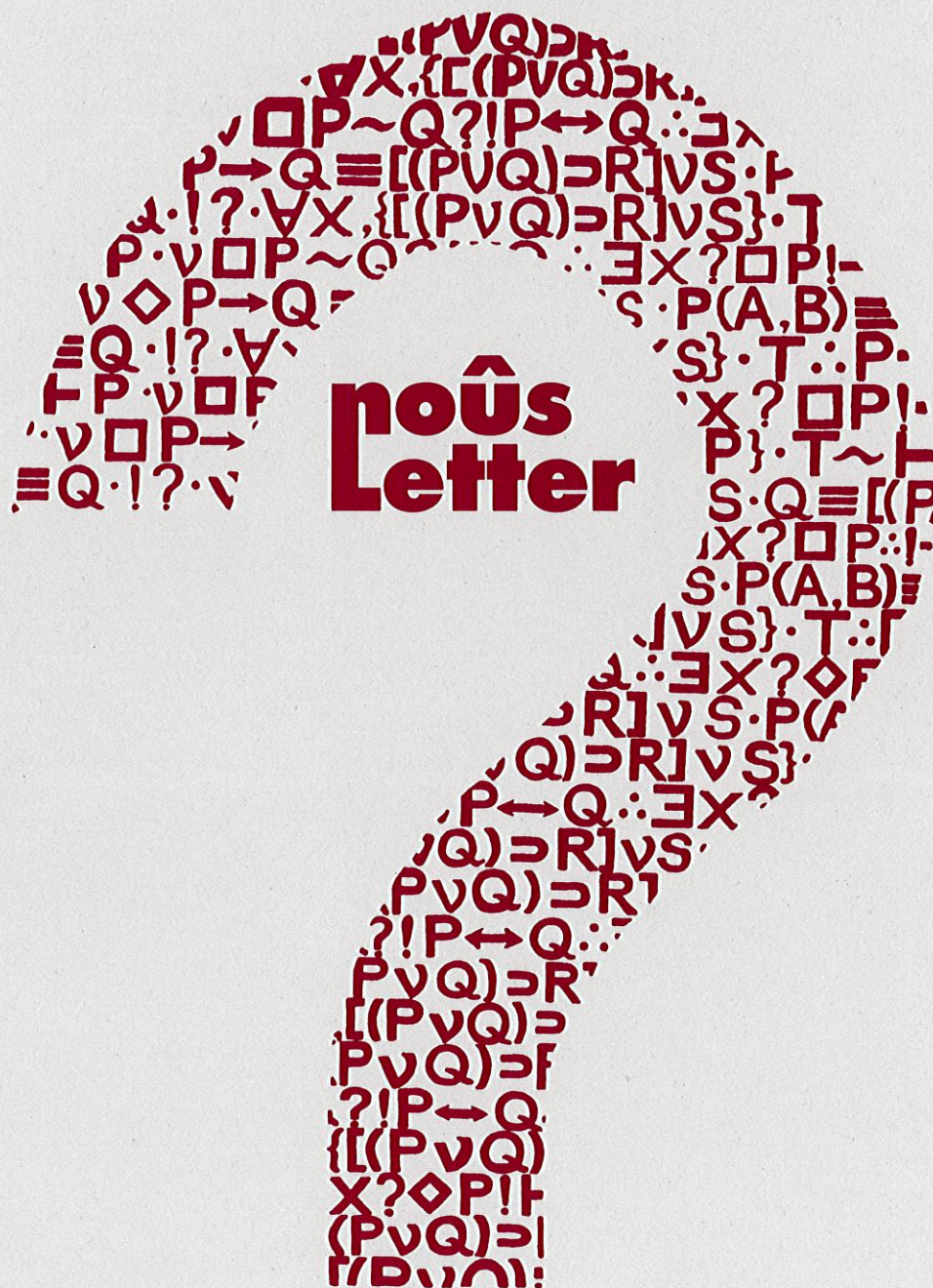


PHILOSOPHY

STATE UNIVERSITY OF NEW YORK AT BUFFALO





UNIVERSITY AT BUFFALO

STATE UNIVERSITY OF NEW YORK

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June 1991

Dear Friend of the Philosophy Department:

Despite serious difficulties caused by New York State's budgetary shortfall, we have had an interesting and productive year. As you can see in the enclosed Noûsletter, the Department has continued to be active in research, teaching and service.

I hope that you are able to contribute to the Marvin Farber Memorial Fund which makes possible numerous activities central to the life of the Department.

Although large contributions are very desirable, small ones are welcome and will be equally appreciated. Contributions and pledges should be made to the Marvin Farber Memorial Endowment Fund, and mailed to Department of Philosophy, SUNYAB, Baldy Hall, Buffalo, NY 14260 or to UB Foundation, P.O. Box 590, Buffalo, NY 14221. All contributions are tax deductible.

Cordially,

A handwritten signature in black ink, appearing to read "P. Hare", with a long horizontal line extending to the right.

Peter H. Hare
Chair

PHH/jw

NEBRASKA'S BLACK STUDIES PIONEER

On February 10, 1991 the cover story in the Sunday World Herald Magazine of the Midlands was entitled "UNO's George Garrison: Nebraska's Black Studies Pioneer". Excerpts from T.L. Henion's 5000-word article follow:

There was a time, George R. Garrison said, when he was an angry young black man, a coiled spring of emotions that found release in a fiery rhetoric of black activists such as Malcolm X and Eldridge Cleaver.

Garrison came of age during the 1960s, when the United States experienced tremendous social change. From the free-love, long-haired hippies to the militant Black Panthers, America's youth strained at the boundaries of social conformity.

"For anybody to really know George Garrison today," he said, "they would have to understand the '60s. I'm very proud of that time. It was a tremendous period of growth, intellectually and culturally, for black people in this country. And especially for me in particular."

Garrison, 43, today is chairman of the black studies department at the University of Nebraska at Omaha, the only such department in any Nebraska college or university. While the fires of anger in Garrison, fueled by racism and bigotry, have dimmed over the years, he said the desire still burns brightly to help bridge centuries-old racial and social barriers.

Garrison comes from a generation of minority scholars who attended prestigious colleges in the late 1960s. That inroad eventually gave birth to black studies programs at some of those colleges and universities. Garrison studied philosophy, and he earned bachelor's (1969), master's (1974) and doctoral (1976) degrees from State University of New York at Buffalo.

Garrison came to UNO in 1987 to take over the top spot in the school's black studies program. He is chairman and associate professor for the program, which is part of the College of Arts and Sciences. Garrison said that during the last decade, the number of blacks who earned doctorates has dwindled at an alarming rate. Because fewer black scholars and intellectuals are emerging from the educational system, Garrison said, those who lead black studies programs face tremendous pressure to bear the banner.

