

PHILOSOPHY NEWSLETTER

Message from the Chair

Friends!

Thanks for picking up this Newsletter about the study of Philosophy at App. Now with dozens of majors, the Philosophy program is booming. We are a community of teachers and students interested in using philosophy to think through real problems in the world: about virtue, music, prisons, climate change, law, medicine, movies, and more. Even if you are not a major or a minor, we'd love it if you join us.

Here are some of the opportunities in the Philosophy program this semester:

1. The **Philosophy and Film Club** is watching and discussing some of the coolest movies every Tuesday night. You can drop in and join all fall, and you can also join in the spring and get course credit.
2. You can come by for "**coffee hour**" every Wednesday, from 11:00 – 1:00 in Greer 110A. The P&R faculty provides coffee and donuts and students and faculty hang out and solve the meaning of existence.
3. The **Music and Revolution Club** meets in Greer 118 every Wednesday evening to listen to and discuss socially transformative music.
4. The **Philosophy Club** is meeting every Thursday at 7:00 in Greer 119, bringing speakers to campus, talking about a wide range of ideas.
5. You should also watch for the **Black Panther event** at the end of October, the **Music and Politics panel** in the beginning of November, and **Dr. Cremaldi's presentation on self-love and friendship** in mid-November.

One last thing. The ASU Philosophy faculty has been getting noticed lately. If you like puzzles, here are 2:

1. Which of App's Philosophy faculty has been invited to the University of Paris for 4 weeks in March to join interdisciplinary research teams on racism, eugenics, and disability?
2. Which of App's Philosophy faculty was awarded 5000 Euros to organize a conference in London on the ethics of video games?



Upcoming Philosophy Talk by Dr. Anna Cremaldi

"Self-Love and Friendship in Aristotle's Ethics" (5:30pm, Nov. 15, Room 114, Belk Library)

Abstract Aristotle's account of *philia*--sometimes translated as 'friendship'--is one of the most famous in the history of philosophy. Yet the account is notoriously problematic. One of its problems concerns the motive of Aristotle's true friend. On the one hand, true friends are altruists, according to Aristotle. On the other hand, true friends act from self-love, Aristotle claims. This appeal to self-love is puzzling. So, true friends are...narcissists? How could friendship be an expression of self-love? In this talk, I argue that we can save this account of friendship from narcissism and appreciate its puzzling appeal to self-love by recognizing that Aristotelian self-love is transformative.

NEW FACULTY

Dr. Matt Ruble



"Greetings! My name is Matt Ruble and I am a new Visiting Assistant Professor of Philosophy specializing in Medical Ethics. Although my philosophical interests are wide-ranging I am deeply interested in the philosophy and ethics of mental illness and how it is that we reconcile moral responsibility in an era of psychology that is dominated by neuro-biological models. Please read more about my current research below. I completed my doctoral studies at the University of Tennessee and successfully defended my dissertation *Responsibility, Blame and the Psychopath* in late 2014.

My path to philosophy has been anything but direct, however. Although I earned a B.A. in Philosophy & Religion from Appalachian, in all honesty my sole motivation for attending university at all was that it permitted me to continue playing soccer. I am proud to have been a four-year member of the varsity soccer team here at Appalachian, and a member of the last team to win a conference title! But a late-career injury forced me to grow up and move beyond soccer and I have philosophy to thank for that. For many of us philosophy is not a mere academic subject or career path but rather it is a way of living, and in some cases it is the very best way to navigate personal shipwreck. So you might see how in a roundabout way I came to understand that philosophy is medicine.

Following my undergraduate studies I earned an M.A. in Counseling from Appalachian and worked in community mental health for a few years before returning to earn an M.A. in the Philosophy and Ethics of Mental Health from Warwick University in the U.K. My time between earning these graduate degrees and later earning a doctorate was devoted to working with educational opportunity programs designed to prepare and support first-generation students from low-income homes for success in college. I have first hand experience in the many ways studying philosophy can prepare us for work outside the walls of academia. But don't simply accept my autobiographical reasons. We also have loads of empirical data to support the value of a degree in philosophy. I am proud to have put my philosophical training to work 'out in the real world', as skeptics of academia like to say. Philosophy is VERY useful in the market place! Distrust ANYONE telling you otherwise!

