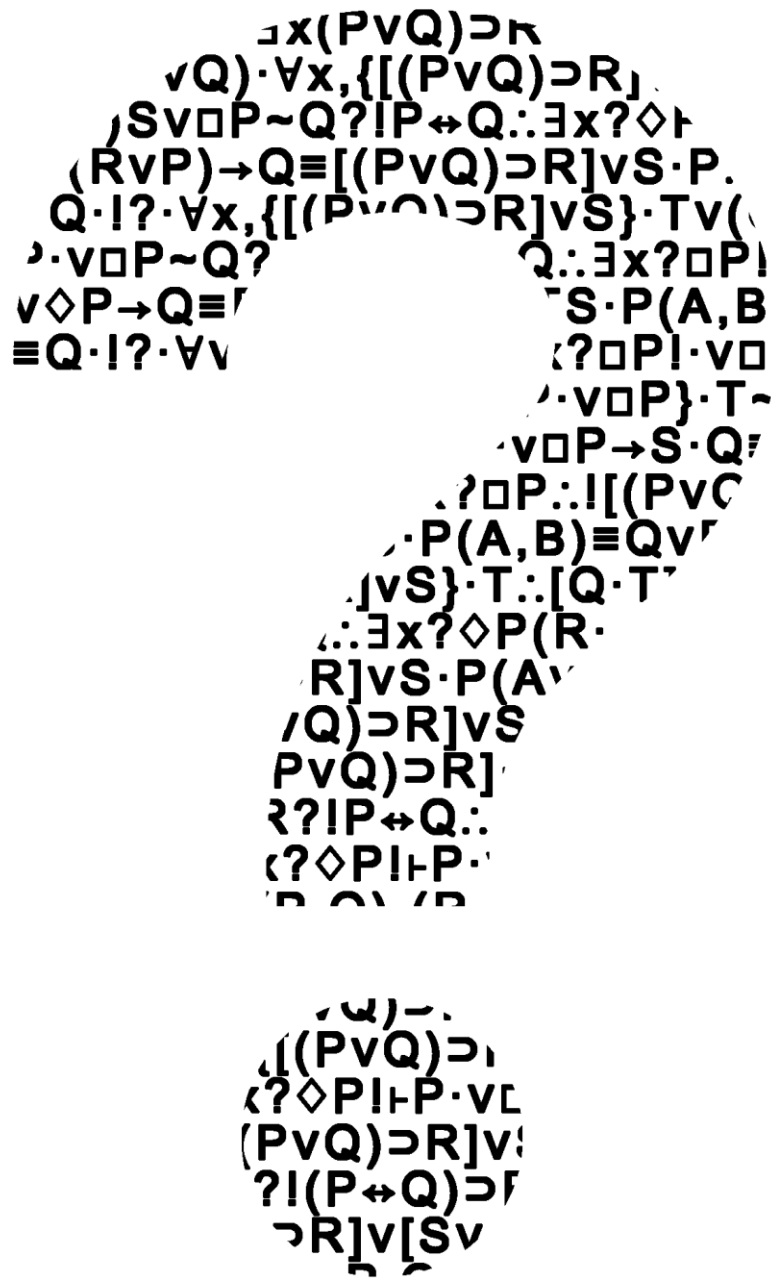


# Noûsletter

Number 20 - Spring 2013



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## Introduction

### *Letter from the Chair*

It seems like only yesterday that I was writing the chair's letter for the last *Noûsletter*. Much has changed in the past year. In addition to the usual arrivals and departures of graduate students, there have been staff retirements, faculty resignations, faculty hires, staff hires, and some retired professors have passed away. Well-known professor emeritus Paul Kurtz died this past fall at the age of 86. Two hundred people attended a campus memorial for him that our Theresa Monacelli somehow managed to coordinate after a last-minute request from the Kurtz family. We have included a biographical sketch on p. 7 that reveals far more about Paul than did the obituaries published in the *New York Times* and *Wall Street Journal*. A more recently retired colleague, Charles Lambros, also passed away this year. We have dedicated this year's department logic colloquium to Chuck and his obituary is reprinted on p. 7.

We had one other faculty member take premature leave of us but, fortunately, he is still on the planet. Michael McGlone, a promising young philosopher of mind and language, suffered a prolonged illness that eventually led him to choose to resign and move his wife and kids closer to their extended family in California during his recovery. Mike had perhaps more potential than anyone we hired in the last ten years. He obtained his Ph.D. from Princeton and was at work on a tenure-making, if not career-making book

project on the nature of propositions with three other prominent philosophers of language – Scott Soames, Phil King and Jeff Speakes. They were each going to write a quarter of the book, present their own view of propositions and then critique the others' accounts. I am happy to be able to inform you that Mike has recovered and he and his wife are now running Tractus Education, a thriving business that provides web-based applications that transform the college search and application process for students, parents, school counselors and administrators.

Our long time administrator of undergraduate affairs, Eileen McNamara, put in enough time to retire. Despite departing mid-semester with the eagerness of a parolee, she has graciously returned on occasion to help us out when in a jam and to train her replacement, Patricia (Patty) Hahn. Eileen somewhat reluctantly agreed to an interview on p. 24 which I think will bring a chuckle to those of you who knew her, which is probably most of you. If you were an undergraduate philosophy major at UB, you consulted Eileen. If you were a graduate student instructor, your students' problems meant you had to consult Eileen. We wish her all the best.

We finally were able to hire a scholar of early modern philosophy. That search had been delayed for a number of years due to New York's dire financial condition. A many of you know, we once had two top notch scholars of early modern philosophy, Daisy Radner and Ken Barber. But Daisy's retirement and Ken's death resulted in the department being without any

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expertise in early modern philosophy for a number of years. That drought has ended with Lewis Powell joining the faculty this past Fall. Lewis already had a tenure track job at Wayne State University when we took a page from George Steinbrenner's NY Yankees and pursued him like a free agent rather than promote a freshly minted Ph.D. from the minor leagues. You can get a good sense of Lewis's philosophical attitudes and interests when you read the interview of him on p 11.

We have one other addition to the department and that is Boyd Millar, a temporary replacement for Mike McGlone. Boyd is a very accomplished recent graduate of the University of Toronto specializing in the philosophy of mind. He skipped the usual practice of publishing initially in second tier journals and working one's way up to elite journals later in one's career. He just placed his earlier papers in elite journals. Neil Williams chaired the search committee that landed Boyd. He and David Braun also served on the search committee that brought us Lewis Powell. There is a department rule that if someone serves on a search committee then they can't be compelled to be on one the subsequent year. But there was nothing in the department rules about being involved in two searches during the same year. So being more of a sophist than a philosopher, I complied with the letter rather than the spirit of the law and "asked" Neil and David Braun to serve on two search committees this year. Neil does have a leave this spring during which he can recover from the extra service. David is not so fortunate.

Neil earned his sabbatical leave because he had just joined the ranks of the tenured. It was not at all difficult to promote Neil for he had impressed the leading metaphysicians in the English speaking world. The department's one other full-time metaphysician, Maureen Donnelly, has produced such an accomplished body of work that we are putting her up for tenure a year earlier than is typical. Our department has a number of other members who have published some work in metaphysics so we have a greater concentration in that branch of philosophy

than any other. The recognition that the recent work of Donnelly and Williams has garnered, along with the earlier metaphysical writings of Barry Smith, Randy Dipert and Jorge Gracia, make me rather hopeful that we will be ranked in metaphysics when the next *Philosophical Gourmet Report* comes out. The department is already ranked in the philosophy of language largely due to the reputations of David Braun and John Kearns. When David joined our department a few years ago as the Patrick and Edna Romanell Chair, that probably did more to raise our profile in the analytic philosophy community than anything else before or since. We have Jiyuan Yu and Kah-Kyung Cho to thank for our very high ranking in Chinese philosophy. Carolyn Korsmeyer gets the credit for our being ranked in both feminist philosophy AND aesthetics.

If there was a ranking in applied ontology, it would be a very high one due to Barry Smith's work. He is the best known and most influential philosopher in that field. Google Scholar reveals that he has more citations than even Aristotle! (Barry has 14265, Aristotle has 9275 citations.) If one adds together all of the citations of contemporary philosophical luminaries Timothy Williamson, E.J. Lowe and Steven Yablo, they still don't add up to Barry's total. Barry also acquires grants like a Nobel Prize winning scientist. And his contributions to metaphysics are also enjoying a new lease of life -- as for example in the Stanford Encyclopedia of Philosophy, which recently published an article entitled "Truth-Makers" in which Barry's contributions play a central role.

If there was a ranking in Hispanic philosophy, Jorge Gracia would have us placed in the first tier. His *Hispanic/Latino Identity: A Philosophical Perspective* is the seminal work in the field. Jorge compares well not just to his contemporaries but centuries of researchers. The 2010 *Blackwell Companion to Latin American Philosophy* listed him as one of the 40 most important philosophical figures in Latin American philosophy since the year 1500!

Experimental Philosophy is another branch of philosophy that we excel in but is not ranked by the *Philosophical Gourmet Report*. Those running the *PGR* reasoned that Experimental Philosophy, aka as X-Phi, was more of a methodology that cuts across fields than single area of study. But they plan to revisit the issue in the near future. James Beebe's lab is making UB become known as one of the best places to engage in experimental Philosophy. X-phi is one of the most exciting and controversial movements in philosophy. To learn more about what James has accomplished since leaving his office armchair for the lab, read the interview of him on p. 18. You should also visit our web page to learn about James' annual X-Phi conference, the only such conference in the nation. James does all of his data collecting, analyzing and publishing while serving as a very active director of undergraduate affairs. It was in that role that he invited alumnus Bill Irwin to speak to our graduating majors and their families at a reception James organized last May. Irwin is perhaps most responsible for the rash of recent books on philosophy and popular culture. His marvelous speech is printed verbatim on p. 38.

A consequence of the growing reputations of our faculty is their being increasingly offered leadership and consulting positions outside of the department. Ken Shockley's prominence in environmental ethics has resulted in his being appointed to head the University's new Sustainability Program. In that role he may demand that future *Noûsletters* be delivered electronically rather than mailed in paper form. Jiyuan Yu's mastery of Chinese philosophy has led to his being asked to take over the directorship of UB's Asian Studies Program as well as Presidency of the International Society for Chinese Philosophy. The society's next meeting will bring hundreds of scholars to Buffalo.

Perhaps no one in the department has as much impact away from the ivory tower than Randy Dipert. His work on cyber warfare and cyber ethics has led him from his office in Park Hall to Beltway halls of power. He recently served as fellow and consultant at the Naval Institute and is frequently rubbing shoul-

ders with the nation's military and intelligence elite. I suspect that I lack the security clearance for Randy to let me know about all of the cyber warfare work he has been doing. I hope to interview Randy about his research in a future *Noûsletter* - assuming the Pentagon censors don't cut out most of the interview. Perhaps you will have to wait for the next WikiLeaks to read the entire unedited transcript.

I am pretty sure that everyone reading the *Noûsletter* remembers Bill Baumer. We just celebrated his 50 years of service to the university! Bill reflects upon his half century at UB in the interview on p. 16. Bill would not allow us to throw him a party so we surprised him and used our annual fall party welcoming new students to also celebrate his achievements. The party took place at the Buffalo Historical Museum. Our department administrator, Theresa Monacelli, arranged for guided tours of the museum which enabled new as well as continuing faculty and students to learn more about the history of our city.

On top of his other duties, Bill recently took over as the Director of Graduate Studies. Two of the 60+ students he oversees, Emina Melonic and Mark Spencer, are interviewed in this *Noûsletter*. Mark finished our program in record time, published a couple of papers every year he was here, and then immediately landed a tenure track job when many others of his incoming class were just beginning their dissertations. Mark is interviewed on p. 41. I suspect that we will be updating you about Mark's post-Buffalo achievements in future *Noûsletters*. While we typically tell our *Noûsletter* readers about what our students do after they leave the department rather than what they did before they entered it, Emina Melonic is an exception. Her experiences as a Bosnian refugee are revealed in an interview on p. 29.

Another graduate student, Adam Taylor, was already at UB when Mother Nature rather than civil war destroyed his hometown of Joplin, Missouri. Despite such an event preoccupying him, Adam was able to find the time to obtain some spectacular publishing success. He had a paper accepted in the elite journal



*Philosophical Studies*. I can't recall any of our other graduate students ever placing a paper in such a prestigious journal during their doctoral studies. It was a paper that Adam had earlier presented at our newly initiated lunchtime philosophy talks. One of the goals of the lecture series was to help students publish the papers they presented there. I like to think that the audience comments helped Adam fine tune his already fine paper.

The lunchtime philosophy talks have been fun and beneficial but we want to proselytize and spread the Good News. So we are planning to hold an annual philosophical debate aimed at instructing and entertaining the larger campus community. The plan is to have a mix of faculty members and graduate students debate controversial topics like affirmative action, the death penalty, abortion, the existence of God, our possession of free will, etc. Our hope is that the debates not only provide a much needed service bringing some analytical rigor to important issues, but that they increase the number of students pursuing a major or minor in philosophy. The first debate is tentatively scheduled for late spring 2013 and will be about animal rights. Maureen Donnelly will be leading the vegetarian side while Randy Dipert will head the opposing pack of carnivores. They will be joined in debate by two UB graduate students, Brandon Rudroff and Rob Earle, and two local philosophy professors from nearby Niagara University, John Keller and Abigail Levin. I hope you can attend the debates or join us for some other philosophical event such as our flagship lecture series, the Hourani Lectures. David Oderberg will be delivering the next three Hourani Lectures on September 23, 25 and 27. His topic is the metaphysics of good and evil. Some-time during that busy week, Oderberg will also be debating Wake Forest University's Patrick Toner on Thomas Aquinas's view of the afterlife before the UB Graduate Student Christian Philosophy Reading Group. Catherine Nolan, who put together the current and the previous *Noûsletters*, also takes the lead in organizing the Christian Philosophy Reading Group. Catherine does so much for our department that she was an easy choice to win the Peter Hare Department

Citizenship Award last year. Contact her to find out more about the Oderberg/Toner debate. Check our web page later in the academic year for details about other upcoming events. Please stay in touch.



Sincerely,

David B. Hershenov

Philosophy Department Chair

### *Letter from the Director of Graduate Studies*

Greetings from Philosophy!

Philosophy's graduate programs start the 2012-13 academic year with entering students from the eastern, midwestern and western U.S. Students entering the Ph.D. program include recipients of Presidential Fellowship and Dean's Scholarship awards.

Program strengthening, as is noted elsewhere in this *Noûsletter*, has been accomplished by the addition of Asst. Prof. Louis Powell. Prof. Powell has as a principal area Early Modern Philosophy. He fills the void left by the death of Prof. Kenneth Barber, whom many alumni will recall with fondness as Philosophy's long-time Director of Graduate Studies.

Philosophy graduate students will participate in Philosophy's undergraduate program in 2012-13 as assistant instructors in World Civilization, Introduction to Philosophy, Ethics, Critical Thinking, and Social and Ethical Issues in Medicine and instructors for sections of Intro, Ethics, Critical Thinking, Philosophy of Religion, and Medical Ethics. The Spring 2012 assistants received very nice evaluations of their classroom performance.

Philosophical interests among both faculty and students continue the long tradition of wide variety in approaches and topics. History, analysis, ontologies,

epistemologies, ethics and aesthetics are topics of dissertations and graduate student publications and presentations at various learned society events. See other sections of this *Noûsletter* for more information on recent grad achievements.

On behalf of Philosophy's faculty and students, best wishes!



William H. Baumer

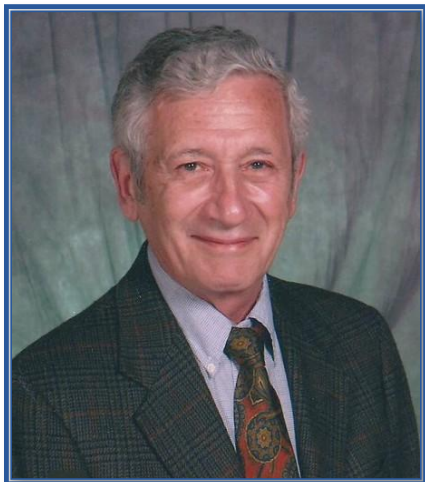
Director of Graduate Studies

## In Remembrance

### *Charles H. Lambros (1933—2012)*

**Charles H. Lambros**, a University at Buffalo philosophy professor and former baritone in the Buffalo Philharmonic Orchestra's chorus, died on March 16th in his Buffalo home. He was 78. Dr. Lambros joined UB's faculty in 1965. He was the philosophy department's undergraduate adviser for 20 years. He published articles on symbolic logic, mathematics philosophy and language philosophy.

