

Noûsletter

Number 21 - Summer 2015

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Introduction



Letter from the Chair

It has been a year of dramatic changes in the Philosophy Department. Faculty departed and two new philosophers were hired. The most notable change was the devastating loss of Professor William Baumer after over fifty years

of service to the department and university. Bill took ill at the end of the 2014 spring semester with stroke-like symptoms. Letters from members of the department, the College of Arts and Sciences Dean and University President poured into his hospital room. I was barraged with inquiries from people all over the university who worked with Bill. I visited him and observed that while his body was failing and his speech halted, his mind was sharp. While in the hospital, his wife read him the papers from his World Civilizations class and he graded them in an intensive care unit! That story sums up Bill very well. He was a trooper who died with his boots on. So great was Bill's service to university that it wouldn't be unreasonable for me to ask the Dean for two or three hiring lines to replace him. Bill's wake and funeral were attended not only by family and colleagues, but the University President, a Vice-Provost, the CAS Dean and an Assistant Dean. Even the economics department sent flowers in memory of the time he had been placed in charge of their department after a period of turmoil. The Philosophy department hosted a memorial service for him this spring. Check our department web page for the details. An obituary is printed on page 8 of the Nousletter. A humorous and revealing interview with Bill can be found in the last Nousletter, available online on our website.

Prior to Bill's passing, things were looking very good for the department. We underwent a very successful external evaluation. An external review occurs every

seven years. Ken Shockley chaired an incredibly successful ethics search committee. Ken undertook this project soon after he was named the director of The Sustainability Academy and also while serving on the Interdisciplinary Studies Hiring Committee. The latter committee happened to hire our own Ph.D., Susan Smith. Ken was instructed to find us a freshly minted Ph.D. working in ethical theory that we could employ as an assistant professor. He actually found us a pair to hire! Alexandra King and Nicolas Bommarito are two very promising young philosophers who became partners while pursuing doctorates in philosophy at Brown University. The Dean generously allowed us to pursue both. Despite having offers from the University of Toronto and Florida State, they accepted UB's offers. While still in graduate school, they published papers in good journals like *Ratio*, *Philosophical Studies* and *The Philosophical Review*. Alex will be joining us this fall. Her ethics seminar is already the most heavily enrolled of any of our graduate courses. Nic will be delaying his arrival one year as he pursues a prestigious Bersoff post-doc at NYU.

There have been many significant events at UB the past year, but the highlight was that we hosted the International Society for Chinese Philosophy Conference. Our own Jiyuan Yu was the president of the prestigious organization and brought the conference to Buffalo. The Dean of the College of Arts and Sciences and the Vice Provost for International Education made introductory remarks, as did Jiyuan and myself. The conference was a huge success and really has put UB on the map as an elite institution to study Chinese thought. The philosopher/journalist Carlin Romano was in attendance on an assignment from the *Chronicle of Higher Education*. He wrote a very flattering article. I don't think we have ever before hosted an event of that magnitude nor one that was the flagship conference of a major society. The conference was like a mini-regional American Philosophical Association conference with four concurrent sessions over a number of days with a half dozen plenary addresses, concluding with an impressive roundtable discussion on comparative philosophy involving the giants of the field.

Three UB faculty members presented papers. Professor Kah-Kyung Cho gave a wide ranging but very accessible talk to a packed and enthralled room of philosophers. Jiyuan Yu and Jorge Gracia displayed immense erudition in their roundtable talks on comparative philosophy at the conclusion of the conference. I found their talks to be real eye openers as they shared their insights about the aims and methods, as well as the shortcomings and strengths, of contemporary comparative philosophy. Jiyuan displayed the mastery of the subject that led him to be honored with the presidency of the society. I was very impressed with Jorge's talk to an audience of scholars in one of the few fields that he doesn't conduct research. What he said about his own method and rationale for the studying of philosophy written centuries ago in neither his native nor adopted language was well received and taken to be very relevant by those in the audience working on the problems of comparative East/West philosophy. Readers who want to learn more about Jorge's intellectual development should read the Nousletter interview of him on page 18.

