

Proposal for an Independent Concentration: Modern Critical Philosophy

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Proposal Narrative: Modern Critical Philosophy

At the beginning of the twenty-first century, the American academy is faced with two strikingly different philosophical traditions. Anglo-American philosophers explicitly embrace the empiricism and mathematized logic that emerged from the European Enlightenment. Today, their traditional pursuits of ethics, epistemology, logic, and politics continue to seek modes of analysis able to handle the logical challenges of complex thought experiments. Were one to name the governing aesthetics for analytic philosophy, it would have to be the stability and unity of proposed theories. In contrast, the continental tradition of critique seeks to theoretically destabilize the “common sense” knowledge of the Enlightenment through a careful process of what Louis Althusser calls *reading*. This critical approach is homogenous neither in its methodology nor in its conclusions; indeed, many of its early proponents were not professional philosophers and would not have necessarily seen the connections with contemporaries that we now retroactively assert.

Nevertheless, there exists today a dynamic, diverse, and vital collection of critical writers and texts that look to Friedrich Nietzsche, Karl Marx, and Sigmund Freud for inspiration. While acknowledging the reductivism of any generalizations of their ideas, there are common themes among these continental writers that radically challenge the philosophical edifice of the dominant, analytic tradition. Broadly speaking, the continental tradition of critique attends to the primary importance of symbolic systems of representation, the uncertainties and slippages of totalizing knowledges, and the false unities forged by systemic suturing of contradiction.

Even without embracing a teleological view of theoretical practice, it is still possible to read the fingerprints of Nietzsche, Marx, and Freud in contemporary critical theory. Nietzsche elaborates the Kantian concept of critique in his assaults on Christian morality and the European herd

mentality, which he saw as a force crushing creativity and artistic expression. Marxism engages in a critique of capitalism via a symptomatic reading of the dominant bourgeois economics of Adam Smith and David Ricardo. This reading exposes the innate contradictions of capitalist logic. *Capital* not only provides a starting point for any critique of capitalist political economy by recasting history as continuous class struggle but also establishes a philosophical methodology of critical reading that destabilizes linear causality and too-simplistic coherence in favor of overdetermination and contradiction. Finally, Freudian psychoanalysis probes human cognition and resuscitates the unconscious, sexual drives, and irrationality from the Enlightenment hegemony of consciousness. This was a strong break from Enlightenment philosophy of mind, which asserted the importance of conscious determination. Together, these three thinkers upset the dominant edifice of Enlightenment philosophy. This critical triumvirate did not merely challenge the conclusions of traditional philosophy; Nietzsche, Marx, and Freud fundamentally questioned the Enlightenment logic undergirding classical philosophical discourse.

In the twentieth century, critical philosophy was invigorated by a new theoretical linguistics. In 1916, the students of Ferdinand de Saussure posthumously published his *Course in General Linguistics*, which is widely credited with initiating the development of structural linguistics. Instead of the traditional *diachronic* approach – tracing the development of languages through history – Saussure argued that linguists should focus their attention on the momentary structure of language as apprehended by a real speaker. This *synchronic* approach allowed the science of semiotics to study how a language functions, i.e. how it creates meaning through the difference between linguistic signs. This structural approach became indispensable for twentieth-century critical theorists, who frequently employ semiotic concepts to read against the grain of cultural, political, and philosophical texts and demystify their latent contents. Both Marxism and psychoanalysis have been fundamentally changed by their encounters with structuralism (and later, post-structuralism). While Louis Althusser

positioned structural Marxism against the pressures of humanist and Stalinist interpretations, Jacques Lacan resisted American ego-centered psychology with a structuralist return to Freud that focused on the importance of language in the development and organization of human cognition. In contemporary cultural criticism, semiotics is an essential methodological tool that enables the interrogation of all kinds of texts. Indeed, the very concept of the *text* is rooted in (post-)structural linguistics.

The proposed concentration in modern critical philosophy will stake out a position in line with contemporary critical theory¹ while building a secure foundation in traditional philosophy. For a student interested in critical theory, there is perhaps no better place to study than Brown. Though the Modern Culture and Media department is certainly the center of the University's critical establishment (it was formerly known as "Semiotics"), there are professors teaching their subjects using the methodologies and concepts of (post-)structuralism scattered throughout the university from Africana Studies to Gender Studies to Comparative Literature.