Dr. Lambros was one of five children born in Niagara Falls to Greek immigrants. He graduated from Niagara Falls High and attended the University of Rochester before serving as a math and physics



instructor at the historic U.S. Marine Corps "8th and I" Barracks in Washington, D.C. Upon graduation

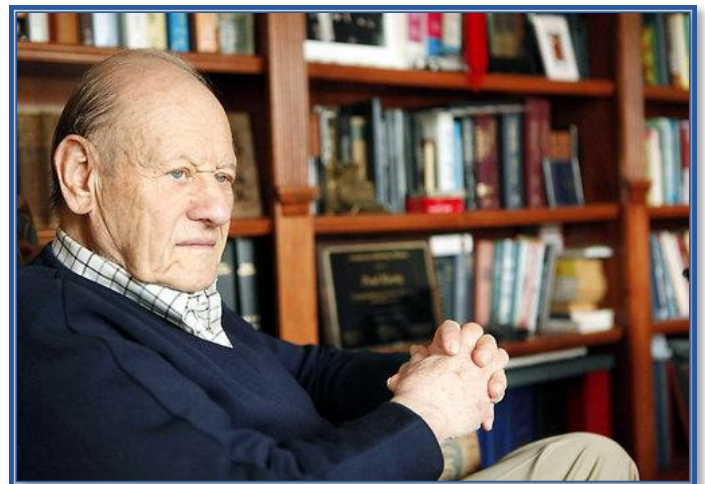
from the University of Rochester, Dr. Lambros went to Harvard University on a Woodrow Wilson National Fellowship to earn his doctorate in philosophy.

His wife, the former Colleen Mastoris, marveled that he worked his whole way through college, paying his way aside from the Wilson Fellowship. "He was a very amazing person," she said. "People don't put themselves through Harvard that way today." "He loved ideas. That's what a philosopher does," she explained. "Later in his life he was absolutely engrossed with what early man thought about living."

He sang in the Buffalo Philharmonic Orchestra's Chorus in the 1980s and 1990s and in the choir at the Hellenic Orthodox Church of the Annunciation on Delaware Avenue. The church named him its Man of the Year in 1980. Dr. Lambros also belonged to the National Chess Federation and earned a national ranking while regularly playing in NCF tournaments.

### *Paul Kurtz (1925—2012)*

**Paul Kurtz**, philosopher, prolific author, publisher, and founder of several secular humanist institutions as well as the for-profit independent press Prometheus Books, died on Saturday, October 20, 2012 at his home in Amherst, New York. He was 86.



Professor Kurtz was widely heralded as the "father of secular humanism." With his fifty plus books (many translated into foreign languages around the world), multitudinous media appearances and public lec-

tures, and other vast and seminal accomplishments in the organized skeptic and humanist movements, he was certainly the most important secular voice of the second part of the 20th century. He was an ardent advocate for the secular and scientific worldview and a caring, ethical humanism as a key to the good life.

Kurtz was a professor of philosophy at the State University of New York at Buffalo from 1965 to his retirement in 1991 as professor emeritus. He founded the publishing company Prometheus Books in 1969, *Skeptical Inquirer* magazine and the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) in 1976, *Free Inquiry* magazine and the Council for Secular Humanism in 1980, and the Center for Inquiry in 1991. Later projects included the launching of a scholarly journal, *The Human Prospect*, and a new nonprofit think tank, the Institute for Science and Human Values (both in 2010) where he served as chairman up until his death.

Paul Kurtz was born on December 21, 1925 in Newark, New Jersey. After graduating from high school he enrolled into Washington Square College at New York University, where he was elected freshman class president and became head of a student group called American Youth for Democracy. This was the beginning of his long romance with the power of ideas, but soon he would feel the call to serve his country.

Six months before his eighteenth birthday he enlisted in the army. In 1944 he and his unit found themselves smack in the middle of the Battle of the Bulge. Kurtz would later recall, "I was on the front lines for the rest of the war, in units liberating France, Belgium, Holland, and Czechoslovakia." He entered both the Buchenwald and Dachau concentration camps shortly after they were liberated and met the survivors of Nazi brutality and their SS captors. It was an experience that would be seared in his memory for the rest of his life. Kurtz traveled with a copy of Plato's *Republic* throughout the war, referring to it frequently during down times. His love of philosophy was becoming solidified during the most trying of times.

Upon the end of the war, Kurtz returned to the United States where he resumed his studies at New York University. It was there that he came face-to-face with the pragmatic naturalist Sidney Hook, the staunch anticommunist, humanist, and public philosopher who had studied himself under the leading American philosopher of the first part of the 20th century, John Dewey. Kurtz would later call this encounter "his most important intellectual experience."

As "Dewey's Bulldog," Hook's fierce commitment to democracy, humanism, secularism, and human rights exerted a powerful influence on the young student. Kurtz completed his undergraduate studies at NYU in 1948 and decided to continue his studies at Columbia University—where Dewey's influence was even more palpable—but Hook and Kurtz would remain lifelong colleagues and friends. When Hook's famous autobiography, *Out of Step*, was published in 1987, Hook sent a personal copy of the book to his former student with an inscription inside that read "Student, colleague, friend and co-worker in the vineyards in the struggle for a free society, who will carry the torch for the next generation."

Kurtz went on to earn his MA and, in 1952, his PhD in philosophy at Columbia, where he studied under a group of distinguished professors—many of them former students of Dewey—and all scholars with sterling reputations of their own. The title of his dissertation was "The Problems of Value Theory." His years at Columbia gave shape and definition to his life; he emerged from his rich educational experience as a philosopher firmly under the sway of pragmatic, naturalistic humanism. The upshot of this orientation was the abiding conviction that it was incumbent upon philosophers to descend from the isolation of the ivory tower and enter into the public arena where scientific and philosophical wisdom can be applied to the concrete moral and political problems of society at large and individual men and women engaged in the heat of life. This is the philosophical perspective that he would carry with him for the rest of his professional life.



Before settling at SUNY-Buffalo, Kurtz held academic positions at Trinity College in Connecticut (1952-59), Vassar College (1959-60), and Union College in Schenectady, New York (1960-65) during which time he also was a visiting lecturer at the New School for Social Research.

Kurtz was the editor of *The Humanist* magazine from 1967 to 1978 and was responsible for drafting Humanist Manifesto II, which was greeted with immediate enthusiasm upon its release in 1973. Endorsements rolled in from Sidney Hook, Isaac Asimov, Betty Friedan, Albert Ellis, B.F. Skinner, Maxine Greene, and James Farmer from the United States, and Nobel Prize-winner Francis Crick, Sir Julian Huxley, and A.J. Ayer from Great Britain. Altogether there were 275 signers. Humanist Manifesto II also became instant news, with a front-page story appearing in *The New York Times*, and articles in *Le Monde* in France and the *London Times* in Britain. An enduring phrase from that document stood as a clarion call to all clear thinking people that democratic, engaged, and responsible citizenship was needed like never before: “No deity will save us; we must save ourselves.”

The international skeptics’ movement got a lift in 1976 when Kurtz founded *Skeptical Inquirer* magazine. Concerned during the mid-1970s with the rampant growth of antiscience and pseudoscientific attitudes among the public at large, along with popular beliefs in astrology, faith healing, and claims of UFO and bigfoot sightings, Kurtz, along with fellow colleagues Martin Gardner and Joe Nickell, became a persistent foe of claptrap everywhere. As a critic of supernaturalism and the paranormal, he was consistently on the side of reason, always demanding evidence for extraordinary claims. It was during this period that Kurtz emerged in the public square as a stalwart proponent of the need for critical thinking in all areas of human life.

As a champion of many liberal causes during his lifetime, Kurtz became, during the late 1960s and throughout the 1970s, an ardent supporter of wom-

en's reproductive rights, voluntary euthanasia, the right to privacy, and the teaching of evolution in the public schools. And he was adamantly opposed to discrimination on the basis of sexual orientation or skin color. Yet Kurtz often found himself the target of both the extreme left and the extreme right, as his own critical and moderating intelligence often led him to embrace centrist positions on a variety of issues. He was a strong critic of supernaturalism and religious fundamentalism, but decidedly against the tone of the militant atheists.

During the student riots of the Vietnam era, Kurtz and his colleague Hook organized a moderate liberal-conservative coalition of faculty from across the New York state university system to oppose the often violent disruptions occurring on campus, as rebellious students set fires, blocked entrances to classrooms, and staged sit-ins. Kurtz found himself thrust into the middle of the drama and the spotlight, as SUNY-Buffalo became known as the “Berkeley of the East.” Kurtz's battle against the mayhem made him a target of the student and faculty radicals. Soon he was being bitterly castigated as a “right-wing fascist” and “lackey of Kissinger, Nixon, and Rockefeller.”

But it was Kurtz's deep involvement with the international humanist movement where his indelible mark will be felt for many years to come. Of all his contributions, it was his role as the leading intellectual and organizational figure in humanist and free-thought circles that he relished the most. It was the animating force of his prolific career. Bill Cooke, an intellectual historian, wrote in 2011: “Like Hook, Paul Kurtz has always been keen to distance humanism from dogmatic allies of whatever stripe. And like Dewey, Kurtz has wanted to emphasize the positive elements of humanism; its program for living rather than its record of accusations against religion. But it was Kurtz's fate to be prominent at a time of resurgent fundamentalism.”

“*Free Inquiry* (magazine) was founded in 1980 at a time when secular humanism was under heavy attack in the United States from the so-called Moral Majori-

ty,” wrote Kurtz in 2000. His aims were twofold: by reaching out to the leaders of thought and opinion and the educated layperson, he sought to bring intellectual cachet and respectability to the philosophy of secular humanism while also forthrightly defending the scientific and secular viewpoint at a time when it was being demonized. The magazine grew to become a highly respected journal of secular humanist thought and opinion.

Kurtz was responsible for drafting four highly influential documents (“manifestos”) that served as guideposts for the secular movement from 1973 to 2010. These statements attracted the endorsement and support of many of the world’s most esteemed scientists and authors, including E.O. Wilson, Steve Allen, Rebecca Goldstein, Steven Pinker, Arthur Caplan, Richard Dawkins, Brand Blanshard, Ann Druyan, Walter Kaufmann, Daniel Dennett, Terry O’Neill, Paul Boyer, Lawrence Krauss, James Randi, Patricia Schroeder, Carol Tavris, Jean-Claude Pecker, and many more. His last and most recent excursus was the Neo-Humanist Statement of Secular of Principles and Values (2010) a forward-thinking blueprint for bringing humanism far into the 21st century and beyond, emphasizing the need for a planetary consciousness and a shared, secular ethic that can cut across ideological and cultural divisions.

A genuine pioneer, Kurtz was always blazing new trails. He was the first humanist leader to call for and help implement a concerted worldwide effort to attract people of African descent to organized humanism. He helped establish African Americans for Humanism (AAH) in 1989. He was instrumental in helping to create and support, with Jim Christopher, Secular Organizations for Sobriety (SOS), a nonreligious support group for those struggling with alcohol and drug addiction.

Especially proud of his cosmopolitanism, Kurtz’s impact was truly global in scope. In 2001, he helped finance the first major humanist conference in sub-Saharan Africa (Nigeria). He helped establish humanist groups in thirty African nations, Egypt, Romania,

and the Netherlands. He was so highly admired in India that he became virtually a household name.

Settling into his role as the elder statesman of a movement he saw take on wings around the world, he wrote, “Embracing humanism intellectually and emotionally can liberate you from the regnant spiritual theologies, mythologies that bind you and put you out of cognitive touch with the real world. By embracing the power of humanism, I submit, you can lead an enriched life that is filled with joyful exuberance, intrinsically meaningful and developed within shared moral communities.”

Kurtz’s joyful philosophy of life is presented in *The Fullness of Life* (1974) and *Exuberance: A Philosophy of Happiness* (1977). Of his many published works, the two he was perhaps most proud of are *The Transcendental Temptation* (1986) and *The Courage to Become* (1997). His core books on the importance of critical intelligence and the ethics of humanism include *The New Skepticism: Inquiry and Reliable Knowledge* (1992); *Living without Religion: Eupraxsophy* (1994); and *Forbidden Fruit: The Ethics of Secularism* (2008). His primer *What Is Secular Humanism?* (2006) is about as cogent and clear an introduction to the topic as one can find. *Meaning and Value in a Secular Age*—a collection of his seminal writings about eupraxsophy—was published this year. Kurtz’s final manuscript, *The Turbulent Universe*, which was completed in 2010, is scheduled to be published by Prometheus Books in April of 2013.

Kurtz is survived by his wife, Claudine Kurtz; son, Jonathan Kurtz, and daughter-in-law Gretchen Kurtz; daughters Valerie Fehrenback and Patricia Kurtz; daughter Anne Kurtz and son-in-law Jesse Showers; and five grandchildren, Jonathan, Taylor, and Cameron Kurtz, and Jonathan and Jacqueline Fehrenback.

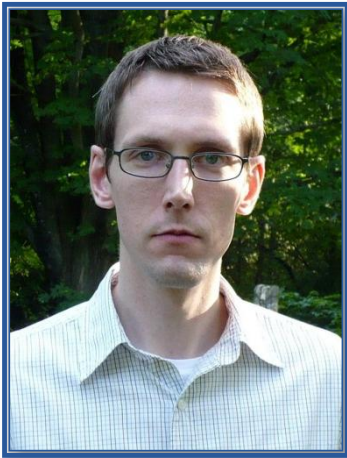
Written by [Nathan Bupp](#), the Director of Communications for the Institute for Science and Human Values (ISHV) and Senior Editor of its quarterly journal *The Human Prospect*. He is editor of *Meaning and Value in a Secular Age: Why Eupraxsophy Matters: The Writings of Paul Kurtz*, published by Prometheus Books.

## Faculty Updates

### Introducing Boyd Millar

#### Visiting Assistant Professor

**Boyd Millar** received his Ph.D. in philosophy from the University of Toronto. He works in the philosophy of mind, concentrating on the philosophy of perception in particular. At the moment, his research is focused on defending the representational view of perception against the naïve realist (or relational) view on phenomenological grounds. He has also begun preliminary research on the issue of how particular objects relate to the contents of perceptual experiences. His previous work addressed the relationship between the intentional content and phenomenal character of perceptual experiences, arguing that an experience's intentional content is independent of the sensations or sensory qualities it instantiates. This year, in addition to introductory courses, he will be teaching an undergraduate survey of the philosophy of mind and a graduate seminar focused on the relationship between intentionality and phenomenal consciousness.



### Faculty Interview: Lewis Powell

#### Assistant Professor of Early Modern Philosophy

Dr. Lewis Powell joined the UB philosophy faculty as a tenure track assistant professor in the Fall 2012. His specialization is early modern philosophy. He was an undergraduate at the University of Rochester and then pursued his graduate student at USC. He came to UB after a year of teaching at Wayne State University in Detroit. The research paper that Lewis sent when

applying for UB's early modern position has recently been accepted at the prestigious *journal The Philosophical Quarterly*. Although his dissertation was on Hume, there are not many topics Lewis doesn't delve into. He even had a paper on a Kripke-inspired philosophy of language puzzle published in the elite *Philosophical Studies* journal when he was in graduate school. Lewis has said that part of the appeal of the early moderns for him is that they were the last philosophers to write about everything. We shouldn't be surprised if in the not too distant future when philosophers speak of "Lewisian range" they will be referring to the range of intellectual interests and competencies of Lewis Powell rather than David Lewis.



1. *You left a job in Detroit, the nation's poorest city, for a job in Buffalo, the nation's second poorest city. You obviously are a social climber. Are you talking to the chair at, say, Case Western Reserve to leave us for a job in Cleveland, the nation's third poorest city?*

No, I'm actually very excited to be back in western New York, and I'm looking forward to sticking around here for some time.

2. *What was it about UB that enticed you to leave a tenure track job at Wayne State University?*

A big part of what sold me on UB were the people I met during my fly-out. Our faculty is over twice the size of Wayne's, and I really enjoyed all of my interactions with the people I was meeting. I felt like this was a great group of people with diverse interests and approaches to philosophy, who I'd not only get along with, but who would also be great for me to interact with professionally as well.

*3. You lived not too far from Buffalo during your undergraduate years. How did you end up at the University at Rochester and what led you to major in philosophy?*

I have a cousin from Long Island who was applying to colleges the year before I was. When they visited UR, they thought it seemed like it would be a really good fit for me, so I made sure to check it out when I was applying. I wound up loving it, and deciding to go there.

In terms of studying philosophy, my original plan was to become a lawyer, and so a philosophy major seemed like a natural choice. I lucked out, because Rochester has a great philosophy department, and I wound up taking as many philosophy courses as I could. My plans to go to law school disappeared pretty much the day I realized that I could just keep studying philosophy and pursue a Ph.D.

*4. You got your BA and left Western New York lake effect snow behind for Southern California sun and smog and graduate school. Why did you choose to attend the philosophy program at USC?*

When I was making a decision about where to go to grad school, I was pretty sure I was going to work on philosophy of language, which made USC very appealing for me. But what really solidified the decision was the campus visit. The faculty I met were extremely committed to building the graduate program, and so it seemed like the right place to go to get whipped into shape.

*5. Tell us a bit about your intellectual development at USC. Who had a big impact on your interests, thought and philosophical style at USC?*

Early on, when I was still primarily pursuing philosophy of language, I was working a lot with Scott Soames and Jeff King. I got a lot out of working with them both, but the biggest impact on my interests came from Gideon Yaffe and Jim Van Cleve. My interest in historical philosophy developed a few years into my Ph.D. studies. There are a lot of different

ways to approach historical philosophy. Part of working in the area is learning how to appreciate what is valuable across these different approaches, while still settling on a particular approach that works for you. There was a great deal about Jim and Gideon's approaches that resonated with me, especially in terms of how to relate the historical work to contemporary philosophical debates.