Jiyuan worked incredibly hard putting on the event, taking care of so many foreign guests, arranging bus trips to Niagara Falls and overseeing a dozen large meals. He attended every talk by current or past UB grad students. One of the latter, Tim Connelly, very impressively handled questions from leaders in the field like Michael Slote of Miami, David Wong of Duke and Jiyuan, his onetime mentor and dissertation advisor. I sensed that they were all quite impressed with Tim's grasp of Ancient Greek and Chinese philosophy.

Talks were also given by three of our current graduate students: Dobin Choi, Anthony Fay and Paul Poenicke. I wasn't able to attend all three, but was very impressed with the two talks I heard given by our current graduate students. Paul seemed to be everywhere at the conference helping out. Our staff - Theresa Monacelli, Liz Felmet and Patty Hahn - also provided considerable behind the scenes assistance in the weeks before the conference. It was a terrific job by all involved. I don't think I have ever been

more impressed or prouder of a UB philosophy department production and that includes the five conferences that I have co-organized.

Two months later, the department hosted its annual Hourani lectures. David Oderberg was the speaker. He brought metaphysics to bear upon ethical questions like none of our previous Hourani speakers. I suspect that when he completes his project and publishes it in book form, that traditional natural law theory will be reinvigorated. Oderberg aims to restore a teleological conception of natural law through an account of nature that many contemporaries have thought was an extinct creature of the past. They may no longer be able to hold onto their views. Oderberg is a fearless philosopher and doesn't care at all about current trends and pieties. He mines Aristotle and Aquinas for ideas to resolve contemporary philosophical puzzles, while others study them as merely influential historical figures. Oderberg views their hylomorphic metaphysic as the basis of a vibrant research project within contemporary analytic metaphysics and ethics. I strongly recommend readers take a look at his book *Real Essentialism*. Oderberg was both erudite and a pleasure to have around. The graduate student Christian Philosophy Club arranged a debate between Oderberg and Wake Forest University's Patrick Toner about Aquinas and posthumous survival. It was quite entertaining. Although they are good friends, Patrick and David were quite willing to attack the other, often with considerable wit. It was the highlight of the week for me. I wished I had taped it for the web page. I joked with both speakers that I would become their agent and arrange for them to travel about the country engaging in debates like Lincoln and Douglass.

We actually staged a bigger debate than the one on Aquinas and the afterlife this past march. Trying to reach out to the larger campus community and spread the good news about philosophy, we had a debate about that perennial controversy - abortion. Over 450 people came out to hear one of our graduate students, Catherine Nolan, defend the pro-life position against the pro-choice side represented by

Dr. Steve Kershner, a professor and the chair of the SUNY Fredonia philosophy department. I unintentionally scheduled the debate for Ash Wednesday, a day of fasting for Roman Catholics. So Catherine had to ask her priest for a dispensation so her performance would not be hindered by hunger. Well, she ate the right brain food. Her performance was masterful. I joked afterwards with Steve Kershner, a very close personal friend of mine, that as in the Olympics, there was no shame in his winning a silver medal. Now this debate I did tape and readers can listen to it and judge for themselves who was the winner and the runner up by going to our web page's event section and clicking on "Gallery of Past Events." <http://www.buffalo.edu/cas/philosophy/news-events/gallery-of-past-events.html> We hope to stage a debate between two of our own faculty member in the fall of 2015. The plan is to have the vegetarian Dr. Maureen Donnelly argue with the carnivorous Dr. Randy Dipert about whether we have a moral duty to avoid eating meat. The following year we are planning on presenting a debate about whether science has shown that there is no free will. Defending the existence of libertarian freedom will be Niagara University professor John Keller and UB graduate student Jake Monaghan. Their skeptical opponents will be UB graduate student Neil Otte and SUNY Fredonia professor Steve Kershner. All four are members of the Western New York free will and moral responsibility reading group known as "Blameless Buffalo?" That group is putting on their first conference in June 2015 and have invited John Martin Fischer to keynote. We hosted a smaller graduate student debate this spring on the problem of evil and the existence of God as part of our Friday lunchtime talk series. David Limbaugh defended the theistic position. Neil Otte was his atheist opponent. Since it turned out to be entertaining and instructive, we moved the debaters to a larger stage in front of the university public later in the semester.

