Australasian Philosophy in the New Millennium

The 2008 Australasian Association of Philosophy (AAP) Conference in Melbourne was attended by 345 delegates: 245 from Australia, 27 from New Zealand, 8 from Singapore, and 55 from a range of other countries[1]. Over the course of the conference, there were 265 papers presented in thirteen different subject streams[2] and at a diverse range of symposia[3]. The conference concluded with an overlapping three-day mini-conference on relations between 'analytic' and 'continental' philosophy.[4]

By way of contrast, the 1999 AAP conference was also held in Melbourne. This conference was attended by 275 delegates who presented 213 papers. The papers were not streamed, though there were three special themes for the conference: Wittgenstein; Fictionalism; and 'Beyond Analysis'. Among the delegates who presented papers, there were 164 from Australia, 11 from New Zealand, and 38 from a range of other countries.[5] This conference served as an umbrella for conferences of the Australasian Association of Logic (AAL), Women in Philosophy (WiP), and the Australasian Society for Asian and Comparative Philosophy (ASACP), and 74 of the 213 papers presented were to these associated conferences.[6]

Comparison between these two conferences suggests that philosophy in Australasia has prospered in the first decade of the twenty-first century. On almost every measure, these numbers indicate an increase over the course of the decade: more conference delegates, more conference papers, and more focussed debates on matters of contemporary concern. In what follows, we shall look more closely at the current state of Australasian philosophy, to see whether this optimistic view can be sustained.

We begin with a brief overview of the state of higher education in Australia, and then a similarly brief overview of the state of the humanities. This overview establishes context that is necessary for a proper evaluation of the performance of philosophy in the past decade.

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[1] There were 32 from the US (from 24 different institutions), 12 from the UK (from four different institutions), 9 from Europe (from 8 different institutions and 7 different countries: Finland, Hungary, Israel, Italy, The Netherlands, Spain, and Turkey) and 6 from Asia (from 6 different institutions and 5 different countries: China, Japan, Korea, Pakistan and Taiwan). 130 of the delegates did not already hold PhDs; almost all of these delegates were currently enrolled higher degree by research (HDR) students.

[2] These streams (with number of papers appended) were: Applied Ethics (18); Epistemology (20); European Philosophy (8); History, Philosophy and Social Study of Science (41); Logic and Philosophy of Mathematics (15); Metaethics (13); Metaphysics (27); Normative Ethics (12); Philosophy of Language (12); Philosophy of Mind (28); Philosophy of Religion (5); Political Philosophy (12); Miscellaneous (29).

[3] These symposia were on: Time; Reconciliation; Moral Rationalism; Rethinking Empiricism; Rudolf Virchow; and Kant.

[4] All of the information in this paragraph is taken from the conference booklet *AAP2008*, published by the conference organising committee, and distributed to all delegates.

[5] There were 17 from the US (from 14 different institutions), 3 from the UK (all from different institutions), 7 from Europe (from 6 different institutions and 5 different countries: Italy, Germany, Hungary, Israel and Sweden), 3 from Asia (from 3 different institutions in 3 different countries: Japan, Hong Kong and India), 1 from South America (Chile), 2 from Canada, 3 from South Africa, and 1 from Guam.

[6] Note that the 2008 conference did not serve as an umbrella for AAL, WiP and ASACP conferences. All of the information in this paragraph is taken from the conference booklet AAP'99, published by the conference organising committee, and distributed to all delegates.

1. **Higher Education**[7]

In 2008, in Australia, there are 39 universities (2 private), one branch of an overseas university, three self-accrediting higher education institutions, and around 150 non-self-accrediting higher education institutions (mainly profession-specific colleges, faith-based institutions, and colleges that provide preparatory courses for students going on to further studies at university).

In 2007, in Australia, export earnings from education were $12.5 billion, of which over $7 billion belonged to the higher education sector. (To put this in its proper perspective, only coal ($21 billion) and iron ore ($16 billion) are higher export earners than education.) In 2006, there were more than 250,000 international students enrolled in higher education in Australia, and total student enrolment in the higher education sector amounted to nearly 1,000,000 people. At that time, the higher education sector in Australia employed 92,000 people, and generated total revenue of more than $16 billion.

During the 1960s and early 1970s, there was rapid growth in the number of academic staff in Australian universities—mostly young, early career researchers. From the mid 1970s onward, there was a dramatic slowing of growth and recruitment. In 2008, Australian universities have an ageing workforce: more than 30% of staff are aged over 50, and nearly 25% of lecturers and tutors are more than 55 years old.

Up until the end of the 1980s, there were very few private higher education providers in Australia, and publicly funded universities received most of their revenue from the Commonwealth. By 2008, however, 'publicly funded' universities received less than half of their revenue from the Commonwealth, and there had been enormous growth in fee revenue from both international and domestic students.

The costs involved in running universities have increased dramatically in the past decade. Factors that have played a part include: the increasing costs and rapid obsolescence of research equipment and facilities; the costs of participation in international research projects and access to international facilities; the enormous leap in costs of research journals; the movement to computer-mediated electronic and flexible delivery modes; the creation of digital libraries; the establishment of new electronic infrastructure; and the continuing impact of the Commonwealth decision, in 1995, to end the practice of adjusting university grants to cover the consequences of agreed salary movements. Here, for example, is the annual research expenditure at selected Australian universities in 2002:

University	Expenditure	University	Expenditure	University	Expenditure
Melbourne	$363 Mil	Monash	$243 Mil	Latrobe	$74 Mil
Sydney	$347 Mil	UWA	$166 Mil	Macquarie	$66 Mil
ANU	$335 Mil	Adelaide	$142 Mil	Tasmania	$65 Mil
UQ	$331 Mil	Griffith	$87 Mil	UNE	$44 Mil

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[7] Data in this section is drawn from the *Review of Higher Education* Discussion Paper June 2008 http://www.dest.gov.au/HEreview . In this section—and in the following section on the Humanities—I focus on Australia; however, the general situation is very similar in New Zealand.

UNSW	$246 Mil	Wollongong	$76 Mil	CSU	$19 Mil

Where these increased costs have not been met with increased revenue from other sources, they have been met by gains in 'productivity' and 'efficiency', i.e. by having staff work harder. Between 1990 and 2005, student-staff ratios in Australian universities rose from 13 to 21, and they continue to rise.[8] Moreover, even though Commonwealth funding has steadily declined, Commonwealth regulatory arrangements have become steadily more onerous (e.g. though the establishment of the Australian Universities Quality Agency (AUQA) in 2001, and measures introduced in the Higher Education Support Act, 2003); and other new, independent legislative constraints—e.g. the 2001 amendments to the 1988 Privacy Act and the 2006 amendments to the 1968 Copyright Act—have also led to greater compliance demands upon academics.

Government funding for universities comes in various packages. Some funding is tied to teaching: most to student load, but some according to teaching performance under the Learning and Teaching Performance Fund (LTPF). Other funding is tied to research: some according to a formula that takes account of research income, quantity of publications, and number of higher degree by research students; the rest according to competition for research grants (particularly through the Australian Research Council (ARC) and National Health and Medical Research Council (NHMRC)).[9]

During the middle years of the decade, the Department of Education, Science and Training (DEST) spent two years working on the implementation of a Research Quality Framework (RQF)—modelled in part on the UK Research Assessment Exercise (RAE)—designed to measure the quality and impact of research in Australian universities and research institutions.[10] A change of government at the end of 2007 saw the RQF scrapped; under a new Excellence in Research in Australia (ERA) initiative, the ARC and the Department of Innovation, Industry, Science and Research (DIISR) are developing a different exercise for the measurement of the quality of research in Australian universities and research institutions. In preparation for a system 'based on metrics and expert review by committees'[11], learned academies in Australia have been engaged in a journal-ranking exercise.[12]

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[8] Of course, student-staff ratios vary across institutions, and within institutions across faculties, and within faculties across disciplines; in particular, many 'departments' of philosophy in Australia have student-staff ratios that exceed the national average.

[9] Yet another part of the funding—which provides scholarships for higher degree by research students—is determined by a formula that takes account of research income, quantity of publications, and the number of successful completions of higher degree by research students.

[10] In preparation for the RQF, some universities ran their own research assessment exercises. For example, at ANU, in a university-wide mock RQF, the Philosophy Program at RSSS was identified as perhaps the flagship research enterprise in the university. See, for example, p.26 of the review report http://info.anu.edu.au/ovc/Media/Media_Releases/_2004/pdf/Committee_Report.pdf ('ANU: University with a Difference'), which shows that 62% of assessors ranked the program in the top 5% in the world, while physical sciences had the next best ranking with 42% of assessors ranking that program in the top 5% in the world.

[11] Kim Carr, Press Release, February 26, 2008 http://minister.industry.gov.au/SenatortheHonKimCarr/Pages/NEWERAFORRESEARCHQUALITY.aspx

[12] Naturally, journal ranking is a controversial exercise. In a letter to *The Australian* on July 9, 2008, Stephen Buckle argued, among other things, that the *Australasian Journal of Philosophy* is clearly not in the top 5% of philosophy journals in the world. After examining a list of 2,500 philosophy journals

The first decade of the twenty-first century has also seen massive growth in the significance of international league tables which seek to rank the performance of universities. Some of these league tables—e.g. the *Times Higher Education Supplement* World University Ranking—seek to take account of performance in teaching and research; others—e.g. the Shanghai Jiao Tong University annual index—look only at performance in research. While these league tables are very controversial, it seems likely that we are in only the very earliest phases of a process that will see the development of comprehensive international measures of the performance of universities.

Given the facts about government funding and international league tables, most Australian universities have introduced policies that aim to increase quantity and quality of publications, research income (with emphasis on ARC and NHMRC grants), recruitment of higher degree by research (HDR) candidates, and completion of HDRs. In particular, many universities have 'performance management' systems that involve individual targets for staff across these categories (and often also across teaching categories based on student satisfaction surveys and the like). This has been one significant factor cited in reports of increased frequency of stress and burnout amongst Australian academics.

2. **Humanities**

In Australia, a Council for the Humanities, Arts and Social Sciences (CHASS) was established in mid-2004. CHASS is a representative body for organisations in the humanities, arts, and social sciences: member bodies include, for example, the Australian Academy of Humanities (AAH)[13], the Academy of Social Sciences in Australia (ASSA), and the Australasian Council of Deans of Arts, Social Sciences and Humanities (DASSH). The aims of CHASS are to increase the influence of the HASS sector in the setting of policy objectives, and to agitate for the allocation of greater financial resources to the arts, humanities and social sciences.[14] Reports that CHASS has produced to date include: 'Commercialisation of Research Activities in the Humanities, Arts and Social Sciences in Australia', 'Measures of Quality and Impact of Publicly Funded Research in the Humanities, Arts and Social Sciences', and 'Collaborating across the sectors: the relationships between the Humanities, Arts and Social Sciences (HASS) and Science, Technology, Engineering and Medicine (STEM)'.[15] In response to CHASS submissions to an Australian Productivity Commission inquiry into public investment in science and innovation, the Productivity Commission included the following comments in its final report:

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provided to me by the subject librarian at Monash, I'm inclined to disagree: I reckon that the *Australasian Journal of Philosophy* falls within the top 50 journals worldwide, hence within the top 2%. (More on this issue later.)