At UNO, for example, only four degrees in black studies have been issued during the last five years. But many more UNO students are taking black studies courses as part of their general education load. In 1986, 316 students enrolled for at least one black studies course. By 1989-90, that figure had grown to 669, a 112 percent increase.

Garrison was born and raised in Rock Hill, S.C., the oldest of Ola B. Garrison's six children. Garrison's natural father lived in Buffalo, N.Y., so it was his grandmother, Viola, who played the matriarchal role of raising the family. His grandmother was the only one in the family who had a high school education, Garrison said.

He attended segregated schools in Rock Hill and worked in his spare time. There were few resources or moments left over for personal things, such as competing on his high school basketball team or playing the piano, two of his favorite hobbies.

"George worked as a paperboy sometimes or worked at just about anything," said his mother who, along with his grandmother, still lives in Rock Hill. "He was always a good straight-forward kid. He loved basketball, he always worked to help support the family."

"All of George's sisters and brothers have gone to college, too, and George was their inspiration."

It was during his childhood that Garrison saw firsthand and close-up the first sign of social changes that would sweep the country during the 1960s.

"Most of us grew up with the excesses of the Ku Klux Klan," Garrison said. "They used to regularly burn crosses in front of my school. But I remember clearly when the desegregation movement came to Rock Hill. I was in the eighth grade. There was a man named Rev. C.A. Ivory - he's dead now - who from his wheel chair organized the movement in Rock Hill. Like (Dr. Martin Luther) King and others, he utilized the youth. I took part in some of them, like in front of the five-and-dime store as a sit-in.

"I didn't really understand all of it, being only 13 years old, but I knew something was happening. There was a new spirit in the air. You could feel it."

After high school, Garrison headed north to Buffalo, N.Y., where he hoped to find work. His grandmother had told him that she didn't have the resources to pay for college, but Garrison reassured her that things would be all right.

"I just told her, well, mama, don't you worry any about that," Garrison said. "You helped me get through high school and I appreciate that. I will make it through college."

Garrison enrolled at State University of New York at Buffalo. His intent was to major in math, earn a doctorate in math like one of his cousins had done, make a million dollars and retire at age 40, Garrison said.

He began to get involved in campus politics. Garrison joined a black student union that demanded the university place more classes in the curriculum that reflected the history and culture of black people.

"Also, there were no blacks in the law school or medical school there," Garrison said. "That was another issue we took up. After a long protracted struggle, they finally capitulated. A couple of years later, a black studies department was formed."

Garrison's plans for becoming a millionaire, too, underwent a change. But the university required its students to take at least one class outside their major. Garrison enrolled in a philosophy class, something he said changed his life forever.

"It was the most fascinating thing I had ever experienced," Garrison said. "We dealt with issues and concepts such as 'Is there a God?' I came from a very religious family and nobody even dared think that question. There were so many questions to be answered and pondered. Well, it just turned my little old mind completely on.

"By the end of my junior year, my value system had changed completely. I switched majors to philosophy. I had no idea what I would do in terms of a job. That no longer mattered to me. I became so wrapped up in the pursuit of ideas. I became consumed by it."

But Garrison also stared reality in the face and what stared back was Vietnam. He knew that after graduation in 1969, he would be drafted. So, Garrison joined the Navy, went to officer candidate school and emerged as an ensign assigned to duty on a ship patrolling off the coast of Vietnam.

One night while on watch, Garrison began to ponder his future after the military.

"I began to think about all the people who had the most influence on my life," Garrison said, "and it occurred

to me that most of them had been teachers. I began to analyze why these teachers - grammar school through college - had been so influential and realized it was because they had commanded such a great amount of time in my life. I had spent five or six hours a day, five days a week with these people. It was an opportunity for them to either fill your mind with something positive or something negative, whatever they chose.

"It was at that exact moment I knew that I wanted to be a teacher. That became my new goal in life."

Garrison returned to Buffalo after leaving the Navy and earned master's and doctoral degrees. Beginning in 1976, Garrison began to teach at such places as Spelman College, the Bureau of Indian Affairs, Howard University and the University of Northern Colorado. In 1987, Garrison joined the faculty at the University of Nebraska at Omaha to direct the black studies program.

"We wanted someone to assume a leadership role in the community, and we found a good one in George," said Dr. John M. Newton, dean of UNO's College of Arts and Sciences. "Under his direction, it has become a truly credible department. Not only that, it has provided a role model within the black community."

"George Garrison has helped the community realize the black studies program at UNO is not just for the black community, but it is for all of us. It certainly helps provide a better understanding and appreciation of different cultural and ethical backgrounds."

After arriving in Omaha, Garrison became involved in campus, city and state organizations. He was a founding father of the Mad Dads. He became active in helping minority student problems in the Omaha Public Schools.

"The black scholar and teacher has a dual responsibility," Garrison said. "It is one that we can't escape. We can't isolate ourselves on the college campus and be strictly an academician. There are so many social problems that require our attention."

"I must do my part. We all must. It is to help improve the life of the city as a whole, not just the life of blacks in this city. First, I must see myself as a world citizen, not just as a citizen of the United States or Nebraska or Omaha."

"Being a black scholar means that I teach about the problems in our society. I write about the problems in our society. And then I must become active in the community to help find solutions."

Garrison's community activities have drawn praise from other civic leaders. Robert Armstrong, executive director of Omaha Housing Authority, said Garrison's impact on Omaha has been positive.

"George Garrison is one of the most outstanding newcomers to come to the city in a long, long time," Armstrong said. "He is an expert in black history. He has a marvelous teaching skill. He has a knack of making history interesting and he makes people want to know more."

"He is a quiet, unassuming man and if you didn't ask him, he wouldn't ever tell you of his achievements. If you are in his presence any time at all, you know that this is a very educated man who is knowledgeable about the world."

"He is not egotistical and he's not flashy. He's just George."

Garrison, the father of four children, is divorced. Two of his children currently live with him. And he returns to Rock Hill every summer to visit his mother and grandmother, who live in a house built and paid for by the Garrison children.

"The kids built the house from scratch," said Ola Garrison. "I think it was back when George was teaching at Spelman. George has always put the family first."

When he has free time, Garrison said, he enjoys playing basketball, reading, going to movies or just talking with friends. And much of his time is spent in dealing with minority community issues and concerns: gangs, drug problems, housing and education.

Garrison said he is proud of the progress that the black studies program has made at UNO during the last four years, and he refuses to take all the credit. The administration, faculty and students share equal credit, Garrison said.