For students, this wide range of course offerings is not only convenient; this dispersion echoes the a-disciplinary development of critical theory. While there were certainly a large number of philosophers among the writers who might be labeled as critical theorists, some of the most important texts have been written by people working in other fields: linguistics (Saussure), economics (Marx), neurology and psychology (Freud), and more recently: anthropology (Claude Lévi-Strauss), literary criticism (Roland Barthes), and post-colonial and feminist studies (Gayatri Spivak). Thus, a student who seeks to understand contemporary critical philosophy must follow an interdisciplinary track for two reasons. First, the ideas that inform theorists working today do not obey the traditional academic boundaries of disciplines. For example, the Foucauldian concepts of

¹ By "critical theory" I do not mean the Frankfurt school but the tradition of twentieth century critique. This loosely circumscribed group of thinkers and texts find common themes in semiotic analysis and post-structuralist philosophy, common language in the discourses of Marxism and psychoanalysis, and common inspiration in the texts of Marx, Freud, and Nietzsche.

biopolitics and racism are strongly informed by his reading of the European colonial experience. In order to understand the articulations of race, power, violence, and government in Foucault's thought it is extremely helpful to have studied the effects and management of empire. Thus, I am glad I was able to read thinkers on imperial power (in AFRI 1800 – Empire) before embarking on a semester of reading Foucault (MCM 1500W – Foucault and His Interlocutors). Second, critique is frequently motivated by a desire to complicate philosophical accounts emerging from both Enlightenment and contemporary Anglo-American thinkers. Since the human rights battles began to take hold in the mid-twentieth century, theorists have looked to issues of race, class, and gender as sources of complexity that have been elided from traditional philosophical discourses. Contemporary theoretical discussions about subject formation, political discourse, science, and epistemology are recognizing the contingency of many classic philosophical positions' fundamental assumptions. In order to understand and contribute to these intensifying debates, it is necessary to explore philosophical questions from the decidedly critical perspectives of theoretically insurgent disciplines such as gender studies and Africana studies.

The flexibility of the Brown curriculum permits a unique opportunity to bring these institutionally separated discourses into conversation. Studying traditional analytic philosophy and modern critical theory together enhances my understanding of each. To rigorously read a modern philosophical text, it is essential to understand its place in a larger body of work that does not respect the boundaries of university departments. Derrida's deconstructive moves in his notoriously difficult essays rely on a Heideggerian ontological framework in order to discuss the presence and absence of linguistic formations. Similarly, Foucault's epistemological texts appropriate critical approaches from Nietzsche, whose sensibility infuses Foucault's writing. It is necessary to read both the earlier and the later work in order to work out how the texts approach questions of literature, art, and creativity. Indeed, it would be even better to continue reading back to Kant, whose

invention of critique and recognition of the conditions of possibility for knowledge continue to speak to theorists today. Combining traditional philosophy and modern critical theory makes it possible to thoughtfully situate ideas in terms of their real functioning and genealogical relationships instead of merely looking for resemblances.

Reading critical literature also elucidates analytic texts, for many contemporary debates play out or played out between figures on both sides of this philosophical divide. The long running debate on the nature of justice and equality between John Rawls and Robert Nozick was one of the most important dialogues in twentieth-century political theory, yet a fuller picture would have to include the exchanges between Derrida and Rawls. Critique is frequently mistaken for rejection, a confusion that tends to encourage defensive postures rather than engagement. Sometimes, a contemporary critic will submit a classical text to a thorough rereading, which can radically change the way in which the older text is read and produce new ideas while unfolding the concepts in different ways. Althusser's Machiavelli and Us, for example, takes The Prince, one of the most popular political science texts in the western canon, and reconfigures Machiavelli's relationship to his subject and his audience. Althusser's reading raises The Prince's status from a political tract with suggestions of how to govern people to a philosophical text that founded a science of politics and undermined authoritarian rule.

Even cases when critics take up strong positions against traditional philosophers' ideas require this interchange between disciplines. When Althusser polemicizes against the humanizing influence of Hegel in Marxist theory, I hear a call to read Hegel, not to ignore him. Clearly, one must read Hegel's own writing on the dialectic in order to evaluate Althusser's critique. But in case one completely agrees with Althusser's rejection of Hegelian idealism, it is necessary to read even more of Hegel's work, if only to construct a subtle enough comprehension of his ideas in order to be able to detect their influence in other places. Reading critical literature alone would impoverish the

student seeking a rigorous philosophical education. While a well-written critique should be readable even for someone unfamiliar with the source text, a rigorous philosophical education cannot be built on other people's word alone.