As to my philosophical thought and style, I have been most influenced by Mark Schroeder. I worked with him as much as possible, sat in on all of his seminars, and talked with him about all my papers. Apart from being a great role model in terms of productivity, he gave so much amazingly helpful feedback, and that feedback often got me to reconsider my approach to writing papers and responding to opposing views.

*6. Why did you write your dissertation on Hume? Is your dissertation relevant to any of the contemporary issues that lead philosophers to describe themselves or opponents as Humeans or neo-Humeans?*

David Hume's *Treatise of Human Nature* combines four things: a thoroughgoing tendency towards simplicity, a careful dedication to systematic inquiry, a wildly overreaching and ambitious explanatory aim, and a keen sense of which questions are philosophically important. This combination of simplicity, systematicity, ambition, and insight are what make his work such a rich field of investigation. I think that one way to make solid advances in philosophy is to find out 1) that a given approach is unable to solve some problem, and 2) why. Hume is great for this. He has a relatively sparse set of resources and strong constraints on how they can be applied. This makes it relatively easy to exhaust the options for dealing with any particular challenge. But the ambitious aims mean that all sorts of challenges are fair game (and often have been addressed, at least partially, by Hume). Hume's contemporary, Thomas Reid, helped himself to more flexible resources, so the contest between them that focuses my dissertation, is really the question of whether Reid has identified the challenges to Hume's system which demonstrate the need



for these additional resources. I tend to think that Reid is right in the big picture—we do need more resources than Hume allows—but wrong in the details—his particular complaints aren't where Hume's system breaks down. Even if we think Hume's system is doomed, there is value to determining why.

As far as I know, the label “Humean” doesn't get thrown around as much in philosophy of mind as it does in metaphysics, ethics, action theory, and the like. That said, issues I address in my dissertation are very much alive in contemporary debates, such as debates about whether all mental states are propositional attitudes, and debates about conceivability and possibility. A lot of the terrain in these debates is heavily influenced by Hume, even when the different factions aren't naming their positions after him.

*7. What are your current research projects?*

I have two current research projects. One is an extension of the work in the dissertation, continuing to look for places where Hume's system cannot serve as a theory of cognition (especially those problems arising due the sparsity of his resources). The other concerns early modern philosophy of language, and specifically, the rise and fall of the Lockean paradigm (or, more properly the Hobbesean/Lockean paradigm). I am starting by looking within the period, at Locke's views and the various retreats from this paradigm that crop up in his respondents, but the project will eventually dip backwards a bit to contrast the Lockean model with the richer, more sophisticated theories prevalent in the Medieval period. Locke's work on language is often treated as an oddity in the early modern period, but there was a lot of interesting work done by, for example, Leibniz, Berkeley, Reid, Smith, and Condillac, among others. I also think that re-evaluating the Lockean model can be of benefit to contemporary debates in philosophy of language. In short, Locke's approach to language focuses on the communicative dimension of language. When we utter a sentence, what otherwise hidden part of our mental life are we giving public display

to? This psychological/mentalistic approach to the analysis language differs in important ways from the dominant post-Russellian truth-conditional approaches, and can help us to better understand and to better investigate, the family of expressivist views that have recently exploded in popularity.

*8. What research would you like to pursue in the more distant future?*

I've started to develop an interest in moral sentimentalism. Adam Smith's “Theory of Moral Sentiments” is a fantastic work, and I'm at the early stages of work on a project relating to that. There has also been something of a contemporary resurgence of interest in sentimentalism, so there will likely be some valuable interplay between the contemporary work on sentimentalist theories of morality and historical scholarship on Smith, Hume, Hutcheson, and the like.

*9. What aspects of Hume scholarship do you find the most interesting?*

Maybe the most interesting aspect is that Hume generally refused to engage with his critics. In some ways, this is frustrating, because I'd love to see what Hume would say in a line-by-line reply to someone like Thomas Reid. At the same time, much of what I enjoy in my work on Hume is figuring out the appropriate Humean reply to these critics.

The other thing about Hume scholarship that is really interesting is the sheer breadth of his influence. It is difficult to think of areas of philosophy that haven't been touched, in some way, by Hume's discussions. This is doubly impressive given that Hume never gained employment as a philosopher, and spent his whole life feeling like his work was being neglected by the rest of the philosophical community. As a scholar though, it is great to feel like, no matter what area of philosophy one looks to, there is always something of Hume's thought, somewhere in the background.

*10. What part of Hume's oeuvre has been wrongly neglected?*



I don't know that I would say any of his works have been neglected (let alone, wrongly neglected). Maybe this is because I spend enough time around other Hume scholars that it feels like people are always looking at everything he wrote, but I'd say that Hume's writings get a great deal of attention, and deservedly so. I guess in my own background, I am surprised that none of the courses I took ever involved reading Hume's *Dialogues on Natural Religion*, but I suspect that is more an idiosyncrasy of the particular courses I took, rather than a sign of neglect for that work.

*11. Do you know much about Hume the person? Didn't he write a short autobiography? Has a definitive biography ever been written? Are there any traits, flattering or not, that you share with Hume?*

Hume did write a short autobiography, which he included at the end of his *History of England*. It is a really fascinating work, and gives some insights into Hume's personality that don't come through from reading his philosophical writings. It is also where he explains his decision to never engage with critics (so as to avoid literary squabbles). The definitive biography of Hume is by Ernest Mossner. I should say that it is on my reading list, but I haven't had the time yet to read it.

As to traits I share with Hume, I'd hope I have some measure of his cheerful disposition and sociability.

*12. Virtually all of us have read or heard about how Hume would leave his study and play backgammon and dine with friends to cure himself of "philosophical melancholy and delirium" and then when he would return to his philosophical "speculations" they would "appear so cold, and strained, and ridiculous". That sounds like there was a huge gap between Hume's philosophical pursuits and the rest of his life, the latter more of an escape from the former than informed by it. Is that picture misleading? Would you say that his philosophy informed the way he lived or that his personality impacted his philosophy?*

There are some days where I know exactly what Hume meant by "philosophical melancholy and delirium." And Hume's strategy on that front is pretty healthy: Get out of the office! See some friends! Play a game!

I think the *Treatise*, especially near the end of book one, where we see the skeptical crisis, comes across as a conflict between differing elements of Hume's nature. There is the human propensity for curiosity, which leads him to philosophy, and then frustration and futility set in, and philosophy needs to be escaped for matters of ordinary life. But Hume's stance on this changes and matures quite a bit by the time of the *Enquiry*. There we are told, at the outset, that being reasonable, being sociable, and being active are all parts of our humanity. Rather than coming across like a tumultuous conflict between these contrasting aspects of our nature, as in the *Treatise*, Hume seems to suggest that there is a natural harmony among them:

*"It seems, then, that nature has pointed out a mixed kind of life as most suitable to the human race, and secretly admonished them to allow none of these biases to draw too much, so as to incapacitate them for other occupations and entertainments. Indulge your passion for science, says she, but let your science be human, and such as may have a direct reference to action and society. Abstruse thought and profound researches I prohibit, and will severely punish, by the pensive melancholy which they introduce, by the endless uncertainty in which they involve you, and by the cold reception which your pretended discoveries shall meet with, when communicated. Be a philosopher; but, amidst all your philosophy, be still a man."*

It is not that the melancholy and delirium have disappeared from the picture, but they have taken on the role of a natural warning system. They are there for the purpose of guiding us back to a more balanced way of life. In other words, in the *Enquiry*, philosophical melancholy is a feature, not a bug. And, this not only guides us back to a more balanced life, but also,

Hume says, directs our philosophical inquiry towards its appropriate ends.

*13. Other than Humean-inspired themes, what are the hot topics in early modern philosophy?*

I don't know that I've got a representative sample to work with, but I can share some of the more exciting things that I've seen getting attention recently. In terms of figures outside the standard canon who are starting to get more attention, I think that, these days, more people are looking to Thomas Reid, Nicolas Malebranche, Anne Conway, and Mary Shepherd. There is a lot of increasing interest in a number of women philosophers from the early modern period, in part because they have been so tremendously overlooked. I've also seen a bit of a surge in interest for Spinoza's *Ethics*, in particular his fascinating moral psychology and ethical system. This is by no means an exhaustive list: my perspective on the field is really only a glimpse at certain corners of what is going on, and early modern philosophy is such a huge and diverse field.

*14. What led you to form the Mod Squad blog about early modern philosophy? Did you come up with the name?*

I did come up with the name, and I think that was really what led me to form the blog. I mean, for a long time, I'd wanted a forum where I could read what other early modernists had to say and get more interaction with them outside of just talking at conferences. But settling on the name was what really did it for me. So I posted to my facebook page, saying, "I'm going to start a group blog in modern philosophy called 'The Mod Squad', who wants to join?" and I got seven or eight people volunteering right off the bat.

*15. Are the Mod Squad bloggers mostly younger scholars or are some prominent established scholars involved?*

There is a good mix of folks involved in the blog. There are definitely some more established scholars

involved, but at the same time, I took a pretty "big tent" approach to allowing new contributors. My goal was to set up a venue for people to interact more casually (and more often) than at conferences, rather than to showcase the thoughts of a specific set of people. We're still in the early stages of settling into a particular shape/mood for the blog, and I'm hopeful that it will help create an online community for people working on modern philosophy.

*16. You have been promised funding for a conference in early modern value theory in the near future. Have you giving any thought to a more specific conference theme?*

I am leaning heavily towards organizing a conference on sentiment and reason in early modern morality. As I mentioned above, one of my upcoming research projects is focused on the moral sentimentalism in modern philosophy, and this is also a big area of focus for scholars working on Hume's ethics, I want a theme that clearly includes those sorts of things, but I am not planning on it being limited to Hume and Smith. I think that a theme like "Sentiment and Reason in Early Modern Moral Theory" strikes a balance that brings some focus to the conference, without being overly narrow or exclusive. Nothing for the conference is written in stone, yet, though, and the focus may shift or change by the time I start really planning things.

*17. If your research enables the UB philosophy program to get ranked for the first time in early modern philosophy on the all-important Philosophical Gourmet Report, what contractual demands will you then make on your Chair and Dean as your reward for such recognition? And what will be your demands if we someday end up ranked number one in early modern philosophy?*

I'll have to get back to you on this when I've been in the department a bit longer, and can figure out how to best take advantage of that sort of bargaining position.

## Faculty Interview: William Baumer

### Director of Graduate Studies

Professor **William H. Baumer** joined the UB faculty fifty years ago after brief stints teaching at the University of Nevada in Reno and the University of North Dakota in Grand Forks. He served as the director of undergraduate studies for over a decade, recently giving up that job to become the director of graduate studies. There is probably no university committee he hasn't served on except for an athletic department search committee for a football coach—and I wouldn't bet much money on that. There may not be anyone who knows more about the history and policies of UB than Bill Baumer. This is in part due to his being on the various committees that wrote those policies. He has chaired the College of Arts and Sciences (CAS) Bylaws Committee and the CAS Elections Committee, as well as the Faculty Senate Grading Committee and Faculty Senate Bylaws Committee. He has served as vice chair for the CAS policy committee. He was an assistant vice president and university controller. He was even appointed the acting chair of the Economics Department from 1992-95 which came after a two year term as a program consultant for the National Center for Earthquake Engineering Research.



#### 1. How did you become interested in philosophy?

I was intrigued by basic issues, including philosophy of religion.

#### 2. Did you meet any resistance from your family about your major or career choice?

No.

#### 3. Which of your teachers had the most influence on your philosophical development?

At the University of Wisconsin, Madison: Professors A. Campbell Garnett, William H. Hay, Marcus Singer, Julius R. Weinberg.

#### 4. What was your dissertation about?

Analytic studies of religious language.

#### 5. How did you end up at UB?

UB had a late vacancy in philosophy of religion and medieval philosophy, and the then Philosophy Chair, Rollo Handy, asked the Chair at U. of North Dakota, where I was an Assistant Professor, if he knew of a possible candidate.

#### 6. You have written some articles and thought a long time about Kant's writings on God. Are you sympathetic or critical of Kant's philosophy of Religion?

Sympathetic.

#### 7. What else has drawn you back to Kant as a researcher and teacher?

The view that Kant's basic approaches to metaphysics, epistemology and ethics are correct. Note, however, that I consider my readings of Kant unusual; I do not read the 1st *Critique* as the specification of the Königsberger sausage machine—sensations go in here, get stuffed into casings, a.k.a. schemata, and come out there as judgments. I read Kant as seeking to specify and justify the primary principles of knowledge and ethics.

#### 8. Although you list your research areas as business and professional ethics, Kant, and the history of ideas, you have published on the philosophy of science in elite venues such as *British Journal for the Philosophy of Science*, *Philosophy of Science* and *Philosophy and*

*Phenomenological Research. What were the philosophy of science issues that engaged you?*

Studying von Wright's work on confirmation theories and concluding he was on the right track but the track needed further construction. An elegant solution to the paradoxes of confirmation was both required and available by appropriate extension.

*9. When and why did you become interested in business and professional ethics and what other early research interests did you have?*

Business and professional ethics became primary interests when I was involved in faculty governance and then UB administration.

*10. How did you end up with so many administrative jobs? Was it that if you do one job well, the administration asks you to do another?*

To an extent, yes.

*11. How does a philosopher end up chairing the Economics Department? What was it like? Were you seen as a benevolent intervention or resisted as an occupier or carpet bagger?*

The then Dean of the Faculty of Social Sciences had a very serious problem with Economics; a new Chair brought from outside was unacceptable to the entire Econ faculty. I was chosen as someone who knew enough about administration to handle the problems temporarily. The Econ faculty shortly concluded this was benevolent intervention.

*12. How does a philosopher from Wisconsin teaching in Buffalo end up a program consultant for National Center for Earthquake Engineering Research?*

The Director of NCEER, R. L. Ketter, needed someone who could handle contracts with participating Universities.

*13. Which of your many administrative posts has been the most interesting? Which has been the most frustrating?*

They've all been interesting. Econ was the most frustrating because the Dean had it as a target.

*14. How many university presidents have you served under in your 50 years at UB?*

Including Peter Regan, who served briefly as acting President in 1969-70, President Tripathi is the 9th. Counting only Presidents, Tripathi is 8th; and he is the 15th UB CEO.

*15. After Satish Tripathi - our current and most imaginative and effective university president - who was the most outstanding president?*

This cannot be answered as posed. Three get merit mention: Ketter, who took over when UB was in dire straits due to the campus unrest in 1968-70, Sample who moved UB into AAU and pushed successfully for more autonomy, and Simpson who did a 1st class job with UB 2020.

*16. Which UB colleague of the past 50 years had the best philosophical mind?*

This I cannot answer; too many candidates.

*17. Which UB graduate student in the last 50 years had the most philosophical promise?*

Another I cannot answer; I was not involved enough in the grad program while in administrative positions to offer an evaluation.

*18. What is the most remarkable change the SUNY system has undergone in the last half century?*

Far more autonomy. When I was Controller one of my primary responsibilities was negotiating all sorts of issues with NYS agencies, notably Division of the Budget. Most of these are now campus decisions.

*19. What do you think was the most significant development in UB during your employment?*

AAU membership with all that involves.

*20. What would you say was UB's greatest missed opportunity?*



Several restrictions or reductions consequent upon NYS funding cuts.

*21. What is the most noticeable change in the undergraduate students since you arrived here?*

The way they dress.

*22. Is there a major difference in the type of philosophy graduate students that we attract now from those that enrolled when you started here?*

They are, taken as a group, better.

*23. Is there a period in your 50 years at UB that you remember the most fondly?*

No one merits this classification.

*24. What philosophical problem do you wish you had solved?*

If I had had more opportunity, I would have sought a significant expansion of Marcus Singer's development of Kant's categorical imperative as generalization in ethics. That is still on my list of things I'd like to do.

*25. Any chance that any of your current colleagues will solve that problem?*

As far as I know, no one is pursuing it.

*26. Modesty aside, what do you deem your most significant achievements at UB?*

1. Urging Sample and Simpson to seek more autonomy.
2. Getting Ketter appointed President.
3. Saving a \$30 million endowment from stupid abuse.

*27. What UB building would you NOT want named after you when you retire and why?*

All. Not my cup of coffee [and I don't drink tea].

## *Faculty Interview: James Beebe*

### **Director of Undergraduate Studies**

Experimental Philosophy (X Phi) is one of the hottest and most controversial recent developments in philosophy. UB's resident epistemologist, **James Beebe**, has become a prominent researcher in the burgeoning field with his publications, invited talks in the US, Europe and Asia, conference organization, and his laboratory of graduate and undergraduate researchers. The influential Leiter Blog recently recognized UB as one of the places to study X phi.