I am a Boone native and I have enjoyed a life-long relationship with Appalachian and am just delighted to embark on this new academic year. I look forward to doing philosophy with all of you. And when I'm not having fun doing philosophy I am usually out playing in the woods with Ella, the best dog in the world. We are very happy to be home."

Dr. Joe Weiss



Joe Weiss received his Ph.D. in philosophy from DePaul University in 2012. His research, which has appeared in journals such as *Telos* and *Symposium*, focuses on social and political philosophy, classical German philosophy, and the aesthetics of music. He is currently finishing up a project that assesses the social significance of the art and criticism of Charlie Brooker, creator of the acclaimed film series, *Black Mirror*. More generally, his work asks a series of questions about how the history of philosophy continues to weigh on our understanding of the present: What remains to be tried in the aesthetic and political spheres? How should we conceive of the "new categorical imperative" in an age that appears to be heading toward both economic and ecological calamity? Are there pathways outside of "formal democracy," or outside of the traditional spaces of the art-world, that still gesture to the possibility of creating a world beyond the hopelessness and war-torn landscape of neoliberalism?

MAJORS PROFILES

Sabine Rekeibe



"My name is Sabine Rekeibe. I am from Red Oak, North Carolina and am a sophomore Philosophy major at Appalachian State University. As long as I can remember, I have been interested in exploring the scope of the human experience. Throughout grade school, I could not seem to find a true match for this passion in my academics.

I did not take my first philosophy course until the spring semester of my freshman year, and it was then that I experienced a moment of clarity. This is what I wanted to immerse my mind in for at least the next four years.

After I finish my formal education, I hope to become a journalist. Journalism at its core is searching for the truth. This requires the ability to ask good questions and look for the answers in the right places ... if the answer even

exists yet. After taking only one class, I knew that studying this subject would not only help me develop these skills, but also foster critical thinking and open-mindedness.

I am only just beginning my journey in philosophy and know that it is a broad subject that covers a wide range of problems. As of now, I am focusing on what has been said about moral and ethical issues, but hope to delve into more specifics issues very soon. I am eager to carry on my adventure here at ASU and am excited for what the year will have in store for me!"

Teddy Thibodeau



"The Ancient Greeks defined φιλοσοφία (philosophy) as the love of wisdom and after more than 2,000 years this is still a perfect description. People occasionally say to me, "Oh, you're a philosophy major, so what's your philosophy?" To this I respond, "Well, it depends on how you're using the word 'philosophy'." I use philosophy as a tool to understand the world and not as a subscription to a way of life or a set of abstract and unjustified conclusions. Studying philosophy has taught me the nature of the argument as well as its usefulness. After many late hours spent in the library trying to decipher the writings of Aristotle, Nelson Goodman and Michael Foucault, I have learned a very valuable skill, namely the ability to analyze, articulate and formulate arguments.

My name is Teddy Thibodeau, I am a junior from Wilmington, NC and I am currently double majoring in Philosophy and Economics here at Appalachian State

University. Before I was a Philosophy major I was very interested in Political Science, English and Economics and wanted to pursue one of these as my college degree. I was first introduced to philosophy in twelfth grade when I took an intro course with Dr. Matthew Eshleman at UNCW. Initially existentialism and continental philosophy sparked my interest and as I delved deeper into the study I discovered the Political philosophers Adam Smith, Karl Marx, John Stuart Mill, John Locke and Aristotle. Political philosophy is my favorite branch of philosophy because it allows me to study not only politics and economics but human nature as well. What's most compelling about studying philosophy is acquiring strong argumentative and writing skills while at the same time studying a vast array of topics. Philosophy is a synthesis degree because studying philosophy allows you to study ethics, politics, music, religion, the mind, science, economics, law, language, sociology and the arts. I currently have ambitions to either attend graduate school for philosophy or pursue a law degree after I complete my undergraduate".