I imagine one of the primary goals of a philosophical education to be the student's construction of his own philosophical positions. In my studies thus far, I have found that my strongest stances have coalesced in theoretical areas that I have approached from several perspectives. In the last year or so, my primary philosophical interests have been epistemological questions, which I have asked in both analytic and critical terms (I am specifically interested in the philosophy of physics, which will be the subject of my honors thesis). The opportunity to take a seminar in traditional epistemology (PHIL 1750) exposed me to the contemporary debates playing on in the Anglo-American philosophical world; reading these debates over the definition of knowledge as justified true belief revealed an entire discourse that is the subject of critique by other writers. It was this experience that has made my reading of Althusser's epistemology so fruitful, since I understand not just opposing answers to the same questions, but how by asking different questions these writers open up and close down avenues of inquiry. For me, an intellectual atmosphere sewn from different, sometimes divergent, discourses is the most likely to produce exciting thoughts and passionately held beliefs. It is this contentious philosophical paradigm that I hope to formalize with a concentration in modern critical philosophy.

Annotated Course List

PHIL 80 – Existentialism (fall 2006)

Professor Register's course on existentialism was an introductory survey of Kierkegaard, Sartre, Schopenhauer, and Nietzsche. It also developed the techniques of philosophical writing with the assistance of writing fellows.

MCM 150 – Text/Media/Culture: Readings in Theory (spring 2007)

This course is an introductory survey of critical theory. The syllabus starts by building a foundation in structural linguistics with texts by Saussure, Lévi-Strauss, and Barthes; this introduced the terminology and basic conceptual framework of critical theory. The remainder of the course was divided into thematic segments: post-structuralism, Deconstruction, Marxism, psychoanalysis, feminist theory, postcolonial theory, and postmodernism.

PHIL 1750 – Epistemology (spring 2007)

This seminar covered contemporary problems in traditional epistemology. The discussion focused on belief, truth, justification, knowledge, and the Gettier Problem. While this course was thoroughly within the tradition of Anglo-American analytic philosophy, it was particularly useful in establishing a firm understanding of the positions critiqued in other courses.

GNS 1810 – Independent Study and Research with Gail Cohee (spring 2007)

This independent study of feminist theory read second- and third-wave feminist texts from Friedan's *The Feminine Mystique* to Butler's *Contingent Foundations: Feminism and the Question of "Postmodernism."*

MCM 2110D – The History of Theory: The Case of Roland Barthes (fall 2007)

This graduate seminar read covered nearly all of Barthes' oeuvre, reading both his high structuralist and later post-structuralist texts including *Writing Degree Zero*, *Mythologies*, *S/Z*, and *Camera Lucida*. The seminar worked on questions of literary theory, semiotics, and cultural criticism.

MCM 1502D – Figures of Fetishism (spring 2008)

This seminar worked on the question of the fetish from the perspectives of Marxist commodity fetishism and psychoanalytic sexual fetishism. The figure of the fetish served as a point of contact between these two important strains of critical thought and functioned as a useful tool for cultural criticism.

MCM 2100F – Althusser (fall 2008)

This graduate seminar read the texts of Louis Althusser, a French Marxist. Althusser's notions of the problematic, the epistemological break, and sympathetic reading are essential for thinking about critical theory. Indeed, the very concept of "theory" is developed and refined by Althusser.

AFRI 1800 – Race, Empire, and Modernity (fall 2008)

This seminar tried to refine the notion of empire and situate it in a historically informed theoretical framework. The course attempted to connect empire, race, and the development of modernity as well as discuss the legacy of empire and racism.

MCM 1500W – Foucault and His Interlocutors (spring 2009)

Foucault is undoubtedly one of the most important intellectuals of the twentieth century and a powerful force in critical philosophy. The seminar focuses on questions of power, subject formation, sexuality, knowledge production, literature, race, and biopower.