*1. How did you get interested in X Phi? Is it continuous with your earlier epistemological work or more of a new research endeavor?*

Experimental philosophy is simply the attempt to bring research in the cognitive and social sciences to bear on questions of perennial philosophical interest. There's nothing new about this central feature of the movement. The only thing that's new is that experimental philosophers are obtaining training in the cognitive sciences and performing some of the research themselves. I've always thought about how research in various scientific disciplines can inform traditional philosophical debates. For example, I wrote my doctoral dissertation on naturalized epistemology, which is an attempt by David Armstrong, Fred Dretske, Alvin Goldman, Philip Kitcher, UB alum Hilary Kornblith and others to make epistemology more continuous with the sciences. I also developed a course at UB called 'Science and Religion,' where we consider the various kinds of conflict there may be between science and religion and what contemporary scientific discoveries have to say about the design argument and the 'first cause' argument for the existence of God. I'm also developing a non-standard Critical Thinking course that relies heavily upon



contemporary research in cognitive psychology and behavioral economics. It's a pretty small step from these kinds of activities to getting involved in experiments myself.

*2. Why is X Phi so controversial? Does it threaten to replace traditional philosophy? Or can it correct and compliment so called "armchair" and a priori philosophy?*

Experimental philosophy is controversial for a number of reasons. One is that people think that philosophy can't be experimental, which is true. People don't understand that experimental philosophers do experiments, and then they do philosophy. Only the experiments are experimental. The philosophy they do is good old fashioned philosophy.

Experimental philosophy will not replace traditional philosophy. It is simply one more way for philosophers to be empirically well informed. For example, no political philosopher today can do their job in ignorance of facts about actual political institutions past and present. They need to have a good deal of non-philosophical knowledge to do their job as political philosophers well. The same is also obviously true for applied ethicists, who must know about contemporary medical practices if they are going to be biomedical ethicists, or philosophers of mind who must be conversant with research in psychology, linguistics or neuroscience. These philosophers don't cease to be philosophers simply because their philosophizing requires them to have knowledge outside of philosophy.

*3. What X Phi projects have you completed?*

I've mostly been studying how people think about common thought experiments that have been employed in epistemology, where the characters are described as having a certain amount of evidence for their beliefs. It has been interesting to see the degree to which ordinary people's ways of thinking depart from those of professional philosophers.

*4. What X Phi projects are you currently undertaking?*

I have a variety of unfinished projects I am trying to complete. One large project concerns the psychological underpinnings of religious belief. I have been examining the kinds of factors that lead people to think that surprising events have supernatural explanations. I've found that when elements of mortal danger and moral wrongdoing are combined, people are especially likely to seek supernatural explanations.

*5. What new X phi projects would you like to pursue in the future?*

UB grad student David Sackris and I have been studying how much objectivity people attribute to statements of morality. Do they think of 'Stealing is wrong' as being just like 'Mars is the fourth planet from the Sun' or more like 'Brad Pitt is better looking than Gene Simmons'? The brief answer is that people's opinions about the objectivity of morality vary greatly, depending upon their age, how controversial the moral issue is, and how much of a connection they feel to people who are affected by the issue. I plan to continue to study folk metaethical views.

*6. What percentage of your research is X phi and how much are you still involved in so called "traditional philosophy"?*

I'm very much a regular philosopher. I think it would be helpful if my colleagues began to think of me more as a philosopher of science than an epistemologist. No one thinks that philosophers of science cease to be philosophers simply because they read and think about science much of the time.

*7. Have the traditional social sciences shown much interest in X phi? Have there been any interesting collaborations between philosophers in the movement and social scientists?*

Ever since Piaget, psychologists have worked on questions of moral psychology. So, every experimental philosophy conference I attend features research by psychologists doing work in this area. In

order to do experimental philosophy, then, one doesn't have to be a philosopher.

8. *Given that you have such a supportive department chair, what X Phi conferences are you considering organizing with his generous support in the next few years at UB?*

UB grad student Paul Poenicke and I hosted an experimental philosophy conference in October. We have received some very solid submissions. We may decide to make it an annual conference.

## Current Philosophical Work

### *Ontology and Alzheimer's Disease*

UB's applied ontology initiative, led by **Barry Smith**, has now expanded into the domain of neurology, and two new faculty members have been recruited to the Jacobs Neurological Institute at the UB School of Medicine to carry out research on Alzheimer's and other neurological diseases using ontological tools.

**Kinga Szigeti**, M.D., Ph.D. is a physician scientist specializing in the genetics of familial dementia and memory disorders. Already in her first year in Buffalo Dr. Szigeti has created a state-of-the-art Alzheimer Disease and Memory Disorders Center in Buffalo General Hospital. She is establishing a longitudinal cohort of subjects affected by Alzheimer's disease and creating an innovative ontology resource to describe the resultant data which she will utilize for subsequent genetic analyses.



**Alexander Diehl**, Ph.D., has been recruited to UB from the Mouse Genome Informatics resource of the Jackson Laboratory in Bar Harbor, Maine. Dr. Diehl is an active developer of the Gene and Cell Ontologies,



and also a member of the Infectious Disease and Protein Ontology development teams. At UB, Dr. Diehl serves as Director of Ontology Services to the Medical School, providing guidance and support to Buffalo clinical scientists using ontologies in their work, with a special focus on neurology.

Drs. Diehl and Szigeti join more than a dozen scientists in four Faculties at UB who have recognized the power of ontology as research tool, making UB a world leader in a new kind of applied ontology research. Where ontologists traditionally focused their efforts on highly general questions of being and existence, space and time, UB ontologists focus on more narrowly defined topics such as health and disease, treatment and diagnosis. Creating an ontology for a specific disease such as Alzheimer's is by no means a trivial exercise. But once created, the ontology can be used to provide a common system of categories in whose terms all available Alzheimer's data can be consistently described. More importantly still, if the ontology is properly constructed, then this Alzheimer's data becomes automatically linked to data about genes, proteins, neurons and other biological entities in a way which allows new kinds of computer-aided interdisciplinary research. The success of UB in applying this approach to clinical science has been recognized by the National Institutes of Health and other national and international research agencies. Applied ontology also provides interesting career opportunities for UB graduates.

For more information about UB's ontology initiatives, see: <http://ncor.buffalo.edu>. See also Barry Smith's website at: <http://ontology.buffalo.edu/smith>, which includes information about new face-to-face and online training and education initiatives in applied ontology.

## Cyberwarfare

During the 2011-2012 academic year, **Randall Dipert** was an External Fellow at the U.S. Naval Academy, Annapolis, MD. He worked at the Vice Admiral James B. Stockdale Center for Ethical Leadership at USNA, participating in weekly all-afternoon conferences of a research group assembled specifically to study cyberwarfare. They had weekly readings of 100-1000 pages on a full range of issues related to cybersecurity and cyberwarfare, covering technical, policy, and ethical aspects. Members of the group were drawn from the Naval Academy, the Air Force, the Marines (including JAGs), the NSA, CIA and the new Cybercommand.

Dr. Dipert's previous publication on the topic (December 2010), his publications on military ethics in general, and several presentations have made him currently the major expert on cyberwarfare who is a professional philosopher.



The other External Fellow from the group is a specialist in international relations (Rutgers PhD, Harvard philosophy BA) and works exclusively on cyber issues in the Air Force Research Institute at Maxwell AFB. Dr. Dipert was the only member who wasn't military or a government employee, but since he taught at West Point for five years, he was also the token representative with a connection to the US Army.

Dr. Dipert flew to Annapolis approximately once a month, and on other weeks attended by videoconference. One of their meetings was part of a conference on cyberwarfare at Maxwell Air Force Base in Alabama. They regularly had guests for the afternoon that included major figures from the D.C. area, such as a JAG from CyberCommand, a Vice President of

Verizon for National Security, an assistant director in the Office of the Director of National Intelligence, a law professor from the Naval War College, and others.

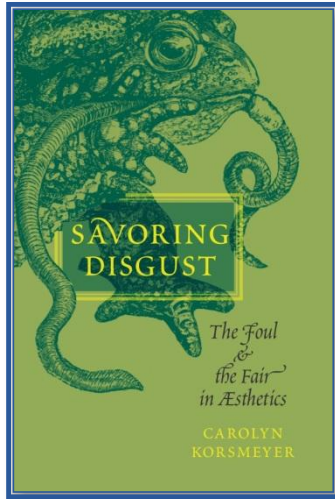
The conclusion of the year is the annual McCain Conference--dedicated to John McCain, his father and grandfather, who were all Navy officers and USNA graduates, with funds from Cindy McCain. The keynote was given by Richard Clarke (co-author of the best known book on cyberwarfare) and other major speakers included active and retired admirals and generals from all the services, representatives from various relevant departments (such as from the Office of the Secretary of Defense); attendees included midshipmen (students from the Naval Academy), officers from the services (including the Coast Guard and Merchant Marine), representatives of business and a small number of academics. Dr. Dipert gave a presentation that focused on the "Attribution Problem"—the difficulty in identifying source of, and then responding to, a cyberattack. This can be watched online on YouTube: <http://youtu.be/bI7TLqTt0HQ>

Another result of the yearlong research of the fellows at the Stockdale Center will be a summary of the group's conclusions and recommendations which will be sent to the Superintendent of the Naval Academy, the Chief of Naval Operations, and the Secretary of Defense.

Dipert gave a talk on August 9th at the John J. Reilly Center for Science, Technology and Values at Notre Dame University and took part in a small invitation-only workshop among experts at Maxwell AFB at the end of August. He also gave a talk summarizing his work at the UB Philosophy Department's Friday lunchtime series. At the end of September gave a talk on Alan Turing's work in logic to the 5th Eastern Great Lakes (EaGL) Theory of Computation Workshop, organized by UB's Department of Computer Science and Engineering (CSE).

## Aesthetics

In 2011, **Carolyn Korsmeyer** published a book with Oxford University Press, *Savoring Disgust: The Foul and the Fair in Aesthetics*, which has garnered attention in the realm of aesthetics.



Disgust is among the strongest of aversions, characterized by involuntary physical recoil and even nausea. Yet paradoxically, disgusting objects can sometimes exert a grisly allure, and this emotion can constitute a positive, appreciative aesthetic response when exploited by works of art—a phenomenon labeled here “aesthetic disgust.” While the reactive, visceral quality of disgust contributes to its misleading reputation as a relatively “primitive” response mechanism, it is this feature that also gives it a particular aesthetic power when manifest in art.

Most treatments of disgust mistakenly interpret it as only an extreme response, thereby neglecting the many subtle ways that it operates aesthetically. This study calls attention to the diversity and depth of its uses, analyzing the emotion in detail and considering the enormous variety of aesthetic forms it can assume in works of art and—unexpectedly—even in foods.

In the process of articulating a positive role for disgust, this book examines the nature of aesthetic apprehension and argues for the distinctive mode of cognition that disgust affords—an intimate apprehension of physical mortality. Despite some commonalities attached to the meaning of disgust, this emotion assumes many aesthetic forms: it can be funny, profound, witty, ironic, unsettling, sorrowful, or gross. To demonstrate this diversity, several chapters review examples of disgust as it is aroused by art. The book ends by investigating to what extent

disgust can be discovered in art that is also considered beautiful.

In short, the great diversity of objects of disgust and the emotion’s elastic aesthetic uses indicate how complex the manifestations of this emotion can be. Disgust is a protean emotion that is anchored in automatic physical reactions. If there were no cultural variety to disgust, we would not have the panoply of aesthetic disgust that art and eating practices provide. All responses would be automatic and similar, rather like startle or the gag reflex. On the other hand, without noting the immediate and fundamentally physiological reaction that marks this emotion, we cannot account fully for the profound power of objects that evoke disgust. Studying disgust reveals a physical, visceral aversion that becomes a culturally powerful—and manipulable—aesthetic response.

This book proceeds from a general discussion of disgust and theories that have traditionally sidelined this emotion from philosophical aesthetics, to a set of speculations about how aversion becomes attraction. Dr. Korsmeyer begins the latter examination with the most unlikely case, that of food, and from there proceeds to a series of examples from art, including a sustained discussion of one highly complex theme that combines horror, cruelty, even sublimity—the eviscerated human heart. Finally, she extends the valence of disgust as far as she finds plausible into the domain of the classic aesthetic virtue: beauty.

## UB Philosophy International

The University at Buffalo maintains a thriving remote campus in Singapore. The UB-Singapore program offers BA majors in Sociology, Psychology, Economics, Communications, International Trade, and several degrees in Management. Students in these programs follow a complete degree program, matched to that on our Buffalo campuses, and receive a UB diploma. As they complete their programs slightly more quickly, they have fewer options for elective courses. Yet despite this constraint philosophy courses are popular. Several faculty members permanently on staff at the Singapore campus teach a



slate of courses to accommodate student interest in philosophy. But there appears to be interest in a wider range of courses than the permanent staff is able to provide.

During the summer of 2012, **Kenneth Shockley** taught two sections of his Practical Ethics course in the program. The course examines how principled justifications might be provided for various responses to the ethical dilemmas apparent in selected case studies. After learning some basics of ethical theory and argumentation, students analyzed cases with an eye to developing solutions and alternatives for which an ethical justification could be provided. Developed in consultation with the School of Management, the course was designed to develop a set of analytic skills useful for students working in business, public policy, or related institutional settings. Initial feedback on the course mirrors the general attitude toward philosophy by Singaporean students: they are keen for more. There appears to be a general interest in UB Philosophy well beyond the North American continent.

### **More Faculty Updates**

**David Braun** gave talks at several conferences, including a conference in beautiful Dubrovnik, Croatia. Several of his papers appeared in journals and anthologies.

**Richard Cohen** (just given the distinguished appointment of the Acting Gordon and Gretchen Gross Professorship in Jewish Studies) is still working on his book on “difficult freedom,” i.e., moral agency—responsibility—dependent upon but not determined by embodiment, language, society, history and politics, in contrast to the abstract half-animal “freedom from” constraint which determines Mill’s notion of freedom and subsequent liberal political thought. He has also not forgotten his (long awaited) book on Levinas and Spinoza. In October, 2012, Professor Cohen gave two invited lectures at two universities in Vilnius, Lithuania, one on “Philosophy and Religion” and the other on “The Need for Phenomenology and Levinas.” On December 18, 2012, Cohen gave a paper

at the annual meeting of the Association for Jewish Studies on “Levinas, Lukacs, and Kant: Totality and Infinity.” He has been invited to give a paper in August 2013 in Athens, Greece, for a philosophical society meeting in conjunction with the International Philosophical Conference to be held there.

**Maureen Donnelly** is currently working on two research projects. One is a revision of the paper “Location and Persistence” which she presented at the Conference on Persistence hosted by the USC philosophy department last January. The other project is a paper on “Distinguished Relations” which she is preparing for the Metaphysics of Relations Conference this October in London. Future research plans include a paper proposing a linguistic account of mereological vagueness for the forthcoming volume “Vague Object and Vague Identity” edited by Ken Akiba.

**Richard Hull**, Professor Emeritus of the UB Philosophy department, writes: “I am Executive Director of the Text and Academic Authors Association, and have just about put the final touches on the 10-volume Presidential Addresses of the American Philosophical Association 1901-2000. I am hoping it will be published by the Philosophy Documentation Center: still in negotiations with them.”

**James Lawler** is currently on sabbatical with a project for a book on Hegel. This will be the fourth volume of his history of modern philosophy. The first volume, *Matter and Spirit: The Battle of Metaphysics in Modern Western Philosophy before Kant*, was published by University of Rochester Press in 2006. The second volume, on Kant’s early philosophy, *The Intelligible World: Metaphysical Revolution in the Genesis of Kant’s Theory of Morality*, will be published soon by Cambridge Scholars Publishing. In 2010, Dr. Lawler published *The God Tube: Uncovering the Hidden Spiritual Message in Pop Culture* (Open Court). This is a popular presentation of the philosophies of Plato, Kant, and Hegel through the medium of contemporary popular culture.



Over the past year, **Ken Shockley's** research has proceeded along two fronts, climate change ethics and normative ethical theory. First, his work on climate change focused on the ethical dimensions of adapting to climate change, and ethical critiques of current proposals for balancing our need to adapt to climate change with the need to mitigate the degree of climate change by adjusting our current lifestyles and institutions. A workshop on ethics and adaptation in a time of climate change was held at Buffalo in March of 2012. As a result of this workshop, Shockley is coediting a special edition of *Environmental Values* (to be published spring 2014) and a separate volume based on ethics and the anthropocene (still in development). Second, Shockley is at work on a book, tentatively titled *The Ties that Bind*, arguing that social practices provide a means of accounting for interpersonal obligation consistent with indirect consequentialism.

### **Faculty Reading Groups**

**Vienna Circle: Cheektowaga Chapter (VCCC).** Founded by Neil Williams and David Hershenov, the VCCC meets once a month at the “elegant and exclusive” JP Bullfeathers to discuss contemporary essays in metaphysics. The JP Bullfeathers restaurant wait staff seems rather amused by the discussions which might one week be about eliminativist arguments that tables don't exist and then the next week deal with panpsychic arguments that tables can have experiences. Besides Williams and Hershenov, regular attendees include UB's David Braun and Lewis Powell, SUNY Fredonia's Steve Kershner and Neil Feit, Niagara University's John Keller and Steve Peterson.

