposiastes:

Professor Juliana Bidadanure (Stanford)

Professor Joshua Cohen (UC Berkeley)

Professor Andrea Veltman (James Madison U)

****Lecture and Symposium are free and open to the public****
Wheelchair and handicap accessible. ASL Interpreted.

NEW HISTORY PORTAL EXPLORES STORIES OF U-M'S VARIED PAST

By Kim Clarke, Heritage Communications

First appearing in the 12/9/19 University Record

A doorway to the University of Michigan's past is wide open with the launch of a new history portal that leads to stories, exhibits, videos and more.

With the university now in its third century, [the History of U-M site](#) is an essential resource for exploring U-M's impact throughout the decades, said **Gary D. Krenz**, director of post-bicentennial planning at the Bentley Historical Library.

"We want to make U-M's past as accessible as possible," he said. "With a history that dates to 1817, our stories are abundant, varied and often complex. We're excited to share so many different aspects of the institution's legacy."

Historical resources and archival materials are important tools not only for understanding U-M's past accomplishments and challenges, but also for engaging with current events and shaping the university's future, Krenz said.

While the Bentley is sponsoring the site, it also draws on primary sources, databases, multimedia resources, e-books and narratives from schools, colleges and units across campus.

"We are pleased to bring together all this content in one online location," Krenz said. "We hope it encourages further analyses and deeper storytelling about who we are as a university."

One feature of the site is the Encyclopedic Survey, with hundreds of entries about the founding and growth of academic departments, schools, colleges and presidential administrations.

The original four-volume survey began in 1937 with more than 400 articles. Updates and three additional volumes were added up until the 1970s. As part of U-M's bicentennial in 2017, the survey was expanded to include the histories of many units that did not exist when the publication was first produced.

Today, all of the Encyclopedic Survey's entries are online and searchable. "It's an excellent starting point for anyone interested in examining U-M's evolution," Krenz said.

Other features of the site include:

- Oral histories, such as the recollections of African-American student-athletes through the years.
- Videos such as the series, "An Uncommon Education," co-produced by U-M and Detroit Public Television for the bicentennial.
- Timelines and histories from schools, colleges and institutes.
- Digital exhibits assembled by faculty, students, staff and others that provide a visual journey of U-M's past.
- Performances and artistic interpretations that explore people and episodes throughout campus history.
- Symposia and lectures, including an array of talks and panel discussions with scholars from U-M and beyond.



Professor Krenz is an Adjunct Lecturer in Philosophy

A TRIBUTE TO PROFESSOR ARCHIE BAHM (AUGUST 21, 1907 – MARCH 12, 1996), BY PROFESSOR RICHARD McDONOUGH



Archie John Bahm was born in Imlay, MI on August 21, 1907. He received his bachelor's degree from Albion College in 1929, and his **MA in 1930 and PhD (Philosophy) in 1933, both from the University of Michigan**. He was a Fulbright Research Scholar at the University of Rangoon and taught History of Indian Philosophy at Banaras Hindu University. He taught at the Texas Technological College (Texas Tech) from 1934-1946. He was an Associate Professor at the University of Denver from 1946-1948. In 1948, he became a Professor of Philosophy at the University of New Mexico where he remained for the rest of his career. He established the *Directory of American Philosophers* and was the primary editor until 1994. While at U-M in 1933, he contributed his own supplement in *The New Humanist* titled "A Religious Affirmation" to Roy Wood Sellars' 1933 *Humanist Manifesto I*. Bahm also signed *Humanist Manifesto II* in 1973. He was a major force in promoting comparative philosophy devoted to the comparison of philosophical views from the East and the West. In 1967 he was appointed as editor of the southwest *Journal of Thought*. He was the author of over 20 books and countless articles on a wide range of topics: Taoism, Confucianism, Buddhism, Hinduism, Yoga, world religions, value theory (including ethics, business ethics, and aesthetics), axiology, epistemology, metaphysics, existentialism, comparative philosophy, Marxism, the nature of philosophy, ecology, teaching methods, the plight of indigenous peoples, and applied philosophy. He authored a practical book on Yoga for business executives and professional people. He also authored an introductory logic text.