ENGL 1140 B – The Public Intellectual (spring 2009)

This writing seminar explores the role of the public intellectual in contemporary culture. The class aims to cultivate a writing style that makes intellectual issues accessible to a non-specialized audience. This is particularly important when working with abstract philosophical concepts, since theoretical writing can too-easily devolve into incomprehensible jargon.

Related Courses:

FREN 100/200... – French (fall 2008 - ?)

While most French theory has been translated into English, some knowledge of French is invaluable. This is particularly true because many critical theorists rely on French puns to make subtle points about language.

HIAA 800 – Twentieth Century European Art (fall 2008)

Modern and contemporary art is both influenced by and influential for modern critical philosophy. Cubism, for example works on issues of representation and signification in a manner heavily influenced by Saussurian structuralism.

Future Courses:

POLS 1030 – Modern Political Thought (Fall 2009)

This course is a general survey of modern political thinkers from Hobbes and Locke to Rawls. Collectively, these thinkers form the core of the intellectual edifice for political liberalism. Because theorists of all persuasions continually examine concepts such as social contract theory, justice, and democracy, it is crucial to read and understand these canonical texts.

PHIL 1770 – Philosophy of Mind (spring 2010)

This course surveys the various theoretical viewpoints in contemporary analytic philosophy of mind. Its intellectual position stands in stark contrast to the psychoanalytic tradition of critical theory.

Structure of the Concentration

The independent concentration guidelines make it clear that all proposals should suggest a track that could conceivably be a normal Brown concentration. Structurally, this means that courses should be chosen so that, as a program, they first build a foundation of knowledge in the field and then become more targeted and specific. Obviously, this way in which this goal is achieved varies from one concentration to another depending on the material. In scientific concentrations the normal course progressions are usually quite determined, since later classes explicitly build on knowledge and techniques covered in previous classes. In this case, a quick glance at the courses codes gives one a good picture of the progression, since there would most likely be a steady increase in the numbers of courses taken.

Philosophy, however, requires a different kind of educational experience. In the standard philosophy concentration, for example, the only restriction is that students may take *at most* one course numbered below 350. The basic skills necessary to take advanced philosophy classes are related to philosophical writing. Indeed, my introductory philosophy class, PHIL 80 – Existentialism, was intended, in large part, to develop these writing skills. That writing fellows were assigned to work with students on all essays for the class reflects this goal. After this introduction, philosophy concentrators are expected to move right into upper level work, usually in advanced seminars. Crucially, there is no upper limit to the rigor of a standard philosophy concentration. In part, this approach takes into account concentrators' prior experience, which allows a fast start to a philosophical education. It is quite similar to the situation in language departments, which do not require students with prior experience to start at the numerical beginnings of their curricula.

The MCM track I concentration program also jumps to advanced course work rather quickly. It starts with MCM150 – Text/Media/Culture: Readings in Theory, which is a broad introduction to the theoretical discourses active in the department. Indeed, the material from this course has proved invaluable in my studies. After this foundation, the concentration moves quickly to advanced seminars. Since my sophomore year, I've regularly taken advanced MCM seminars, including two graduate courses. This path has allowed me to focus my studies on the particular philosophical issues that fascinate me.

That Brown does not have a general introductory survey course in philosophy indicates the institutional belief that building a foundation of philosophical knowledge is not a prescribed undertaking. Instead of containing a finite set of basic skills a philosophical foundation is defined by its theoretical breadth. This affords the student with the knowledge necessary to contextualize and connect ideas discovered in his deeper study of particular focus areas. In addition to PHIL 80, MCM 150, I would certainly include GNSS 1980 in a list of foundational courses, since it introduced me to a broad range of important literature on feminist theory, queer theory, and psychoanalytic theory. My continued success in upper level undergraduate and graduate philosophy seminars is a testament to the quality and breadth of this philosophical knowledge base.

Annotated Bibliography

Althusser, Louis and Étienne Baibar. Reading Capital. Trans. Ben Brewster. London: Verso, 1997.

In Reading Capital, Althusser develops and deploys symptomatic reading to challenge the prevalent humanistic reading of Marxism from the prevalent humanist reading. He argues that in Capital, Marx established a new problematic, a key concept in Althusser's rethinking of epistemology.

Barthes, Roland. S/Z. Trans. Richard Miller. New York: Hill and Wang, 1974.