Marisa Fernandez

"Officially having declared my major as philosophy this past summer, I am so excited to learn, read, listen to, and practice philosophy for the rest of my academic career at App. At the start of my freshman year, my intended major was theatre though that changed when I took Philosophy 2000 with Dr. Matt Ruble during the fall semester of 2015. Although I started off being very intimidated of the subject, I found that the concepts were fairly easy for me to grasp and I loved the idea of applying ethical and moral theories to some of today's controversial issues such as abortion and pornography. With Matt's help, I submitted my term paper, "The Good, The Bad, & The Unethical: The Ethics of Propaganda," to the State of North Carolina Undergraduate Research Conference & Symposium (SNCURCS) as well as the National Conference on Undergraduate Research (NCUR) and was accepted to both. After successfully presenting at both conferences, I then submitted my paper to be published in the NCUR proceedings which I am still waiting to hear back from.



Lately I've been enjoying studying political philosophy and ethics though I like learning about all different forms and have yet to find one that I dislike. While I do not yet know what I would like to do post-graduation, I am leaning towards work in international relations and diplomacy or maybe even Rabbinical school. My favorite thing to respond with when people ask me what I plan on doing with a philosophy degree is "literally anything" and it's true. Studying philosophy hones your critical thinking skills and helps you become an excellent reader, writer, and speaker which are all things that will prepare you for not only a career but for life."

Caleb Itterly



"Philosophy is an interesting discipline that allows students to think and explore their own ideas rather than chase a specific answer. Unfortunately, I did not have the opportunity to take a philosophy class in high school, but after experiencing just one philosophy class in college, I knew that it was a major that would prove to be beneficial long after the classes had ended. For me, philosophy is not something that one simply studies for four years in a university and then abandons. Philosophy for me is something that we practice. The deep thinking that philosophy requires is something that I find rewarding in itself, rather than for an alternative end.

I have yet to find a practice in philosophy that I do not enjoy. From classes dealing with philosophical concepts to classes that put those concepts in motion, philosophy continues to peak my interests. My current research interest is in philosophy of education. I plan to become a high school mathematics teacher, and I believe by studying philosophy I am practicing the skill of critical thinking and honing a skill to argue points effectively, both skills that will be necessary in the high school classroom."

Faculty Research

Dr. Anna Cremaldi

I recently published the following papers:

1. “Is Aristotelian Generosity a Unified Virtue?” (*The Polish Journal of Philosophy*, forthcoming)

Abstract: Commentators worry that Aristotelian generosity is a conglomeration of distinct virtues, rather than a single, unified virtue. This paper argues that the virtue is unified if we recognize that the generous person’s goal lies in promoting friendship—and in particular, in ensuring that there is sufficient wealth to support a community of friends. One of the important consequences of this reading is that it reverses the standard interpretation according to which Aristotelian generosity resembles our modern conception of generosity as an impartial virtue. On the proposed view, Aristotelian generosity is undergirded by reciprocity, rather than impartiality.

2. “Why are So Few Generous?” (*The Southwest Philosophy Review*, forthcoming)

Abstract: To be generous, by Aristotle’s lights, one does not have to be a saint. Rather, Aristotle’s criteria for generosity are ordinary and consistent with the norms of his day. It is surprising, then, to find Aristotle claiming that very few people succeed in being generous. This claim generates a puzzle: if generosity is not extraordinarily demanding, why are so few fulfilling its criteria? The puzzle is not addressed by the literature on generosity, but it is worth addressing for its surprising explanation. There is a natural tendency towards illiberality, given normal physiological processes associated with aging, and this tendency has broad implications for moral development. This explanation suggests that legislators wishing to instill generosity in citizens must study the means of intervening in physiological processes—a point that often goes unaddressed in studies of happiness and its relationship to external goods.

Currently, I am working on Aristotle’s account of friendship, and I am interested in the non-rational aspects of friendship and the sense in which friendship might involve imitation of the divine. I will present a paper on this topic at the annual meeting of the Society for Ancient Greek Philosophy at Fordham University on Oct. 30, and I will present a related paper in the department’s fall colloquium series on Nov. 15.

Dr. Jack Kwong

My paper with **Dr. Anna Cremaldi**, “Is Open-Mindedness a Moral Virtue?”, was accepted for publication by the journal *Ratio*.