"The vehicle was here for this to happen, and I'm pleased that it occurred during my watch," Garrison said.

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ESTATE ENDOWS UB PHILOSOPHY DEPARTMENT

The estate of Celeste Hourani, widow of Distinguished Professor of Islamic Thought and Culture, George F. Hourani, has left a bequest of \$427,000 to the UB Philosophy Department. The income from the George and Celeste Hourani Memorial Fund, matched by State funds provided by the UB Administration, will be used to attract visiting faculty specializing in ethics. It will also be used to attract outstanding graduate students in ethics by supplementing assistantship stipends.

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"Those Hegelians are really cute. Naturally they all belong in the nuthouse, but all the same you've really gotta love them."

--- K. Barber

"Life has a higher-order Gestalt quality - if you're lucky."

--- Barry Smith

"If the word 'ludicro-pathetic' had not already been invented, we would have to invent it for this view."

--- J. Corcoran

EDWARD H. MADDEN RECEIVES SCHNEIDER AWARD

Annually the Society for the Advancement of American Philosophy gives the Herbert W. Schneider Award to an individual who during his/her entire career has made distinguished contributions to the understanding and development of American philosophy. In 1991 at its meeting March 1-2, at the University of California at Santa Cruz the Society gave the award to UB Emeritus Professor Edward H. Madden. The citation (below) was read by his former student George R. Garrison (Ph.D. 1976).

A truly gifted, sensitive and committed scholar, teacher and humanitarian, Edward H. Madden, Professor Emeritus at the State University of New York at Buffalo, received both his A.B. and A.M. degrees from Oberlin College, and his Ph.D. from the University of Iowa. He has been the recipient of many honors and awards, held many editorial positions and has been an officer of numerous philosophical organizations. The evidence, apparent throughout his academic career, indicates convincingly that Professor Madden has been, and continues to be, a lively force in American philosophy. For more than forty years he has advanced the field in both systematic philosophy and historical scholarship. His work has ranged over the full breadth of philosophy in this country. In the classical period his books on Chauncey Wright have set the direction for scholarship on this pivotal thinker for nearly three decades. His essays on Peirce and James have also set a high standard for subsequent scholarship. Equally impressive has been his work on lesser known figures before and after the classical period. Unmoved by professional fashion, he has mined philosophical truth wherever it could be found. Perhaps most notably in his pioneering work on the commonsense tradition he has not only contributed meticulous history but has also shown how this form of realism can successfully address problems of special concern today.

In his richly varied career Professor Madden has somehow found time and energy for editorial labors that have been as painstaking as they have been prodigious. For more than thirty years he has been General Editor of the Source Book Series on the History of Sciences published jointly by the American Philosophical Association and Harvard University Press. He has also served for many years on the Editorial Board for the Works of William James and on the Board of Advisors of the Peirce Edition Project. The Transactions of the C.S. Peirce Society is another of the numerous publications which owe much to Professor Madden. He has played a crucial role in keeping the Transactions open to scholarship in all periods and schools of American philosophy.

American intellectual biography is still another area to which Dr. Madden has made landmark contributions. No better work in this field has been done than his studies of Chauncey Wright and Asa Mahan, studies recognized as definitive.

Professor Madden has had visiting appointments at many world renowned universities—Oxford University, Brown University, the Institute for Advanced Study at Princeton and others. At Buffalo and the University of Kentucky where he taught after becoming emeritus at Buffalo he has directed an impressive number of dissertations and theses and, in the process, has contributed much to the expansion of our concept of what constitutes American philosophy. The graduate students he has trained, of whom I am proud to have been one, are teaching and producing scholarly works, literally, all over the world. For many years to come his work with these students will continue to contribute to the enhancement

and enrichment of the American philosophical tradition.

In my humble opinion, no one is more deserving of this award than Dr. Edward H. Madden. He is totally committed to the highest standards of scholarship, an outstanding teacher, sensitive to the pluralism in the American philosophical tradition and concerned with the human predicament. In addition to his extraordinary contributions to the American philosophical mainstream, he has illuminated new paths that will, in time, add greater richness and enhanced authenticity to this great tradition.

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DEPARTMENT HOSTS INTERNATIONAL LOGIC SYMPOSIUM

Alonzo Church, Professor of Philosophy and Mathematics at UCLA since "retirement" from Princeton in 1967, received an honorary degree from UB in May of 1990 in connection with an international symposium in his honor. Over two hundred logicians representing several countries and several academic disciplines came to Buffalo to honor Church and to hear lectures concerning Church's contribution to logic. The main speakers were Alonzo Church himself and three of Church's former Ph.D. students: Martin Davis of NY University, Hartley Rogers of MIT and Leon Henkin of UC Berkeley, all internationally known logicians. Preconference activities included lectures by two of our own former Ph.D. students, Stewart Shapiro (now Professor of Philosophy at Ohio State University) and Michael Scanlan (now Associate Professor of Philosophy at Oregon State University). On Sunday May 20, 1990, after the commencement, the Lambros family hosted a champagne brunch for the principals including ten members of the Church family who had come to celebrate Church's "graduation". Members of the Philosophy Department, especially John Corcoran, are credited with arranging and executing this event which was cosponsored by several other UB departments. Many graduate students and faculty members in the Department, non-logicians as well as logicians, enjoyed the lectures, receptions, and meals.

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OVERBELIEF AND UNDERBELIEF

In the last issue we reported on the Conference on The American Philosophical Tradition as Interpreted and Used in Other Countries held at UB March 2-5, 1990. This conference served as the annual meeting of the Society for the Advancement of American Philosophy as well as an NEH-sponsored conference. Dr. Peter Hare, completing a two-year term as President of the Society, gave a Presidential Address on "Problems and Prospects in the Ethics of Belief". Quotation of a few paragraphs will give some indication of the views defended.

Prospects have never been brighter for an ethics of belief in the tradition of William James. But the development of such an ethics of belief will require collaboration between diverse philosophical traditions and between philosophy and science, collaboration that we have not seen hitherto. Accordingly, I want to use this occasion to make a plea for cooperative effort. I urge cooperation between those working in analytic epistemology, pragmatist metaphysics and cognitive science.

Let us examine a number of objections which have been made to the view that nonepistemic reasons for belief can sometimes override epistemic reasons, objections to the view that we are sometimes justified in believing beyond the evidence. In what follows I hope to show that James' approach to such overbelief is fundamentally sound.