S/Z is an important moment in Barthes' transition from a high structuralist mode to a post-structural one. The essay is a reading of Balzac's Sarrasine and complicates the apparently straightforward concepts of reading, writing, the text, and the author.

Butler, Judith. "Contingent Foundations: Feminism and the Question of 'Postmodernism.'" Feminists Theorize the Political. New York: Routledge, 1992. 3-21.

In this essay, Butler questions the concept of a coherent "postmodernism," which she argues is a fictional construction. She also explores the possibilities for a "postmodern" politics.

Derrida, Jacques. "Structure, Sign, and Play in the Discourse of the Human Sciences." Writing and Difference. Trans. Alan Bass. Chicago: Chicago UP, 1978. 278-94.

This essay explores the central stability of any discursive structure. Derrida connects the centering pressure of language with the Western "metaphysics of presence."

Freud, Sigmund. Three Essays on the Theory of Sexuality. Trans. James Strachey. New York: Basic Books, 1962.

The importance Freud accords to sexuality, especially infantile sexuality, and to the unconscious was a radical change from the existing philosophical models of the mind. These essays represent a break from Cartesian duality and explode vexing philosophical problems such as the mind/body split and the opposition between nature and nurture.

Foucault, Michel. The Order of Things: An Archeology of the Human Sciences. New York: Vintage, 1970.

Foucault's The Order of Things performs a critique of traditional intellectual history. It questions the notion that knowledge is transhistorically accessible, and posits instead historically specific epistemes, particularly of the classical versus the modern periods of thought.

Gettier, Edmund L. "Is Justified True Belief Knowledge?" Knowledge. Ed. Sven Bernecker and Fred Dretske. Oxford: Oxford UP, 2000. 13-15.

The Gettier Problem, which is posed in this short essay, has occupied the efforts of many Anglo-American epistemologists since it was first published in 1963. Gettier challenged the basic notion of knowledge as "justified true belief" with a new type of thought experiment. This essay is not only important in the history of analytic epistemology but is also a prime example of analytic methodology.

Hegel, Georg W. F. Introduction to the Philosophy of History. Trans. Leo Rauch. Indianapolis: Hackett, 1988.

Hegel's theory of the dialectic is a fundamental philosophical model of knowledge, history, and nature. Hegel's writing is particularly important for understanding Marx, specifically the relationship between the Hegelian idealist dialectic and the Marxist dialectical materialism.

Heidegger, Martin. Being and Time. Trans. John Macquarrie and Edward Robinson. San Francisco: Harper Collins, 1962.

Being and Time is a foundational text in phenomenological theory. The Heideggerian concept of the dasein reinvigorated philosophical discussion of being. Heidegger is a crucial precursor to much twentieth century theory, including Derrida's deconstructionism.

Heisenberg, Werner. Philosophical Problems of Quantum Mechanics. Trans. F.C. Hayes. Woodbridge, CT: Ox Bow Press, 1979.

In this book, Heisenberg grapples with the philosophical implications of the Copenhagen interpretation of quantum mechanics. The Heisenberg Uncertainty Principle marked a significant shift in thought about reality, causality, and the fundamental structure and behavior of the universe.

Lacan, Jacques. "The Mirror Stage as Formative of the I Function as Revealed in Psychoanalytic Experience." Écrits. Trans. Bruce Fink. New York: Norton, 2006. 75-81

In his famous Mirror Stage essay, Lacan discusses the consolidation of cognitive identification in the infant. When an infant first recognizes itself in a mirror, he argues, the psychic register of the Imaginary is constituted, at the same time inscribing a split in the subject.

Marx, Karl. Capital. Vol. 1. Trans. Ben Fowkes. London: Penguin, 1976.

Capital is a serious – some argue scientific – critique of capitalism. This monumental work is one of the foundational texts of critical theory and has been the source for generations of work on political economy, cultural criticism, and epistemology. Some of its most important concepts are the commodity form, commodity fetishism, and a new theory of value.

Nietzsche, Friedrich. "Beyond Good and Evil." Basic Writings of Nietzsche. Trans. Walter Kaufmann. New York: The Modern Library, 1992. 179-436.

Nietzsche is an enormously creative elaborator of the notion of critique. In this text he dissects Christian morality and exposes the stultifying nature of life controlled by an externally developed moral code. Instead of established values, Nietzsche argues for a life guided by creativity and exploration.