Abstract

Is open-mindedness a moral virtue? Surprisingly, this question has not received much attention from philosophers. In this paper, we fill this lacuna by arguing that there are good grounds for thinking that it is. In particular, we show that the extant account of open-mindedness as a moral virtue faces an objection that appears to show that exercising the character trait may not be virtuous. To offset this objection, we argue that a much stronger argument can be made for the case that open-mindedness is a moral virtue by appealing to the notion of moral understanding. Specifically, we provide a new rationale as to why we should exercise open-mindedness and offer several arguments to allay the concern that doing so can at times cause us to be in an epistemically and morally weaker position.

Dr. Kim Hall

Professor of Philosophy and Director of Gender, Women's, and Sexuality Studies

1. I've been invited to be a Visiting Professor at Université Paris Diderot -- Sorbonne Paris Cité for 4 weeks in March 2017. While there, I will be engaged in research with two interdisciplinary research teams at the university on two topics: racism & eugenics and disability. In addition, I will present three papers on gender, race, and disability. Students who want to learn more about gender, race, and disability and the work I'll be doing for this Visiting Professorship, should enroll in my spring 2017 Feminist Philosophy class. Students in that class will be able to stay connected with me and be engaged in the work I'm doing there through a hybrid course component during the month of March.
2. My essay, "Crippling Sustainability, Realizing Food Justice," has been accepted for publication in *Disability Studies and the Environmental Humanities: An Anthology* edited by Sarah Jacquette Ray and J.C. Sibara, forthcoming with University of Nebraska Press in 2016).
3. On March 16, 2016 I gave an invited talk at University of Richmond titled "Rethinking the Land Ethic, Crippling Environmentalism."
4. I am the co-editor with Astá Sveinsdóttir of *The Handbook of Feminist Philosophy*, under contract with Oxford University Press. This is the first handbook on feminist philosophy published by Oxford University Press.
5. I am a member of the Board of Associate Editors for *Hypatia: Journal of Feminist Philosophy*.

Dr. Christopher Bartel

Here is my recent research activity:

1. My essay "Rock as a Three-Value Tradition" has been accepted for publication in the *Journal of Aesthetics and Art Criticism*.

Abstract: Gracyk, Kania, and Davies all agree that the rock tradition is distinctive for the central place that it gives to the appreciation of recorded tracks. But we should not be led by those arguments to conclude that the central position of the recorded track makes such appreciation the exclusive interest in rock. I argue that both songwriting and live performance are also central to the rock tradition by showing that the practice of recording tracks admits of a diversity of goals and aims that is not exhausted by a concern for track construction.

2. My conference paper "Ontology and Transmedial Games" will be presented at the Philosophy of Games Workshop in October.

Abstract: "Ontology and Transmedial Games" (conference paper). What does it mean for a game to be "transmedial"? The basic thought is that the same game can be played in different media. For instance, it matters not at all whether one plays chess on a tabletop board or on a computer, it remains the same game. The phenomenon of transmedial games appears to be widespread—think of the number of tabletop games, card games, and sports that all have video game versions. The question is whether all games are in-principle transmedial; or, if not, under what conditions are games transmedial? I propose that games are transmedial when the player applies the same "skill set" to each playing. Chess is a transmedial game because the same skill set is employed in both tabletop and virtual versions; but soccer is not a transmedial game because playing it requires a skill set that does not translate to the medium of video games. Thus, the type-relevant properties that individuate games are not only rules, but also skill sets.

3. My conference paper "The Lives of Artists and the Ethical Criticism of Art" will be presented at the American Society for Aesthetics Annual Meeting in November.

Abstract: "The Lives of Artists and the Ethical Criticism of Art" (conference paper). In what sense can a work of art "be immoral"? Typically discussions of the intersection of aesthetics and ethics focus on cases of works that seemingly promote immoral ideas or values. In this paper, I suggest two further ways in which works can be immoral—through their means of production and their association with an immoral artist—and I explore the latter possibility in more detail. Adapting an idea from Ted Cohen, I suggest that, when an artist is revealed to have committed some scandalous act, this is taken to signal something about the "associative values" of the work.