It is often objected that, if psychological devices are used to produce belief where the evidence is balanced pro and con or there is little evidence on either side, overbelief may be considered to have beneficial consequences only if one fails to take account of effects on other beliefs. It is predicted that when such devices are employed, there will be spreading to other beliefs including beliefs against which there is a preponderance of evidence. This objection, however, fails to note an equally legitimate concern, a concern characteristic of James. If an ethics of belief demands that we refuse to use devices to produce such a belief, that demand is likely to spread to other beliefs where the evidence is overwhelmingly favorable and to lead one to reject them out of commitment to what might be called epistemic asceticism. Any worry we may have about the spreading of overbelief must be balanced by a concern about the spreading of underbelief. Underbelief can be just as disastrous as overbelief. Cases abound in which underbelief paralyzes action—the underbeliever refuses to act on probabilities. For example, many Germans during World War II had ample evidence that genocide was going on but refused to believe it on the basis of what they considered inadequate evidence. A demand for certain knowledge of the consequences of action in a practical situation can be just as harmful as wishful thinking about those consequences, and there is no reason to suppose that underbelief will be less likely to slip down a slope to the disastrous extreme of epistemic asceticism than overbelief will be to slip down a slope to the disastrous extreme of belief against conclusive evidence. Such armchair speculation about the longterm consequences of epistemic strategies cuts both ways. Moreover, such sinister tendencies in overbelief are not found in numerous empirical studies of overbelief. Emphatic rejection of overbelief on the grounds that the acquisition of one belief will inevitably affect a great many other beliefs that have some logical relation to the original belief reflects lack of familiarity with relevant empirical studies. Studies indicate that beliefs are acquired by processes "operating in a highly local manner" without involving "an agent's entire corpus of belief".

Richard Foley worries that, "if in order to win a million dollars, [a person] must come to believe that the earth is flat, he also is going to have to come to believe a whole range of other propositions that are now epistemically irrational for him. Indeed, he presumably will have to come to believe that there is an enormous worldwide conspiracy to make it appear as if the earth is round when in fact it is flat." But again armchair psychology is not good enough. Although doubtless there are situations in which the acquisition of one belief will cause changes in many other beliefs, it has been found by psychologists not to happen in many instances where we might a priori expect it to happen. Hard as it is for some philosophers to accept, human beings in their intercourse with the world do very nicely despite having a formally inconsistent body of beliefs. There is good reason to suppose that certain forms of epistemic inconsistency are adaptively advantageous.

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WILLIAM T. PARRY IN THE MCCARTHY ERA

In 1953, after an appearance before the House Un-American Activities Committee (HUAC) and forty hours of secret hearings before the Executive Committee of the University of Buffalo, Professor William T. Parry was stripped of tenure. Anyone interested in this incident and surrounding circumstances should consult Lionel S. Lewis, Cold War on Campus: A Study of the Politics of Organized Control (New Brunswick and Oxford: Transaction Books, 1988) and Ellen W. Schrecker, No Ivory Tower: McCarthyism and the Universities (New York and Oxford: Oxford University Press, 1986). Lewis, Chair of UB's Sociology Department, includes as an appendix an edited transcript of the UB hearings. Schrecker's account is based largely on an unpublished essay by Peter H. Hare and Edward H. Madden that can be found in the University Archives.

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PROMETHEUS UNBOUND

Paul Kurtz, who allegedly retired from the Department, has been busy this past term. He delivered over 20 lectures from Moscow and Amsterdam to Berkeley; Washington, D.C., Orlando, Florida; and Los Angeles. Among these were lectures at the Academy of Social Sciences in the Soviet Union and the Philosophy Department at the University of Moscow. (An interview with Professor Kurtz was published in Pravda in February.) He was invited by the Graduate Students Association of Johns Hopkins University to deliver a talk on "Skepticism and Science," and by the Campus Crusade for Christ of Stanford University to debate philosopher-theologian William Craig on "Humanism vs. Christianity" (April). He also prepared the case for Voluntary Active Beneficent Euthanasia at the National Legal Center for the Medically Dependent and Disabled in Washington, D.C. (March). His paper on Sidney Hook was published in the Journal of Philosophy and read at the APA in late December. He recently published a book, Philosophical Essays in Pragmatic Naturalism, and is completing another, The New Skepticism. He will participate in a dialogue with Eastern European humanists at Charles University in Prague in July.

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"I like teaching at one o'clock. The students fall asleep, but that doesn't matter."

---J. Gracia

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UNDERGRADUATE PHILOSOPHY CONFERENCE

The second annual Western New York/ Southern Ontario Undergraduate Philosophy Conference was held on Saturday, April 27th in 280 Park Hall. Students from Brock University, Canisius College, Buffalo State College, Fredonia State College, St. Bonaventure University, the Rochester Institute of Technology and the University of Waterloo presented papers and commentaries. About 30 people were in attendance. Discussions ranged from a comparison between Heraclitus and Nietzsche, a critique of Frege's views on knowing and naming, Marx's position on creative productivity and alienated labor, and Whitehead's process theology. Participants seemed to appreciate the free-flow of ideas, and the free lunch (provided by our Philosophy Department). It was an excellent opportunity for undergraduates to discuss their views in a non-intimidating setting. Current plans are to hold next year's conference again at SUNY/ Buffalo. Professors and graduate students are encouraged to have their students submit papers to Peter Hare for consideration. It is hoped that next year's conference will have a greater SUNY/ Buffalo presence.

T. Madigan

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"Epistemological panic"

---Peter H. Hare

PAUL KURTZ RETIREMENT DINNER

The retirement party for Professor Kurtz, held on Saturday, April 20th at the Marine Midland Tower, was attended by his fellow faculty members, longtime friends, family members and others involved in aspects of his multi-faceted career. After reading encomiums from such stalwarts as W.V. Quine, Steve Allen, Mario Cuomo and Carl Sagan, the evening switched to a more irreverent tone, in honor of Kurtz's iconoclastic pursuits. A roast was engineered by myself and my non-philosophical friend Glenn Odden (who also portrayed William James in last years "An Evening with William James," and who's making a career out of entertaining at Department functions). Humorous anecdotes about Paul were given by colleagues, and a few surprise guests made appearances -- Sister Eupraxia, Paul's old Sunday School teacher; Eric the Red, a burnt-out radical student from the turbulent sixties; UB-1 Cannoli, a space alien from the planet Telos; and Socrates, making a rare appearance from the universe of Pure Forms. (We tried to get Aristotle, but his fees were too high.) Paul closed the evening with reminiscences about his more than 25 years at SUNY/ Buffalo, and assured the crowd that while he may be retiring from the Department, they haven't seen the last of him. An exuberant evening was had by all.