Poincaré, Henri. The Value of Science: Essential Writings of Henri Poincaré. New York: Modern Library, 2001.

Poincaré was an influential mathematician of the nineteenth century whose writings deal with the philosophical underpinnings of scientific inquiry. His thoughts on theoretical exploration are particularly interesting in light of the fact that his own mathematical breakthroughs presaged Einstein's discovery of relativity.

Saussure, Ferdinand de. Course in General Linguistics. New York: McGraw-Hill, 1966.

Saussure founded the structuralist tradition in linguistics by arguing that theoretical linguistics should focus its attention on the synchronic functioning of language instead of the traditional diachronic approach, which tracked the changes of languages through time. He developed many important semiological concepts including the sign, the signifier, the signified, signification, and the production of meaning by a system of difference.

Honors Thesis Proposal: Einstein's Big Break

At the end of the nineteenth century, physicists declared their science complete. Centuries of work on kinematics, optics, fluid dynamics, astronomy, and electricity had made the functions of the universe comprehensible according to the logical framework inaugurated by Sir Isaac Newton in his *Principia*. In 1864, James Clerk Maxwell combined the phenomena of light, electricity, and magnetism into a unified theory of electromagnetic field dynamics; many physicists believed this was the final great leap in physical understanding and all that remained was experimental refinement of existing theories. In 1905, however, an unknown Swiss patent clerk published three short but radical research papers that would quickly revolutionize physics. In physical terms, Albert Einstein's 1905 papers asserted the existence of atoms, explained the origin of Brownian motion, proposed a real quantization of light energy, and overturned the notions of distinct space and time by analyzing the electrostatics of moving bodies. For more than one hundred years after Einstein's *annus mirabilis*, theoretical physicists have been investigating this new universe.

Philosophically, the modern science of physics was founded in Einstein's groundbreaking 1905 papers. Relying on an epistemological framework derived from Louis Althusser's work on the birth of the Marxist science of history, I will argue that Einstein's discoveries initiated a radical break from the nineteenth century's physical idealist model of the universe to the modern science of theoretical physics. Einstein's true genius was his ability to read against the ideological grain of the existing Newtonian problematic and detect the subtle problems deeply embedded in the logic of the old physics. The symptoms of this ideological problematic – the luminiferous ether, the Maxwells' equations' violation of Galilean invariance, and the conflicting evidence for the nature of light – served as points of entry into the tangled logic of a theoretical edifice with a pedigree that included Ptolemy's geocentric model of the universe and the four Aristotelian causes. By pulling on the threads presented by these idealist concepts, Einstein was able to detect and challenge such common sense concepts as linear causality and the reality of Cartesian space and replace them with concepts that treat the world as fundamentally complex and random.

This story is, however, complicated by the strange trajectory of Einstein's scientific career. After spending his youth destroying the existing theoretical structure of physics and replacing it with the ideas of quantum mechanics and general relativity, Einstein would spend his later years fighting against the revolution he started. As Einstein became a more conservative defender of classical ideology the cutting edge of physics moved from Berlin to Copenhagen, where Niels Bohr, Werner Heisenberg, and Erwin Schrödinger were probing the truly strange implications of quantum theory. With the help of Althusserian epistemology and Michel Foucault's discursive analysis, I will attempt to write a philosophical history of theoretical physics from its ideological prehistory to its current search for the fundamental harmonies of the universe.

Extracurricular Involvement: The Critical Theory Project

www.brown.edu/criticaltheoryproject

Spurred by conversations with friends about the possibility of an interdisciplinary student group that would bring together undergraduates studying modern critical theory, I founded The Critical Theory Project with support from The Pembroke Center in spring, 2008. The group, which is now recognized by UCS and enjoys additional support from Africana Studies and Modern Culture and Media, is intended to build a community of students interested in contemporary philosophy and to speak as a progressive political voice on campus. In its first semester, we sponsored a series of reading groups that met to discuss philosophical texts in an informal, student-led atmosphere. Last semester, we ran a film series, held student discussions of current philosophical and political issues, and sponsored lunchtime talks with faculty. This semester we hope to build on our success by organizing receptions with visiting speakers whose work is of theoretical interest. Finally, we launched a website, www.ifprovidence.com, which is an online community of Brown student bloggers. We hope that as we further publicize the site we will be able to foster the development of a lively and intelligent online space.