



**PRINCETON UNIVERSITY
DEPARTMENT OF PHILOSOPHY
CLASS OF 2022
CLASS DAY RECEPTION**



MONDAY, MAY 23, 2022

2:30PM

WELCOME

Opening Statement

Desmond P. Hogan
Princeton University
Associate Professor

Announcement of Honors

Presentation of Prizes

Dickinson Prize

John Martyn Warbeke 1903
Prize in Aesthetics

John Martyn Warbeke 1903
Prize in Metaphysics and Epistemology

Class of 1869 Prize in Ethics

Alexander Guthrie McCosh Prize

Tomb Prize



GRADUATING CLASS OF 2022

Luke Van Aschenbrand

Shelby Bradford Brainard

Sabrina Elizabeth Fay

Jack Shaw Gardner

Jonathan Joseph Gomez

Jamie Alisha Goodwin

Konstantinos Marios Konstantinou

Katya Tetiana Kopach

Annette Gabriella Linzer

Frances Mary Mangina

A.G. McGee

Sajiwan Naicker

Avraham Moshe Siegal

Germaine Brian Washington Jr.

Oliver Harris Whang

Ellen Rose Whiteside



FACULTY

Chair

Gideon A. Rosen

Director of Undergraduate Studies

John P. Burgess

Desmond P. Hogan, *Acting Director of Undergraduate Studies (Spring 2022)*

Director of Graduate Studies

Hendrik Lorenz

Professor

Lara M. Buchak

John P. Burgess

Adam Newman Elga

Daniel Garber

Hans Halvorson

Elizabeth Harman, *also University Center for Human Values*

Mark Johnston

Thomas P. Kelly

Sarah-Jane Leslie

Hendrik Lorenz

Sarah E. McGrath

Benjamin C. A. Morison

Alexander Nehamas, *also Comparative Literature*

Gideon A. Rosen

Michael A. Smith

Associate Professor

Desmond P. Hogan

Boris C. Kment

Assistant Professor

David Builes

Grace E. Helton

Harvey Lederman

Una Stojnic



FACULTY

Visiting Faculty

Susan Brison
Miranda Fricker

Lecturer

Andrea Brewer
Conor Cullen
Lidal Dror
Stephen Harrop
Benjamin Holguin
Daniel Kranzelbinder
Adam Lerner
Victoria McGeer
Michael McGreer
Joseph Moore
Adriana Renero
Cosim Sayid

Associated Faculty

Charles R. Beitz, *Politics*
Rence Bolinger, *University Center for Human Values*
Andrew Chignell, *Religion, University Center for Human Values*
Robert P. George, *Politics*
Jonathan Gold, *Religion*
Daniel Heller-Roazen, *Comparative Literature*
Mirjam Kotwick, *Classics*
Sanjeev R. Kulkarni, *Electrical Engineering*
Melissa S. Lane, *Politics*
Tania Lombrozo, *Psychology*
Victoria McGeer, *University Center for Human Values*
Alan W. Patten, *Politics*
Philip N. Pettit, *University Center for Human Values*
Peter Singer, *University Center for Human Values*
Anna Stilz, *Politics, University Center for Human Values*



SENIOR THESIS ABSTRACTS

Luke Van Aschenbrand

My mom told me “patience is a virtue” in low moments growing up, so I questioned the legitimacy of her claim. I will argue that virtues are the capacity to excellently do an act and patience is the capacity to endure (by accepting, tolerating, or calmly waiting) through burdens (trouble, delay, and suffering) without negative emotions interfering with the end goal. Based on these definitions, I will argue that patience is always a virtue. My mom also told me to indulge in my curiosities and I was curious about Gregory the Great’s quote, “patience is the root and guardian of all the virtues.” Before answering this question, I will address two possible definitions for “root” and one definition “guardian”. Based on these definitions, I will compare patience to other virtues through examples to argue that Gregory the Great was correct in saying patience is the root and guardian of all the virtues. I will ultimately conclude by explaining what I have learned about patience to my mom and applying those to examples of her using them to express my gratitude for her excellently parenting me.

Shelby Bradford Brainard

The Atonement makes available to humans the restoration of their original vocation of image-bearing by removing the legal, criminal, and moral debt they owe to God. When seen against the backdrop of the Levitical sacrificial system, the Messiah’s passive punishment of abandonment, curse, and death was a legitimate, sufficient, and substitutionary response to divine justice.

Sabrina Elizabeth Fay

This thesis aims to investigate how different forms of ignorance affect the degree to which a wrongdoer may be exculpated of a wrong done from ignorance, delineating an apparent asymmetry between the exculpatory capacity and blameworthiness of wrongs done from material and moral ignorance, respectively. The thesis then proposes an account of blameworthiness and of ignorance which illuminates why this asymmetry exists and circumstances in which it may rightfully be resolved, based on tracing the epistemological weight of the different forms of ignorance, all as informed by an examination of other accounts of ignorance and responsibility.