---T. Madigan

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DIERDRE LONERGAN, a junior, joint major in Philosophy/English received the Shinnars Award from the Omicron Chapter of Phi Beta Kappa at SUNY Buffalo for her essay entitled "A Look at Generality in Wittgenstein's Tractatus Logico-Philosophicus."

News of Graduates

Temple University has just published Art and Engagement by **ARNOLD BERLEANT** (Ph.D. 1962). Centering on the notion of participatory engagement in the appreciation of art. Berleant explores its appearance in art and in aesthetic perception, especially during the past century. Successive chapters explore the influence of the idea of engagement in landscape painting, architecture and environmental design, literature, music, dances, and film.

Berleant is Professor of Philosophy at Long Island University, C. W. Post Campus. Among his earlier publications is The Aesthetic Field: A Phenomenology of Aesthetic Experience (1970).

CHANDANA CHAKRABARTI (Ph.D., 1975), organized a conference held April 1, 1991, at Elon College, North Carolina, on Transcendence and Immanence, with 6 session chairs, 20 papers and 4 commentators. While Indian philosophy was heavily represented, papers were also presented from the analytic, Christian, Existentialist and modern philosophical traditions. The conference was co-sponsored by Elon College and the Society for Indian Philosophy and Religion.

KISOR CHAKRABARTI (Ph.D., 1975), was one of the session chairs at the aforementioned conference on Transcendence and Immanence. He currently teaches at the University of New Orleans, LA (along with Alan Soble, Ph.D. 1976).

THOMAS CHRISTIANO, a former undergraduate major, is currently in the Department of Philosophy at the University of Arizona as an Assistant Professor. He did his doctoral work in democratic theory, and held a Mellon

Fellowship at the University of Chicago for several semesters prior to his present post.

MARJORIE CLAY (Ph.D., 1981) Professor of Philosophy at Bloomington University in Pennsylvania, has been named chair of the department for a three-year term which began in September, 1990.

DOUG DAVIS (Ph.D., 1986) is in Italy, with a Fulbright to study issues in medical ethics in the Italian system of health care.

LAWRY FINSEN (Ph.D., 1982) teaches philosophy at the University of Redlands and at his university's summer semester in Austria. He and his wife, Susan, have a contract to write a book on the animal rights movement. Each has published on the topic in several philosophical journals.

GEORGE GIACAMAN (Ph.D. 1976) has been teaching at Birzeit University on the West Bank in Israel since he finished his dissertation here. His dissertations on C.J. Ducasse was written under Edward Madden. He had first gotten to know Professor Madden when Madden had a Fulbright in Lebanon and was a teacher of his at the American University in Beirut.

Between 1981 and 1985 George was Dean of Arts and Sciences at Birzeit. More recently he has several times served as Acting Chair of the Department of Philosophy and Cultural Studies. Since the Palestinian uprising began three years ago, the University has been officially closed. However, George reports (with characteristic understatement) that "some teaching is being done outside". After fourteen years of marriage, George and Lisa have an eleven-month-old son.

SHAMS INATI (Ph.D., 1979), assistant professor at Villanova University in Pennsylvania, is finishing her third book -another one on Ibn Sina (Avicenna), this one on his mysticism. Her appointment is half in the Department of Philosophy and half in the Department of Religion, but what makes the job just right for her is the Center of Arabic and Islamic Studies, of which she is an active member and for which she has garnered much outside support. Dr. Inati will conduct an orientation this summer in Islamic Philosophy and culture for select personnel at Villanova.

After spending the past two semesters in the Philosophy and Computer Systems Science program at SUNY Binghamton, **MICHAEL MECCA** will be going to Oxford University this summer to study with Rom Harré. He has been awarded a full fellowship in the Logic and Computation Program at Carnegie Mellon University where he'll work towards a Ph.D. next year. Michael graduated from UB in 1990 with degrees in Computer Science, Electrical Engineering and a minor in Philosophy. At UB he worked with John Corcoran on logic and the history of logic and was on the staff of the 1990 Church Symposium.

DENNIS PATTERSON (J.D., Ph.D., 1980), recently joined the faculty of Rutgers University Law School (Camden) as an Associate Professor. His promotion to Full Professor is effective July 1, 1991. After completing his studies at U.B., Dennis went to Maine as a law clerk to Hon. Vincent McKusick, Chief Justice of the Maine Supreme Court. There he developed a taste for litigation

and spent six years in the private practice of law. In 1987, Dennis joined the faculty of Western New England College, School of Law, in Springfield, Massachusetts, where he taught commercial law and legal theory. In 1990, he joined the faculty at Rutgers with tenure. Dennis, Barbara, and their children (Graham - 3 months, Sarah - 7 years) live in South Jersey.

Oxford University Press has just published Reason and Religious Belief edited by **MICHAEL PETERSON** (Ph.D., 1976) and others. Professor of Philosophy at Asebury College, Mike is also author of Evil and the Christian God (1982) and Philosophy of Education: Issues and Options (1986). Since the journal's founding in 1984, he has been managing editor of Faith and Philosophy: Journal of the Society of Christian Philosophers.

MICHAEL SCANLAN (Ph.D. 1982) was recently promoted to Assoc. Professor with tenure in the Philosophy Department at Oregon State University. Despite having an M.A. in Medieval Philosophy from Emory University, he was enticed into studying the history of logic with John Corcoran when he came to UB. He also studied with John Kearns, Richard Hull, Newton Garver, and the late Thomas Perry. He will be presenting a paper entitled "Russell, Wittgenstein, and Truth Functions" to the Russell Conference at the University of British Columbia in June.

WALTER SIMPSON (M.A., 1975), who worked with Professor Shia Moser on Masters degree projects including a thesis on Kant's Perpetual Peace and an essay on our moral obligations to animals, recently received the David Bigelow Award for Environmental Education from the Erie County Environmental Management Council. The Union of Concerned Scientists has just published and is nationally distributing his Recipe for an Effective Campus Energy Conservation Program, a guidebook outlining steps that colleges and universities can take to reduce energy waste, save money and benefit the environment. Since 1982, Walter has been Energy Officer at SUNY Buffalo, a position he was fortunate enough to create for himself. In that role he has organized the Conserve UB energy conservation program which has implemented over 300 conservation measures resulting in \$3 million a year in energy savings, making UB the conservation leader in the SUNY system. Additionally, Walter—with his wife Nan—founded a local animal rights group (causing some consternation among UB officials defending the practice of using animals in laboratory experiments) and published a number of pamphlets on subjects ranging from the greenhouse effect and energy use to the vegetarian diet and lifestyle. He and his wife are now in the process of adopting their second child from Korea.