**Plato's Academy: North Tonawanda Campus (PANTC).** Founded by David Hershenov and Jim Delaney, PANTC (pronounced ‘pants’ not ‘pansies’) meets once a month at the “elegant and exclusive” JP Bullfeathers to discuss bioethics and the philosophy of medicine. Besides Delaney and Hershenov, the regular faculty attendees are UB's Lewis Powell and Steve Wear, SUNY Fredonia's Steve Kershner and Neil

Feit, Canisius College's Phil Reed, and Niagara University's John Keller and Rose Hershenov. Four UB doctoral candidates also attend. They are Adam Taylor and the three members of the “UB Death Panel,” so called because they are writing dissertations on determining when life has ended – Catherine Nolan, Yuichi Minemura and Peter Koch.

## **Staff Updates**

### **Introducing Patricia Hahn**

#### **Undergraduate Assistant**

Our department has been fortunate to hire **Patricia Hahn** to replace Eileen MacNamara as Undergraduate Assistant. Patty came to us with many years' experience working with Fiserv Lending Solutions—a company which manages car leases, mortgages, and other financial matters for banks. While she was working there, she polished many skills which she now finds essential to her work in the UB Philosophy Department: dealing with people at different levels; multi-tasking; mastering multiple computer systems quickly (which has made her comfortable with adopting UB's new HUB system); and balancing priority tasks with long-term goals.



Patty decided to make this career change not only because she wanted the challenge of learning new things, but because she enjoys working in an environment where she can solve problems and help people succeed. She is especially happy to be working directly with undergraduate students. So far, she has very much enjoyed her first semester here.

**Contact Information:** Patty can be reached at 716-645-2780, or by emailing [phahn@buffalo.edu](mailto:phahn@buffalo.edu).

## Staff Interview: Eileen MacNamara

### Newly Retired Undergraduate Assistant

*1. You are planning to retire after 25 years; what can we do to change your mind?*

Absolutely nothing.

*2. Will you stay if I give you Barry Smith's corner office?*

I don't like corner offices.

*3. Will you stay if I offer you Jorge Gracia's corner office?*

I don't like corner offices.

*4. What about if I give you two corner offices – Smith's and Gracia's? You could use one for storage of personal things like books, clothes, exercise equipment and the other could be your work place.*

I still don't like corner offices.

*5. Will you stay if I fire a particular faculty member?*

The department cannot afford to lose that many faculty.

*6. If you could bring certain faculty members out of retirement and back to the department, whom would they be and why?*

I prefer to live in the present.

*7. What was it like when you started here?*

The department was housed on the 6th floor of Baldy Hall, a relatively quiet location compared to the department's current space on the first floor in Park Hall. When Peter Hare hired me he commented that he would like to see me stay in the department for at least 20 years. Little did he or I know that would actually happen.



*8. Were you apprehensive about being around philosophers?*

I didn't know anything about philosophers. I do remember that the department had a small black and white TV that was often playing in the department library. Why? In order to view the OJ Simpson trial proceedings. How odd, I thought—it must be a philosopher thing! Later I found out that I was the odd one who was uninterested in the OJ trial while the nation, and the department, were riveted to the trial.

*9. You have been the undergraduate adviser for how many years?*

Advising was not in my job description; however, over time I found I was able to help students with many of their questions and problems. This proved useful to students and the Undergraduate Director, as well as satisfying to me personally. I would tell the students that they have to do the hard work and that we would help them administratively the best we could.

*10. Did you find it rewarding?*

Yes. Working with students proved to be the best part of my job.

*11. Aggravating?*

Yes, when random students would interrupt me to ask burning questions such as 'Where are the rest rooms in the building?' or 'Where is the elevator?' With the department being located on the first floor next to the outside doors encouraged questions to be directed to the staff [despite the large visible signs posted on the walls providing answers to such questions!].

*12. If both, did the benefits outweigh the burdens?*

Yes.

*13. Are there any really noticeable ways that the students have in general changed in your time here?*

Over time I have seen that students often face serious challenges in their young lives. While helping a student with an administrative problem sometimes a personal issue would come up. It was then that I encouraged the individual hopefully with some wisdom that I have gained along the way.

*14. Were there any particular undergraduates that really made an impression?*

Many have left memories for different reasons.

*15. What will you miss about the department and school?*

Friendships made through the years.

*16. Any advice for your successor?*

Serve. Enjoy the moments. Set up healthy boundaries.

*17. What are your immediate retirement plans?*

Turn off the daily alarm clock and sleep in. Try new recipes. Bake. Draw. Paint. Read. Bible study. Exercise. Travel. Volunteer. Have fun and new adventures.

*18. If the retirement plan is financially better than you anticipated, where would you like to travel?*

I haven't been to Ireland yet, and I'd like to take a train across the length of Canada.

*19. If the retirement plan is better than you anticipated, or you were very frugal and saved a lot the last 25 years, is there any chance that you will endow an Eileen McNamara Chair for the Study of Philosophy?*

Not a chance. The only chair I have recently financed is a deluxe Lazy Boy recliner. I suspect the chair will efficiently aid in providing me a comfortable spot for all the reading I will do in retirement.

*20. I know you are a very humble person, so what about endowing a philosophy department chair that doesn't mention you by name?*

Humble or not, still not a chance.

## Department Updates

During the summer of 2012, several department structural renovations have been made in the department. A Luidia eBeam system, similar to the more well-known SMART Board, has been installed in the Park Hall 141 seminar room, consistent with classroom technology located throughout the campus. Upgrades also include a ceiling mounted LCD projection system along with a teaching lectern equipped with both PC and Mac laptops, so presentations can be easily displayed during colloquia and seminars.

After twenty years, the seminar room also received a well-needed paint job, with the color theme chosen by our aesthetically-aware [Carolyn Korsmeyer](#). The graduate student lounge has also been rearranged in order to hold a whiteboard to allow graduate students to collaborate on their work while the seminar classroom is in session.

Funding for these projects were in accordance with the specific bequest from a department benefactor who directed precise support for lectureship events and to provide technological formats to accommodate renowned guest lecturers visiting the department.

[Theresa Monacelli](#) initiated the changes in both rooms and worked long hours during the summer to supervise, ensuring that the work would be finished by the beginning of the fall term, competing for limited service staff from campus skilled tradesmen.

Assisting this effort throughout the summer and providing technical expertise were graduate students [Catherine Nolan](#) and part-time PHI webmaster [Jeffrey Chow](#), who both contributed immeasurable support in customizing this project to the needs and priority of the department. In the first weeks of the term, Catherine offered instruction training to the department faculty and fellow students.

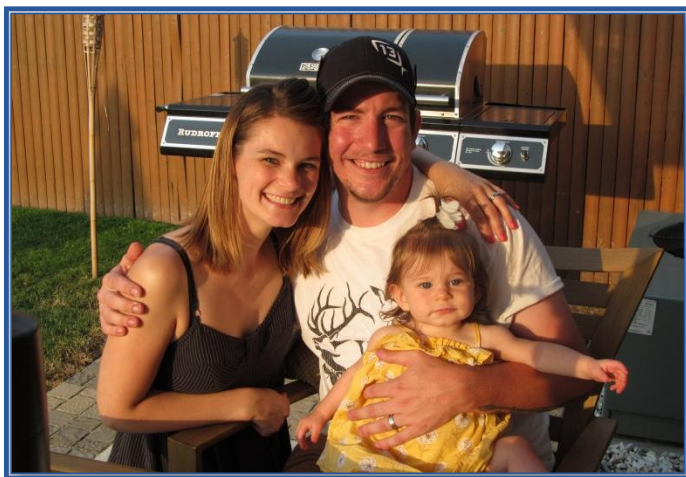


## Family Updates

**David and Rose Hershenov** have welcomed their new daughter Tessa, pictured below with her siblings Michael, Alexandra, and Jonathan (Jack).



**Brandon and Michelle Rudroff** enjoyed the Buffalo summer for the first time with their daughter Imogen.



**Bill and Jennifer Duncan's** daughter Lexi was born on Nov. 9, 2011.



## Student Updates

### *New Students of 2012*

**William Doub** (B.A. & M.A. Franciscan University of Steubenville)  
Continental and Phenomenological Philosophy

**Anthony Fay** (B.A. University at Buffalo)  
Continental, Ancient and Chinese Philosophy

**Jordan Feenstra** (B.A. Grant Valley State University)  
Metaphysics and Logic

**Joshua Gordon** (B.A. SUC @ Fredonia; MLIS University at Buffalo)  
Applied Ontology

**Nicole Guerriero** (B.A. & M.A. McMaster University)  
Ancient Philosophy

**Hector Guzman-Orozco** (B.A. California State, San Bernardino; M.A. California State, Los Angeles)  
Philosophy of Language, Philosophy of Mathematics

**Shane Hemmer** (B.A. SUC @ Fredonia)  
Metaphysics, Epistemology, Philosophy of Mind, Logic

**Robert Mentyka** (B.A. & M.A. Franciscan University of Steubenville)  
German Philosophy, Continental Philosophy, Philosophy of War, Epistemology

**Andrew Myers** (B.A. Gonzaga University)  
Metaphysics, Aesthetics, Social Philosophy Programs

**Ariane Nomikos** (B.A. Fordham University)  
Aesthetics

**J. Neil Otte** (B.A. University of Kansas; M.A. Stony Brook University)  
Ethical Theory, Philosophy of Mind, Philosophy of Language, Metaphysics, Value Theory

**Yonatan Schreiber** (B.A. St. John's College)  
Logic, Ontology, Philosophy of Mind, Methodology

**Paul Spaletta** (B.S. University of Scranton; M.A. Kent State University)  
Political Philosophy

**Brandon Thurston** (B.A. University at Buffalo)  
Ethics and Technology, Meta-ethics, Existentialism

**Jacob Wheeler** (B.A. Massachusetts College of Liberal Arts)  
Aesthetics, Philosophy of Education, Ancient Philosophy

### **Graduates of 2012**

#### **Ph.D. Conferrals**

**Russell Pryba** (Carolyn Korsmeyer)  
*Art, Food and Other Cultural Entities: A Pragmatic Metaphysics*  
Placement: Adjunct Instructor, Niagara University

**Elizabeth Compton** (Neil Williams & Carolyn Korsmeyer)  
*A Dispositional Account of Aesthetic Properties*  
Placement: Adjunct Instructor, University of St. Thomas, St. Paul, MN

**Catherine Ullman** (Randall Dipert)  
*Cultivating Practical Wisdom in the Restoration of Cultural Artifacts*  
Placement: Information Security Analyst, University Libraries, UB

**Mark Spencer** (Jorge Gracia)  
*Thomistic Hylomorphism and the Phenomenology of Self-Sensing*  
Placement: Assistant Professor, University of St. Thomas, St. Paul, MN

**Leonard Flier** (Kenneth Shockley)  
*Care and Flourishing: A Liberal Neo-Aristotelian Ethic of Care*

#### **M.A. Conferrals**

**Yintong Bao** (Jorge Gracia)  
Averroes' Reconciliation of Faith and Reason

### **Student Publications**

**Adam Taylor** has a publication forthcoming: "The Frustrating Problem For Four-Dimensionalism" in *Philosophical Studies*.

**Mark Jensen** published "Surprising Connections Between Action and Knowledge: The Robustness of the Epistemic Side-Effect Effect" in *Philosophical Psychology*, Vol. 25, 2012.

**Justin Donhauser** published "Implications of implication" with John Corcoran in the *Bulletin of Symbolic Logic*, Vol. 18, 2012.

He also published "If Walter White is breaking bad, maybe we are too," in *'Breaking Bad' and Philosophy*, Edited by D. Koepsell and R. Arp. Open Court, 2012.

Finally, he has a forthcoming article: "Grey Matters: Personal Identity in the Fringe Universe(s)" with Adam Taylor, in *The Philosophy of J. J. Abrams*, edited by P. Brace and R. Arp. Kentucky University Press.

**David Hahn** published "The Death of Lord Stark: the Perils of Idealism" in *Game of Thrones and Philosophy*, Blackwell Publishing, 2012.

**Patricia Díaz Herrera** published "¿Qué tan moderno es Suárez? Una aplicación de las vías de reflexión filosófica" in *Methodus. Revista Internacional de Filosofía Moderna*, 2011.

She also translated John Corcoran's work, "Los primeros días de todo curso de lógica," in *Ergo, Nueva Época, Revista de Filosofía*, No.25, Universidad Veracruzana: México, 2010.

**Joel Potter** has published "Arguments from the Priority of Feeling in Contemporary Emotion Theory and Max Scheler's Phenomenology" in *Quaestiones Disputatae* Vol. 3, No. 1, 2012.



### Friday Lecture Series

The weekly lecture series which began in the spring of 2011 is still going strong. Graduate students and faculty have already signed up for all available lecture spots for the spring 2013 semester. This lecture series was instituted to give people a chance to present their papers to their peers before submitting them to journals and conferences, or using them as job talks. Also, it encourages collaboration and the pursuit of mutual interests among students and faculty.

### Student Reading Groups

The **Christian Philosophy Reading Group** has continued to meet every other week during the fall semester. They focused on contemporary articles about major themes in the philosophy of religion, including several by Linda Zagzebski: “Religious Luck,” “Divine Foreknowledge and Human Free Will,” and “Omnisubjectivity.” In October, the group had **Scott MacDonald** of Cornell visit and give a talk which he entitled “Augustine on How to be a Christian without Losing your Mind.”



An **Ancient Philosophy Reading Group**, focusing on Chinese and Greek philosophy, was initiated during the summer of 2012, and met twice a week for two-hour sessions. The group read passages from Plato, Aristotle, Heraclitus, Confucius, and the Zhuangzi.

The **Philosophy of Language Reading Group** has continued to meet every summer. The group generally reads 20<sup>th</sup> and 21<sup>st</sup> century analytic philosophy of language. This summer, they read Scott Soames’ *Beyond Rigidity* and Ted Sider’s *Writing the Book of the World*.

### Student Interview: Emina Melonic

**Emina Melonic**, a Bosnian immigrant and naturalized American citizen, is a third-year graduate student in the UB Philosophy Department. She is well-versed in many disciplines, and received her B.A. in English, German and Art History at Canisius College in 2004, her M.A. in Humanities at the University of Chicago in 2005, her M.A. in Philosophy at UB in 2012, and expects to complete her M.A. in Theology at Christ the King Seminary in 2014. However, she



stands out most in the department as a friendly and kind student and peer: her experiences and reflections have led her to believe each person should be treated as irreplaceable and immeasurably valuable.

*1. Where were you born and raised? What was your family—immediate and extended—like?*

I was born in Bosnia, and I was raised in the capital of Bosnia, Sarajevo. As it is true of most Bosnian families, my family was very close knit. If I had to characterize it, I would say that I grew up in a secular Muslim household. It was a healthy mix of tradition and cosmopolitanism. My grandparents and great-grandparents stressed the importance of daily prayer, and I have memories as a child of praying with my grandmother. In the end, if I had to single out one aspect of life that my parents always stressed, it would be to be good to others.

*2. How old were you when you first encountered war? What was your reaction?*

I was 12 years old when the war started. At first, the reaction was of disbelief, perhaps confusion: why is this happening to us? But existential questions quickly dissipated. As soon as the war started, power, water and gas were shut off. Pretty soon, we ran out

of food, and the shelling and shooting began. Fear began to invade my mind. At the same time, however, there was a great level of detachment, which was needed for the survival. The sound of snipers, of shelling and guns became so mundane. Because of this boredom, you almost became deaf to the cries of the wounded. And so, if I had to say one thing about the war is that it is incredibly dull. Days became identical. And I tried to differentiate them. I remember how I would eat small amounts of food, and pretend that it was a big feast, so I wouldn't feel hungry.

Death came swiftly, people died instantly, and so, you became desensitized to the magnitude of evil that is happening around you. If there is any reflection on war, it comes many years later. And yet, I also consider myself one of the lucky ones. In smaller towns and villages, men and boys were sent to concentration camps, where they were tortured and killed. Women and girls were sent to rape camps. After the war, many mass graves were uncovered. No matter how you look at it, even if you come out of it alive, you are forever stained by darkness.

### *3. What was your experience of a refugee camp?*

That was another mix of good and evil. I have spent almost four years in the refugee camp in the Czech Republic. The camp, at the time, contained only women and children. It was like living two lives: one was of a stateless refugee, a person unknown to the world, sharing small spaces with other people, waiting for the end of the war; the other was a life of someone who learned Czech, attended Gymnasium, read a lot. It would not be a stretch to say that during that time, books kept me sane.

### *4. How did you come to the United States? Was the cultural adaptation difficult?*

I submitted an application to emigrate to the United States. After a year of waiting, rigorous interviews at the American embassy in Vienna, my application was rejected. I wrote an appeal after which the application was accepted.

Coming to America sounds like your typical immigrant story—literally, one suitcase (which was packed mostly with books) and a borrowed 100 dollars. Those first few years in America were extremely difficult. Alienation is the primary mode of being. I already spoke English when I came here, so adjusting to the language was not difficult. It was not necessarily cultural adaptation that I was striving for—that came pretty quickly. It was more like an existential aloneness—where is my home, who am I now, who am I becoming, etc. And then, of course, memories of war begin to come back, which makes you even more alienated from the rest of the world.