Dr. Matt Ruble

Here are two of my current research projects. The first is a book chapter for the forthcoming Bloomsbury Companion to The Philosophy of Psychiatry, and the second is a book chapter that emerged from a conference presentation I gave last spring in Chicago devoted to the forthcoming book The Normative Implications of Neuroscience.

Philosophers, Psychopaths and Neuroethics

This chapter begins with the strongest argument in support of the claim that psychopaths lack the capacity for moral responsibility (derived from Levy, 2007). Central to this argument is the reliance on cutting edge neuroscientific empirical evidence in reaching morally value-laden conclusions. This points to a crucial methodological error that neuroethics is poised to commit, and that is that we must first establish unassailable empirical facts before reaching moral conclusions about the moral status of psychopaths. This ‘facts first then values’ approach is analogous to the debate in the moral responsibility literature that we must first settle the question, ‘IS this person responsible’ prior to addressing the question whether or not, and how, we should ‘HOLD this person responsible.’ For all the special attention that philosophers and neuroscientists have paid to the prior question, the latter has been equally neglected. I then put forward the argument that we are forced, perhaps even morally obligated, to take up the ‘hold responsible’ question before we have comfortably empirically informed the ‘is responsible’ question. We cannot delay responses to psychopathic wrongdoing whilst awaiting empirical fortunes to emerge from the laboratory. I then offer analysis of how we might sensibly ‘hold’ psychopaths responsible by offering options beyond the narrow sense in which philosophers assume this must be done. I do so by distinguishing the reactandum (the thing being reacted to) from the reactans (the reactions themselves) and showing that we currently hold a very narrow assumption of how these two are paired when ‘holding’ others responsible, including psychopaths.

Nervous Morals: What the mistakes of psychiatric ethics can teach us about neuroethics

Why should we think that ‘more facts’ entails ‘better morality’? We do think this way for a great number of contemporary moral issues. After all, forming a moral view in an evidence free manner seems both morally and epistemically vicious. But failing to muster an empirically informed moral view is only one way to err regarding the relationship between empirical facts and moral norms. We might also make the mistake of overly relying on facts when engaging moral queries. Such is the mistake that psychiatric ethics commits when attempting to adopt a ‘facts first then values’ approach employed in medical ethics. This methodology assumes that we begin moral inquiry well equipped with uncontroversial factual evidence and only after which do we to engage contested moral values. This methodology of arguing from undisputed facts to disputed values is a methodology doomed to fail psychiatric ethics simply because we do not have the luxury of undisputed facts, and thus, cannot move from factual claims to moral claims as easily as we do in non-psychiatric medicine. This paper attempts to apply this mistake of psychiatric ethics as a moral and methodological lesson for future neuroethics. Nowhere is this mistake more evident than the neural evidence alleged to establish the moral innocence of the psychopath (Levy, 2008). Any normative claim that rests on neural observation and empirical evidence faces two objections: first, that we should not assume that alleged ‘neural facts’ are value-free, and second, that a ‘facts first then values’ approach in medical ethics is an appropriate methodology for neuroethics. We should avoid simultaneously over-valuing facts and under-valuing values regarding future inquiry into the normative implications of neuroscience. Insofar as we are able to accomplish this, then neuroethics stands to benefit from the hard-earned lessons of psychiatric ethics. Of course neuroscience has normative implications! The challenge is for us to do neuroethics well, and we cannot accomplish this by delaying moral analysis until the facts have departed the laboratory. This chapter closes with a plea for interdisciplinary teams to be the fundamental unit of research into the normative implications of neuroscience rather than individual scholarship ensconced in isolated pre-defined academic specialties.

Dr. Rick Elmore

Articles and Book Chapters:

I had a very solid Spring Semester in 2016. I continued to make progress on my current book project. In addition, I had three essays accepted for publication. The first was a chapter for the Edinburgh Companion on Animals Studies entitled "Biopolitics." In this piece, I chart a common ground between Foucauldian biopolitics, Critical Animal Studies (CAS), and the work of Jacques Derrida. In particular, I contend that, read through the lens of their common concern for exclusion, one sees that Derrida's concept of sovereignty is fundamentally biopolitical, not just in the sense that it involves life and politics, but more specifically, because it exemplifies the logic of exclusion at stake in biopolitics.

