Phil 0002:  
**Introduction to Philosophy**

The major types of philosophical thought and the central problems of philosophy are presented through study of some classic texts of the great philosophers. Offered each term. (May be used to satisfy the second half of the college writing requirement by students with credit for ENG 1.)

Phil 0003:  
**Language & Mind**  
Stephen White

It seems plausible, even inevitable, in an age of science, that the mind will be shown to be part of the brain or that mental states like pain will turn out to be brain states. But such identifications raise difficult problems philosophically. When we identify water with H2O, the microphysical properties explain and make intelligible its macro-level behavior (for example, why water is a liquid at room temperature and freezes at 32oF). But could neurophysiology make it intelligible why, from the subjective point of view, pain feels the way it does or why red objects look the way they do and not some other way (for example the way green objects look)?

This version of the mind-body problem raises the question whether there could be an objective science of consciousness or conscious experience. More generally, the question is how we should think of the relation between the objective conception of the world and such apparently subjective phenomena as freedom, personal identity, reasons, and value. One striking disanalogy between the case of consciousness and the case of water is the extent to which the former concept is embedded in our most fundamental evaluative beliefs and practices. Creatures with consciousness seem to be the locus of rights (e.g., the right not to be caused unnecessary pain) that impose corresponding, and possibly quite demanding, obligations on us. In this general form in which normative issues figure importantly, the question how the subjective and objective are related lends itself to exploration through literature, drama, film, and art. In this course, we will watch a number of short films and film clips to make the connection between the more technical side of the mind-body problem and its personal and normative significance.

In addition to such qualitative mental states as pain, we have mental states that present or represent the world as being a certain way—for example, perceptual states that present the world in one’s immediate vicinity as containing other people engaged in a philosophical discussion, etc. We say such states have content or representational content. But what is the connection between such representational content and the linguistic content of a sentence such as “I am surrounded by people talking philosophy”? Linguistic content, which is the topic of the second half of the course, has normally been thought to be a matter of rules (of syntax and semantics) and causal connections between words and the world. However, arguments by Saul Kripke derived from the work of Ludwig Wittgenstein suggest that this conception is inadequate.
What we would have to add to such a conception is a major question of the second half of the course, and it has an important bearing on the question whether there is representational content that is nonlinguistic—i.e., whether there is such a thing as nonconceptual content (in one sense of that term).

Films will be particularly relevant in connection with the idea (derived from Heidegger) of an implicit background to our practices of representation—something that itself can never be represented explicitly. We will be interested in a range of things that it seems cannot be represented directly, and we will explore them in connection with clips from films by Tarkovsky, Ridley Scott, and Zhang Yimou.

**Phil 0016-01:**
**Philosophy of Religion**
Elizabeth Lemons

Cross-listed as PHIL 16.) Introduction to the philosophical analysis of major religious concepts, such as God, human nature, freedom of will, immortality, and the problem of evil, through a study of representative types of religious philosophies.

**Phil 0020:**
**Introduction to Civic Studies**
Erin Kelly & Peter Levine

(Cross-listed as CVS 20 and PS 20) Exploration of contrasting conceptions of active citizenship with roots in philosophy and practical experimentation. Course aims to better understand how people engage with their communities and develop strategies for building a better world. Emphasis on the perspective of individuals and small groups: what we should do to create, nourish, and sustain good communities. Consideration of values (ethics), facts (empirical evidence), and strategies. Readings from historical and contemporary sources. No prerequisites.

**Phil 0024:**
**Introduction to Ethics**
Monica Wong Link

What kind of standards can we use for determining whether an action is right or wrong? Is morality just a matter of popular opinion? What responsibilities, if any, do we have to people other than ourselves and those most close to us, and how should we balance competing interests? These are some of the questions that will be addressed as we study the fundamentals of various ethical theories including relativism, consequentialism, duty-based ethics, virtue ethics and social contract theory.

With this background, we will also devote some class time to discussing how these ethical theories can help us analyze real-world dilemmas. We will consider topics pertinent to choices that an individual might face (e.g., abortion, raising children), as well as to decisions that affect larger communities (e.g., alleviating poverty and preserving the environment.) Prior experience in philosophy is not necessary; this course is intended for students interested in acquiring and sharpening their oral and written skills in order to construct, analyze, object to, and revise arguments.
Introductory discussion of logic and the nature of ethical theory we will spend most of the semester critically evaluating a number of normative ethical theories. These will include various forms of Relativism, religiously-based theories, Utilitarianism, Kantianism, Egoism and Social Contract theories. We will also discuss self-interest, values, and other matters. Finally, we will discuss how to apply what we’ve learned to an issue of contemporary moral concern – probably abortion.