Organicism. His own philosophy, which he called "organicism," is a philosophy of *interdependence*. It is difficult to overestimate the influence of Roy Wood Sellars on his organicism. In a 1958 essay titled "Evolutionary Naturalism", Bahm wrote that he selected U-M for graduate study so that he could study with Sellars, and be associated with Sellars as a student. As a fellow and a teaching assistant for 5 years, he considered Sellars his major professor. He considered himself a "naturalist, an evolutionist, a humanist, and, with modifications, a critical realist" ("Evolutionary

Realism"). Evolutionary naturalism, a species of emergent evolutionism, and critical realism (the view that, first, human beings normally perceive independent objects with their sensations but do not perceive sensations, and, second, human beings must interpret their sensations), and humanism are Sellars' signature positions. Bahm praises many of his contemporaries that might also be called organicists, in particular, A.N. Whitehead, John Dewey and George Herbert Mead. However, Bahm eventually sought in each case to distinguish his mature view from all of these views. If there is one major difference between Bahm's view and the views of these much-admired philosophers, it is that Bahm seeks to combine the insights of Western science and organicism with the inspiration he derived from the great Asian philosophies.

On Bahm's version of organicism, "to exist is to be interdependent." His model of interdependence is based on analogy with the interdependence of different aspects within a living organism. Bahm applies this idea in every area of his thinking. One of these applications is in his understanding of the relation between Eastern and Western philosophies. For Bahm, Eastern and Western philosophies are not irreconcilable opposites. Each represents a part of the human organism that must, if properly appreciated, be united with the other. His philosophical view is distinctive in that it incorporates inspiration from the East and West in roughly equal measures (and he did this at a time when this was not in fashion). Since each culture is a development of certain tendencies inherent in human beings, a foreign culture represents a development of certain tendencies that are present, but undeveloped, in oneself. Thus, when a Western philosopher finds himself in the presence of an Eastern philosopher (or visa versa), the appropriate response is not to see the other as some alien incomprehensible being that one must somehow tolerate in order to keep the peace, but rather to ask what these "others" can teach one about parts of oneself that one's own culture has not fully developed. Specifically, Bahm sought to combine the rational, analytical and scientific emphasis from Western philosophy with the intuitive spiritual, religious and mystical views present in many Eastern philosophies. He held that neither side is complete without the other. Bahm unwaveringly applies this emphasis on interdependence to every area of thought that he discusses: political philosophy, metaphysics, epistemology, logic, philosophy of science, philosophy of value, philosophy of religion, theology, philosophy of education, and psychology.

Bahm's organicism was built on a rejection of Cartesian dualism. Indeed, Bahm sees most dualisms as untenable. Further, an important part of Bahm's organicism is *emergentism*, the view that certain organic wholes are, so to speak, qualitatively "greater than the sum of their parts." A human being is *qualitatively* much more than a structure of hydrogen, carbon, oxygen, etc. These higher-level properties of human beings are emergent and cannot, therefore, be reduced to the properties of their material parts. Reality is a hierarchy of levels, each of which is emergent from the lower levels, but in which items in each level are interdependent

with items in the other levels. Bahm holds as a general principle that within the context of an organism, opposites *complement* each other. For this reason, he retains an emphasis on *polarity* and *dialectic* as fundamental organicist categories. It is in the organic *process* that the *appropriate* balance of these polar opposites is sorted out.