Although it wasn't the most important event of the past year, The PANTC summer conference was the most fun I had in the past twelve months. PANTC is a reading group that I co-organize with Dr. Jim Delaney

of Niagara University. PANTC is an acronym that stands for Plato's Academy, North Tonawanda Campus. We meet every month at the downtown restaurant JP Bullfeathers to discuss an article about bioethics or the philosophy of medicine. The group's members are drawn from UB, Canisius, Niagara University and SUNY Fredonia. Our most prestigious member is Barry Smith. Barry appeared prominently in the poster of the summer PANTC conference. We adapted a famous 17th century painting of the autopsy of Dr. Willem van der Meer, substituting the faces of PANTC members for those in the originals. A copy of the poster can be found in the Nousletter on p. 63.

A good deal of the credit for the conference being so enjoyable goes to Theresa Monacelli who took care of every detail. She did everything but put up copies of the conference poster in the Men's Locker Room. All of the conference's visiting speakers raved about her efforts in making their trip go smoothly. I have a greater fear that they may try to make her an offer to switch to their school than I do about them hiring away one of my academic colleagues. Her efforts to advertise the event even led to the local public radio station (WBFO) interviewing me about the conference. Alas, I botched the interview, misrepresenting the philosophical views of the keynoter, Christopher Boorse, and my three attempts at jokes all failed to get a laugh from anyone but myself. So I won't anytime soon be hosting a philosophy talk show on public radio! Fortunately for me, there was a mix up and the station didn't broadcast the interview before the conference. So what the station manager eventually did was air just a small part of the interview the following week. That small segment didn't involve any faux pas of mine.

On the subject of interviews, you can read a revealing interview with Barry Smith in this issue of the Nousletter on page 13. We have also included a speech on p. 54 by the late Sam Maislin. Sam was a UB philosophy major years ago before he went on to a successful career in law as a judge, law school professor and practicing attorney. His ubiquitous commercials made him a well-known person in the Buffalo area.

He was kind enough to give a very witty and informative talk to our graduating seniors and their families and teachers at our department's commencement service. Sam left us recently, at a much too young age of 66.

The topic of death doesn't depress everyone. Three of our graduate students, Catherine Nolan, Yuichi Minemura and Peter Koch began writing dissertations two years ago on the subject. They form the so called "UB Death Panel" and are interviewed on page 38. Catherine Nolan may be becoming a familiar name to Nousletter readers. She happens to be the managing editor of the Nousletter and the winner of this past year's outstanding graduate instructor award. She also designed the posters of our last two PANTC conferences. Before she adapted "The Anatomy Lesson of Dr. Willem van der Meer" for our most recent conference poster, she modified Raphael's famous "School of Athens" painting for our summer 2013 conference poster. She replaced the faces of Raphael's subjects with those of the PANTC speakers. Transplanted onto the torso of Aristotle was the head of the keynoter, John Martin Fischer, while Plato's faces was replaced by that of our own Barry Smith. Catherine put most of this current Nousletter together this past summer while also traveling around the country attending weeklong workshops in Princeton, Wake Forest and Minneapolis that she had won fellowships to attend. She has also won a dissertation fellowship for the 2014-2015 year.

Catherine isn't the only graduate student that I can brag about. Stephanie Rivera will be starting a tenure track job at William Patterson College in New Jersey this fall. She works on issues in Latin American Philosophy and feminist theory. Two other graduate students had papers accepted in competitive and well respected peer reviewed journals. Justin Donhauser's "On How Theoretical Analyses in Ecology Can Enable Environmental Problem-solving" will be published in *Ethics & the Environment*. Matt LaVine published "The Relevance of Analytic Philosophy to Personal, Public and Democratic Life" in *Essays in Philosophy*. Another graduate student, Neil Otte, just won the

Kane-Dennett prize for his submission to the Free Will Conference sponsored by the University of Michigan - Flint campus's Center for Cognition and Neuroethics. Papers addressing the libertarian, compatibilist, and/or the two-stage models of Free Will were considered for the Kane-Dennett Prize. This award honors Robert Kane and Daniel Dennett for their writings on Free Will. Neil's prize winning talk will take place in Flint on October 11, 2014. The Center's Journal of Cognition and Neuroethics (JCN) will be based on the proceedings of the 2014 CCN conference. Neil is also a member of the Blameless Buffalo? reading group and might present his award winning paper at our June 25-27, 2015 conference.