Phil 0025:  
Food Ethics  
Sigrun Svavarsdottir

Access to food varies greatly. Whereas some have ample choices regarding what to consume, others have poor access to life-sustaining nutrition. Is it morally obscene that some people sit down at a fancy restaurant for a $100 meal, while others starve? How ought we to respond to problems of starvation and poor nutrition across the globe? Is this a question of how generous we ought to be or is this a question of justice? If the latter, is this a question of reparative or distributive justice? Are there similar ethical quandaries that arise domestically?

Our current methods of food production have an environmental impact that will shape the lives of future generations. Are there any ethical strictures on how food is produced given that? Do the interests of future generations matter? What kinds of risk are morally acceptable? Do the interests of non-human animals matter? What about inanimate nature?

In this course, we wrestle with these and other related ethical questions concerning food production and food distribution. There is no prerequisite other than a commitment to approaching these questions in an open-minded and intellectually responsible manner. Although the readings will be mostly drawn from the philosophical literature, the intent is to reach students across the university, interested in ethical questions concerning how food is produced and distributed. This course satisfies the introductory course requirement in the Minor in Food Systems and Nutrition, offered through the Environmental Studies Program.

Phil 0033:  
Logic  
Susan Russinoff

How can one tell whether a deductive argument succeeds in establishing its conclusion? What distinguishes good deductive arguments from bad ones? Questions such as these will be addressed in this course. We will discuss what a formal language is, how arguments in English are to be expressed in various formal languages, and what is gained from so expressing them. We will cover sentential logic, first-order predicate logic, identity theory, definite descriptions, and metatheory. Satisfies MATH requirement.
Phil 0039:
Knowing & Being
David Denby

This is a lower-level introduction to epistemology and metaphysics that presupposes no previous acquaintance with philosophy.

The aims are threefold: to provide a sufficient grounding in philosophical methodology and basic techniques to tackle higher-level courses; to introduce some of the classic problems of epistemology and metaphysics and the main lines of response; and to provide a forum for real philosophical debate -- maybe we'll even solve some of the problems!

The epistemological issues to be covered may include the analysis of knowledge, a priori knowledge, epistemic justification, reliabilism, foundationalism and coherentism, and skepticism. The metaphysical issues may include identity and change, properties, causation, and modality and essence. And the general issues will include at least the nature, purpose and evaluation of arguments, conceptual analyses, and philosophical theories.

The approach will be problem-centered rather than historical and the choice of readings is skewed towards contemporary discussions, though there will be other readings too, drawn from throughout the history of philosophy. There is one textbook – M. Steup: An Introduction to Contemporary Epistemology (Upper Saddle River, N.J.: Prentice-Hall, 1996) – and a course-packet of readings. Some of the readings in epistemology can also be found in L. Pojman: The Theory of Knowledge: Classical and Contemporary Readings (Belmont, CA.: Wadsworth, 1993), and those in metaphysics in van Inwagen and Zimmerman: Metaphysics the Big Questions (Oxford: Blackwell, 1999).

Phil 0042:
Western Political Thought II
Robert Devigne

(Cross-listed as PS 0042.) Central concepts of modern political thought. The views of those writers who challenged the dominance of Christianity: Machiavelli, Descartes, Hobbes, and others. Some of the main transformations of political thinking that characterized the Enlightenment: the possibility of scientific thinking and reasoning as the basis for human freedom. Nietzsche’s critique of the Enlightenment, and the ability to find political principles that are genuinely true or liberating.