CAROL STEINBERG GOULD (Ph.D., 1984) has recently accepted a tenure track position in the Department of Philosophy and Literature, Florida Atlantic University, Boca Raton, FL.

MARGARET HOLLAND (Ph.D. expected September 1991) has recently accepted a tenure track position at the University of Northern Iowa in Cedar Rapids, IA.

ALISON M. JAGGAR (Ph.D., 1970) is currently Professor in the Departments of Philosophy and Women's Studies at the University of Colorado at Boulder. The University has a Center for Values and Social Policy, which publishes a newsletter. In the Fall 1990 issue, Alison published there an excerpt of a longer paper which is forthcoming in two

collections. The excerpt is titled, "Feminist Ethics: Some Projects and Problems." In it, she offers "a sympathetic, yet critical discussion of several distinct enterprises that have been identified with feminist ethics."

To the impression that feminist ethics is occupied with women's issues or spheres, and the claim that feminist ethics is occupied with moral or public policy issues that are and are not of special concern to women, she walks a careful line, holding that "while there are no 'women's issues' that are not also men's issues," the fact that "men and women typically are not what lawyers call 'similarly situated' relative to each other" implies that women have gender-specific interests in most moral or public policy issues. From this she concludes that "feminist ethics has enlarged the traditional concerns of ethics."

Jaggar notes the "naturalist turn in contemporary moral epistemology," and charts many of the methodological insights and problems attending such a view. On the one hand, one may expect that "women's distinctive social experience may make them especially perceptive regarding the male bias that feminists believe has pervaded so much of male-authored western moral theory." On the other hand, "the term, 'moral experience,' is extremely broad, often used to cover such various items as intuitions about the resolution of specific moral problems, perceptions of what is or is not moral, moral priorities, methodological commitments, even emotional responses and actual behaviors," so that "careful analysis of the precise object and method of our investigation" is requisite to the project of feminist ethics.

Jaggar acknowledges the possibility that "it is impossible to identify a single distinctively feminine approach to ethics, even within a given culture," owing to the fact that there is a widespread perception that "the claims made by feminists about 'women's' moral experience have excluded specific groups of women." Related to this is "the problem that the feminine is not the feminist" at empirical, normative and symbolic levels. She concludes that "while feminist ethics may begin with feminine ethics, it cannot end with it" without failing to critically reevaluate and perhaps rehabilitate "what has been constructed as feminine."

Jaggar notes the tension between historicist relativism in feminist ethics—where feminists write prescriptively "only for a limited community, whether this is understood as a community of Black women, of western feminists or lesbians, or of women generally"—and universalism, in which feminism's "moral critique of the practices (and theory) of the larger society—and perhaps even the practices (and theory) of other societies—[seeks to] be objectively justified.... Because of feminism's essential interest in social transformation, it is hard to see how feminists could be content with the parochial conventionalism or conservatism often associated at least with the communitarian tradition of contemporary moral relativism." Her position is that while "the feminist commitment is incompatible with any form of moral relativism that condones the subordination of women or the devaluation of their moral experience", "[it] is neutral...between the plural and local understanding of ethics, on the one hand, and the ideal of a universal morality, on the other."

Having said that, Jaggar lines up on the historicist side of the question of whether "feminist ethics is only transitional, a temporary adaptation to a pre-feminist world," lending "credence to claims that the most advanced forms of feminist ethics today are gender-blind, addressing issues

no longer identified as 'men's' or 'women's' issues in terms of categories that do not recognize distinctions of

gender." While she recognizes the possibility of such claims, she notes that the achievements of "much of...feminist scholarship in a number of disciplines over the past twenty years has consisted precisely in identifying various forms of male bias concealed within apparently gender-blind assumptions or conceptual frameworks." She also notes the political character and mission of feminist ethics: "Pretending that social distinctions and privileges do not exist usually is equivalent to perpetuating them, as has become clear in legal contexts in the U.S., where gender-blind and thus supposedly non-discriminatory applications of law have often resulted in worsening women's situation." She thus recommends as prudent assuming "that every ethical issue, practical or theoretical, is also a feminist issue."

Besides the full version of this paper, to appear in Herta Nagl-Docekal and Herlinde Pauer-Studer, eds., Denken der Geschlechterdifferenz: Naue Fragen und Parspektiven der Feministischen Philosophie, Vienna: Wiener Frauenverlag, 1990 and also in Claudia Card, ed., Feminist Ethics, Lawrence KS: University of Kansas Press, 1991, Jaggar has given two papers this last year: this paper at an international symposium on feminist philosophy at the University of Vienna, Austria, and her paper, "Taking Consent Seriously: Feminist Practical Ethics and Actual Moral Dialogue" at the Conference on Moral Philosophy in the Public Domain, University of British Columbia. In addition, her article, "Sexual Difference and Sexual Equality" appeared in D. L. Rhode, ed., Theoretical Perspectives on Sexual Difference, New Haven and London: Yale University Press, 1990.

SUNG-MIN JO (Ph.D., 1988) writes: "I am sorry for being late for answering your letter forwarded last January this year (1990).

"One of the reasons I failed to answer soon, though not so convincing, is that I haven't had productive activities here since I left Buffalo. I've got a stomach disease soon after I arrived here. I think it came from stress I had accumulated in Buffalo and here. Fortunately it is not so serious and I am recovering from it.

"Last year I wrote a paper titled 'An Ethical Approach to Capital Punishment' which is included in the book Theory and Practice of Capital Punishment published in Korea.

"I also participated in a social ethics symposium held in Seoul last October and presented a paper titled 'Authoritarianism and Overintervention.' The paper will be published this year with other papers presented at the symposium.

"Last summer I started to give a lecture on ethics education in high schools for teachers, who are qualified for principal after they complete a training course given during every summer or winter recess at Korea National University of Education. During the semester I teach courses of ethics, logic, social ethics, law and morality for graduates most of whom are teachers as well as undergraduates who will be teachers after graduation.

"Currently I am interested in developing questionnaires requiring thinking ability in the fields of ethics and social studies which will be utilized at university entrance

examinations. I have some limitations in developing such questionnaires due to lack of materials concerning that subject, though GED published in USA I have is somewhat helpful."

TERESA MCGARRITY (Ph.D. expected September 1991) has recently accepted a tenure track position with American University in Washington, D.C.