Sellars and Whitehead. A great insight into Bahm's philosophy can be found in the way he resolves the conflict between Sellars and Whitehead. Whitehead, who titled his philosophy as "a philosophy of organism," rejected the old "substance metaphysics," which, he believed, was founded on a faulty Aristotelian logic, and *replaced* it with a logic suited to a *process* philosophy. By contrast, Sellars, who claimed that his philosophy better deserved the title "philosophy of organism," insisted, contra Whitehead, that one absolutely *cannot* do away with the concept of substance. In typical fashion, Bahm holds that one need not choose one side in this dispute. Rather, Sellars' emphasis on substance and Whitehead's emphasis on process must be *combined* into a single unified account in which each is given its due. In the case at hand, Bahm sees the cosmos as, roughly, a process in which different substantial agencies emerge and play a role in the further development of the organic process. Thus, Bahm sees each of Whitehead's and Sellars' views as partly right but, in different ways, as *incomplete* versions of organicism. Whereas Sellars is right to emphasize the importance of reason and science in his account of the cosmos, he is weak on the intuitive, the spiritual, and subjective. Whereas Whitehead is right to emphasize the importance of feeling and the subjective (his "prehensions"), he is weak on the objective and the scientific. Indeed, Bahm at one point says that Whitehead's organicism failed because he attempted to develop an organicist philosophy with an inorganicist logic (an obvious reference to the logic Whitehead had earlier developed with Bertrand Russell in *Principia Mathematica*).

Conclusion. Bahm's signature contribution to philosophy is, with his eternally cheerful indefatigable spirit, to foster a dialogue between the various hostile philosophical camps, but most importantly, between Eastern and Western philosophy. It is safe to say that the face of philosophy in America is different because of Archie Bahm.

Professor McDonough is an Associate Lecturer at James Cook University, Singapore campus, from 2009-present. To read his full tribute and Bahm's *Philosophy on Education and Eastern Philosophy*, please visit: https://7301ff38-bee9-425c-8054-2a1a22a332e8.filesusr.com/ugd/c49976_57f0378a098f4770a38bc7fe1eed863b.pdf

The Department acknowledges with gratitude the following individuals who made contributions during the period July 1, 2019 through June 30, 2020

Dr. Ray A. (A.B. '69/M.D. '73) & Vivian Bass
Charles Berk & Debra Caplowe
Marsha A. Bishop
Deborah C. Broder
Lindsay D. Chaney (A.B. '73) & Mary Kasden
John F. Cooney
William D. Coston (A.B. '72) & Barbara Carney-Coston
Virginia B. Dean
Jeannine Frank
Dr. John T. (A.M. '63/PhD '66) & Jennifer Granrose
Carole B. Herrup
Leonard W. Hersh (A.B. '82)
Dr. & Mrs. Joel A. Horowitz (B.S. '69)
Susan B. Jacobstein (A.B. '69/M.S.W. '71)
Kasdan Family Foundation
Thomas Kelly & Colleen Kennedy
Fiona Kirby
Susan and Les Lepow
Henry Lerner (A.B. '70)
Howard S. & Sandy Marks
Marisa Nightingale & Todd Edelman
Dr. and Mrs. Andrew & Melanie Rosenbloom
Janet & Michael Rosenbloom
Andrew E. Rubin
Robert & Dauphine Sloan Charitable Fund of the American
Endowment Foundation
Judson Starr
David Van Hoogstraten & Michelle Kayon
Jennifer M. Warr (A.B. '98)

Donald Regan (PhD '80) & Elizabeth Axelson

Patricia White (A.B. '71; J.D. '74; A.M. '74) & James Nickel

Jan C. Berris, A.B. '66

Dr. Charles E. M. Dunlop

Robert S. Cox (A.B. '94)
Benjamin (A.B. '04) & Heidi Dryden
Leonard W. Hersh (A.B. '82)
Timothy (A.B. '74) & Janice Howard
George A. (A.M. '74) & Wendy Martinez
Jason (A.B. '01) J.D. '09) & Jenny Ryu

Richard B. Dyer (A.B. '90)
Leonard W. Hersh (A.B. '82)
Michael J. Kump (A.B. '76; A.M. '79)
Louis E. Loeb
John O'Shea & Beth Coleman
Brian H. (B.S. '91) & Katharina Way