Phil 0048:
Feminist Philosophy
Staff

Investigation of the implications of a feminist point of view for philosophical inquiry and for various philosophical issues. Practical ethical problems such as abortion, sexual harassment, and pornography, and theoretical issues such as the nature of equality and gender difference will be discussed. Core course in the Women's Studies Program.
Phil 0052:
Aesthetics
Lydia Amir

This course introduces the major aesthetic theories and examines their pros and cons. Its aim is to understand the value of art in order to assess its significance in our lives. We begin by introducing the main questions in the field of aesthetics. Focusing on the question of the value of art, we continue by examining the various answers Western theorists have given to this question from Ancient Greece to this day. The alternative values of art we address are the cognitive value of art, the emotive value of art, the aesthetic value of art, the metaphysical value of art, the naturalistic-psychological value of art, and the cultural-political value of art. The cognitive value of art is further divided into the view of art as imitation (Plato, Aristotle) and representation (Goodman, Gombrich). The emotive value of art is further divided into art as emotional expression (Tolstoy, Poe, Beardsley) and intuition (Croce, Collingwood). Immanuel Kant grants aesthetic value to art and Friedrich Nietzsche represents the view granting metaphysical value to art. Through Sigmund Freud’s thought, we will explain the naturalistic-psychological value of art; finally, Walter Benjamin’s view exemplifies the cultural-political value of art.

As the value of art cannot be assessed without understanding the nature of art, a second question this course addresses all along is, “what is art?” Moreover, as philosophical understanding of art needs some acquaintance with art itself, the course introduces various art forms, such as music, drama, dance, literature, painting, and sculpture, follows their historical developments and highlights their masterpieces.

Phil 0092-01:
Philosophy for Children
Susan Russinoff

From a young age, children ask questions about everything around them and many of their questions are philosophical! Kids have strong intuitions about what is beautiful, fair, right, and wrong. They enjoy playing with language and are intrigued by logical puzzles. There are many benefits to facilitating philosophical dialog with children in the classroom. It hones analytical reasoning, reading comprehension, emotional growth, and independent thinking. Philosophical inquiry is collaborative and emerges in classrooms in which questioning, discussion, and search for unexamined assumptions are encouraged.

In this course, we will think about the value of philosophy for children, develop activities and curricula for teaching children, and work with kindergartners, first, and second graders at the Eliot-Pearson School on the Tufts campus.

Tuesday/Thursday 10:30aAM-11:45AM
Classroom visits to Eliot-Pearson School TBD
Prerequisite: at least one philosophy course (preferably more than one.)
Phil 0092-02:
The Problem of Evil
Jeff McConnell

The problem of evil has occupied philosophers and theologians for centuries: Is the existence of evil consistent with the existence of a God? But we need not believe in God to be bothered by a secular version of the question: Is the existence of evil consistent with the world’s making sense? Moreover, widespread suffering of the sort we face with earthquakes and droughts as well as the large-scale moral evils of slavery, genocide and the use of weapons of mass destruction raise questions about the possibility of human progress and about whether human nature itself is evil. Some have even asked if there can be meaning – and even if life can be justified – in a world containing such evil. Religious writers often give up on the world because of the evil in it and look to another world. Secular writers, however, do not have another world to look to. What choices are available to them? In addition to classic works by such authors as Leibniz, the Marquis de Sade, Kant, Schopenhauer, Marx and Sartre, we will discuss a number of contemporary philosophical works that raise these questions. Among these will be some recent philosophical writings that discuss the Holocaust. We will also look at other historical case studies, depending on the interests of the students.

Phil 0092-03:
Chinese Philosophy
Monica Wong Link

This course is designed to introduce students to some of the major figureheads of the classical period of Chinese philosophy: Kongzi (Confucius), Mozi (Mo Tzu), Mengzi (Mencius), Laozi (Lao Tsu), Zhuangzi (Chuang Tzu), and Xunzi (Hsun Tzu). Although the approach to philosophy these thinkers take is different from the Western style of argumentation, their writing is no less rich, and many of the questions that these ancient thinkers tackled are still being pursued today. Are human beings good by nature? How should we understand and respect authority? How should we approach adversity and death? What duties does one have to the self, to the family and to the state, and what is the best way to balance these obligations?