[13] The AAH is divided into ten sections, each with one-tenth of its total membership. As of 26/12/06, the AAH had 454 fellows, of whom 45 were philosophers. Of the philosophers, 10 are international members, and 10 have retired from their university positions. This information is derived from http://www.humanities.org.au/About/Overview.htm (the AAH website)

[14] See http://www.chass.org.au/speeches/SPE20071201TG.php (Gascoigne, T. 'A Brief History of CHASS')

[15] http://www.chass.org.au/papers/index.php?id=dat (List of CHASS papers)

> The Commission shares the view put by CHASS that research in [the creative arts, humanities and social sciences] is critical to innovation. It plays an important role in many government activities and in those instances it is routinely funded by government. It is also increasingly important in business as the service sector expands and as less technological activities play a larger role in innovation generally (such as business activities that require understanding of complex human behaviours—marketing, business reorganisation, and human resource management).[16]

While the view accepted by the Productivity Commission is surely correct in the case of the social sciences—economics, political science, behavioural studies, business studies, education, sociology, demography, and so forth—it is simply not clear that the arts and humanities are important for the kind of 'innovation' that is of primary interest to government and business. This is but one manifestation of a more general fact: the almost universal conjunction of the expressions 'humanities' and 'social sciences' in public discourse has led to a situation in which many people—both within and outside government and the public service—are unable to think clearly about the current role and value of the humanities.[17]

Uncertainty about the role and value of the humanities—at the level of government, at the level of university administration, and at the level of the general public—has been an important factor in the vulnerability of the humanities in Australian higher education in the recent past. Many Australian universities have experienced rounds of forced redundancies in the past two decades in which the humanities have borne a disproportionate number of casualties.[18] Factors that have contributed to this burden on the humanities include: government funding policies which provided much less *per capita* support for the teaching of humanities than for teaching of other disciplines and which made it difficult to access funding for the conduct of research in the humanities; perception amongst university administrators that the humanities are an irrelevant luxury; and movement in student preferences in faculties of arts to what are perceived to be more 'vocationally oriented' subjects (typically in the social sciences: criminology, behavioural studies, media studies, communications studies, and the like). Moreover, to compound the stresses that arise in organisations in which there are rounds of forced redundancies, it has often been the case that these rounds of forced redundancies have been accompanied by administrative restructurings: combining of departments into schools, dissolution of schools into departments, and the like. In turn, these administrative restructurings often served to create further disadvantage, particularly in the case of disciplines that lost all of their professoriate.

An interesting development in the Australian academy during the first decade of the twenty-first century has been the increased attention that has been paid to what have come to be called 'graduate attributes'. Most Australian universities have developed 'mission statements' that make reference to 'generic skills' that are to be acquired by their graduates. Typically, these 'generic skills' include attributes that might plausibly

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[16] From http://www.chass.org.au/about/agm/2007/AGM20071002SC.php (CHASS President's Report)

[17] Of course, this is not the *only* reason why people find it hard to think about the role and value of the humanities; however, it is a reason to which insufficient attention has been paid.

[18] In some cases, entire departments disappeared: for example, classics programs were closed down in many faculties of arts. Thus, for example, in the city of Melbourne, Melbourne University was the only university to maintain a program in classics at the beginning of the twenty-first century.

be thought to be the special provenance of the humanities, or, at any rate, to be particularly closely related to study in the humanities: critical thinking, written and verbal communication, analysis of archival materials, construction of an argumentative case, sensitivity to considerations of value, and so forth. There has been widespread debate about the extent to which these 'generic skills' can be 'embedded' in curricula in professional faculties—medicine, engineering, pharmacy, and the like—but, at the very least, the emergence of this debate has directed some attention to what can plausibly be argued to be the most significant role and value of the humanities in the education of tomorrow's workforce.[19]

Apart from external pressures, the humanities have also been subject to tensions from within. In particular, the divide between 'analytic' and 'continental' philosophy marks a separation that gets played out in different ways in different institutions. At some universities, there is a single 'department' that houses both 'analytic' and 'continental' philosophy: this is true, for example, at Sydney, UNSW, and Melbourne—though, of course, there was a time in the 1970s when this was certainly not true of Sydney. At other universities, there is a department that is almost exclusively 'analytic', but there is a dispersion of staff with an interest in 'continental' philosophy throughout other parts of the Faculty. So, for example, at Monash, Andrew Benjamin and Alison Ross are current members—and Kevin Hart, Liz Grosz and Claire Colebrook were former members—of the Centre for Comparative Literature and Cultural Studies, which is now housed in the School of Languages, Cultures and Linguistics.

3. **Philosophy in the Academy**

In 2008, the Australasian Association of Philosophy (AAP) website lists 27 'departments' of philosophy in Australia—including two 'departments' at ANU, and also including CAPPE (a cross-institutional research centre)—and 7 'departments' of philosophy in New Zealand. Taking account of web presence and staff numbers, it seems to me that there are 20 institutions with a strong claim to have a 'department' of philosophy in Australia, and 6 institutions with a strong claim to have a 'department' of philosophy in New Zealand. These are as follows:

Australian Institution	**Continuing Staff**[20]	**Professors**[21]

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[19] There is some anecdotal evidence that many employers now value 'generic skills' above 'technical skills': the acquisition of 'technical skills' is a life-long process that requires underlying 'generic skills'. Of course, it should not be forgotten that study of the humanities has value over and above the value that is has in preparing people for work roles: people are citizens and community members as well as workers, and study of the humanities can also have an important formative influence for these roles.

[20] This information was taken from the relevant university website on 26/06/06; in some cases, there was guesswork involved.

[21] It is worth noting that, on these figures, in Australia, there are 31 professors of philosophy, of whom 2 (Sue Dodds and Moira Gatens) are women; and, in New Zealand, there are 10 professors of philosophy, of whom 1 (Rosalind Hursthouse) is a woman. The question of participation of women in the philosophy profession has been much considered in the past thirty years. In May 2008, a Committee of Senior Academics Addressing the Status of Women in the Philosophy Profession released an Executive Summary (*Improving the Participation of Women in the Philosophy Profession*) http://www.aap.org.au/women/reports/IPWPP_ExecutiveSummary.pdf which, among other things, updates reports given to the AAP Council in 1982 and 1990. While the representation of women in the profession—23% of continuing positions were held by women in 2006—has improved markedly since 1970 (4%), and somewhat since 1996 (17%), it remains the case that there is very poor representation

Australian Catholic University (ACU)	10	1
Australian National University (ANU)	26	7
Bond University	4	2
Charles Sturt University (CSU)	5	1
Flinders University	4	-
La Trobe University	11	2
Macquarie University	14	1
Monash University	12	2
Murdoch University	4	-
University of Adelaide	9	1
University of Melbourne	7	1
University of New England (UNE)	6	1
University of New South Wales (UNSW)	12	2
University of Newcastle	5	-
University of Notre Dame	3	1
University of Queensland	9	-
University of Sydney	20	7
University of Tasmania	15	2
University of Western Australia (UWA)	5	1
University of Wollongong	8	1

Other universities in which philosophy has some presence include: Central Queensland University (CQU), Deakin University, Edith Cowan University (ECU), Griffith University, James Cook University, Queensland University of Technology (QUT), Swinburne University, University of Ballarat, University of South Australia, and Victoria University of Technology (VUT). Other institutions—providers of higher education—in which philosophy has some presence include: Brisbane College of Theology, Catholic Institute of Sydney, Catholic Theological College of South Australia, Evangelical Theological Association of the Melbourne College of Divinity, Saint Mark's National Theological Centre, and Sir Joseph Banks College.

New Zealand Institution	Continuing Staff	Professors
Massey University	4	-
University of Auckland	22	5
University of Canterbury	8	1
University of Otago	11	2
University of Waikato	5	-
Victoria University of Wellington (VUW)	13	2

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of women in senior positions (Level C and above), even by comparison with other disciplines in the academy. Moreover, on these numbers, there is a marked over-representation of women in contract and casual positions (31% of casual and contract positions were occupied by women in 2006). And it is also worth noting that there is a very large decline from the proportion of women undergraduate students (55% of undergraduate students were women in 2006) to the proportion of women doctoral students (36% of doctoral students were women in 2006). In some measure, these features are not unique to the philosophy profession in Australasia—see, for example, Sally Haslanger's 'Changing the Ideology and Culture of Philosophy: Not by Reason (Alone)' http://www.mit.edu/%7eshaslang/papers/HaslangerWomeninPhil07.pdf--but they clearly do indicate pressing problems for the profession in Australasia that might be alleviated by serious adoption of the recommendations in the Executive Summary.

There is also a philosophy presence at Lincoln University, in its Environmental Management and Design Division.

On these figures, in total, there are 189 continuing staff in philosophy in Australia, and 63 staff in philosophy in New Zealand.[22] However, many 'departments' of philosophy have a significant number of 'non-continuing' research and honorary staff who are not included in these figures (e.g. La Trobe claims 12 research staff, Sydney claims 17 research fellows, and Melbourne claims 23 honoraries and 16 members of CAPPE). Getting an accurate fix on the current number of these staff across all of the institutions in our lists is very difficult.

It is worth noting that the AAP does have a set of figures on changes in continuing staff numbers in 'departments' of philosophy in universities in Australasia, for the period 2000 to 2005:

Australian Institution	2000	2005
Australian Catholic University (ACU)	8.5	6.5
Australian National University (ANU)	13	15.7
Deakin University	6.0	5.5
Flinders University	5.6	5.1
Griffith University	3.5	4.0
La Trobe University	12.5	9.5
Macquarie University	9.0	11.0
Monash University	10.1	8.9
Murdoch University	3.5	3.0
Swinburne University	2.0	2.0
University of Adelaide	7.0	7.0
University of Melbourne	9.0	11.5
University of Newcastle	5.0	5.0
University of New England (UNE)	7.6	6.5
University of New South Wales (UNSW)	9.0	11.0
University of Queensland	9.8	8.875
University of Sydney	12.5	12.5
University of Tasmania	9.0	10.5
University of Western Australia (UWA)	5.7	5.7
University of Wollongong	5.0	5.0
University of Auckland	12.0	16.0
University of Otago	7.0	7.0
University of Waikato	6.95	6.15
VUW	8.5	10.5

On these figures, from the beginning to the middle of the decade, there were 9 'departments' who lost staff overall, and 8 'departments' that gained staff overall.

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[22] The *International Directory of Philosophy and Philosophers 2001-2* lists 272 philosophers in Australia and 64 in New Zealand, including 39 staff at ANU, 13 at CSU, 11 at Flinders, 20 at La Trobe, 7 at Murdoch, and 17 at Melbourne. Some of these institutions have had large reductions in staff numbers since the data for this issue of the directory was collected. However, it should also be noted that the Directory draws no distinction between continuing and non-continuing staff, nor between part-time and full-time staff.

Across all of the 'departments' on our table, there was a net gain of around 7 continuing staff in the period from 2000-5. However, on *these* figures, the previous estimate of continuing staff numbers in 'departments' of philosophy in Australasia seems to be rather on the high side.