F. David Segal (A.B. '91)

David E. (A.M. '93; J.D. '99) & Mary-Margaret Aman
Mark D. (A.B. '84) & Maura Basile
Ari & Ilana Berenson Family Gift Fund of the Fidelity
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Daniel Lee (A.B. '92)
Sang M. Lee (A.B. '94) & Yang Cho
Leila P. (A.B. '14; J.D. '16) & Joseph McClure
Dr. & Mrs. James L. (Ph.D. '71) & Alda Muyskens
Nederveld Family Fund at Schwab Charitable
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DEPARTMENTAL FACULTY

Elizabeth Anderson - John Dewey Distinguished University Professor; Arthur F. Thurnau Professor; Moral and Political Philosophy, Epistemology, Feminist Theory, Philosophy of Social Science

David Baker - Associate Professor and James B. and Grace J. Nelson Fellow; Philosophy of Physics, Philosophy of Science

Gordon Belot - Lawrence Sklar Collegiate Professor of Philosophy and James B. and Grace J. Nelson Fellow; Philosophy of Physics, Philosophy of Science

Sarah Buss - Professor and James B. and Grace J. Nelson Fellow; Ethics, Action Theory, Moral Psychology

Victor Caston - Professor and James B. and Grace J. Nelson Fellow; Ancient Philosophy, Medieval Philosophy, Austrian Philosophy, Philosophy of Mind, Metaphysics

Emmalon Davis - LSA Collegiate Fellow

Anna Edmonds - LEO Lecturer I

Maegan Fairchild - Assistant Professor; Metaphysics

Zaccheus Harmon - LEO Lecturer I

Daniel Herwitz - Frederick G. L. Huetwell Professor; Aesthetics, Film, Philosophical Essay, Transitional Societies

James Joyce - Cooper Harold Langford Collegiate Professor; Decision Theory, Epistemology, Philosophy of Science

Eric Lormand - Associate Professor and James B. and Grace J. Nelson Fellow; Philosophy of Mind, Philosophy of Cognitive Science, Language

Daniel Lowe - LEO Lecturer I

Ishani Maitra - Associate Professor and James B. and Grace J. Nelson Fellow; Philosophy of Language, Feminist Philosophy, Philosophy of Law

David Manley - Associate Professor and James B. and Grace J. Nelson Fellow; Metaphysics, Philosophy of Language, Epistemology

Sarah Moss - Professor and James B. and Grace J. Nelson Fellow; Philosophy of Language, Metaphysics, Epistemology

Sonya Özbey - Assistant Professor and Denise Research Fellow; Chinese Philosophy

Peter Railton - Gregory S. Kavka Distinguished University Professor; John Stephenson Perrin Professor; Arthur F. Thurnau Professor; Ethics, Philosophy of Science, Political Philosophy, Moral Psychology, Aesthetics

Laura Ruetsche - Louis Loeb Collegiate Professor and James B. and Grace J. Nelson Fellow; Philosophy of Physics, Philosophy of Science

Tad Schmaltz - Department Chair, Professor and James B. and Grace J. Nelson Fellow; History of Early Modern, History of Philosophy of Science

Janum Sethi - Assistant Professor and Denise Research Fellow; Kant, History of Modern Philosophy, Aesthetics

Chandra Sripada - Assistant Professor and James B. and Grace J. Nelson Fellow; Ethics, Moral Psychology, Mind, Cognitive Science

Eric Swanson - Professor and James B. and Grace J. Nelson Fellow; Philosophy of Language, Philosophy of Mind, Metaphysics, Formal Epistemology

James Tappenden - Professor and James B. and Grace J. Nelson Fellow; Philosophy of Language, Philosophy and History of Mathematics, Philosophical Logic

Richmond Thomason - Professor and James B. and Grace J. Nelson Fellow; Logic, Philosophy of Language, Linguistics, Artificial Intelligence

Brian Weatherson - Marshall M. Weinberg Professor; Epistemology, Philosophy of Language

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Scott Hershovitz - Professor of Philosophy of Law, Ethics, Political Philosophy; Thomas G. & Mabel Long Professor of Law, Law School