I have concluded early on that America has two personalities: she can be as nurturing and protecting as a mother, but she can also be a great seductress that uses you and forgets about you very quickly. So, it is a matter of accepting and loving the freedom that America gives, and dealing with the harshness of the "landscape."

### *5. How did you become interested in philosophy?*

The interest developed when I was at the University of Chicago. I worked on my MA in the Humanities, where I focused on the ethics of fiction. Previous to that, my undergrad training was in English, German and Art History, and I stayed away from philosophy courses. But after the Chicago experience, I began to explore more the relationship between philosophy and literature, and then the philosophical questions took precedence over the aesthetic experience.

### *6. How do your experiences influence your philosophical interests and positions?*

Obviously, big themes in my life are the experience of alienation and of being targeted during the war for being "the Other." I have always been interested in how we encounter one another, and so I see a quite natural progression to work on the philosophy of Emmanuel Levinas. Who do I see when I see the other person, for example? Do I see the humanism in that other person, or am I intent on dehumanizing them? And you don't need the experience of war to dehu-

manize or disregard the other human being, or to be dehumanized yourself. Of course, the question of evil is inevitable: do I see the inherent dignity even in the perpetrator? And what are the implications for justice and forgiveness? These are just some of the questions.

*7. What do you think of the UB department - the faculty, your classes, and your fellow students?*

I am actually amazed at the availability of the faculty. Most faculty, especially at research institutions, have a habit of putting a barrier between themselves and students. That is not the case in the philosophy department. This may sound like an obvious or even a strange thing to say, but I find the faculty to be composed of authentic human beings, who are passionate about their research interests, and with whom you can have a conversation.

I feel very lucky and grateful to have met Dr. Richard Cohen, whose seminar introduced me to Levinas. The philosophical dialogues between us have been quite fruitful. He has been very encouraging of my work, and when you feel alone in your ideas, the urge to keep going is of utmost importance.

I have also developed a few friendships with other students, and I hope they continue, even as we go our separate ways.

*8. What are you writing now?*

I'm working on my dissertation, which is a philosophical treatment of the Song of Songs. In it, I explore the connections between Levinas's phenomenology of eros and the Song of Songs.

## Student Awards

### *Peter Hare Department Citizenship Award*

**Catherine Nolan** is the winner of the second annual Peter Hare Department Citizenship award. This award is given to a student who both participates in departmental events, committees and associations,

and who stands out as a helpful and industrious student. Nolan was the president of the Graduate Philosophy Association during the 2011-2012 year and was the graduate student representative for the faculty library/website/*Noûsletter* committee. She organizes the Christian Philosophy Reading Group and is a regular participant in a local bioethics reading group and Hourani Lecture reading groups. She has given multiple Friday lectures in the department, and has assisted with the undergraduate philosophy club—giving a presentation on ethics in the movie “Batman: The Dark Knight” and volunteering at the last minute to be a graduate representative and participant in a debate organized by the club. She has met with several visiting graduate students and has twice given McNair scholars a tour of the university. She has also worked towards a proficiency in using the new classroom technology and has given several demonstration sessions to faculty and grad students. Last but not least, Nolan has been essential in the compiling and editing of this very *Noûsletter*.



### *Hourani Award for the Best Essay in Ethics*

**Adam Taylor** received the 2011-2012 Hourani Award for the Best Essay in Ethics. His paper is entitled “The Frustrating Problem of Four Dimensionalism.” In it, he argues that four-dimensionalism and the desire satisfaction account of well-being are incompatible. For every person whose desires are



satisfied, there will be many shorter-lived individuals ('person-stages' or 'subpersons') who share the person's desires but who do not exist long enough to see those desires satisfied; not only this, but in many cases their desires are frustrated so that the desires of the beings in whom they are embedded as proper temporal parts may be fulfilled. Taylor calls this the frustrating problem for four-dimensionalism. In the first half of the paper he lays the groundwork for understanding the frustrating problem, and then in the second half, he examines six possible responses to the frustrating problem on behalf of the four-dimensionalist, (i) the Parfit (1984) inspired claim that identity is not what matters, (ii) the personal pronoun revisionism of Noonan (2010), (iii) the indirect concern account of Hudson (2001), (iv) the sensible stages account of Lewis (1986), (v) a multiple-concepts account of desire satisfaction, and (vi) a No Desire View according to which subpersons have no mental states and thus no desires to frustrate. Taylor argues that none of these solutions will help the four-dimensionalist; she does better to reject the desire satisfaction theory, while the defender of the desire satisfaction theory does better to reject four-dimensionalism.

### *Hare Award for Best Overall Essay*

**David Sackris** was awarded the 2011-2012 Hare Award for the Best Overall Essay for his essay, entitled "Category Independent Aesthetic Experience: The Case of Wine."



In it, he points out that Kendall Walton's "Categories of Art" seeks to situate aesthetic properties contextually. As such, certain knowledge is required to fully appreciate the aesthetic properties of a work, and without that knowledge the 'correct' or 'true' aesthet-

ic properties of a work cannot be appreciated. What Sackris aims to show is that the way Walton conceives of his categories and art categorization is difficult to square with certain kinds of aesthetic experience—kinds of experience that seems to defy this claim of category-dependence for aesthetic properties. Sackris argues for category-free aesthetic experience by considering Barry C. Smith's account of wine-tasting; additionally, he considers the difficulty that the appreciation of new art forms (or innovations) appears to pose for Walton's view generally.

### *Perry Awards for Best Dissertation*

The 2011-2012 Perry Award was given to **Joseph Palencik**. His dissertation, which he wrote under the guidance of Carolyn Korsmeyer and defended in February of 2011, was entitled "Noncognitive Affect: A Study of Mind and Emotion."

### *2012 Steinberg Essay Prize Winners*

The Steinberg Prizes are given each year to the best original works on a philosophical theme by UB undergraduates. Original essays, poems, stories and artwork can qualify.

First place was awarded to **Matthew Herzog**, for "How to Commit: Adorno, Sartre, and Littérature Engagée." Matthew has now begun graduate studies in Comparative Literature at UB.

The second place award was given to **Matthew J. Zambito**, for "A Shortcoming of Aristotle's Function Argument." He is currently a senior in the Philosophy Honors Program.

### *2011-2012 Whitman Scholarship Winner*

The Mary C. Whitman Scholarship is awarded annually to a Philosophy major who will be a senior during the year the scholarship is held. The award is made on the basis of academic excellence. This year, the award was given to **Ben Shumway**, now a senior, who is working toward a double major in philosophy and psychology. He is considering going on in graduate studies.

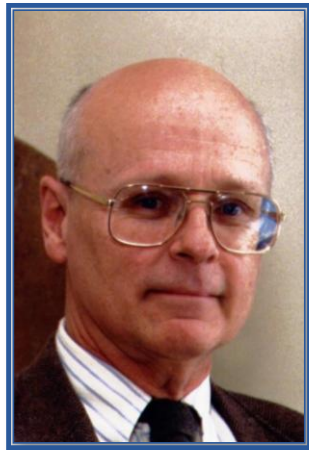


## The People Who Make It Possible

### *The Peter Hare Award*

**Peter H. Hare**, Ph.D., was a Distinguished Service Professor Emeritus at UB. Through his writings and teachings, Hare left an indelible impact upon the history of American philosophy, having helped to draw the works of Charles Peirce, George H. Mead, William James, Alfred North Whitehead and John Dewey into central positions in international philosophy.

Hare was born in 1935 in New York City, the son of the late Jane Perry and Michael Meredith Hare and began his life-long relationship with philosophy while an undergraduate at Yale University. His master's degree thesis on Whitehead remains an exemplar of multi-disciplinary integration. He earned a doctorate in philosophy at Columbia University where he specialized in Mead's metaphysics.



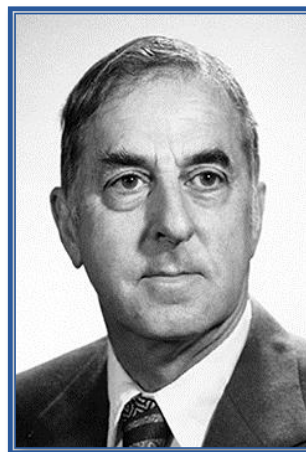
He joined the UB philosophy department in 1965, was appointed full professor in 1971 and served as chair from 1971-75 and from 1985-94. He worked at UB with a heterogeneous group of Marxists, logicians, linguists and Americanists, which inspired him to bring together disparate strands of 20th-century thought into a unified vision of a modern philosophy department.

In 1999 Hare gave two gifts totaling \$1 million to support activities of the department, including a cash gift of \$500,000 to establish the Charles S. Peirce endowed professorship and a \$500,000 bequest to support the Peter and Daphne Hare Fund to help the department meet its ongoing needs. He died suddenly Jan. 3, 2008, at his home in Guilford, Conn. He was 72.

### *The Hourani Lectures*

**George Hourani** was born in 1913 in a suburb of Manchester, England to parents who had emigrated from Southern Lebanon. He won a fellowship to study classics at Oxford from 1932-1936. A trip to the Near East in 1934 influenced his decision to continue his graduate studies in Princeton's Department of Oriental Studies in 1937. Hourani received his Ph.D. in 1939.

A teaching position as lecturer at the Government Arab College in Jerusalem followed, and he began teaching Classics, logic, and history of philosophy. He was then offered a job as an assistant professor in newly founded Department of Near Eastern Studies at the University of Michigan in 1950. It was during Hourani's years at Michigan that he began to concentrate on Islamic philosophy.



He is responsible for definitive Arabic editions and translations of Ibn Rushid, better known to philosophers as Averroes—an Islamic philosopher renowned for his commentaries on Aristotle. Hourani also translated and wrote the notes for *Harmony of Religion and Philosophy* by Averroes.

In January 1967, Hourani delivered a lecture at the Department of Philosophy at SUNY Buffalo and was soon afterwards asked to join the department. He was the chair of the UB Philosophy department from 1976-1979. He developed a popular seminar in Greek ethics and taught medieval philosophy.

In 1979 he was a visiting professor of philosophy at UCLA. In 1980 he was promoted to the rank of distinguished Professor of Islamic Theology and Philosophy. A festschrift in his honor, *Islamic Theology and Philosophy*, was published in 1984 by SUNY Press.

Recurring heart problems led to Hourani's death in 1984. The philosophy department is very indebted to his generous endowment, which has allowed us to bring in many talented philosophers as Hourani lecturers—David Velleman, Philip Pettit, John Martin Fischer, Jeff McMahan, Anthony Appiah, Martha Nussbaum, Onora O'Neil and Shelly Kagan—virtually a *Who's Who* in moral philosophy today.

### ***The Steinberg Award***

Professor **Carol Steinberg Gould** was a philosophy undergraduate student at UB. The Steinberg Award was instituted by Gould's parents in her honor and as a way to thank the department for the good education their daughter received at UB.

### ***The Romanell Award***

**Edna Romanell** has made two testamentary gifts with a combined value of nearly \$1.5 million to the University at Buffalo. With these gifts—made through revocable trust expectancies—Mrs. Romanell has continued the legacy begun by her late husband, **Patrick Romanell**, a philosopher and author of several books on critical naturalism.

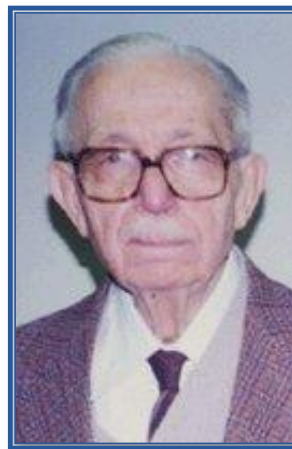


The first bequest of \$600,000 provides continuing support for the Romanell Lecture on Medical Ethics and Philosophy, a series she and her husband established in 1997 with a gift of \$50,000. Her second bequest of nearly \$900,000 established the Edna and Patrick Romanell Professorship, in the Department of Philosophy, College of Arts and Sciences.

A former medical social worker, Mrs. Romanell says that she and her husband shared the same thoughts on giving. "If we can afford it, let someone else benefit, too," she says. "You only live so long, and our

philosophy was always to let somebody else profit, as well."

Peter Hare, former chairman of the philosophy department, and Tim Madigan, Ph.D. 1999 and M.A. 1998, then a philosophy graduate student, were friends of Romanell, whom Madigan calls "one of the first philosophers to work in medical ethics." In 1997, Hare invited Romanell to UB to give a lecture on medical ethics. Madigan, now editorial director at the University of Rochester Press, says Romanell



later established a lecture series at UB because "he preferred lectureships as a way to get fresh, original ideas across."

Patrick Romanell died of cancer in February 2002, but his generosity continues to benefit the university. Edna Romanell's gifts are part of *The Campaign for UB: Generation to Generation*, which is closing in on its \$250 million goal.

### ***The Perry Award***

**Thomas D. Perry** was born in St. Paul, Minnesota in 1924. A graduate of the University at Buffalo's Law School, Dr. Perry served as a legal counselor to Congress and later, Bell Aerospace Corporation. He attended Columbia University, earning a Ph.D. in Philosophy in 1966. Thereafter he taught Philosophy at the University at Buffalo, where he was active in Department activities, including assisting in the development of the University's Philosophy and Law joint degree program.

Dr. Perry was particularly interested in moral reasoning and legal philosophy. He published many articles in distinguished journals such as *Ethics*, *The Journal of Philosophy*, and *Analysis*, as well as a book on philosophy, *Moral Autonomy and Reasonableness*. In 1981, he was honored by the Aristotelian Society in

Britain, (counterpart to the American Philosophical Association). In his eulogy of Dr. Perry, friend and colleague Dr. Jorge Gracia referred to this as "...an honor that is only rarely accorded a living philosopher." Dr. Perry had two works published posthumously in 1985, *Professional Philosophy: What It Is and Why It Matters*, and the article, "Two Domains of Rights." He died in 1982, at the young age of 58.

### ***The Whitman Scholarship***

**Mary Canfield Whitman** was a lecturer and assistant professor of philosophy at UB. She was born in East Orange, N.J., graduated from Wellesley College and did graduate work at Columbia University. She also taught at Vassar College; Hood College, Frederick, Md.; and Packer Collegiate Institute, Brooklyn, before coming to UB. She was a member of the Schola Cantorum and the International Institute of Folk Dancers.

She died at the age of 41, on June 3 of 1956, at her home in Buffalo. The Whitman Scholarship for Philosophy majors, awarded annually based on academic excellence, was instituted in her honor.

## **Alumni Updates**

### ***Notes from our Alumni***

A new volume by **Arnold Berleant (Ph.D. 1962)**, *Aesthetics beyond the Arts, New and Recent Essays*, will be published this fall, his eighth book. Chinese translations of two more of his books (three have already been published) are also scheduled for publication, and a Polish translation of his last book, *Sensibility and Sense: The Aesthetic Transformation of the Human World*, has also appeared. Over the past year he has given invited papers at two international conferences in China, one in Portugal, and another in Montreal, as well as presenting an invited lecture at MIT and another at the Institute of Philosophy, Chinese Academy of Social Sciences. Articles were published over the past year in the *International Association of Aesthetics Yearbook*, the UNESCO journal, *Diogenes*, and the Chinese journal, *Landscape Architecture* (in Chinese translation).

**Kathleen Center Vance (B.A. 1969)** recently retired



from a 29-year career teaching business and technical communication in Canada at the British Columbia Institute of Technology. Co-author of the Prentice-Hall textbook *Writing for Success* and of a series of textbooks for the B.C. Ministry of Advanced Educa-

tion, she currently enjoys kayaking, dancing, tai chi, and teaching teachers in China. She has a BA in Philosophy from UB, an MA in German from California State University, and a PhD in German from the University of British Columbia.



**Peter Redpath (Ph.D. 1974)**

retired from his position of Full Professor of Philosophy, Department of Philosophy, St. John's University, NY, at the end of August 2010. Presently, he resides in Cave Creek, Arizona and is rector of the Aquinas-Adler Institute ([www.adler-aquinasinstitute.org](http://www.adler-aquinasinstitute.org)) in Manitou Springs, Colorado, which he co-founded in 2012. His latest book (the inaugural volume of the Adler-Aquinas Special Series for the Socratic Press) is entitled, *A Not-So-Elementary Christian Metaphysics: Written in the Hope of Ending the Centuries-old Separation between Philosophy and Science and Science and Wisdom*.



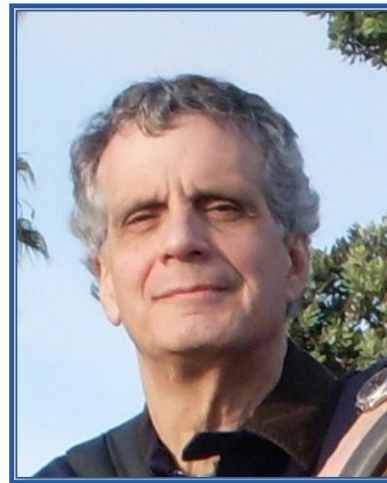
**Marilyn Myerson (Ph.D. 1977)** retired from her various positions at USF: including a stint as Associate Dean, Dept Chair, and faculty member for 37 years in Women's (and Gender) Studies. She is currently taking watercolor classes, is involved in several writing groups and teaches "Imaginative Writing" for OLLI Lifelong Learning Institute.