The second was a chapter for the collection *Philosophy and True Detective*, entitled "Loving Rust's Pessimism: Rationalism and Emotion in True Detective Season One." This piece explores the role of emotion in True Detective as a means to ask whether pessimism is best understood as a principled philosophical position or a depressive worldview. I argue that it is properly on the side of philosophy, but not in the sense that it eschews the personal or affective spheres but because pessimism does not belong solely to reason or affect, since, in the end, pessimism would always lead us to doubt the very meaningfulness of this distinction. Hence, I suggest that real power of pessimism, like the real power of philosophy (and perhaps also the real power of love) is that it challenges us to rethink everything.

Lastly, I co-authored an article with Jonathan Elmore titled "Foucault and McCarthy: Neoliberalism, Biopower, and Homo Economicus in No Country for Old Men," which is slated to appear in this Fall's issue of *The Cormac McCarthy Journal*. We argue that *No Country for Old Men* figures the emergence of a new kind of humanity arising from a shift in economic processes. Key to this shift is the conviction that market logic governs human nature, social decision-making, and reality itself. We show how *No Country for Old Men* details the anthropology of neoliberalism both in the character of Chigurh and in its framing of the characters and narrative of the novel as a whole. In doing so, we unify for the first time two dominant themes in McCarthy scholarship: human nature and economics.

Additionally, I published several book reviews, and I accepted a position as book review editor in the areas of Deconstruction and Realism for the Journal Symposium.

Conference Presentations:

I gave several talks last semester including at the North Carolina Philosophical Society, who's annual meeting we hosted at App State. This paper, "Why Being Capable of the Worst Matters: Deconstruction, Animality, and the Feminine," argues, following the work of Penelope Deutscher, that one cannot give full agency to non-human animals so long as one withholds from animals, as I argue the philosopher Jacques Derrida does, the possibility of doing the worst kinds of violence. Additionally, I was honored to give a lecture at Colby College as part of their College Colloquium Series. This talk, entitled "A Monster At the End: Realism, Indifference, and Horror," was a principled, philosophical defense of pessimism, contending that pessimism, rather than a depressive worldview, actually operates as a mode of ideological critique by refusing the fundamentally ungroundable claim that life must have an ultimate meaning. I also gave two talks here at App State, one on the video game *Bioshock Infinite* as a critique of American political sovereignty and one on French philosopher Louis Althusser's influential essay, "Ideology and Ideological State Apparatuses."

Dr. Patrick Rardin

Below are the title and abstract for the paper I wrote over the summer.

What if Goodman's Actual Worlds Needn't Exist? His Irrealism is a Reasonable Position.

Abstract The standard view of Nelson Goodman's irrealism is that it's either preposterous or purely rhetorical. I oppose this view by arguing that the multiple worlds under discussion needn't exist. Then I explain why Goodman's irrealism is truth-apt, nonetheless. An absurdity emerges in his metaphilosophy. I explain why it doesn't undermine his analytic epistemology.

ALUMNI NEWS



Michelle Dineen

"I completed my Bachelor's degree in Philosophy at Appalachian State in 2014. My background in philosophy has not only provided me with the critical thinking skills necessary to begin to understand and analyze the diverse challenges that face our modern society, but has inspired me to take an active role in implementing positive change. As an undergraduate student, I was drawn to topics within the fields of ethics and political philosophy, and I became increasingly interested in how our important ideas could be translated into real-world solutions. I desired to find an avenue for action in order to bridge the gap between theory and practice.

In an effort to contribute, I became involved with several local non-profits. I served on the board and as a program coordinator for a start-up non-profit called Boone Community Network, helped to plan a host of community events including the Quiet Givers Back to School festival, Village Vision and Cyclo.Via, and became a Crisis Line Volunteer at Oasis. Upon graduation, I completed a one year internship with 3rd Place; a non-profit community space whose mission is to provide radical welcome for seekers of spirituality, creativity and social justice. I served as program coordinator, managed communication with community partners, and worked with the board to further develop the organization's vision. More recently, I have been appointed to the Boone Town Planning Commission where I seek to represent the interests of community members, and advocate for place-based development and affordable housing.