Phil 0120
Metaphysics
Brian Epstein

A philosophical examination of concepts basic to our understanding of the world around us: the nature of abstract and concrete reality, problems of space and time, existence and identity, unity and plurality.
Recommendations: PHIL 1 and 33, or permission of instructor.
Phil 0124
Bioethics
Valentina Urbanek

A survey of major ethical problems of interest to the public and the medical profession, including life-and-death issues (abortion, euthanasia) as well as issues raised by medical research and technology (organ transplants, cloning, genetic engineering, psychosurgery, human experimentation) and the delivery of health services. The implications of ethical theories for the particular problem issues.
Spring recommendations: Jr. Standing, PHIL 1 or PHIL 24

Phil 0133
Philosophy of Language
Dilip Ninan

A central preoccupation of 20th century philosophy of language concerns how we manage to talk about objects in the external world. Starting with work by Frege and Russell, we will first consider the "descriptivist" answer to this question: according to this view, our access to objects is mediated by their qualitative properties. We will then examine some prominent challenges to this approach, along with alternatives to it; here we will consider work by Kripke, Putnam, and Kaplan among others. The broader philosophical significance of this debate will also be explored. We will then move on to discuss the role of context and conversational purposes in determining the meanings of our words (Kaplan, DeRose, Grice). Finally, we will consider some challenges to the very idea that our words have determinate meanings (Wittgenstein, Kripke). Connections to other areas of philosophy (metaphysics, epistemology, the philosophy of mind) will be made throughout the course.

Phil 0140
Liberalism and Its Philosophical Critics
Robert Devigne

(Cross-listed as PS 140.) Examination of alternative conceptions of liberty and morality developed by critics of the Enlightenment. Topics include the charge that liberty as uninhibited activity fails to cultivate genuine individuality, erodes communities, debases culture, and is incapable of establishing norms of justice. Examination of alternative visions of art and politics that aim to establish an autonomous and moral existence. Exploration of whether these alternative visions have been integrated into the traditional liberal framework. Recommendations: Sophomore standing or permission of instructor.
At the end of the nineteenth century, a form of Idealism derived from Hegel dominated philosophy. Then Bertrand Russell, G.E. Moore, and others turned against it in spectacular fashion, rejecting not just its central doctrines, but its methodology, techniques, and even the questions it focused on. Philosophy was transformed. This was the dawn of Analytic Philosophy. Since then it has seen dazzling successes and stark failures, and lots of unexpected twists and turns. Now, at the beginning of the twenty-first century, Analytic Philosophy dominates philosophy departments in the English-speaking world to an even greater extent than Hegelian Idealism once did. It is impossible to understand contemporary philosophy without understanding Analytic Philosophy.

This course is an upper-level history of Analytic Philosophy, focusing especially on developments up to the 1960s. Drawing on a varied and thrilling body of work, we will look at some of the questions that have captured the imaginations of analytic philosophers about language, knowledge, reality, mind, morality, and modality. And we will try to see them through analytic eyes—learning to think like an analytic philosopher is an important goal of this course. There aren't really any core doctrines, but certain tendencies will emerge: a revulsion at obscurantism; a belief that philosophy starts with the everyday; a belief that philosophy can be pursued piecemeal; among others. Above all, I hope the course will provide a forum for really doing philosophy, not just learning about it. That's the best way to grasp and enjoy analytic philosophy.

Readings include: Frege, Russell, Moore, Wittgenstein, Ayer, Hempel, Carnap, Quine, Strawson, Grice, Kripke, Lewis, and others. Course prerequisite: either Phil 33 or Phil 103.

Systematic examination of Newton's Principia, focusing on the revolutionary conception of scientific theory and evidence it puts forward, as well as on its substantive results. Issues within the philosophy of science raised by the Principia and by its reception over the 150 years following its publication.

Recommendations: PHIL 167.

A survey of twentieth-century continental philosophy, including works by Husserl, Heidegger, Sartre, and Merleau-Ponty. Classical transcendental phenomenology and its critics,
existentialism as an ethical doctrine and its cultural influence. Recommendations: 2 philosophy courses or consent.

Phil 0188
Seminar in The History of Philosophy: Aristotle on Rationality
Christiana Olfert & Riccardo Strobino

What does it mean to be rational? Does the pursuit of happiness require us to seek the truth? Are there rational virtues and vices, and what are they? Does the way in which we think about time, possibility, and necessity affect our understanding of rational motivation, choice, and deliberation? Is there such a thing as acting rationally?

Aristotle is often called the father of logic. He also famously argues that the good life is the life of excellent rational activity. Our course explores a set of questions about rationality and the rational life at the intersection of Aristotle's ethics and logic. Our focus will be on two of Aristotle's foundational works, the *Nicomachean Ethics* and the *Posterior Analytics*, but we will also cover relevant portions of other Aristotelian texts, including the *Metaphysics*, the *On the Soul*, the *Rhetoric*, the *Poetics* and the *Politics*, with occasional forays into the later commentary tradition. Prerequisite: one philosophy course or permission of the instructors.