A number of Australian 'departments' of philosophy have experienced serious difficulties in the 00s, including La Trobe, Melbourne, UNSW, Queensland, and UWA. The nature of these difficulties has varied. At La Trobe, retirements and departures contrived to empty the professoriate at a time of severe financial pressure. At Melbourne, restructuring of the university to greatly increase the ratio of postgraduate to undergraduate students at a time when the Faculty was in financial difficulty led to a huge reduction in continuing staff numbers. At UNSW, there have been serious conflicts within the department. At Queensland, dispute with the Faculty led to the departures of two leading research professors (Mark Colyvan and Paul Griffiths). At UWA, there were difficulties much like those at La Trobe: lack of a senior voice at Faculty level at a time of severe financial pressure.[23]

Other 'departments' of philosophy have flourished. At the time of writing, Auckland is one of the most successful 'departments' in the southern hemisphere, supported by massive first year enrolments in logic and critical thinking. Sydney is flourishing, in part because, in the face of the then prospective Research Quality Framework (RQF) exercise, the University took the decision to create a large number of research chairs, and recruited Colyvan and Griffiths from Queensland to fill two of those chairs. Tasmania appears to be doing very well, in part because it has pursued a distinctive path under the leadership of Jeff Malpas, with strong appointments in 'continental' philosophy. And—despite the departures of some of its most senior staff[24]—the Philosophy Program in the Research School of the Social Sciences (RSSS) at ANU is also in very good health, partly because of a number of excellent new appointments that it has been able to make: Daniel Stoljar, David Chalmers, Alan Hájek, and Jonathan Schaffer, to name a few.

For yet other 'departments', the 00s have been a time of business as usual. For example, at Monash, there was an enormous upheaval in 1998, when just over 30% of academic staff in the Faculty of Arts were made redundant, and departments were forced into a new School structure. As the dust settled, philosophy found itself part of a very small School of Philosophy and Bioethics, with a complement of around a dozen staff that has remained pretty stable throughout the decade.[25]

Teaching

'Departments' of philosophy earn most of their revenue through their teaching activities. In most universities, the bulk of this income is derived from traditional face-to-face teaching in undergraduate lectures and tutorials. The typical profile for a

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[23] These are examples: there are other cases of hardship that might also have been mentioned.

[24] Philip Pettit and Michael Smith went to Princeton, Martin Davies went to Oxford, and Peter Godfrey-Smith went to Harvard. Frank Jackson has 'retired' (partly to Princeton, and partly to Latrobe). Richard Sylvan's death was also a big loss.

[25] In the mid-1990s, there were six professors of philosophy at Monash: Robert Pargetter, John Bigelow, Frank Jackson, Chin Liew Ten, Kevin Hart and Liz Grosz. Of those, only Bigelow was still there in 2000, and he was then the sole professor of philosophy at Monash.

'department' of philosophy has large numbers at first year, dropping to a fairly select group in the fourth year. In many 'departments', much of the tutoring, and even a substantial amount of lecturing, is carried out by staff employed casually or on short-term contracts: many—but not all—of these staff are currently enrolled or recently completed higher degree by research students. The range of unit offerings in 'departments' of philosophy is determined by the weighing of competing considerations. On the one hand, more and bigger classes means more income from undergraduate teaching; on the other hand, more and bigger classes means more intensive labour for teachers, and may not serve to attract students to further studies in the discipline (particularly if the curriculum must be adapted to permit more and bigger classes).

The following table lists the number of units that were offered in the first three years, and in the fourth year, of undergraduate philosophy teaching programs at a range of Australasian universities in 2008[26]:

Institution	Years 1-3	Year 4	Staff
ANU	22	6	7
Flinders	12	6	4
La Trobe	22	3	11
Monash	27	6	17
Adelaide	15	6	10
Auckland	47	24	22
Melbourne	22	9	14
UNE	10	2	6
UNSW	34	6	10
Otago	12	4	11
Queensland	24	2	8
Sydney	26	13	14
Tasmania	25	10	14
Waikato	20	8	5
UWA	12	6	8
VUW	17	7	13

At most universities, a standard unit in the first three years of an undergraduate degree has three contact hours per week: two lectures and one tutorial. At some universities, there are just two contact hour per week—one lecture and one tutorial, or one two-hour seminar—in the second and third years of the undergraduate degree.[27] At some universities, a single unit may be offered in different locations—for example, some Monash units are taught at Clayton, Caulfield, and Gippsland—and at some universities, a single unit may be offered in different 'modes of delivery'—again, at Monash, there are eight units that are also taught in 'flexible delivery' or 'off-campus' mode, and two that are taught as part of a VCE Enhancement program. Moreover, at some universities—including Queensland, UNSW, Sydney, Melbourne, and Monash—there are also independent postgraduate units that are taught by the same

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[26] The figures for the numbers of units were taken from university web-pages on July 17, 2008. The figures for staff record the total number of people who are listed on those web-pages as having *some* lecturing or co-ordinating responsibility in the units on offer.

[27] For example, this is true at Monash, where it is universal practice in the Faculty of Arts.

staff who are engaged in teaching of undergraduate units. And there are some universities—including Macquarie and Griffith—that also teach into Open Learning Australia programs in philosophy.[28]

There has been some variation in student load across institutions during the 00s. Here is the AAP data[29] on student load across institutions for the years 2000 and 2005, beginning with the data for undergraduate teaching across the first three undergraduate years[30]:

University	2000	2005	Change
ANU	94.0	118.8	+ 24.8
Adelaide	128.2	195.6	+ 67.4
ACU	128.2	133.3	+ 5.1
Deakin	145.1	139.5	− 5.6
Flinders	104.3	114.6	+ 10.3
La Trobe	258.0	153.7	− 104.3
Macquarie	252.0	188.0	− 64.0
Monash	258.9	217.5	− 41.4
Murdoch	38.0	31.0	− 7.0
Melbourne	200.0	181.3	− 18.7
UNSW	166.3	153.9	− 12.4
Queensland	201.9	189.0	− 12.9
Swinburne	51.9	70.1	+ 18.2
Sydney	306.0	315.1	+ 9.1
Tasmania	214.5	221.6	+ 7.1
UWA	102.5	70.7	− 31.8
Wollongong	123.3	133.9	+ 10.6
Auckland	495.6	561.5	+ 65.9
Otago	144.3	172.3	+ 28.0
Wellington	192.0	214.0	+ 22.0
Waikato	116.6	142.7[31]	+ 26.1

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[28] In 2008, the OLA undergraduate philosophy program is taught from Macquarie (with one unit on Applied Reasoning taught from Curtin), and the OLA postgraduate philosophy program is taught from Griffith. There were several changes in provider of philosophy programs to OLA during the 00s, and significant changes in the curriculum. In 2008, the undergraduate subjects are: Philosophy, Morality and Society; Critical Thinking; Mind, Meaning and Metaphysics; Practical Ethics; Body and Mind; Business and Professional Ethics; Philosophy and Cognitive Science; and Philosophy and Cinema.

[29] Some 'departments' of philosophy failed to report data across the full period; these 'departments' have not been included in the following tables. And the postgraduate subjects are: Plato and Aristotle; Advising the Prince: Thinking Critically about Political Advice; Varieties of Enlightenment European Philosophy 1680-1832; and Contemporary European Philosophy. In 2000, the undergraduate subjects were: Life, Death and Morality; Thinking about Science; Origins of Modern Philosophy I (Descartes); Origins of Modern Philosophy II (Leibniz and Hume); Ethics; Stoics and Epicureans; Thinking about Science; and Indian Philosophy.

[30] Figures are in Equivalent Full Time Student Units (EFTs). To convert these figures to numbers of students, we need to multiply by the number of units that a student typically takes in a year (a figure that varies from one institution to the next).

[31] This datum is for 2003; no data supplied for 2004-5. The same is true in the subsequent tables.

Across all of the institutions mentioned in this table, the variation in undergraduate load is – 3.5 EFTs: near enough to none. *On average*, then, there was no net change in the number of undergraduate students taught by Australasian 'departments' of philosophy across the first half of the 00s.

Next, here is the data for fourth year undergraduate teaching:

University	2000	2005	Change
ANU	7.5	7.8	+ 0.3
Adelaide	9.0	10.6	+ 1.6
ACU	0.0	0.7	+ 0.7
Deakin	10.6	5.4	− 5.2
Flinders	ns	7.4	n/a
La Trobe	7.0	6.9	− 0.1
Macquarie	8.0	6.0	− 2.0
Monash	5.0	10.5	+ 5.5
Murdoch	2.0	2.0	0
Melbourne	7.0	2.4	− 4.6
UNSW	ns	3.0	n/a
Queensland	12.3	7.0	− 5.3
Swinburne	2.5	6.0	+ 3.5
Sydney	7.8	10.5	+ 2.7
Tasmania	12.5	6.4	− 6.1
UWA	5.0	2.6	− 2.4
Wollongong	2.0	0.5	− 1.5
Auckland	ns	18.6	n/a
Otago	15.5	12.2	− 3.3
Wellington	6.3	13.0	+ 6.7
Waikato	4.9	4.3	− 0.6

The numbers for enrolments at fourth year undergraduate level are small, and, within any given university, have a distribution with large variance. In this case, the variation across all of the institutions mentioned in the table, over the first half of the 00s, is – 10.7 EFTs. It is not clear whether this is a large enough variation to raise concern.

Finally, here is the data for higher degree by research candidates:

University	2000	2005	Change
ANU	34.1	33.4	− 0.7
Adelaide	7.8	12.3	+ 4.5
ACU	14.0	6.7	− 7.3
Deakin	14.1	18.8	+ 4.7
Flinders	8.5	9.4	+ 0.9
La Trobe	15.0	11.0	− 4.0
Macquarie	11.0	17.0	+ 6.0
Monash	21.7	19.2	− 2.5
Murdoch	0.0	7.0	+ 7.0

Melbourne	28.0	38.0	+ 10.0
UNSW	19.8	22.8	+ 3.0
Queensland	25.3	18.0	− 7.3
Swinburne	5.5	6.0	+ 0.5
Sydney	31.5	36.6	+ 5.1
Tasmania	15.0	27.2	+ 12.2
UWA	6.5	3.8	− 2.7
Wollongong	5.7	2.5	− 3.2
Auckland	50.2	34.4	− 15.8
Otago	4.6	10.2	+ 5.6
Wellington	11.0	10.0	− 1.0
Waikato	2.1	5.5	+ 3.4

Across all of the institutions mentioned in this table, the variation in higher degree by research load is + 16.6 EFTs, which represents a fair increase in this load across the first half of the 00s. Over the academy as a whole, higher degree by research enrolments have varied little throughout the 00s.

Research Grants

Above, we noted that the regime of funding research in Australia has not been particularly friendly for the humanities. Nonetheless, philosophers in Australia have been very successful in attracting research funding during the first decade of the twenty-first century. In particular, philosophers in Australia have been very successful in attracting competitive funding under the major ARC schemes: Discovery Projects (DP), Linkage Projects (LP), and Federation Fellowships (FF).

The largest single source of funding for research in Australian philosophy is the Discovery Project scheme, introduced in 2002. Since its introduction, the performance of philosophers in this scheme is as follows[32]:

Scheme	No. of Grants	Value of Grants
DP02	7	$833K
DP03	11	$1,686K
DP04	11	$1,520K
DP05	12	$2,141K
DP06	19	$4,385K
DP07	19	$4,647K
DP08	12	$2,831K

Broken down by institution, over the period 2002-8, performance is as follows[33]:

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[32] Here, we record grants awarded under the RFCD code for philosophy. We ignore any grants won by philosophers under other codes. Figures were derived from the ARC selection reports http://www.arc.gov.au/ncgp/dp/dp_outcomes.htm

[33] Note that the Philosophy Program at RSSS at ANU was not eligible to participate in DP in the early years of that scheme. Note, too, that institutions would have received slightly more money than is recorded here, because there is some 'topping up' of budgets in later years of award. The total amount of money awarded under DP08 was around $300 Million; for DP07 is was around $275 Million.