SENIOR THESIS ABSTRACTS

Jack Shaw Gardner

This thesis takes as its starting point a pattern in the philosophy of color of conflating color with being colored. By moving past this conflation and considering cases of color without light, I argue that color physicalism fails and that colors are not properties.

Jonathan Joseph Gomez

This paper will analyze *The Truman Show* and *The Matrix* from a philosophical lens. Both films provide context to many theories—one regarding manufactured realities, another about truth, and the other connecting to Plato's *Allegory of the Cave*.

Jamie Alisha Goodwin

This paper aims to explore and expose *Black Body Metaphysics*, a new kind of metaphysics which arises directly out of lived realities of Black people trying to survive physically and existentially embodied in a white world. I argue, in the first half of the paper, through the lens of standpoint epistemology, that *Black Body Metaphysics*, which is uniquely produced by Black people, necessarily will prove insightful to the wider philosophical discipline and close the paper exploring one particular Black body metaphysical question.

Konstantinos Marios Konstantinou

This thesis examines whether our mathematical beliefs are safe, i.e., whether they could not have easily been false. My answer is positive, at least for the mathematical beliefs held collectively by the mathematical community. Through an appeal to metaphysical grounding and an examination of mathematicians' practices, I argue that the possible worlds in which mathematicians have false mathematical beliefs are far enough not to threaten the safety of their mathematical beliefs.

Katya Tetiana Kopach

Utilizing theories of 'intersectionality,' 'the ethics of care,' 'relational selves' and 'willful ignorance,' I argue against Libertarian theories of a 'minimal state' which advocate both for the dissolution of welfare programs and for the prohibition of any redistribution of wealth more generally. By demonstrating the false premises on which these Libertarian theories



SENIOR THESIS ABSTRACTS

are based, I demonstrate that popular opinions regarding the inadequacy of individuals experiencing homelessness, often based on 'rugged individualist' beliefs, are unjustifiable.

Annette Gabriella Linzer

This thesis analyzes Rabbi Joseph B Soloveitchik's *The Halakhic Mind* written in 1944, which argues on the basis of epistemological pluralism that religions can and should develop their own independent epistemologies using a methodology which Soloveitchik refers to as 'descriptive reconstruction.' I argue that descriptive reconstruction is best understood as a hermeneutic rather than a scientific approach, despite the prevalence of the scientific approach in Soloveitchik's other works.

Frances Mary Mangina

In my thesis, I assess the contribution of poetic techniques to Lucretius' arguments against the fear of death in *De Rerum Natura*. I conclude that Lucretius' treatment of metaphor and scale allows him to address two counterclaims relevant to the Epicurean approach to death: (1) that Epicureans ignore the implications of mortality in our daily lives and (2) that they neglect the transformative power of death.

A.G. McGee

In this thesis, I bring forth the idea that misgendering beliefs are ethically problematic and that 'social accounts' of gender's metaphysics unavoidably commit us to forming misgendering beliefs. I then sketch an alternative to social accounts of gender by grounding gender in gender identity, understood as an emotional affinity towards a known gender group, and suggest we shouldn't settle on a metaphysical account of gender before seriously considering identity-based accounts.

Sajiwan Naicker

This thesis undertakes the task to investigate the meaning of each of the requirements for Statehood in order to allow Statehood to be determined in a concrete, consistent manner, providing the grounds to establish whether an entity is a State, and if it is a State, what type of State it is. It also researches topics such as the condition of the State, the nature of consent, and the sovereignty of a State.



SENIOR THESIS ABSTRACTS

Avraham Moshe Siegal

If he already has a science of the moral law from which he derives duties concerning political life, why does J.G. Fichte develop a distinct science of natural right, which lays out how free beings who wish to live as free beings must live? I argue that Fichte views natural right as worthwhile both in itself (judged from a “technical-practical” perspective) and as a function of the moral law.

Germaine Brian Washington Jr.

This paper addresses the seeming incompatibility between Kierkegaard’s rejection of the infallibility of reason and his acceptance of rational self-interest as a means of motivating his audience to accept the religious life. It will show that Kierkegaard’s acceptance of irrational religious paradoxes requires him to find an alternative justification for accepting the religious life that does not rely on reason being a probable means of determining truth; such an alternative, I assert, is found in Pascal’s Wager.

Oliver Harris Whang

According to plenitude ontologies, there are many very person-like things that overlap with persons — we share our thoughts, affectual states, body, and spatiotemporal envelope with other beings. If this is the case, how can ethical life as we know it work? In this essay, I consider a solution to this “fellow traveler problem,” which says that our self-locating attitudes are what pick out a special being with moral status from all these overlappers. I argue that the approach faces a number of difficulties and try to look for a way forward.

Ellen Rose Whiteside

I argue in my thesis that in the case of addiction, we should not understand moral responsibility as coming from the capacity to do otherwise, but instead that we should use a version of the reasons-responsiveness theory of moral responsibility in order to understand the ways in which addiction creates new motivations and reasons to act in certain ways, motivation and reasons which overpower the other ones available to a person. It is important for us to build our philosophical accounts of addiction in a way that recognizes this competition around reasons and affirms that addicted people are whole and complex.