STEVEN MITCHELL, former graduate student who is an editor for Prometheus Books, writes that several books which he has guided from initial conception to publication have recently received recognition in professional publishing and library journals. Publisher's Weekly, the largest and most influential publishing journal, has recognized Marietta P. Stanton's Our Children are Dying in a very positive review. Library Journal chose Steve's commissioned book by Vern and Bonnie Bullough, Contraception: A Guide to Birth Control Methods, as one of the best popular medical books of 1989-90. And, one of the Golden Age Books series, Eugene J. Kaly's Thy Will Be Done: A Guide to Wills, Taxes and Estate Planning for Older Persons, was designated as one of the year's 4 best finance books by Money magazine. Steve demonstrates well the breadth of interest and talent which may be developed in part through graduate study of philosophy, as well as a rewarding career path for trained philosophers.

LEE NISBET (Ph.D., 1974), Professor of Philosophy at Medaille College is co-founder, former Executive Director and Fellow of the Committee for the Scientific Investigation of Claims of the Paranormal and John Dewey Senior Research Fellowship recipient, 1983.

He writes:

My interests in ethics, social and political philosophy, psychotherapy and the alleged existence of paranormal phenomena have led to publications on issues in these broader topics especially in journals of opinion and mass circulation magazines. I have endeavored to write for the public who enjoy a philosopher's perspective on issues that concern them.

In this vein I edited The Gun Control Debate: You Decide, Prometheus Books, 1990, 341 pages. This book brings to the interested reader what is hopefully the best research and scholarship that bears upon this hotly contested public policy issue. The work of historians, sociologists, criminologists, jurists and public health officials, many of whom pointedly disagree with each other, allow the readers to shape their valuations on specific gun control issues using material not found in and often ignored by the popular media.

The book has led to numerous radio and television interviews across America.

STEVEN STORCH (ABD) has recently accepted a one-year position at North Carolina State University, Raleigh, NC.

MICHAEL TYE (Ph.D., 1975) has accepted as a continuing Visiting Professorship a post at King's College, London, formerly held by Norman Malcolm. He remains during the rest of the year at Temple University.

* * * * *

MORE ON TELOS

Telos Editor Paul Piccone (Ph.D., 1970), read with interest Peter Kauber's (Ph.D., 1972) letter in the last issue of Notisletter about Professor Parry and Telos. In response he generously sent several issues, including the 20th anniversary issue containing comments by Piccone on the founding of the journal. Some excerpts may be of interest.

May 1988 marks the 20th anniversary of the appearance of the first issue of Telos. It is not clear, however, that this is a cause for celebration. Unlike people who reach maturity at that age, journals are more like cats and dogs: twenty years of age usually designates not the flower of youth but incipient senility.

Unsympathetic critics may argue that Telos would not have been an exception to this general rule, had it not been for the fact that it never succeeded in finding any "respectable" institutional location. Along this line of reasoning, what probably spared the journal from normal academic corruption was the fact that it never had the opportunity to succumb to it.

It was probably the only journal of its kind in the US that never received any foundation or institutional support and, with the exception of the initial founding subsidy provided by a student group, never pestered its readers for any contribution beside the cost of a normal subscription—which also always remained well below market rates.

Given its peculiar origins in Buffalo as the project of philosophy graduate students, Telos began as an attempt to revitalize American philosophy in the late 1960s by rediscovering European thought and Western Marxism. Although our concerns were very much in the tradition of earlier generations of American pragmatism (Dewey, James, Peirce, etc.) we had to tactically break with that tradition owing to the cowardly conformism of "really existing" American pragmatism at that time.

The very composition of the original Telos editorial group—after the very first issue which still bore traces of pseudo-professionalism and theoretical aimlessness—is indicative. With the support of a slight majority in the Graduate Philosophy Association in the recently-established and well-financed State University of New York at Buffalo, the journal was planned in late 1967 and finally published, by pure coincidence, in early May 1968, on the very eve of the Paris explosion. The founding editorial group was composed mostly of students that only a decade earlier would not have been able to attend the previously elitist graduate schools. Only the massive expansion of higher education precipitated by post-Sputnik government restructuring and financial intervention had allowed there overwhelming majority of philosophy graduate students to pursue studies hitherto restricted to the eccentric offsprings of the "rich and famous."

The working-class and lower middle-class social composition of much of the original editorial group also explains why, from the very beginning, the journal took an extremely critical stance with respect to any form of "really existing" socialism and such intellectual travesties as "orthodox" Marxism. We knew the "proletariat" all too well to harbor any illusions about its alleged emancipatory potentials, and we had seen enough of how Stalinism functioned to be wary of any of its fraudulent claims—especially after the invasion of Czechoslovakia.

Western Marxism, on the other hand, seemed free of these problems and able to provide the kind of perspective we sought: an outlook encompassing the highest achievements of Western thought, but at the same time still sufficiently engaged with life and politics to address a social and cultural immediacy beyond the reach of conventional academic wisdom.

In an accompanying letter, Paul notes that something "was not specifically mentioned in the 20th anniversary of *Telos* . . . i.e. the department's unqualified support for *Telos* during the *Sturm* and *Drang* years. Clearly, the journal would never have been able to survive without everyone's implicit and explicit support."

* * * * *

--The word Tao means "way" or "method", so when they came to translate the word "Taoism", they could have used "Methodism", but that word was already taken.

--J. Corcoran

JORGE GRACIA ELECTED SOCIETY PRESIDENT

Professor Jorge J.E. Gracia has been elected president of the Society of Medieval and Renaissance Philosophy for a two-year term. He is former president of the Society for Iberian and Latin American Thought. He was the keynote speaker at a conference entitled, "Bridging the Atlantic," at the University of Wisconsin at Milwaukee. His talk was, "The Historiography of Latin American Ideas." His most recent article in *Review of Metaphysics* is entitled, "Texts and Their Interpretation." Could it be that he has sold out to the Continentalists? We will see when his book, *Philosophy and its History*, appears in the fall.

* * * * *

"There are no surprises in logic."
--- Ludwig Wittgenstein

"There are many surprises in logic."
--- John Corcoran

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NEWTON GARVER APPOINTED DISTINGUISHED SERVICE PROFESSOR

Chancellor Bruce Johnstone and the SUNY Board of Trustees at their April meeting approved the promotion of Newton Garver to Distinguished Service Professor.

With extraordinary courage, competence and compassion, for thirty years Professor Garver has served the University, the State, the nation and the international community. Perhaps Garver's most important service to the University was his principled, open opposition in the early 1960's, to the requirement of the New York State law that all faculty members sign the Feinberg oath, a statement that the signer has never been associated with

the Communist Party. The penalty for not signing was dismissal from the University. He and three others who refused to sign brought suit and were ultimately vindicated by the Supreme Court which ruled the law unconstitutional.