Institution	No. of Grants	Value of Grants
ANU	9	$2,062K
Bond	2	$213K
CSU	2	$285K
Griffith	1	$510K
La Trobe	3	$417K
Macquarie	6	$698K
Monash	10	$2,190K
SCU	2	$270K
Adelaide	9	$1,082K
Melbourne	10	$2,578K
UNE	1	$106K
UNSW	5	$1,177K
Queensland	8	$1,848K
Sydney	13	$3,181K
Tasmania	6	$1,039K
UWA	3	$763K
Wollongong	1	$340K

The Discovery Project scheme is aimed primarily at fundamental research. By contrast, the Linkage Project scheme is aimed at research that is conducted in co-operation with 'industry' partners.[34] Over the period 2002-8, philosophers have obtained 10 grants from this scheme, worth $2.1 Million. Breakdown by institutions is as follows:

Institution	No. of Grants	Value of Grants
ANU	1	$233K
CSU	3	$885K
Griffith	2	$345K
Melbourne	2	$207K
Monash	1	$138K
UNSW	1	$251K

There are interesting differences between DP and LP. In total, there have been 148 CIs on the 91 DP grants, at an average of 1.6 per grant. By contrast, there have been 41 CIs on the 10 LP grants, at an average of 4.1 per grant. There are a couple of people who have been CIs on at least three different LP grants; rather more people have been CIs on at least three different DP grants; and there are some people who have been CIs on grants under both of these schemes.[35]

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[34] Industry partners for LP grants awarded to philosophers: Transparency International Australia, Office of Public Service Merit and Equity, ACER, DEST, Professional Standards Council, Total Environment Centre Inc., National Portrait Gallery, The Johnston Collection, Australian Computer Society, Kunexion, TIRI, NSW Department of Commerce, NSW Roads and Traffic Authority,

[35] Charles Sampford and Seamus Miller have been CIs on three LPs (and Sampford has also been a CI on a DP). David Braddon-Mitchell, Mark Colyvan, Garrett Cullity, Frank Jackson, Jeanette Kennett and Daniel Stoljar have all been CIs on at least three DPs. John Bigelow has been a CI on at least three grants across the two schemes. Again, we refer here only to grants awarded under the philosophy RFCD code. Particularly large grants have been won by: Marguerite LaCaze (DP03, $446K, University of Queensland); Charles Sampford et al. (DP03, $509K, Griffith University); Stephen Gaukroger et al.

The Federation Fellowship scheme was introduced with the aim of luring stellar expatriate researchers to return to Australia. Over time, it has mutated into a scheme which aims to foster large-scale research focussed around stellar individual research leaders. The standard award under a Federation Fellowship is $300K per year for five years, which pays the salary and on-costs of the Fellow. The award is matched by the host university, and the matching funds are used to establish a research centre in the host university based around the activity of the Fellow. In the period 2002-8, there were 159 Federations Fellowships awarded. Of these, there were 15 awarded to the Humanities and Creative Arts; and, of those 15, five were awarded to philosophers. In FF02, Huw Price won an award for a project on the physics of possibility; in FF07, Price won another award for a project on factual information. In FF04, David Chalmers won an award for a project on the contents of consciousness; Paul Griffiths won an award for a project on the bio-humanities; and Phillip Pettit won an award—which he subsequently did not take up—for a project on democracy. Price's award led to the establishment of the Centre for Time at the University of Sydney; and Chalmers' award led to the establishment of the Centre for Consciousness at the ANU. Griffith's award was transferred from the University of Queensland to the University of Sydney, where a Centre is about to be established.[36]

Apart from these expenses in DP, LP, and FF, the other major government investment in philosophical research in the first decade of the twenty-first century has been the ARC Special Research Centre for Applied Philosophy and Public Ethics (CAPPE), which was established at CSU in July 2000, with Melbourne as a joint partner, under the leadership of Seamus Miller and Tony Coady. CAPPE has thus far received about $1 Million per year though to the end of 2008. ANU joined with CAPPE in 2003 as a collaborative partner. Research at CAPPE has been focussed in six core programs: criminal justice ethics, ethical issues in biotechnology, ethics of IT and emergent technologies, business and professional ethics, welfare ethics, and ethical issues in political violence and state sovereignty.[37] In 2008, CAPPE claims 47 academic staff, and 8 adjunct staff.[38]

Philosophy Rankings

While the university league tables do not make discriminations at the level of disciplines, the past decade has seen the introduction of rankings that are specific to philosophy. In particular, Brian Leiter's *Philosophical Gourmet Report* ranks

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(DP04, $587K, University of Sydney); Huw Price et al. (DP05, $750K, University of Sydney); Moira Gatens (DP06, $515K, University of Sydney); Laura Schroeter, John Bigelow and Lloyd Humberstone (DP07, $483K, Monash University); James Phillips (DP07, $494K, University of Sydney); Jeff Malpas (DP07, $490K, University of Tasmania); and Graham Priest (DP08, $950K, University of Melbourne).

[36] While the FF program did succeed in bringing some stellar philosophers back to Australia, there are many stellar philosophers who have not returned: Mark Johnston, Brian Weatherson, Daniel Nolan, Rae Langton, Richard Holton, John Collins, Liam Murphy, Roger White, David Oderberg, Kevin Hart, and Liz Grosz, to name but a few. Moreover, as noted in footnote 24, there are stellar philosophers who have left since the inception of this scheme (and there are others—e.g. Graham Priest, *en route* to CUNY—who are in the midst of leaving). Of course, it is a *good* thing that stellar Australian philosophers occupy posts in major overseas universities; in general, there is less mobility in the Australian academy than in its international counterparts.

[37] Information in this paragraph is taken mostly from the ARC 2005 CAPPE Review Report http://www.cappe.edu.au/docs/reports/ARC-review.pdf

[38] http://www.cappe.edu.au/staff/index.htm

graduate programs in philosophy on the basis of the quality of their faculty, as determined by an on-line survey of philosophers. For the 2006-8 report, Leiter invited 450 philosophers from around the world to examine 99 faculty lists from the United States, Canada, the United Kingdom, Australia and New Zealand, and to rank these faculty lists for quality on a numerical scale. The names of the 300-plus philosophers who completed the surveys are listed at the Guide's website.[39] To date, there have been four reports, and they have provided the following 'overall' rankings for Australasian universities[40]:

2001:   ANU (11), Monash (29), Auckland (29), Melbourne (29), Canterbury (49)
2002-4: ANU (12), Melbourne (30), Monash (39), Auckland (39), Sydney (40)
2004-6: ANU (3), Melbourne (23), Sydney (25), Auckland (32), Monash (35),
        Queensland (35)
2006-8: ANU (13), Sydney (31), Melbourne (32), Monash (44), Auckland (44)[41]

This set of rankings is no less controversial than the league tables for universities.[42] Nonetheless, at the time of writing, it seems pretty uncontroversial that ANU, Auckland and Sydney are the three pre-eminent universities for philosophy in the southern hemisphere. In particular, it is worth noting that no other universities in Australasia have more than two professors, while each of these three universities has at least five. It is also worth noting that these rankings align with the results suggested by success in the ARC DP Scheme: the top four by both number and volume of grants are Sydney, Melbourne, ANU and Monash.

Overall, the data on staffing, teaching, research, and rankings suggests that there has not been significant change in the global health of academic philosophy in Australia during the 00s. Of course, there have been many significant local fluctuations in fortune; but, on the whole, philosophy appears to have held its ground, both relative to

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[39] http://www.philosophicalgourmet.com/reportdesc.asp

[40] The figure in brackets indicates where the university would have placed in the rank of the top 50 US universities, given the score that was assigned to it by the assessors. Where several US universities are tied on the same score, I have selected the highest possible ranking number to assign to the Australian institution (e.g. if universities ranked 25th. to 30th. on the US list have the same score, then I have assigned a rank of 30 to any Australasian institution with that score).

[41] Australasia-based assessors in 2006-8 were: David Braddon-Mitchell (ANU), Mark Colyvan (Sydney), David Chalmers (ANU), Alan Hájek (ANU), Frank Jackson (ANU), Julian Lamont (UQ), Fred Kroon (Auckland), Huw Price (Sydney), Graham Priest (Melbourne), Greg Restall (Melbourne), Denis Robinson (Auckland), Howard Sankey (Melbourne), Kim Sterelny (ANU) and Julian Young (Auckland).

[42] The Report also provides rankings by 'speciality'. In the 2006-8 Report, **ANU** was ranked: 24-36 for Philosophy of Language 1-3 for Philosophy of Mind, 5-7 for Metaphysics, 17-37 for Epistemology, 30-50 for Normative Ethics and Moral Psychology, 9-16 for Metaethics, 14-27 for Political Philosophy, 19-42 for Applied Ethics, 30-42 for Philosophy of Science, 3-7 for Philosophy of Biology, 3-8 for Philosophy of Cognitive Science, 16-39 for Philosophy of Social Science, and 5-9 for Decision, Rational Choice and Game Theory; **Melbourne** was ranked 25-46 for Metaphysics, 5-12 for Philosophical Logic, 7-18 for Applied Ethics, and 4-9 for Mathematical Logic; **Sydney** was ranked 25-42 for Philosophy of Mind, 25-46 for Metaphysics, 4-12 for Philosophy of Science, 3-7 for Philosophy of Biology, 4-10 for Philosophy of Physics, 12-33 for 17th. century Early Modern Philosophy, and 15-39 for 18th. century Early Modern Philosophy; **Monash** was ranked 25-46 for Metaphysics, 22-36 for Philosophical Logic, and 23-27 for Feminist Philosophy; and **Auckland** was ranked 13-19 for Philosophy of Action, 19-42 for Applied Ethics, 14-21 doe Philosophy of Art, 15-25 for Medieval Philosophy, 16-25 for 19th. Century Continental Philosophy after Hegel, and 8-16 for 20th. Century Continental Philosophy.

the other humanities and relative to the overall performance of disciplines across the entire academy. (One final point that should be made here is that, in the second (partial) round of the Performance Based Research Fund (PBRF) assessment in New Zealand in 2006, philosophy emerged as the discipline with the best international ranking in the country. Giving due acknowledgement to the controversial nature of any such assessment exercise, it is nonetheless the case that this data strongly supports the claim that academic philosophy in New Zealand is performing very well indeed as the 00s draw to a close.)[43]

4. **Supporting Philosophy in the Academy**

The Australasian Association of Philosophy (AAP) is the peak body that supports philosophy in the Australasian academy. The AAP promotes the study of philosophy in Australasia (Australia, New Zealand and Singapore), and co-ordinates professional activities. It is run by an annually elected Council. During the 00s, there has been an expansion of the membership and role of Council, under the chairmanship of Graham Priest, who has held that position from 1998 through to 2008. Other positions on Council include President[44], Secretary[45], Treasurer[46], Editor of the *AJP*, and—during the 00s—Data Collection Officer[47], Media Officer[48], Information Officer[49], New Zealand Representative[50], and other occasional or unspecified roles[51].