Phil 0192-01
Seminar: Political Philosophy of Martin Luther King JR.
Erin Kelly & Peter Levine

In this seminar, we will study Martin Luther King Jr. as a political philosopher. We will take up King's understanding of the civil rights movement—why it was necessary and what it aimed to achieve. Specifically, we will study his ideas about the political and economic organization of white supremacy, the impact of racial ideologies, and the importance of racial integration and the right to vote. We will investigate King's philosophy of civil disobedience and nonviolence as well as a set of values he relates to that philosophy: dignity, self-reflection, self-improvement, love, hope, and freedom. We will relate these values to King's understanding of justice. Our investigation will encompass King's remarks on the Vietnam War, and the global elements of his vision of justice. Critical responses to King's thought will be considered, including his lack of attention to gender justice. Readings will be from King's speeches and writings and from a recent volume of essays by philosophers and political theorists (To Shape a New World: Essays on the Political Philosophy of Martin Luther King, Jr., edited by Tommie Shelby and Brandon M. Terry). In addition to the themes described above, these essays address the intellectual context of King's work in relation to the teachings of W. E. B. Du Bois, Booker T. Washington, Ralph Waldo Emerson, and Mahatmas Gandhi.
Phil 0192-03
Seminar: Anti-Rationalism of Hume's Treatise
Sigrun Svavarsdottir

This seminar will be devoted to the work of the 18th century Scottish philosopher, David Hume. In his late twenties, Hume published his major work *A Treatise of Human Nature* that challenged people’s ideas about causation and induction, reason and the passions, free will and morality. Close to three centuries later, we are still struggling with these challenges. Hume continues to be vilified by some, adored by others. His work is very accessible to contemporary readers: the writing is lucid and his methodological approach is strongly influenced by the emerging physical sciences of his times. We will read closely large parts of his *Treatise*, tracing out the anti-rationalist theme that runs through the entire work. This course is primarily intended for philosophy graduate students, philosophy undergraduate majors, and philosophy undergraduate minors, but anyone with a good background in philosophy is welcome.

Phil 0192-04
Seminar: Risk and Risk Management
George Smith & Patrick Forber

Risks are an ineliminable part of life—we have to make risky decisions on a daily basis and some with high stakes and lasting consequences. Formal decision theories attempt to identify standards for making the right decisions in the face of risk, or for what is rational to do in those circumstances. We want to focus on a particular set of scenarios: policy decisions that have significant societal impacts, such as how to mitigate climate change or manage transportation technology. These sorts of cases raise broader issues about how the decisions are made by groups or societies, and how to evaluate and manage risks faced by varied constituencies. Thus, the course will have two themes: formal issues surrounding risky decisions, as well as whether and how we should develop reasonable and reliable strategies for managing risk to affected individuals.

Regarding the formal theories for decisions under risk, there are well known philosophical issues that concern how to measure or quantify risk, and what the right thresholds for acceptable risk should be. There are also robust empirical results on human decision-making that reveal that, in some contexts, we tend to make the wrong choices when confronted with risky decisions. The first part of the course will tackle these issues by working through the philosopher Lara Buchak’s recent book, *Risk and Rationality*. We will also address what we should take away from the empirical work from psychology and behavioral economics. Guided by our investigation into the formal approaches to risky decision making, we will turn to our cases—climate change and transportation technology—to evaluate ways of managing risk. To this end we will take a closer look at (1) IPCC reports and policy interventions designed to mitigate global climate change; and (2) the NTSB strategy of risk management.

In both of the cases we are singling out some individuals are put under risk without having given their permission for being so—indeed, without having any say in the matter at all. One might argue that it is morally wrong ever to put anyone under risk without their permission. Oliver
Wendell Holmes once proposed (in *The Civil Law*) that the modern Anglo-American tort law and its mechanisms for compensating those who suffer inadvertent harm emerged from the classic law of writs in response to industrialization having put so many people under risk without their ever having any effective say in the matter. A further question we will therefore be considering concerns what requirements ought to be met for it to be morally permissible to subject people to risk with their having no say in the matter—something that is obviously happening on a substantial scale in both of our cases.