Garver has also served the University as Chair and Parliamentarian of the Faculty Senate, and as the person who conceived the idea of the Graduate Group on Cooperation and Conflict Studies and inspired others to aid him in its development.

In the community at large Garver was a pioneer in civil rights. In the early 1960's he played a significant role in the political struggle over integration of the public schools, a struggle which resulted in the magnet schools.

Noûsletter LOGO

History of the mystery....explained.

A number of people have inquired about the cover design for the *Noûsletter*.

The logo is a photograph of a hand-painted, original design gracing the wall of the Philosophy Department hallway.

The long, dark, undecorated hallway needed livening and Dr. Hare, department chair, wanted an image that would be both a focal point and an identifying symbol for the Department.

After discarding the idea of a famous philosopher's portrait (too divisive) or Greek letter (too fraternity), the question mark emerged as the ideal symbol.

But, it couldn't be a plain question mark since that is the universal sign for an information booth.

Dr. Richard Hull knew of a student/artist, J.T. Thompson, who worked with Dr. Elaine Hull. Through some brain-storming, they hit upon painting a question mark composed of logical symbols. Thompson had never taken a logic course. He was given a logic book from which he gleaned the appropriate symbols and painstakingly hand-painted them on the hallway wall.

"What?! You've been in my class for three weeks now and you're still not a Humean?!"

--- K. Barber

MARIE FLEISCHAUER RETIRES

On March 28, Marie retired after 19 years with the Philosophy Department. We wheedled, coaxed and cajoled her to stay but, in the end, the University made her a retirement offer she couldn't refuse.

Marie worked as executive secretary to both the Chairman of the Department and the Director of Graduate Studies. She worked on countless manuscripts, travel vouchers, and graduate admissions forms, and together with Judy Wagner kept the department wheels humming.

On March 22 over sixty people attended a departmental luncheon in her honor.

Up until her last day of work, Marie says she had reservations about retiring but word has it she is now thoroughly enjoying gardening and visiting with her grandchildren.

She is missed by the Department. We all thank her and wish her the best of luck for the future.

"Try to express your question without using any terms"

---Barry Smith

"Anglo-Saxophone philosophy"

---Barry Smith

JAMES GASSER, former Visiting Scholar in our Department and recipient of a 1989 doctorate from the University of Neuchatel, has recently been appointed to teach one course in the history of logic at the University of Lausanne during academic year 1991-92. The Lausanne position is in addition to ongoing part-time positions at the University of Geneva and the University of Neuchatel. A review of Gasser's book on the nature of proof appears in the current number of History and Philosophy of Logic.

BARRY SMITH APPOINTED FOR THREE YEARS

Barry Smith, whose visit in Spring 1991 was reported in the last issue of the Noûsletter, has been appointed for a 3-year visiting professorship. Retaining his professorship at the Internationale Akademie für Philosophie in Liechtenstein, Professor Smith will teach here the first five weeks of the fall semester and the first five weeks of the spring semester. His graduate seminar in 1991/92 will be in formal ontology, an area in which he has numerous publications.

The term 'formal ontology' was introduced into philosophy by Husserl in his Logical Investigations. The subject matter of formal ontology consists of those most general notions—object, set, property, relation, part, whole, category and so on—which are presupposed by every 'material' discipline. Many of these notions are of course familiar from classical metaphysics and they recall also some aspects of the ideal language philosophy sketched in Wittgenstein's Tractatus. As a result of more recent work on Husserl, however, and also in virtue of certain developments in analytic philosophy, we now have new methods for the investigation of formal-ontological notions. The course will attempt to show the fruitfulness of these methods, not least in connection with current research in cognitive science, for example in the fields of naive physics, knowledge representation and formal linguistics.

CURRENT GRADUATE STUDENT ACTIVITIES

At the fall 1990 meeting of the Tri-State Philosophical Association at Buffalo State College, **MICHAEL GORMAN** was a commentator on one of the papers presented.

DEREK HEYMAN presented "Sartre's 'Circuit of Selfness' and the Possibility of Crossed Circuits" to the Philosophy Department Colloquium, May 6, 1991.

SEUNG-CHONG LEE read a paper, "Is Contradiction Predictable?", at the Philosophy Colloquium held at Canisius College, April 11, 1991.

In Free Inquiry, a magazine of which he is Executive Editor, **TIM MADIGAN** in 1990-91 published: "Moral Education and Critical Thinking: The Humanist Perspective", "Why Johnny Can't Think", "Are Humanists Optimists?", "O Death, Where Is Thy Sting?", "An Impolite Interview with Paul Krassner", "On Rational Suicide", "Postmodern Humanism", and "Who Do People Say That I Am? A Review of Jesus of Montreal". He is also co-editor of The Question of Humanism: Challenges and Possibilities, Prometheus Books, 1991. Other publications: "The 1990's: Back to Dewey?", Insights: The Newsletter of the John Dewey Society, June, 1990, and a review of John Dewey's Pragmatic Technology by Larry Hickman, forthcoming in Ethics. His presentations include: "Russell and Dewey on Education: Similarities and Differences," Bertrand Russell Society Conference, McMaster University, June 23, 1990; and "In Praise of Cynicism," Niagara Falls Unitarian-Universalist Association, April 14, 1991.

SRIRAM NAMBIAR won a fellowship to study philosophical Greek at Northwestern University in the summer of 1990.

"Pictorial Representation and the Buddhist Notion of Perception" was the title of a paper presented by **HYURYUN PARK** at the Western New York Regional Conference of the American Catholic Philosophical Association, Niagara University, November 10, 1990.

JOHN SHOOK presented "Reality and Reflection: John Wisdom v. Relativism" at the Western New York — Western Pennsylvania Regional Meeting of the American Catholic Philosophical Association at Canisius College, April 20, 1991. To our own Colloquium he gave "The Ethical Theory of R.M. Hare", March 20, 1991.

We wish to thank all those who have supported this department through their donations to the various funds: Farber, Hourani, Perry, Steinberg, Donovan, etc.

During these times of severe budget cutbacks, we will be even more dependent on continued donations in order to provide additional support to our students, scholars and visiting professors for travel reimbursement, honoraria and colloquia, among other needs. You may also wish to specify that future donations be deposited in the "UBF Philosophy Department Resource Fund" as a means for the department to use the monies provided as it deems most urgent.

Again we thank you for your past donations and continued support.

Please send material you wish to be included in future Noûsletters to: The Philosophy Department, 607 Baldy Hall, SUNY/Buffalo, Amherst, NY 14260.

CREDITS

We wish to thank everyone who contributed material to the Noûsletter including:

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Editors: Peter H. Hare and Eva M. Koepsell.

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