Initiatives of Council during the 00s include development and maintenance of the AAP Website as an important resource for Australasian philosophers[52], introduction and maintenance of an AAP list of philosophers available for expert comment, tracking of philosophy in the media, hosting lunches with media representatives[53], introduction of a media prize for the best media contribution by a philosopher and a

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[43] The average quality score for disciplines in the 2006 PBRF assessment was 2.96. 10 of 42 disciplines scored over 4; 7 scored less than 2. Philosophy scored 5.15; the next highest scores were for Earth Sciences (4.77), Physics (4.65), and Pure Mathematics (4.40).

[44] The President of the AAP has a one year term; the chief duty of the President is to give the Presidential address at the annual AAP conference. Presidents of the AAP during the 00s have been: Chris Mortensen (2000, University of Adelaide); Kim Sterelny (2001, RSSS and VUW); Jeff Malpas (2002, University of Tasmania); Graham MacDonald (2003, Canterbury); Andrew Brennan (2004, UWA); Stewart Candlish (2005, UWA); Mark Colyvan (2006, University of Queensland); David Chalmers (2007, RSSS); and Susan Dodds (2008, University of Wollongong).

[45] Marion Tapper (University of Melbourne), 1999-2003; Tim Oakley (La Trobe University), from 2004.

[46] Peter Forrest (University of New England)—assisted by Ross Brady (La Trobe University)—1999-2002; Garrett Cullity (University of Adelaide) from 2003.

[47] Eliza Goddard (University of Tasmania), from 2001. Eliza has also acted as Executive Officer for the AAP throughout this period.

[48] Caroline West (University of Sydney), from 2003.

[49] Deborah Brown (University of Queensland), 2002-3; Aurelia Armstrong (University of Queensland), from 2003. Deborah Brown was also Appointments Monitor from 2000 to 2001.

[50] Colin Cheyne (University of Otago), from 2004.

[51] The roles have included: Appointments Monitor, Vigilance Officer, and Public Lobbyist. Other members of Council during the 00s included: Stewart Candlish (UWA), Mark Colyvan (University of Sydney), Jeff Malpas (University of Tasmania), Michael Smith (RSSS) and Clare McCausland (University of Melbourne, post-graduate student representative).

[52] Eliza Goddard has had prime responsibility for the maintenance of the AAP Website throughout the 00s.

[53] Speakers at AAP Press lunches have included: Rai Gaita (Australian Catholic University), Tony Coady (University of Melbourne), David Chalmers (RSSS), Sue Dodds (University of Wollongong) and Tim Dare (University of Auckland).

media professionals' award for the best coverage of philosophy by a media professional, introduction and maintenance of a list of Australasian philosophy conferences and workshops, introduction of an annual prize for the best paper published in the AJP[54], maintenance of the a-phil mailing list, and so forth.

Perhaps the most important responsibility of the AAP Council is to supervise publication of the *Australasian Journal of Philosophy* (*AJP*) which, in turn, is the chief source of income for the AAP. During the first decade of the twenty-first century, the journal saw two changes of editorship. At the beginning of the decade, it was located at UNE, under the editorship of Fred D'Agostino, Peter Forrest, and Jerry Gauss, with Adrian Walsh and Tony Lynch as Reviews Editors. In the middle of 2002, the journal shifted to Victoria University Wellington, under the editorship of Maurice Goldsmith, with Ken Perszyk as Reviews Editor. Finally, at the end of 2007, the journal moved to UWA, under the editorship of Stewart Candlish, with Nic Damnjanovic as Reviews Editor. Between 1998 and 2004, the AJP was published by Oxford University Press; since the beginning of 2005, it has been published by Taylor and Francis (under its Routledge imprint). The partnership with Taylor and Francis has been very important in securing the longer-term future of both the journal and the AAP itself.

In 2006, the *AJP* had 781 subscriptions—of which 588 were institutional and 193 were individual—and 5,412 online sales agreements. Institutional subscriptions came from Australia (48), Canada (26), Germany (26), India (12), Italy (12), Japan (13), New Zealand (10), South Korea (10), UK (48), USA (296), and 31 other countries (280). There were more than 25,000 downloads in the year; the most downloaded article was a piece by Stephen Darwell (University of Michigan) on virtue ethics. The *AJP* was given an A ranking (the top possible) in the Europe Science Foundations ranking exercise, and an A* ranking (again, the top possible) in the preliminary Excellence in Research in Australia rankings.[55] While it is not the best philosophy journal in the world, there is no doubt that the *AJP* has a very strong international reputation. (In 2008, its rejection rate runs at nearly 95%; not much less than the rejection rate for *Mind*.)

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[54] The journal prize and the two media prizes are all sponsored by the journal's publisher, Taylor and Francis. The inaugural (2007) journal prize was won by John Heil (Washington University in St. Louis) for his paper 'The Legacy of Linguisticism' (*AJP* 82, 2, 2006, 233-44). The inaugural (2007) media professional's award was won by Alan Saunders for his weekly ABC Radio National show *The Philosopher's Zone*; the 2008 media professional's award was won by Natasha Mitchell for her program 'The Mind-Body Problem Down Under', originally broadcast on ABC Radio National on September 23, 2006. The media prize has been won by: Chandran Kukathas (1999, for a lecture on 'Tolerating the Intolerable' delivered to Senate Department's Occasional Lecture Series at Parliament House, June 24, 1998); Tamas Pataki (2000, for an article on 'Narcissism Incarnate' in the *Australian Review of Books*); John Sutton (2002, for a weekly radio program 'Ghost in the Machine'); Tim Dare (2003, for a weekly column on philosophy in the *New Zealand Herald*); Stan van Hooft (2004, for an interview on 'Socratic Dialogue' with Phillip Adams on *Late Night Live*); Kim Atkins (2005, for an article on 'Matters of Personal Preference' in the *Australian Financial Review*); Simon Clarke (2006, for a series of newspaper columns on 'Clear Thinking' in the Christchurch Press); and Jeremy Moss (2007, for 'The Ethicist', a series of columns in the *Sunday Age*).
[55] Mark Colyvan ranks the *AJP* in the top 2% of generalist philosophy journals – see http://homepage.mac.com/mcolyvan/journals.html

On a rough and ready reckoning, the distribution of articles, discussion notes, and critical notices in the *AJP* across the various subject areas of philosophy in the period 2000-2007 was as follows:

Subject Area	Articles	Notes	Notices
Metaphysics	109[56]	16	2
Epistemology	28	4	2
Philosophical Logic	27[57]	3	1
Moral Philosophy	25	2	1
Philosophy of Mind	22	8	1
Political Philosophy	11[58]	0	1
Philosophy of Language	6	2	2
Aesthetics	5	0	0
Moral Psychology	5	0	0
Decision Theory	4	0	0
History of Philosophy—Modern	3	0	0
History of Philosophy—Ancient	2	0	0
Philosophy of Mathematics	1	0	0
Philosophy of Religion	1	1	0
Asian Philosophy	0	0	1

In total, over these 32 editions, there were 249 articles, 36 discussion notes, and 11 critical notices. Of these, 50 of the articles, 8 of the discussion notes and 7 of the critical notices had authors with Australasian institutional affiliations (and 5 of the critical notices were of books written by philosophers with Australasian institutional affiliations). Thus, over the period 2000-2007, roughly 20% of the content of the journal—not counting reviews and book notes—was supplied by Australasian philosophers; the remaining 80% came from overseas (mostly from the US and the UK).[59]

There are a number of other philosophy journals that continued to be edited in Australasia in the 00s, including the *Australasian Journal of Legal Philosophy* (launched in1975), the *Australasian Journal of Logic* (launched in 2003), the *Journal of Political Philosophy* (launched in 1993), the *Monash Bioethics Review* (launched in 1981), *Philosophy and Literature* (launched in 1976), and *Sophia* (launched in 1962[60]). CAPPE has a number of journals under its aegis, including the e-journal, *Res*

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[56] The number of articles classified as metaphysics was swelled by two special editions, one on the philosophy of David Lewis (12 articles on metaphysics, 2 on philosophy of mind, and 2 on other topics), and one on the philosophy of David Armstrong (9 articles on metaphysics, together with 9 replies from Armstrong not included in our count).

[57] 10 of the articles classified as philosophical logic were in a special edition on logic (and 7 of these 10 had Australasian authorship).

[58] 7 of the articles classified as political philosophy were in a special edition on land rights and native title.

[59] It is interesting to compare the subject data with the data about the range of papers presented at conferences (see footnote 2). The *AJP* has had a greater concentration on metaphysics than would be predicted from the concentration of papers presented at the AAP conferences—and, indeed, the *AJP* has something of an international reputation as a place in which to publish good papers on metaphysics.

[60] *Sophia* underwent a major facelift at the beginning of the 00s when it began to be published by Acumen. It has been edited by Purushottama Bilimoria and Patrick Hutchings through the University of Melbourne and Deakin University since 1991.

Publica (launched in 1990)[61], *Criminal Justice Ethics* (launched in 1981, published jointly with John Jay College, CUNY), *Ethics and Information Technology* (launched in 1998), *Nanoethics* (launched in 2007, under the editorship of John Weckert) and *Neuroethics* (launched in 2008, under the editorship of Neil Levy).

Other academic associations that have helped to support philosophy in the Australasian academy during the 00s include: the Australasian Association for the History, Philosophy and Social Studies of Science (AAHPSSS); the Australasian Association for Professional and Applied Ethics (AAPAE); the Australasian Philosophy of Religion Association (APRA), the Australasian Society for Asian and Comparative Philosophy (ASACP), the Australasian Society for Continental Philosophy (ASCP), the Australasian Society for Legal Philosophy (ASLP), and Women in Philosophy (WiP). Mention should also be made of the Melbourne School of Continental Philosophy (MSCP), an independent teaching and research unit located at the University of Melbourne, which was established in 2004 by a group of 'mildly disaffected' postgraduate students with the aim of 'resisting the spirit of hidebound conventionality prevalent in the modern day Australian academy in general and in university philosophy departments in particular'.[62]

5. **Philosophy beyond the Academy**

The 00s witnessed some major developments in the teaching of philosophy to secondary school students in Australasia, and also further initiatives in the teaching of philosophy to primary school students in the region.

The Victorian Curriculum and Assessment Authority (VCAA) introduced philosophy as a Victorian Certificate of Education (VCE) subject in 2001; the Senior Secondary Assessment Board of South Australia (SSABSA) introduced philosophy as a South Australian Certificate of Education (SACE) subject in 2002. Around the same time, the ACT Board of Senior Secondary Studies (BSSS) introduced theory of knowledge as a subject for senior secondary school students.[63] Australian academic philosophers were involved in curriculum development for these subjects, and have subsequently been involved in curriculum revision.[64] Given reliance on first year enrolments in

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[61] http://www.cappe.edu.au/publications/res-publica-past-issues.htm

[62] This quote was taken from the MSCP website http://www.mscp.org.au/information.html on 27/07/08. Founders of MSCP include: Matt Sharpe, David Rathbone, Jon Roffe, Sean Ryan, Craig Barrie and Cameron Shingleton.