**Jim Nelson (Ph.D. 1980)** is presently Associate Dean for Graduate Studies at Michigan State, a "half-time" job in addition to his Philosophy appointment. Early summer was spent co-directing a study abroad program, "Ethics and Literature in London," (aka "Bentham and Mill meet Austen and Dickens,") and editing a special issue of *Theoretical Medicine and Bioethics* (on "Quality of Care"—Vol. 33, no 4, August 2012—check it out!).

**Tom Basinski (B.A. 1983)** writes, "Philosophy prepared me for business in ways I could not have anticipated 35 years ago. My bio is that I took what I learned from the kind and knowledgeable folks at UB (Ed Madden, Jorge Gracia, Peter Hare) and ventured out using what I was taught to improve the lives of others through biotech break through drugs that have improved the lives of millions of people. At times, it feels like the Myth of Sisyphus, at other times, Herculean."

**Carol Steinberg Gould (Ph.D. 1984)** is a 2012-2013 scholar for the NEH funded Aquila Theatre (NYC) project, Ancient Greeks/Modern Lives.

**Robert Giuffrida Jr. (Ph.D. 1986)**

writes, "I had a non-academic career (federal and state governments, mostly) with some part time teaching and some publishing (mostly reviews in the Transactions of the

Charles S. Peirce Society and a few articles). I have been retired for a few years now and amuse myself reading, working on my old Victorian house and visiting with relatives. My wife Barbara McTague got her B.A. in philosophy and psychology that year and is semi-retired from service with the NYS government. We have no children but do have a bunch of cats who fill in."

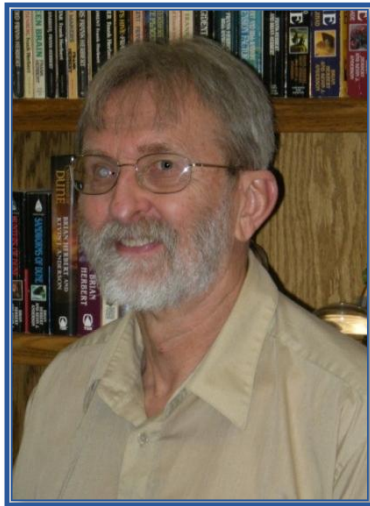


**Zosimo Lee (Ph.D. 1990)** writes "I am now Professor of Philosophy at the University of the Philippines. I was dean of the College of Social Sciences and Philosophy from 2004 to 2010 of this university. I was a Fulbright Visiting Scholar at the Department of Philosophy at Harvard University this last Fall term, 2011. I did research on John Rawls' concept of public reason. My last publication was "Philosophy for Children in the Philippines," a chapter in *Children Philosophize Worldwide* (Peter Lang, 2009)."

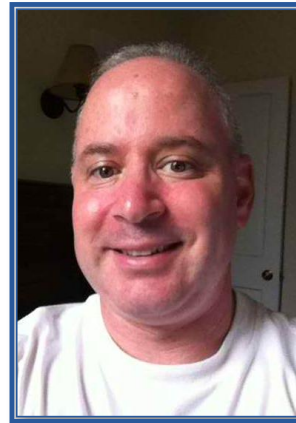
His email address is [zosimolee@gmail.com](mailto:zosimolee@gmail.com), in case some of his SUNY Buffalo contemporaries want to get in touch.



**Paul Penner (Ph.D. 1994)** writes "To my knowledge, I am the only person ever to complete the Graduate Program in Philosophy at SUNYAB and return to serve as the Assistant to the Chair (November, 2005 to May, 2008). In my alleged retirement, I am President of the WNY Performance Center, a not-for-profit corporation that owns and operates The Stage ([www.TheStageofWNY.org](http://www.TheStageofWNY.org)) in Warsaw in Wyoming County. The Stage reopened in February, 2011 showing film and producing live performances. We are in the planning phase for a four day Hispanic Heritage Festival to be held November 1-4, 2012. Jorge Gracia will be collaborating in the presentation of this special event along with many organizations throughout Western New York. The theater is alive and well!"



**Derek Heyman (Ph.D. 1995)** writes, "I live Columbus, Ohio and work as a senior associate in the state and local tax practice of PricewaterhouseCoopers. I also teach classes in Logic & Critical Thinking, as well as Ethical Reasoning, at Franklin University. I am involved with the non-profit group, Buddhist Network of Central Ohio, and am helping to establish a Theravada Buddhist temple for the Lao community of north central Ohio."



**David Koepsell (Ph.D. 1997)** received tenure at Delft University of Technology in 2010, where he teaches ethics and engineering as well as research ethics. He has recently published *Innovation and Nanotechnology: Converging Technologies and the End of Intellectual Property*, with Bloomsbury Academic, London, 2011. He lives with his wife Vanessa and 2 year-old daughter Amelia in The Hague.



**Jonathan J. Sanford (Ph.D. 2001)** is a Professor of philosophy at Franciscan University of Steubenville. He recently completed a five year stint as Chair of his department, and has just begun a half-time appointment as Assistant Vice President for Academic Affairs. He recently published a book in Bill Irwin's series on philosophy and popular culture, *Spider-Man and Philosophy: The Web of Inquiry*, and completed a book on virtue ethics. He and his wife, Rebecca, have seven children, all of whom Platonically love Aristotle.

**Lawrence Torcello (Ph.D. 2006)** writes, “I continue to work as an Assistant Professor of Philosophy at Rochester Institute of Technology, where I regularly teach courses in ethics and political philosophy. I also serve on ethics committees for the Rochester General Healthcare System. My ongoing research deals with moral concerns that arise in the course of public discourse. I am especially interested in identifying and addressing the ethical implications of global warming denialism in political discourse. I will be presenting a public lecture and graduate seminar on my research at the University of Western Australia’s Institute of Advanced Studies in Perth this fall. Recent articles have appeared in *Public Affairs Quarterly*, *The Pluralist*, *Encyclopedia of Global Justice*, and *Skeptical Inquirer* magazine.”



**Nathan Nabatkhorian (B.A. 2012)** writes “I just wanted to let you know that after graduating from UB with a BA in Philosophy I matriculated to law school. Out of 12 applications I was granted admission to 10 schools. Philosophy really helped prepare me for the study of law and the LSAT.”



## ***William Irwin’s Speech at the 2012 Graduation***

### **Given at the Undergrad Philosophy Reception**



I am very grateful for this honor and for the opportunity to address the graduates at this reception, as well as the friends, family, and faculty here to celebrate their achievements. The philosophy department

at UB is bold to honor me, since my most notable work has been outside the realm of respectable academic philosophy. But the philosophy department at UB is a bold place that encouraged me to be bold myself.

One of the great things about the philosophy department at UB from my perspective is its pluralism. Peter Hare, who was the chair for many years, seemed to embody that pluralism. As many of you know, he was a specialist in American pragmatism who was interested in contemporary analytic philosophy, continental philosophy, and Eastern philosophy. I had always been interested in Nietzsche and Sartre, but I greatly valued clarity in writing and thought as well. So there wouldn’t have been too many departments that I could have felt at home in the way that I did at UB.

The hermeneutic nature of my project owes to both Professor Gracia and Professor Cho. I have always been interested in issues of interpretation and so it was my good fortune to be at UB as Gracia was writing and giving seminars on his theory of textuality and while Cho was giving seminars focused on Gadamer and Heidegger. These days I proudly tell my students of the philosophical family tree they are a part of in which they are taught by Irwin, who was taught by Cho, who was taught by Gadamer, who was taught by Heidegger.

I began my time at UB as Gracia's research assistant, making photocopies for him, and I ended my time at UB photocopying a collection of articles for Gracia. Let me explain. After I defended my dissertation, which focused on hermeneutics and issues of authorial intention, Gracia suggested to me that I could put together an edited collection in which I included articles from Foucault, Barthes, Nehamas, and a few others—including Gracia himself and Irwin himself! Great idea! So I started photocopying the articles.

I shopped the manuscript to a few publishers but didn't get any takers, at least not at first. Eventually, a few years later, the book was published under the title *The Death and Resurrection of the Author?* Meanwhile, though, Gracia's suggestion gave me the idea that it would be a lot easier to edit a book containing other people's work than it would be to write an entire book of my own!

So when it was announced that Seinfeld was going off the air I had an idea. Lots of my friends in philosophy loved Seinfeld, and, like me, lots of them would reference the show in class. Since we would be losing our favorite source of examples, I thought we should memorialize the show and our use of it in print. Four of my UB classmates, Eric Bronson, Dan Barwick, Jennifer McMahon-Railey, and Sarah Worth, along with Professor Gracia, were among the first people I contacted to be part of the book. To my delight they all agreed to contribute.

So I had a scheme reminiscent of one of the quintessential scenes of American literature, the one in which Tom Sawyer convinces his friends that painting a fence is fun. And so he ends up getting paid and taking credit for the work others have done. This is the American way! Let me quote from Mark Twain,

*"Tom ... had discovered a great law of human action, without knowing it – namely, that in order to make a man or a boy covet a thing, it is only necessary to make the thing difficult to attain. If he had been a great and wise philosopher ... he would now have comprehended that Work consists of whatever a body is obliged to do, and that Play consists of whatever a body is not*

*obliged to do. And this would help him to understand why constructing artificial flowers or performing on a tread-mill is work, while rolling ten-pins or climbing Mont Blanc is only amusement. There are wealthy gentlemen in England who drive four-horse passenger-coaches twenty or thirty miles on a daily line, in the summer, because the privilege costs them considerable money; but if they were offered wages for the service, that would turn it into work and then they would resign."*

So began my scheme to get other people to do work that I would take credit and get paid money for! In addition, of course, there is a lesson for you graduates, namely that the ideal job is one you would actually be willing to pay to do.

As you all know, Socrates was charged with corrupting the youth. But I have the dubious distinction of having corrupted my teachers in getting them to contribute to my series. The list of faculty who I have corrupted includes: Jorge Gracia, Barry Smith, Jim Lawler, and Carolyn Korsmeyer (by the way, the biggest mistake I made in grad school was somehow not taking one of Korsmeyer's seminars). Without them, the book series would never have gotten off the ground.

Professor Jim Lawler has not only been a major contributor to the book series, but he has a book of his own on the subject of philosophy and pop culture called *The God Tube* and he has regularly taught a course on Philosophy and Pop Culture. Beyond that, he was a major inspiration to me, as he would often reference current movies and TV shows in his seminar on Kant's ethics.

I started referencing pop culture in the very first class I taught at UB, thinking that if Lawler could do it, then it would be alright for me to do it as well. By the way, the first course I taught was an ethics course at 8 am Tuesdays and Thursdays in the fall of 1993. The Buffalo Bills played three Monday night football games that year, so attendance in my 8 am Tuesday class was adversely affected. On the bright side, though, every student knew about the Bills and so I



could reference them in class discussion to good effect.

In addition to the professors who have contributed to the book series and supported me in various ways, there is a long list of UB grads who have contributed to these books. Many of them were my classmates, and still others were students who came before or after my time. And one of the great things about being a student at UB is that learning is not confined to the classroom. I probably learned as much from fellow students in barrooms as I did from professors in classrooms. We had a group at the time called the Buffalo Rectangle, named in mocking mimicry of the Vienna Circle. Among other places, we used to meet at a dive bar called Gregory's Landing—a place with a nautical theme located nowhere near water. Over endless pitchers of Molson we would passionately argue philosophy. I hope it won't embarrass him too much if I mention that Professor Ken Shockley was among the group of philosophical buccaneers who would gather at Gregory's Landing. From what I can remember through the amber haze of those drinking days, the philosophical fires were stoked and the bonds of friendship were forged.

The practical lesson that I've learned from my experience and good fortune is that you need to find what's missing. Find what you would want to read, use, eat, or have and make it yourself. Or think of what service you wish someone else would provide. Entrepreneurs do this all the time. For example, think of the genius and simplicity of Netflix sending DVDs through the mail and now streaming movies. And now think of their competition, Redbox, who has put its little red phone booths dispensing DVDs everywhere.

Don't get hemmed in by the status quo. Don't let anyone tell you "you can't do that." In starting the series, I conceived of the kind of books I would have liked to find on the shelf at the bookstore when I was browsing, and I didn't listen when people said "you can't do that."

I offer this as practical advice and experience because most philosophy majors will not go on to make a profession of philosophy, and I fear that too many of those majors lose touch with the subject as they move into careers in law, business, medicine, and so on. Don't let that happen to you. You have earned a seat at the table. Stay connected with philosophy.

That doesn't mean that you need to stay up to date on the latest work in epistemology, but it does mean that you should cultivate whatever particular area of interest you may have. And you'll find opportunities to apply philosophy to areas of life that might not have interested you very much when you were in college. For example, I didn't care at all about politics until I was in my early 30's. When I was at UB I felt like nothing happening in the world at the moment mattered much. I was too caught up in timeless questions and debates with great historical philosophers. So it's only in the past ten years or so that I've discovered political philosophy.

You may develop an interest in art, or technology, or whatever. And whatever it is, you can bet philosophy applies to it and philosophers have written about it. And if they haven't, then you've found your niche!

Continue to educate yourself. Be sure to get Professor Dipert's list of things that philosophy majors should read. I confess that I haven't read everything on the list myself, but it's a great resource that you can return to in continuing your education even after you have ceased sitting in a classroom and taking exams.

It was twenty years ago that I first came to UB. Many of the names and faces have changed, but thankfully many remain the same. A department needs change to grow, but it also needs continuity to preserve its character. Still, I can't imagine the UB Philosophy Department without Judy Wagner. Technically, I think she was the secretary. But we all know she was much more than that. Students and even professors could come and go, but no one was more central than Judy.



Time flies, as they say. I hated to hear that when I was younger. My four years at UB did not fly. There were some weeks that lasted years. The four years of college or grad school are very formative. The years from 38 to 42, not so much. Things have less impact and fix themselves less in the memory and the psyche as you get older.

I still have dreams about being at UB—often anxiety dreams. One is that I somehow forgot or neglected to defend my dissertation and I have to go back now to do it. Maybe this little talk today will remove that anxiety from me. Another dream has me searching for my mail back in Baldy Hall. There were some ominous signs about philosophy at UB when I applied here. I had long hair at the time, but my hairline was starting to recede, and this worried me a bit. Back then the philosophy department was not in Park Hall. Instead it was housed in Baldy Hall. The chair of the department was Peter Hare and the director of graduate studies was Ken Barber. So my fate was sealed. As you can see, time has not been kind to my hairline. I'm glad to say, though, life has been very kind nonetheless.

So in closing, I wish you great success and a future with a full head of hair. Considering that we're in Park Hall, you should be safe. And even if the curse of Baldy Hall somehow attaches to you, please know that you can join a growing group of UB alums who have gained the world despite losing their hair.

### *Alumni Interview: Mark Spencer*

While others have entered and left the graduate program more quickly than [Mark Spencer](#), they all departed without a doctorate degree. Mark came to UB from Franciscan University four years ago, wrote and defended a nearly 400 page Ph.D. dissertation on phenomenological evidence for Thomistic hylo-morphism, published four articles in journals such as the *Review of Metaphysics* and the *International Journal of Philosophy*, produced three children, taught 11 classes, had 7 APA job interviews and 5 campus visits and then decided to take a tenure track job at St. Thomas University in Minnesota.



*1. Do you have a secretary, research assistant, twin brother and live-in nanny helping you out?*

No, just a wonderfully supportive wife.

*2. I suppose having additional mouths to feed is a good motivation for finishing quickly. Should the department recommend that all the students get married in their first year in the department and start having children their second year?*

I was married before I arrived at UB and we had our first child during my first year at UB. It certainly is good motivation, not only for finishing grad school quickly, but also for getting work done each day so as to be able to spend time with one's spouse and children in the evening. But I don't know if it's for everyone. I don't think every spouse can put up with a graduate student philosopher.

*3. Any other advice for the less family oriented students on how to get a Ph.D. and tenure track job so quickly?*

Figuring out my dissertation topic during my first year helped me get going on my dissertation more quickly, and so I certainly recommend doing this. I also recommend picking a topic that is a bit novel and that brings together areas of philosophy and periods in the history of philosophy that are not normally joined together; at any rate, doing this served me quite well in interviews. Publishing and presenting papers helps a lot too, especially if you get to know professional philosophers by doing so. And being a

Roman Catholic was key for getting my tenure-track job.

#### 4. *Why did you choose UB?*

I applied to nine graduate schools, all of which I chose because they had professors who worked in analytic, continental, and medieval philosophy; I wanted a broad set of perspectives on issues in which I was interested. UB fit this criterion fairly well, but I applied to UB in particular because of Jorge Gracia, who had been dissertation director for my undergraduate and Masters mentor, J.J. Sanford, and with whom I wanted to work. I finally chose UB over the other three graduate schools to which I was accepted because they offered the highest salary and because they alone offered medical insurance for the entire family; thus, only UB out of the four schools to which I was accepted provided good conditions for starting a family, which my wife and I wanted to do.