Ezra Keshet - Associate Professor of Philosophy; Associate Professor of Linguistics

Gary Krenz - Adjunct Lecturer in Philosophy; Director of Post-Bicentennial Planning at the Bentley Historical Library

Mika LaVaque-Manty - Associate Professor of Philosophy, Arthur F. Thurnau Professor, Associate Professor of Political Science

George Mashour - Adjunct Research Associate of Philosophy; Robert B. Sweet Professor of Anesthesiology, Chair, Department of Anesthesiology; Adjunct Professor of Psychology

Gabe Mendlow - Professor of Philosophy; Professor of Law, Law School

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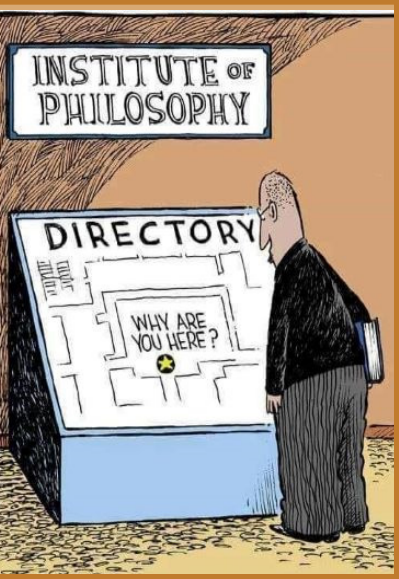


PHILOSOPHERS HAVING FUN

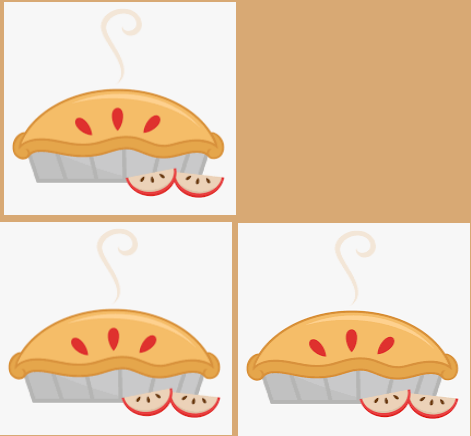
Winter Solstice Party December 2019
featuring the Annual Ugly Sweater Contest



Ugliest Sweater - Jim Joyce
Uglier Sweater - Kevin Blackwell
Ugly Sweater - Adam Waggoner



Staff Pie Baking Class at Zingerman's
The Philosophy staff have many team building events and this one came with take-home goodies!



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**MAKE NOTE: GIVING BLUEDAY IS
WEDNESDAY, MARCH 10, 2021
HELP US MAKE 2021 OUR BIGGEST ONE YET!**

Philosophy devoted all donations received during the 2018 and 2019 Giving BlueDay campaigns to the
Ilene Goldman Block Memorial Fund in Philosophy.
We would like to honor Ilene again this year noting all of her many wonderful contributions to the Department!

Ilene Block, LSA '69, and an alumna of the Department of Philosophy, lived a rich fulfilling life, improving the lives of her family and many, many friends along the way. Her undergraduate experience at the University of Michigan, especially her time with the Department of Philosophy, was both formative and enriching. She was always extremely grateful for the opportunities made possible by her fine education at the University, and she never took for granted the chance to pass the wisdom and keen sense of logic that she developed here on to others. Among those others is her son, Jamie Block, who graduated with Honors in Philosophy at UM in 2011. Initiated by Robert and Dauphine Sloan, dear friends of Ilene and her husband Jerry, the Ilene Goldman Block Memorial Fund provides resources that will enhance undergraduate students' experiences in the department, including internships, conference attendance and related travel, research-related travel, hosting of guest speakers on campus, development of special events, special publication purchases, etc. The Fund will also aim to support students who may be underrepresented in the field of philosophy.

Thank you for your generosity in honoring Ilene!

**On March 10, 2021,
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