[63] Not all Australian states followed suit. The Queensland State Authority (QSA) has offered a boutique course—now called 'Philosophy and Reason', but previously called 'Logic'—since about 1978. (See http://www.abc.net.au/rn/philosopherszone/stories/2008/2121580.htm: Alan Saunders interview with Peter Ellerton. It appears that the *Australian Logic Teachers Journal*, launched in 1977, arose with this course.) In NSW, there has been a distinction course in philosophy taught in distance mode through UNE since 1994. But, as far as I could discover, Victoria, South Australia and the ACT are the only states to offer broad-based Year 11 and Year 12 courses in philosophy; and there are no broad-based later-year courses in philosophy in New Zealand secondary schools.

[64] The curriculum for the Victorian course is typical. In 2008, the first semester course—'The Good Life'—uses the following texts: Aristotle's *Nicomachean Ethics* (Book I, 1-5, 7-9, Book II), Plato's *Gorgias* (480e-509c), Iris Murdoch's *The Sovereignty of Good* (15 page excerpt), and Nietzsche's *Beyond Good and Evil* (10 page excerpt); and the second semester course—'Mind, Science and Knowledge'—uses the following texts: Descartes' *Meditation II*, David Armstrong's *The Nature of Mind* (one chapter), Thomas Kuhn's *The Structure of Scientific Revolutions* (chapters 7 and 13), Plato's *Republic* (475d-487a, 506d-521b), and Karl Popper's *Conjectures and Refutations* (chapter 1).

many 'departments' of philosophy, there were fears that the introduction of philosophy into late secondary school curricula might lead to financial problems for 'departments' of philosophy at universities: to date, however, there is no evidence that this has happened. Moreover, in fact, some 'departments have turned this development into a new revenue stream: for example, La Trobe offers an annual four-day intensive workshop to teachers of the VCE philosophy program.[65]

The 00s has also witnessed continued growth in the philosophy for children movement. The Federation of Australasian Philosophy in Schools Associations (FAPSA) is the umbrella organisation for the development and promotion of philosophy in schools in Australasia. It is linked to the International Council for Philosophical Inquiry with Children (ICPIC), established in 1985[66]. Active associates of FAPSA include the Canberra Society of Philosophy for the Young (SOPHY), the Philosophy for School Association of New South Wales, the Queensland Association for Philosophy in Schools (QAPS), the Association for Philosophy in Schools in Western Australia (APIS), and the Victorian Association for Philosophy in Schools. There is a nascent Philosophy for Children Association of New Zealand (P4CNZ) founded in 2006, as well as a South Australian Association for Philosophy in the Classroom, and an Association for Philosophy in Tasmanian Schools (APTS). These associates of FAPSA are in turn linked to other local and national organisations, such as the ACER Centre of Philosophy for Children.

While the introduction of philosophy units in the later years of secondary education transfers methods of teaching philosophy from universities to secondary schools, the methods for teaching philosophy to younger children endorsed by FAPSA and its associates are very different. The guiding idea behind the philosophy for children movement is that young children can develop philosophical skills—the ability to analyse and assess arguments, the disposition to value good reasoning and intellectual honesty, the ability to give and take impersonal criticism of ideas, the willingness to listen to the ideas of others with an open mind, the capacity to identify and tackle problems—in monitored discussions of issues that are important to them. Moreover, the received view at FAPSA seems to be that philosophy can be introduced to younger children with great success by teachers with no formal university training in philosophy. Nonetheless, many of those who are most active in FAPSA and its associates are professional philosophers, or have previously been professional philosophers, or have completed higher degrees by research in philosophy.[67]

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[65] The later part of the 00s has seen the introduction of philosophy as a Year 10 elective in some secondary schools in the state of Victoria (e.g. at Caulfield Grammar School and Glen Waverley Secondary College). It remains to be seen whether this further incursion of philosophy into the secondary school curriculum gets taken up more widely (both within Victoria, and across the Australasian region).

[66] The oldest associate of ICPIC is the Institute for the Advancement of Philosophy for Children in the United States (IAPCUS), formed by Matthew Lipman in 1975.

[67] Examples: Winifred Lamb (SOPHY), Phillip Cam (NSW), Vanya Kovach (P4CNZ), Janette Poulton (VAPS), Alan Tapper (APIS), Gilbert Burgh (QAPS), Laurence Splitter (now at the Institute for Advancement of Philosophy for Children (IAPC) at Montclair State University), and San MacColl (now Coordinator, TAFE Educational Strategy, TAFE NSW).

Among its activities, FAPSA maintains a house journal—*Critical and Creative Thinking* (launched in 1992)[68]—and runs an annual conference. The 2007 *Philosophy in Schools* Conference was held in Melbourne, and witnessed the presentation of 28 papers over two days (including presentations by delegates from England, France, and Singapore). This conference saw the production of a *FAPSA Report to UNESCO[69]*, occasioned by the release of the *UNESCO Intersectoral Strategy on Philosophy* in 2006.[70]

The 00s also witnessed interesting developments in philosophy beyond the confines of educational institutions (primary, secondary or tertiary). These developments included the emergence of philosophy discussion groups in pubs, cafes, and other private venues[71] in some major metropolitan centres, and a widening range of media events involving philosophical discussion and philosophical debate.

In 2008, in Melbourne, Michelle Irving is the Director of *Heart of Philosophy*, a 'boutique philosophy events company dedicated to creating interesting, informal and fun philosophy events for the public'[72]. These events include Philosophy Cafés at bars in the Melbourne CBD[73], and philosophy lectures and other philosophy events hosted by academic philosophers (in partnership with galleries, local councils, Centres for Adult Education, and the like). Heart of Philosophy also runs Philosophy Tours, in which small groups travel to locations in Greece and Turkey that are particularly significant in the history of philosophy.[74]

As we have already noted, there have been interesting forays in the media by academic philosophers, and by people outside academic with an interest in philosophy. Examples of the former include regular columns in newspapers (Tim Dare, Simon Clarke, Jeremy Moss), and regular radio shows (John Sutton) or radio appearances (Caroline West). Perhaps the best-known example of the latter is Alan Saunders' 'Philosopher's Zone', a weekly broadcast on Australian Radio National[75]. Since the

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[68] Other journals in this field include: *Analytic Teaching: The Community of Inquiry Journal*, *Questions: Philosophy for Young People*, and *Thinking: The Journal for Philosophy of Children*. (See: http://plato.stanford.edu/entries/children/ ('Philosophy for Children' *Stanford Encyclopaedia of Philosophy*, accessed on 23/07/08)

[69] http://www.fapsa.org.au/files/conference/2007/fapsa_report_to_unesco.rtf This is a very useful source of information about FAPSA and its associates.

[70] http://www.fapsa.org.au/files/conference/2007/unesco.pdf The 33rd. General Conference of UNESCO, on October 19, 2005, accepted the resolution that the third Thursday in November each year shall be UNESCO's 'World Philosophy Day'; the first marking of UNESCO's 'World Philosophy Day' actually occurred in 2002.

[71] One example is John Howes' *Learning Guild* based in Brunswick, Melbourne. A different example is provided by Universities of the Third Age (U3A), which are located in all of the major cities in Australasia, and which provide many courses on philosophy. (For background information on U3A, see R. Swindell and J. Thompson 'An International Perspective of the University of the Third Age' http://www3.griffith.edu.au/03/u3a/includes/linked_pages/file_downloader.php?id=306&prop=5&save =1 (accessed 23/07/08))

[72] http://www.heartofphilosophy.com/ (accessed 23/07/08)

[73] In the second half of 2008, there are monthly Philosophy Cafes at Terra Rosa restaurant and bar. The speakers are: Mark Colyvan (on game-theoretic analysis of mating and dating); Graham Priest (on the possible collapse of capitalism under the impact of environmental catastrophe); Steve Curry (on business ethics and commonsense); Gilbert Burgh (on some of the shortcomings of democracy); and Philippa Rothfield (on Nietzsche's philosophy of body).

[74] Earlier in the 00s, Michelle Irving was engaged in a similar enterprise in Brisbane.

[75] See the website for the program: http://www.abc.net.au/rn/philosopherszone/

beginning of 2005, Saunders has presented something like 180 shows, mostly interviews with local and international philosophers. For example, in the first half of 2008, Saunders presented interviews with, or public lectures given by: Matt Carter, Sue Dodds, David Chalmers, Rai Gaita, Stephen Gaukroger, Philip Pettit, Jennifer McMahon, Rick Benitez, Karyn Lai, Jean-Philippe Deranty, Val Plumwood, Tariq Ramadan, James South, Gary Malinas, David Miller, David Braddon-Mitchell, Tony Coady, Robert Wolff, Michael Cholbi, Michael Selgelid, Simon Critchley, Larry Temkin and John Gray. The transcripts for these interviews and lectures are available at the Radio National website.[76]

At the beginning of the 00s, there was some international interest in philosophical counselling.[77] However, it seems that this interest did not take hold in Australasia: I have not discovered any cases of Australasian philosophers who were motivated to hang out their shingles. Nonetheless, there are entrepreneurial Australasian philosophers who have moved into the business world during the 00s. In particular, Tim van Gelder's AusThink[78] has been strongly backed by local and international investors attracted by the development of argument mapping software and training in decision making efficiency for senior leaders.[79]

6. **Changes in Philosophical Practice**

In the first decade of the twenty-first century, there have been interesting changes in the behaviour of professional philosophers, both in connection with their teaching activities and in connection with their research activities. Some of these changes have been the results of new policies in the management of higher education (at the level of government, universities, faculties and 'departments'); other changes have been the results of new technologies that have been adopted in the higher education sector. Few of these changes are local to Australasia; but at least some of them have had a regional inflection.

Anecdotal evidence strongly supports the claim that, on average, as a result of a range of developments in information technology, professional philosophers spend much more time at their computer keyboards than they did in the 1990s. In part, this is due to increased time spent on activities that were already in place in the 1990s: e-mail correspondence, word-processing, internet searches, and the like. But, in part, this is due to additions to the range of things that can now be done at desk-top computers: accessing university library catalogues; browsing most current philosophy journals; reading published journal articles and books that are available on-line; reading pre-

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[76] During the first half of 2003, Yvonne Adele (aka Ms. Megabyte) ran a weekly interview/talkback session—up to an hour—with philosophers on 3AK in Melbourne. During 2004 and 2005, Joanne Faulkner hosted the Latrobe Radio Philosophy Show, a weekly program broadcast on the campus radio station SubFM. From May 1, 2001 until January 27, 2005, *Ghost in the Machine* aired on Eastside Radio 89.7 FM in Sydney on Thursdays from 5:30 p.m. to 6:00 p.m. During this time, John Sutton led a team of presenters that also included Caroline West, Doris McIlwain, Tim Bayne, Rick Benitez, and Jean Barrett.

[77] See, for example, Le Bon, T. (2001) *Wise Therapy: Philosophy for Counsellors* New York: Sage

[78] http://austhink.com/ (Austhink's website, accessed 30/07/08)

[79] On December 3, 2007, it was reported that AusThink Software had raised $4.1 million for 'implementation of international sales and marketing initiatives, entry to industry verticals, and delivery of a web-based solution' http://www.crn.com.au/News/66188,austhink-raises-41m-for-desktop-offering.aspx .

publication manuscripts that are available on-line; making entries in on-line discussion lists and blogs; ordering philosophy books from on-line suppliers; preparing PowerPoint presentations for classes; posting lecture summaries for students; listening to audio recordings of lectures that have been given in classes in which one is a tutor; and so forth.