#### 5. *Was secular UB a bit of a culture shock after Franciscan University?*

Not too much, actually. I expected a much bigger shock, and more hostility. But everyone at UB was very friendly and supportive. And I wanted somewhere less focused on the Catholic tradition than Franciscan, somewhere where there would be people with whom I strongly disagreed. So I appreciated the cultural differences.

#### 6. *How different were the academic environments of Franciscan University and UB? Were they both conducive to your success in dissimilar ways?*

Franciscan was a much smaller school and a smaller department than UB, and all of the philosophers there were pretty focused on ancient, medieval, and early phenomenological philosophy. Academically, Franciscan University as a whole is, of course, very focused on the Catholic tradition, and their speakers and colloquia—which were much better attended, with much more active student participation, than the colloquia at UB—reflect that. I think that having an early solid grounding in the history of philosophy

in the context of a very intellectually unified department was quite helpful for me. But it was also quite helpful to then move to a more intellectually diversified department that was more focused on contemporary Anglo-American philosophy. I would not have done well in the areas of specialization that I chose without both departments—indeed, I would not have the interests that I have without both.

#### 7. *What was it like working with Jorge Gracia? His knowledge of medieval philosophy is perhaps unsurpassed, but he isn't as sympathetic to Thomistic tradition as you.*

I cannot imagine a more supportive and helpful dissertation director than Jorge Gracia. From the beginning of my time at UB, Jorge encouraged me to research only what I was interested in and passionate about, but he also challenged me, sometimes quite acerbically, when he disagreed with me or when my reasoning or expression was sloppy or imprecise. I became much clearer in my thinking and writing because of him. Furthermore, he was extraordinarily prompt in returning comments to me on my dissertation and on other papers, and quite generous in his financial support of my conference travels. And finally, I certainly owe a good deal of my learning of medieval philosophy, including Thomism, to him and to the books he recommended. Our philosophical differences did not prevent him from presenting me with a clear and objective presentation of various views. And, again although we disagree on Thomism, I think I owe a lot of my Thomism to what I learned from him.

#### 8. *Was it difficult keeping your dissertation committee of Gracia, Cohen and Hershenov happy since they have very different approaches to philosophy?*

I'm not sure any of them were exactly happy with the views for which I argued in my dissertation. Having these three philosophers on my dissertation committee made me have to think about how each would react to each line I wrote—and I knew that, no matter what I said, there would be strong objection from one of them. But, although this made things more difficult,

I think it also made me think more clearly, anticipate more objections, and provide more arguments for my conclusions that I otherwise would have. It also helped me realize more clearly what it was that I thought, through distinction from their views. And having to argue with three different viewpoints, representing in a way three different schools of philosophy, helped me a lot with answering questions at job interviews.

*9. If the Provost said to you that the UB philosophy department could hire two people in any branch of philosophy, what gaps would you recommend be filled?*

I think the UB philosophy department could benefit from having someone specializing in post-medieval scholastic philosophy, and in early realist phenomenology.

*10. What are your immediate plans for your dissertation? Will you try to publish it as a book or spin off some articles from it?*

I intend to try to publish it as a book, though I have already spun off one section as a separate paper, which I have presented.

*11. Do you have any ongoing research projects unrelated to your dissertation?*

I'm currently doing, and have been doing, research on scholastic and early phenomenological views on the foundations and methodology of metaphysics, especially on different views of the properties of being.

*12. Why did you choose to take the St. Thomas job?*

I chose to take the job at the University of St. Thomas because it is a department with great strengths in medieval philosophy and the Catholic philosophical tradition as a whole, where my interests in these traditions and in metaphysics and philosophical theology will be supported. I also liked how family-oriented the department, university, and city of St. Paul are, and how many of my students will be Catholic seminarians. The university is also well-located

with respect to my family and my wife's family, compared with other schools at which I interviewed.

*13. What is your initial impression of your new department?*

It seems to be an intellectually strong and well unified department, with a lot of very good thinkers. The department seems very family-oriented—a lot of the professors have young and growing families. It's also a very Catholic and scholastic department, which I appreciate.

*14. What will you miss about the Buffalo area?*

I will especially miss the very good friends that I made in Buffalo, and being near the Great Lakes.

*15. If Jorge Gracia retires soon or must leave prematurely due to a scandal, would you be interested in returning to Buffalo to teach medieval philosophy?*

I would certainly consider it!

### ***Alumni Interview: J. Stanley Yake***

J. Stanley Yake earned a doctorate in philosophy at UB. He wrote a dissertation on John Stuart Mill and is interested in perhaps as many philosophical topics as Mill was. He claims his wide ranging education in the UB philosophy department provided a solid basis for careers both in and out of academia. His generosity and longstanding interest in the UB philosophy department has recently made it possible for us to add a graduate student scholarship for the first time in memory.

*1. What led you to undergo graduate studies in philosophy at UB?*

I went to SUNY/UB Philosophy Department because a philosopher friend told me that the large, diverse Department was open, friendly and supportive of its graduate students, and that my broad array of interests would be appreciated.

*2. What subjects had a major impact on your thinking during your graduate student days? Which instructors had a major influence on you during graduate school?*

History of Philosophy was of great interest to me, and with Prof. John Anton, it became exciting and seductive. Ethics and political philosophy were also of special interest, not the least, I suppose, because of my having grown up with a strong commitment for doing good in the world. Prof. Newton Garver's similar commitment was of great help and support in working at that, as was Prof. John Kearns. Also of great help was the great and gentle Logic Professor who was the supervisor of my teaching. Professor Anton's guiding me into my dissertation was life-changing for me.

*3. Tell us a bit about your dissertation?*

My dissertation used the empirical documents of John Stuart Mill from the time of his psychological depression—documents (at the University of Toronto) that had never before been analyzed (or actually publicly seen) before. Those translations by J.S. Mill of the early and middle dialogues of Plato, gave me the basis for showing that Mill was much more of a Platonic thinker than had been understood before.

*4. What philosophical issues have most concerned you since you completed your degree?*

I think that combination of a Platonic kind of moral view/vantage point, coupled with Mill's commitment to the betterment of public life for the common good is what has been the undergirding, if not the framework, for my personal motivation and activity since graduate school.

*5. How did your philosophical education impact your career?*

Needless to say, all my work in ethics, political philosophy, and the history of philosophy formed the theoretical basis, if not even the emotional basis, for my multifaceted career since graduate school. E.g.—To move directly, immediately from teaching at the University of Wisconsin-Green Bay (where I had been

the first philosopher hired from the outside to help set up the new University) to doing strategic Mental Health and Environmental Health Planning for the Feds for the nine county area of Northeastern Wisconsin, took not just the breadth of my philosophy education, but also the commitment to the common good that I learned from that education and that was reinforced by it.

*6. Tell us about your interests in Peace Studies and the influence there of your parents and their Mennonite religious beliefs.*

That education was consonant with and in fact reinforced the pacifist ethics traditions that I grew up with as a Mennonite. Peace is the basis for any morally healthy community, society, state. The study of ethics, moral philosophy, and political philosophy should find their core *raison d'être* in illuminating how to make sense of a healthy civil society.

*7. What led you to establish the scholarship for a UB philosophy student?*

Changing the world for the better can often be instigated by helping one person at a time. It is part of my/our moral commitment to the common good, that a deserving student have the opportunity to maximize his/her education toward an intellectual and personal life that supports and promotes our common humanity.

## Recent Events

### 2012 Hourani Lectures – Michael Smith

The 2012 Hourani lectures were presented by **Michael Smith**, McCosh Professor of Philosophy at Princeton University. Smith has written widely in ethics, moral psychology, philosophy of mind and action, political philoso-





phy and philosophy of law. During the 2012 Hourani Lectures, he presented a series of lectures entitled "A Constitutivist Theory of Reasons," "The Standard Story of Action," "Reasons for Desires," and "Constitutivism, Reasons, and Rationality." The lectures took place from April 10<sup>th</sup>-13<sup>th</sup> 2012.

### *Eleventh Capen Symposium*

The topic for this year's Capen Symposium was "Racist Logics." Three talks were given by **Robert Bernasconi**, of Penn State University. The first, on Monday, November 5<sup>th</sup>, 2012, was "I am also a Racist." The second, on Tuesday the 6<sup>th</sup>, was "I am not a Racist, but. . ." The third and final talk, on Wednesday the 7<sup>th</sup>, was "I do not see Race."

### *Department Parties*

#### **Fall 2012 Welcome Party**

Thursday, September 7, 2012

At the Buffalo and Erie County Historical Society

#### **UB Philosophy Homecoming Lecture and Alumni Reception**

The Homecoming Week Lecture was delivered by Kah-Kyung Cho on Friday October 19, at 7pm in Park Hall 141. The title of his lecture was "Self and the Other: Reflection on the Minimalist Virtue of the Daoist Nothingness." The talk was followed by a reception for alumni.

#### **Fall 2012 End of Semester Party**

The department's inclusive Christmas, Hanukkah, Kwanza, and Winter Festival party took place on Friday, December 14<sup>th</sup>, after a Lunchtime Philosophy Talk delivered by student **Jun Woong Park**.

### *Departmental Colloquia*

**Jason Stanley** (Rutgers)

"Skill and Knowing How."

Thursday, March 8, 2012.

**Edouard Machery** (Pittsburgh HPS)

"Negative Results."

Thursday, March 22, 2012.

**Richard Feldman** (Rochester)

"Evidence of Evidence is Evidence."

Thursday, March 29, 2012.

**Sandra Lapointe** (McMaster University)

"Bolzano's Logical Syntax."

Thursday, April 19, 2012.

**Randy Dipert** (University at Buffalo)

"Reply to David Oderberg: Relations and Structures in Ontology"

Thursday, May 3, 2012.

**Sarah McGrath** (Princeton)

"Relax? Don't Do It! Why Moral Realism Won't Come Cheap."

Thursday, September 20, 2012.

**Ted Sider** (Cornell)

"Against Parthood."

Thursday, October 18, 2012.

**Kit Fine** (NYU)

"Constructing the Impossible."

Thursday, November 8, 2012.

**Michael Devitt** (CUNY Graduate Center)

Thursday, January 17, 2013.

**Martha Bolton** (Rutgers)

Thursday, February 7, 2013.

**Rae Langton** (MIT)

"Can We Fight Speech with Speech?"

Thursday, April 4, 2013.

### *Logic Colloquia*

**Nikolay Milkov** (University of Paderborn)

"The Two Turns of Bertrand Russell's Logic."

Wednesday, March 7, 2012.

**Barry Smith** (University at Buffalo)

"How to Do Things with Diagrams."

Thursday, September 27, 2012.

**Julian Cole** (Buffalo State)

"Mathematics as the Collective Imposition of Function onto Reality."

Thursday, November 1, 2012.

**John Kearns** (University at Buffalo)  
 “Logic and Philosophy.”  
 Thursday, November 15, 2012.

**Randall Dipert** (University at Buffalo)  
 “The Life and Work of Alan Turing.”  
 Thursday, November 29, 2012.

### *Experimental Philosophy Conference*

Dr. **James Beebe**, assisted by student **Paul Poenicke**, hosted the Buffalo Experimental Philosophy Conference on October 5<sup>th</sup> and 6<sup>th</sup>, 2012. The keynote speaker was **Joshua Knobe** (Yale), whose address was titled “Morality, Modality.”

### *Student-Organized Talks*

**Scott MacDonald** (Cornell University)  
 “Augustine on How to be a Christian without Losing Your Mind.”  
 Thursday, October 11, 2012.

**Ted Sider** (Cornell)  
 “The Metaphysics of Fundamentality.”  
 Friday, October 19, 2012.

### *Other Colloquia and Symposia*

**UB Humanities Institute Symposium**  
 “Life”  
 Friday, September 14, 2012

**Creighton Club 2012 Meeting**  
 Saturday, November 10–Sunday, November 11, 2012  
 At the Hobart and William Smith College, Geneva, NY

**Buffalo Workshop on Ethics and Adaptation**  
 March 10-12, 2012

**UB Research Ethics Seminar Series**  
**Barry Smith** (University at Buffalo)  
 “Ethics, Informatics and Obamacare.”  
 January 16, 2012.

**Environmental Studies: An Interdisciplinary Workshop**  
**Ken Shockley** (University at Buffalo)  
 “Well being, Stability and Living in Sudden Environmental Change.”  
 Thursday, November 8, 2012.

### **UB Cognitive Science Colloquium Series**

**Lewis Powell** (University at Buffalo)  
 “What David Hume Should, Can, and Does Say About Denial.”  
 Wednesday, November 7, 2012  
**Symposium on the Information Artifact Ontology**  
 Monday, November 12, 2012.

### **Monthly Clinical and Research Ethics Seminar**

**Barry Smith** (University at Buffalo)  
 “Ethics, Informatics and Obamacare.”  
 Tuesday, November 20, 2012.

### **Paul Kurtz Memorial**

Saturday, December 1<sup>st</sup>, 2012.

## Upcoming Events

### *2013 Hourani Lectures – David Oderberg*

The 2013 Hourani Lecture series will be given by the acclaimed ethicist **David S. Oderberg**, of the University of Reading, UK.

The lectures will take place at 4:00pm on September 23, 25, and 27, 2013, preceded each day by a reception at 3:00pm. All events will be held in the Main Hall Meeting Room of the Center for Tomorrow, UB North Campus.

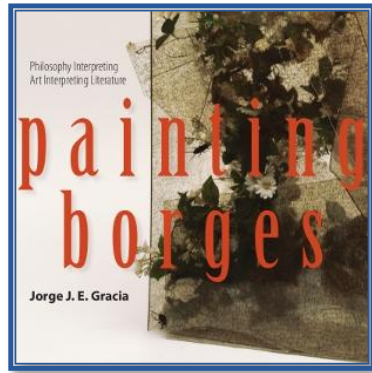
### *International Chinese Philosophy*

UB has been chosen by the International Society for Chinese Philosophy (ISCP, [www.iscp.online.org](http://www.iscp.online.org)) to host the 18<sup>th</sup> International Chinese Philosophy Conference from July 20-24, 2013, with **Jiyuan Yu** as its convener. The conference is expected to have about 120 speakers.

This conference is geared to explore in detail and in depth the Chinese conception of philosophy as a learning of living. It seeks not only to deepen our understanding of the nature of Chinese philosophy, but also, through a cross-cultural comparative approach, to enrich the conception of philosophy as a way of living and contribute to its revival in contemporary philosophy.

## Art and Philosophy Exhibition

**Jorge Gracia**'s latest book was published in January, with SUNY Press: *Painting Borges: Philosophy Interpreting Art Interpreting Literature*. The book raises and answers a variety of philosophical questions that come up in the context of the interpretation of literary works in paintings and photographs. In the first part of the book, Gracia provides interpretations of twelve of the most famous and controversial stories by Jorge Luis Borges and



of the two visual interpretations of each of the stories created by sixteen Cuban and Argentinian artists. In the second part, he deals with the philosophical questions prompted by the relation between the stories and the art pieces, such as: the identity of literary, philosophical, and artistic works; the nature and kinds of interpretation; the various interpretive strategies used by artists in the interpretation of literature; and the legitimacy and limits of interpretation. An exhibition of the twenty-four works of art took place in Buenos Aires, Argentina, in 2010 and is now traveling through seven different venues in the United States until 2014, including Texas, Wisconsin, Washington DC, New Jersey, and Kansas. The exhibition will come to Buffalo in the fall of 2013, where it will be displayed at UB's Anderson Gallery. Gracia will be teaching a graduate seminar and an undergraduate, upper division course at the Anderson Gallery while the exhibition is up. For details, see: [www.acsu.buffalo.edu/~gracia/borges](http://www.acsu.buffalo.edu/~gracia/borges)

## Departmental Colloquia

**Valerie Tiberius** (Minnesota)  
Thursday, April 18, 2013.

## Logic Colloquia

**Roy Cook** (University of Minnesota)  
Thursday, March 21, 2013.

**Byeong-Uk Yi** (University of Toronto)  
Thursday, April 11, 2013.

## Related Campus Colloquia Events

The **PANTC Reading Group's Bioethics Conference** will take place on August 2-3 in 280 Park Hall, UB North Campus. The keynote address will be given by UC Riverside's **John Martin Fischer**.

The **Christian Philosophy Reading Group** is hosting a debate between **David Oderberg** of the University of Reading, UK, and **Patrick Toner**, of Wake Forest University. The debate will be held on September 26<sup>th</sup> in 116 Park Hall, UB North Campus, and will examine Thomas Aquinas' understanding of death: was he a survivalist or a corruptionist?

**Richard Cohen** is organizing a conference on Spinoza during fall 2013. **Warren Zev Harvey**, of the Hebrew University of Jerusalem (who will be Visiting Professor at Columbia University in NYC in the fall) will be a keynote speaker. The Institute of Jewish Thought and Heritage is sponsoring this event.

## Donations

If you would like to donate to the Department of Philosophy, please visit our website (<http://philosophy.buffalo.edu>) and look for the "Support the Department" link. Or, for more information on how you can give back to UB, please contact the College of Arts and Sciences Office of Development by emailing [casdev@buffalo.edu](mailto:casdev@buffalo.edu) or calling (716) 645-0850.

Your contributions help to maintain our outstanding programs and are much appreciated.



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