While working within these organizations, I began to analyze the effectiveness of the various programs I worked on. I regularly noted challenges which I felt should be addressed more strategically. Through continuing my education, I hope to gain the skills needed to become an innovator in my field. I have chosen to pursue my Master's in Public Administration at ASU this Fall, in order to become a more effective leader, better equipped to implement these kinds of projects in the future. The great attraction of a career in public administration lies in that it will allow me to play a part in the planning and the building of a future society, which is not only more equitable, but more resilient."



APPALACHIAN STATE UNIVERSITY PHILOSOPHICAL SOCIETY

Philosophy Club meets every Thursday at 7pm in I.G. Greer Rm. 119. All majors and disciplines are welcome, along with any degree of experience! The club is open to anyone who is interested in learning about and engaging with philosophical ideas. Over the course of the fall semester, we will have a series of speakers presenting on some of the major ideas within philosophy. Some forthcoming topics include: critical theory, feminist theory, phenomenology, Marxism, and more. Come out and join us! Be where philosophy is happening.

President: Jordan Venditelli **Vice President:** Liam O'Mahoney **Secretary:** Amanda Pinto

Marketing Director: Lauren Wilson **Faculty Advisor:** Dr. Rick Elmore

Jordan Venditelli



I am a sophomore Philosophy major with a minor in Judaic, Holocaust, and Peace Studies. When I took two intro philosophy courses for GenEd and was immediately hooked, I switched from special education to philosophy. What first attracted me to philosophy was that this way of thinking is how I have always critiqued the world and my surroundings without ever having a name for it, and now I did. I am grateful for a program that encourages students to push their own boundaries and explore ideas they never knew that they themselves could create. My primary interests right now are alterity, feminist theory, and environmental ethics.m."

Why Major in Philosophy?

Careers for Philosophy Majors

- Law
- Health Professions
- Local, State, and Federal Government
- Business
- Information Technology
- Science

Source: <http://www.philosophy.umd.edu/undergraduate/careers>

Philosophy Top Earner in the Humanities

According to The Atlantic ("The Earning Power of Philosophy Majors"), philosophy is the top humanities bachelor degree in the ranking in terms of employment and income.

Source: <http://www.theatlantic.com/notes/2015/09/philosophy-majors-out-earn-other-humanities/403555/>

Thinking of Going to Law School? Pursue a Philosophy Major

- "[The] study of philosophy provides students with training in analytic thinking and logical argumentation, both of which are essential to success in law school and in the practice of law... [A] major in philosophy also allows students to examine many of the current moral, political, and legal issues that are of interest to lawyers, judges, and legal scholars, while understanding the philosophical background to these issues".
- "Philosophy majors perform exceptionally well on the Law School Admission Test (LSAT)."
- "It's no surprise, then, that the acceptance rate for Philosophy majors applying to law schools is **higher than** the acceptance rate for applicants majoring in Economics, Political Science, History, Psychology, Accounting, Business Management, and most other majors."

Source: <http://www.umsl.edu/~philo/Undergraduate%20Program/Pre->

Philosophy Majors Changing the Business World

According to the Huffington Post, philosophy majors will become entrepreneurs who "[shape] the business world". Some highlights:

- "Philosophy develops strong critical thinking skills and business instincts."
- "Former philosophy students have gone on to make waves in the tech world."
- "Philosophers (amateur and professional) will be the ones to grapple with the biggest issues facing their generation."
- "Philosophy students are 'citizens of the world.'"

Source: http://www.huffingtonpost.com/2014/03/05/why-philosophy-majors-rule_n_4891404.html

Philosophy Majors Dominate in GRE Scores

"Philosophy students reigned supreme in two of the three sections however, suggesting a 'love of wisdom' will serve you well." Source: <http://www.physicscentral.com/buzz/blog/index.cfm?postid=5112019841346388353>