One important driver in changing the way that philosophy is taught has been the wide-scale adoption of virtual environments for learning—such as WebCT—in universities. Virtual environments for learning are intended to support teaching and learning in educational settings, and typically provide tools for assessment, communication, posting of lecture notes and reading materials, return of students' work, peer assessment, administration of student groups, collection and organization of grades, administration of questionnaires and feedback surveys, and so forth. Often, these virtual environments for learning embed mail, discussion lists, wikis, blogs, and the like. One consequence of the adoption of these virtual environments for learning to support face-to-face instruction is that there are many fewer face-to-face meetings between teaching staff and individual students: most communication outside of the classroom is electronically mediated. Another consequence is that students are typically provided with much more supporting material than was previously the case: virtual environments for learning at most universities provide direct access to recordings of lectures, lecture notes, PowerPoint slides, course reading materials, course information, at least one course discussion list, and so forth. While virtual environments for learning clearly do have an important role in distance education—Open Learning, and the like—and while students who are engaged in 'part-time' work for upwards of forty hours per week in order to meet the costs of their education often welcome the blurring of boundaries between face-to-face instruction and distance education—it is, at the very least, not clear that these consequences of the adoption of virtual environments for learning do anything to improve learning outcomes for students who have signed up for face-to-face instruction.

The ways in which professional philosophers use the Internet has changed considerably during the 00s. Most professional philosophers now have an institutional homepage that provides biographical information and a publication list. Some philosophers use their homepages for web publication, including the posting of work in progress or work that might otherwise remain inaccessible to anyone else.[80] A small number of professional philosophers maintain blogs, or participate in collective blogs.[81] Towards the end of the 00s, most philosophy journals have moved—or are in the process of moving—to web-based systems for upload and review of submitted papers. During the 00s, the *Stanford Encyclopaedia of Philosophy* (SEP) has grown into a very substantial resource, with a mirror site at the University of Sydney: on my count, in mid-2008, SEP contains 74 entries by philosophers currently based in Australasia. At the end of the 00s, philosophers routinely use Google—or other Internet search engines—in the battle to detect instances of student plagiarism. And so

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[80] Some philosophers have a very substantial web presence. For example, David Chalmers (RSSS)—http://consc.net/chalmers/—maintains a significant annotated bibliography of papers in philosophy of mind, a regularly updated set of links to on-line papers on consciousness, and—among other things—a nice set of links on philosophical humour.

[81] There are other 'philosophy blogs' that seem to be quite independent of the academy: see, for example: http://www.philosophyblog.com.au/

on. (An exhaustive list of the ways in which the Internet has changed the face of academic philosophy would be very extensive indeed.)

It is well-known that the number of students in Australian universities who are not native speakers of English has increased dramatically since the mid-80s, and that this number continued to increase during the 00s. While these increases have made some differences to the teaching practices of Faculties of Arts—e.g. by driving the provision of larger and more sophisticated language support services—it is not clear that these increases have led to significant changes in teaching practices, curricula, and so forth in 'departments' of philosophy. It may be true that, in the 00s, there has been some slight increase in the total number of courses on Asian philosophy—Chinese Philosophy, Indian Philosophy, and the like—and it may also be true that, in the 00s, there has been some slight increase in the total number of courses which can be accessible to students who draw on the resources of language support services—introductory logic, introductory critical thinking, and the like—but, even if these things are true, it is not clear that these increases are properly attributed merely to the increase in the number of students in Australian universities who are not native speakers of English over this time period.

During the 00s, most Australian universities have sought 'partnerships' with international universities—mutual arrangements to further the research, teaching, and administrative functions of universities. While arrangements brokered at the university level have rarely had significant consequences for staff in 'departments' of philosophy, it is nonetheless true that the discipline of philosophy in Australasian universities has maintained very significant research links with the rest of the world. As the cost of aviation fuel rises dramatically towards the end of the 00s, one might be given to wonder whether these research links will be increasingly mediated by computer technology—and less frequently supported by face-to-face encounters during international visits—in the coming years.

There is some evidence that academic philosophers are engaging in more collaborative research, and in more interdisciplinary collaborative work, than was the case a decade ago. Above, we noted that philosophers have formed partnerships to obtain research funding (41 of 91 funded grants in the period 2002-8 had more than one CI). Examination of lists of journal publications by philosophers also suggests that there is more co-authorship, both with other philosophers as co-authors and with non-philosophers as co-authors. Amongst the generation of philosophers to which Jack Smart and David Armstrong belonged, co-authorship appears to have been rare. In the next generation, some philosophers—e.g. Frank Jackson and John Bigelow— engaged in a substantial amount of co-authorship, but typically with a small number of philosophical co-authors.[82] However, in the current generation of philosophers, there are many philosophers who engage in a substantial amount of co-authorship, often with many different partners, and sometimes with partners who are not themselves philosophers. So, for example, in the period from 1998 to 2008, Mark Colyvan published 47 papers, of which 21 were co-authored. In this period, he had 21

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[82] Jackson is well-known for his writings with Philip Pettit, Michael Smith, and David Braddon-Mitchell, though he has also co-authored papers with John Bigelow, Elizabeth Prior, David Chalmers, Robert Pargetter and Alec Hyslop, among others. Bigelow is well-known for his writings with Robert Pargetter, but has also co-authored papers with Frank Jackson, Elizabeth Prior, Laura Schroeter, Neil McKinnon, and Walter ten Brinke, among others.

different co-authors, of whom 9 were philosophers and 12 were non-philosophers (including applied mathematicians, ecologists, botanists, and environmental scientists). For another example, in the period from 2001 to 2008, Alan Hájek published 33 papers, of which 11 were co-authored with 10 different philosophers. While there is room for a more detailed study, it seems to me that there has clearly been a trend amongst younger philosophers towards much greater promiscuity, both in respect of kind and number of publishing partners.[83]

7. **Teaching Philosophy**

On a broad perspective, the nature of the philosophy major in Australasian universities has not changed much in the 00s: the typical philosophy major still involves a couple of introductory units in first year—usually involving introductions to metaphysics, epistemology, moral philosophy, philosophy of mind and, perhaps, critical thinking or elementary logic—and then a selection of specialised units in the second and third years. However, when we look more closely, we find that there have been some changes.

First, many 'departments' of philosophy offer a range of first year units, some of which are clearly designed to attract a different range of students from those who typical enrol in Philosophy 101. These units include courses in critical thinking or reasoning and argument, introductory courses in formal logic, introductory courses in bioethics or applied ethics, and so forth. Some of these courses have involved innovative teaching techniques; in particular, there have been several attempts to investigate the efficacy of diverse techniques for teaching critical thinking and reasoning.

Second, most 'departments' of philosophy offer all—or nearly all—of their later year undergraduate units at both second and third year level. While the reason for this is clear—more students can be taught in fewer classes—it seems plausible to think that there is loss in the lack of real differentiation between these two year levels (a loss that it is not plausibly made good by the inclusion of a token third year only unit for intending honours students).

Third, there are no 'departments' of philosophy that have an 'honours stream' in the first three years of the undergraduate degree. Thus, students entering the honours year typically have a different educational background from that possessed by students entering the honours year a generation or two back. Given distribution requirements, and constraints on course overloading, it is typical for a beginning honours student to have completed just eight one-semester subjects in philosophy (together, perhaps, with some 'cognate' subjects in other disciplines). By way of contrast, a student entering honours in philosophy a generation back might have done the equivalent of about twenty one-semester subjects in philosophy at that point in his or her career.[84]

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[83] Some readers might be interested in having a look at Toby Handfield's depiction of Erdös numbers for Monash philosophy staff: http://home.iprimus.com.au/than/toby/erdos2.html. This might also be taken to be evidence of a kind of burgeoning promiscuity.

[84] 'Equivalent' because, a generation ago, it is likely that some of the units that a beginning honours student would have already done would have been year-long units.

Fourth, there have been some changes in the range of subjects that are offered at second and third year. A generation ago, it was not common to find undergraduate courses on Chinese Philosophy, Indian Philosophy, Buddhist Philosophy, and the like; now, such courses are commonplace. A generation ago, it was common to find a range of undergraduate courses in technical analytical philosophy—advanced courses in logic, decision theory, and the like; but, now, there tend to be fewer such courses available. Reasons for changes in subject offerings are diverse. One driver is student interest. Another driver is the research interests of staff, which are typically accorded more weight when it comes to considerations of curriculum design than was previously the case.

Fifth, there are interesting differences between subject offerings across institutions. For example, in 2008, there is at least one second or third year course in philosophy of religion at only 7 of 19 Australian universities that I surveyed[85], but in 6 out of 6 New Zealand universities that I surveyed[86]. Of the remaining universities in Australia, 6 included some philosophy of religion in their first year courses, and 6 offered nothing that I could identify as philosophy of religion[87]. Moreover, in Australia, there are 3 universities that offer more than one second or third year course in philosophy of religion[88]; and there is just one university (in New Zealand)[89] that offers a course in philosophy of religion at the honours level. While larger universities—and larger 'departments' of philosophy—might be expected to have the capacity to make a more diverse range of subject offerings, it is interesting to note that the 7 Australian universities with at least one second or third year course in philosophy of religion in 2008 are: ACU, Melbourne, UWA, UNSW, Monash, Newcastle, and Bond.[90] It would be interesting to investigate other subject offerings across 'departments' of philosophy in Australasian universities—but such an investigation is beyond the compass of the present work.

From a similarly broad perspective, it can be argued that there have been more significant changes in the philosophy honours year in the 00s. In 2008, almost all 'departments' of philosophy have an honours year in which no more than 50% of the study is based on face-to-face lectures in traditional philosophical subjects. By contrast, a generation or two back, in a typical honours year, at least 84% of the study was based on face-to-face lectures in traditional philosophical subjects. Moreover, in 2008, the rest of the honours year is taken up with a large dissertation (up to 20,000 words), and—in at least some cases—an honours seminar on research methods, or

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[85] Data taken from websites at: Adelaide, ACU, Melbourne, UWA, UQ, UNSW, Sydney, ANU, Monash, UNE, Wollongong, Newcastle, La Trobe, Tasmania, Swinburne, Flinders, Murdoch, Bond, and Griffith, on 27/07/08.

[86] Data taken from websites at: Auckland, Waikato, Otago, VUW, Canterbury and Massey, on 28/07/08.

[87] The University of Tasmania's offering was hard to classify, since it has a gender studies course on religious and gender, and a philosophy of science course on science and religion, both offered from within the school to which the 'department' of philosophy belongs, but not from within the 'department' itself.

[88] ACU offers a range of subjects that could be classified as philosophy of religion; Bond and Melbourne both offer one traditional subject on philosophy of religion, and another subject on science and religion from a 'history and philosophy of science' perspective.

[89] In 2008, Auckland had a fourth year course on philosophy of religion on the books, though it was not offered in this year.

[90] For what it is worth, philosophy of religion attracted more students than any other later year undergraduate subject at Monash for at least half of the 00s (typically somewhere between 50 and 85 students).

research methodology, or the like. Of course, these differences further expand the difference in the range of subjects that have been studied by a current typical honours graduate compared to the range of subjects studied by a typical honours graduate a generation or two ago.