The seminar has no formal prerequisites, though we will assume some familiarity with probability, decision theory, and the ability to write a philosophical research paper.

**Phil 0192-05**  
**Seminar: Current Work on Consciousness**  
**Daniel Dennett**

This seminar will be a follow up to the fall course, “Fifty Years of Consciousness Research”, and will be devoted to current work, by cognitive neuroscientists and philosophers in about equal measure, and will presuppose a mastery of the material covered in the Fall. Restricted to graduate students and upper division majors in philosophy or brain and cognitive science, or by permission.

**Phil 0192-06**  
**Seminar: Social Construction**  
**Brian Epstein**

The claim that basic kinds and categories in the world are “socially constructed” is perennially debated in philosophy and social theory. Over the years, lots of categories—races, genders, sexes, morality, commodities, corporations, and many more—have been put forward as cases of social construction. But what is social construction? In what sense are categories or kinds constructed at all, and in what sense constructed by society? In this seminar, we will discuss historical and contemporary approaches to social construction. Among the cases we will consider will be theories of the construction of race and gender. The main aim of the seminar, however, will be to understand and develop general theories of social construction, using a variety of examples to inform our broader theorizing. In the first part of the term we will read historical works and survey the many varieties of approaches to social construction. Readings in this part will be taken from Locke, Hume, Marx, Nietzsche, Adorno, Quine and others. Then we will turn to recent theories, with readings from Searle, Haslanger, Mallon, Hacking, Ásta, Epstein, and others.
Phil 0194
Ordinary Language Philosophy
Avner Baz

There was a time, a little more than 50 years ago, when what was then a new form of
philosophizing—generally referred to as ‘ordinary language philosophy’—was taken to hold the
promise of a fresh start in philosophy and a way out of debates that, though typically presenting
themselves as in the business of making philosophical progress, have come to be seen, by
some at least, as leading nowhere. The new philosophy was associated mainly with the names
of J. L. Austin and Ludwig Wittgenstein. It consisted of a critique of the tradition of Western
philosophy that proceeded from a consideration of how, and under what conditions, we
ordinarily and normally use our words—in particular, the words that philosophers have
attempted to use for formulating their questions, and their answers to those questions.

Nowadays ordinary language philosophy (OLP), in either its Wittgensteinian or Austinian form,
is widely taken—especially in the United States—to have somehow been brought to disrepute.
Many analytic philosophers nowadays take it that OLP may safely be ignored.

The aim of this course will be to clarify the nature of OLP, and make a case for its continued,
and indeed urgent, relevance for contemporary analytic philosophy (as represented by Saul
Kripke’s still-influential account of linguistic meaning).

We will read texts by Austin, Wittgenstein, Cavell, and Kripke.

Phil 0195
Contemporary Political Philosophy
Lionel McPherson

This course presents an in-depth survey of major positions in contemporary Anglo-American
political philosophy. While distributive justice—that is, justice related to the distribution of rights,
goods, and opportunities—will be the focus, we also will consider gender, racial, and
cosmopolitan critiques that have challenged the orientation and content of “ideal” theorizing.

The course will be structured around John Rawls’s hugely influential account of political
liberalism first elaborated in A Theory of Justice, with some attention to the roots of aspects of
his thought in Kant and Mill. According to this liberal egalitarian account, the members of a
society are to have equal basic rights and liberties, and any socioeconomic inequalities require
the justification of being to the greatest advantage of the least well off members of the society.

Rawls’s account will be contrasted with the rights-based libertarian account defended by Robert
Nozick in Anarchy, State, and Utopia, as well as with communitarian accounts (e.g., by Michael
Sandel and Will Kymlicka) that suggest the priority of group values in an otherwise liberal
political community.

Susan Okin’s challenge to Rawls, presented in Justice, Gender, and the Family, will represent
the major feminist critique. Charles Mills’s The Racial Contract will represent the major racial
critique. Iris Marion Young’s concern for the particularities of social identity will represent the challenge to ostensibly race- and gender-neutral liberal individualism.

Finally, we will consider cosmopolitan challenges to Rawls’s account (e.g., by Charles Beitz, Peter Singer, and Kok-Chor Tan), which in The Law of Peoples he explicitly does not directly extend to a global context.