The 00s also saw periodic bouts of organisational enthusiasm for postgraduate coursework degrees in philosophy, and for the teaching of coursework units in higher degrees by research in philosophy. This enthusiasm raised difficult practical questions about the means of teaching subjects at postgraduate level. In many cases, these practical questions were solved by the teaching of 4/5 subjects to combined classes of honours and postgraduate students. However, in some cases, programs have mounted stand alone postgraduate courses, either to meet the interests of niche degrees (e.g. postgraduate coursework degrees in bioethics) or else because a very large staff base makes it possible to do so (as at the University of Auckland).

8. **Domains of Inquiry**

There are various ways in which one might try to work out what Australasian philosophers were thinking about during the 00s: one might look at large grant awards; one might look at journal publications; one might look at claimed areas of expertise; one might look at conference and seminar presentations. Here, I propose to have a look at the books that were published by Australasian philosophers in the 00s. The raw data for this analysis was taken from 'departmental' website on July 27 and 28, 2008. While that data might not be perfect, there is no reason to suppose that it will be systematically distorted (in favour of particular sub-specialisations, etc.).

On my reckoning, Australasian philosophers published on the order of 180 books[91] between 2000 and 2008. Broken down by 'department', these books were distributed as follows:

University	Books	University	Books	University	Books
ACU	3	Monash	8	Otago	6
ANU	19	Murdoch	-	Queensland	5
Bond	-	Adelaide	2	Sydney	12
CAPPE[92]	29	Auckland	19	Tasmania	2
Deakin	3	Canterbury	3	Waikato	3
Flinders	3	Melbourne	21	UWA	4
La Trobe	9	UNE	5	Wollongong	1
Macquarie	3	UNSW	10	VUW	7
Massey	-	Newcastle	3		

On a rough and ready reckoning, the books were distributed across subject areas as follows:

Subject Area	Books	Subject Area	Books

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[91] Here, we ignore edited works, second editions, etc.: for the purposes of this classification, a 'book' belongs to DEST Category A1.

[92] We treat CAPPE as a separate institution, primarily to highlight the number of books that are claimed for it (and to avoid hard questions about how to allocate its books over the participating institutions).

Continental Philosophy[93]	33	Philosophy of Biology	6
Moral Philosophy	31	Indian Philosophy	4
Political Philosophy	30[94]	Moral Psychology	4
Philosophical Logic	16	Philosophy of Science	3
Aesthetics	9	Epistemology	2
History of Modern Philosophy	9	History of Ancient Philosophy	1
Philosophy of Religion	9	Philosophy of Mathematics	1
General Philosophy[95]	9	Philosophy of Language	1
Metaphysics	8	Chinese Philosophy	1
Philosophy of Mind	6		

While there are features of this table that require further explanation, it is worth noting that, on my data, more than half of the books that were written by philosophers working in Australasia during the 00s were in the areas of Continental philosophy, moral philosophy and political philosophy. This fact does not correlate particularly well with the Gourmet Report 'Specialty' Rankings—see footnote 42—but perhaps rather better with anecdotal evidence about undergraduate and postgraduate student interests and subject preferences.

A number of Australasian philosophers produced three or more books properly classified as philosophy during the 00s, including: **Peter Singer** (*Writings on an Ethical Life* (2000), *Unsanctifying Human Life* (2001), *One World: Ethics and Globalisation* (2002), *Pushing Time Away: My Grandfather and the Tragedy of the Jews* (2005), *How Ethical is Australia? An Examination of Australia's Record as a Global Citize*n (2005, with Tom Gregg), and *The Way we Eat: Why our Food Choices Matter* (2006)); **Philip Pettit** (*A Theory of Freedom: From the Psychology to the Politics of Agency* (2001), *Rules, Reasons and Norms: Selected Essays* (2002), *The Economy of Esteem* (2004, with Geoff Brennan), *Mind, Morality and Explanation: Selected Collaborations* (2004, with Frank Jackson and Michael Smith), *Penser en Societe* (2004), and *Made with Words: Hobbes on Mind, Society and Politics* (2007)); **Julian Young** (*Heidegger's Later Philosophy* (2002), *Heidegger's Philosophy of Art* (2002), *Schopenhauer* (2005), *Nietzsche's Philosophy of Religion* (2006), and *The Death of God and the Meaning of Life* (2008)); **Neil Levy** (*Being Up-to-Date: Foucault, Sartre and Postmodernity* (2002), *Sartre* (2002), *Moral Relativism* (2002), *What Makes us Moral* (2004), and *Neuroethics* (2007)); **Kim Sterelny** (*The Evolution of Agency and other Essays* (2000), *Thought in a Hostile World: The Evolution of Human Cognition* (2003), *From Mating to Mentality: Evaluating Evolutionary Psychology* (2003, with Julie Fitsen), *Dawkins vs. Gould: Survival of the Fittest* (2005), *What is Bio-Diversity?* (2008, with James Maclaurin); **John Armstrong** (*Move Closer: An Intimate Philosophy of Art* (2000), *Conditions of Love: The Philosophy of Intimacy* (2002), *The Secret Power of Beauty* (2004), and *Love, Life, Goethe: How to be Happy in an Imperfect World* (2006)); **Stephen Davies** (*Musical Works and Performances: A Philosophical Exploration* (2001), *Themes in the Philosophy of Music* (2003), *The Philosophy of Art* (2006), and *Philosophical Perspectives on Art* (2007)); **Robert Wicks** (*Nietzsche* (2002), *Modern French Philosophy: From Existentialism to Postmodernism* (2003), *Kant on Judgment* (2007),

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[93] This category could be broken down into sub-categories in various ways.
[94] 17 of these books were published by members of CAPPE.
[95] This category includes books that are hard to assign to any other category on the table.

and *Schopenhauer* (2008)); **Jay Shaw** (*The Nyāya on Memory: A Commentary on Pandit Visvabandhu* (2003), *Some Logical Problems Concerning Existence* (2003), *Swami Vivekananda as a Philosopher* (2004), and *Causality and its Application: Bauddha and Nyāya* (2006)); **Stephen Gaukroger** (*Francis Bacon and the Transformation of Early Modern Philosophy* (2001), *Descartes' System of Natural Philosophy* (2002), and *The Emergence of a Scientific Culture: Science and the Shaping of Modernity* (2006)); **Bob Goodin** (*Reflective Democracy* (2003), *What's Wrong with Terrorism?* (2006), and *Discretionary Time: A New Measure of Freedom* (2008, with James Rice, Antti Parpo and Lina Eriksson); **Stan van Hooft** (*Life, Death and Subjectivity* (2004), *Caring about Health* (2006), and *Understanding Virtue Ethics* (2006)); **Alastair Gunn** (*Engineering, Ethics and the Environment* (2000, with Aarne Vesilind), *Hold Paramount: The Engineer's Responsibility to Society* (2003, with Aarne Vesilind), and *Buddhism and Environmental Ethics in Context* (2003, with Ruth Walker)); **Greg Restall** (*Introduction to Substructural Logics* (2000), *Logical Pluralism* (2006, with J. C. Beall), and *Logic* (2006)); **Graham Priest** (*An Introduction to Non-Classical Logic* (2001), *Towards Non-Being: The Logic and Metaphysics of Intentionality* (2005), and *Doubt Truth to be a Liar* (2006)); and **Rod Girle** (*Modal Logics and Philosophy* (2000), *Introduction to Logic* (2002), and *Possible Worlds* (2003)).[96]

While this information about books provides some insight into the diverse nature of philosophical research in Australasia during the 00s, it tells us nothing about the quality and impact of that research, and nor does it tell us anything about how philosophical research in Australasia during the 00s compared with philosophical research in Australasia in earlier decades (on counts of quality, impact, and per capita performance).[97] Assembling data that would plausibly ground an answer to these questions about the quality and impact of philosophical research in Australasia during the 00s falls well outside the scope of this chapter, not least because much of the important data could only be collected in the future (and then only if we could figure out good ways in which to collect it).[98] However, I can provide here one small example of the kind of data that might contribute to such an assessment. The following table contains information about publications by philosophers with Australasian institutional affiliations in *Mind*, *Journal of Philosophy*, and *Philosophical Review*, for the periods 1991 to 1996 and 2001 to 2006. Because these journals differ in the kinds of articles that they carry, there are some parts of the table that are empty:

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[96] We see from this data, that, for example, 8 of the 9 books on aesthetics were written by just two people: John Armstrong and Stephen Davies. We see, too, that 9 of the 16 books on philosophical logic were written by three people: Greg Restall, Graham Priest and Rod Girle. And we see that 5 of the 6 books on philosophy of biology were written by Kim Sterelny!

[97] There is some data that allows us to compare the per capita performance of philosophers during the 00s with the per capita performance of scholars in the other humanities, the social sciences, the arts, and the rest of the disciplines in the academy. Thus, for example, the Australian Group of Eight (Go8) universities—ANU, Melbourne, Monash, Sydney, UNSW, Queensland, Adelaide and UWA—engaged in an annual research benchmarking exercise throughout the 00s. The Go8 benchmarking figures clearly show that, per capita, during the first half of the 00s, Go8 philosophers have earned much more competitive grant income and produced many more research publications than have Go8 scholars in the other humanities and the social sciences.

[98] Reliable citation data—and, in many cases, review data—for books published in the 00s would not be available until well into the next decade, even supposing that we had some reliable method for collecting citation data for books. Much the same is true for journal articles published in the 00s.

Journal and Time Period	Articles	Discussion Notes	Authors of Critical Notices	Subjects of Critical Notices	Subjects of Book Reviews
Mind 1991-6	18	9	0	1	16
Mind 2001-6	4	8	0	0	30
JP 1991-6	8	-	2	3	-
JP 2001-6	9	-	6	1	-
PR 1991-6	1	-	-	-	20
PR 2001-6	4	-	-	-	8

On these—admittedly very small sample—figures, there has been a substantial decrease in the number of articles by Australasian philosophers published in *Mind* accompanied by a significant increase in the number of books reviewed by Australasian philosophers in that journal, and a small increase in articles by Australasian philosophers published in *Philosophical Review* accompanied by a significant decrease in the number of books reviewed by Australasian philosophers in that journal. Perhaps, then, there are some initial grounds here for suspicion that, relative to the rest of the world, there has been *some* decrease in the quality of publications by Australasian philosophers from the 90s to the 00s (though it is unclear what could explain the difference in the review rates of books by Australasian philosophers across the two journals)[99]. However, as I noted above, what is really need here is investigation on a larger scale than my current project supports.

9. **Concluding Observation**

Given all of the foregoing considerations, it seems fair to conclude that—at least on the close-up perspective that is the only perspective available at the time of writing—philosophy is in pretty good shape in Australasia as we approach the conclusion of the 00s. There is manifestly excellent teaching and research being conducted by many philosophers across a large range of universities, and there is healthy interest in philosophy in schools and beyond the realm of academic institutions. Moreover, while there are many local institutional stresses, and while there are numerous ways in which the practice of academic philosophy is being changed by external influences, the place of philosophy in the Australasian academy seems to be not merely secure but also a place of very high regard.[100]

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[99] A quick scan suggests that there have been more reviews of books by Australasian authors in *Philosophical Books* in the 00s than in the 90s. This might be taken to suggest that the *Philosophical Review* figures for 2001-6 are somehow anomalous.