The faculty too have had considerable publishing success last year. David Braun had an article accepted in the elite journal *Mind*. The journal is printing Braun's paper with a response by David Chalmers. Our David wrote this paper while also being arguably the best department citizen, involved in every aspect of the department. James Beebe published a paper in the prestigious journal *Nous* on experiment philosophy (X-Phi). James is a leader in the emerging field and organizes and hosts the only annual American conference on X-Phi. Lewis Powell published an article in the very selective *Philosopher's Imprint*. Not content to restrict his ideas to journals, Lewis wrote an open letter to the scientist Neil de Grasse Tyson who had recently made dismissive remarks about philosophy. Lewis's post on the blog "The Horseless Telegraph" had 100, 000 hits. The one hundred thousand is not a typo. Perhaps some of those hits were from Italy, where Carolyn Korsmeyer was receiving a major prize in aesthetics. Carolyn's book, *Making Sense of Taste: Food and Philosophy* (Cornell University Press, 1999), was awarded the International Prize for 2014 by the Italian Society for Aesthetics. Jorge Gracia published *Thirteen Ways of Looking at Latino Art*. His *Debating Race, Ethnicity and Hispanic/Latino Identity* is under contract with Columbia University Press. James Lawler received a book contract from Springer Press for his *Jean Baudrillard's Impossible Exchange: Transliteration and Elaboration*. Barry Smith's H-index increased

during the last year to 67, which gives him the sixth highest H-index amongst living philosophers. Only John Searle 81, Martha Nussbaum 77, Daniel Dennett 73, Jerry Fodor 73, and Hilary Putnam 69 have a higher H index. The H index is a way to assess impact of someone's publications. It is determined by the highest n number of the scholar's papers that have at least n number of citations. So Barry has 67 papers that have been cited at least 67 times. To find out more about the achievements of these and other philosophers in the department, please visit our web page. It has recently been revamped by Carolyn Korsmeyer and Debra Kolodczak and has received considerable praise from the university administration and the external reviewers. Please keep in touch. We would love to include an update of what you have been doing in and outside of the classroom in our next Nousletter.

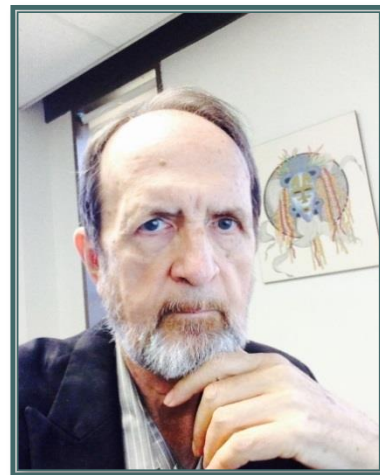
Sincerely,

David Hershenov

Philosophy Department Chair

From the Director of Undergraduate Education

My first priority as Director of Undergraduate Education is to revive the Undergraduate Philosophy Club. To that end I am proposing the formation of a discussion groups on important texts in the history of philosophy with participation of a



member of the faculty. A discussion group, comprised of 10 to 15 students, would meet about once a week for an on-going, open discussion of relatively short readings in a major text of philosophy. There would be lots of time to digest the materials, not a lot of reading in preparation, and an unstructured environment for the discussion with no lectures by the prof. To start the process of I am proposing to lead a discussion on Hegel's Phenomenology of Spirit, starting with the first chapter on "Sense Certainty and Meaning." If this proposal is successful, in the future other faculty may be willing to offer different texts for discussion.

Sincerely,

James Lawler

Director of Undergraduate Education

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In Remembrance

William Baumer (1932 —2014)

William H. Baumer, Ph.D., died June 2, 2014 after a short course of illness. Beloved husband of Judith Baumer, father of Gail and Ann, he was born to the Rev. Harry W. and Olga Baumer in Louisville, Kentucky.

Bill was raised in the great city of Cleveland when the economy was growing and resources were plentiful. He benefited from a strong elementary and secondary education, including a French immersion program that complimented the German often spoken at home. Upon completion of high school, he continued his studies at Mission House College (now Lakeland College) near Sheboygan, Wisconsin. He took a hiatus from college to join the US Army; deployed to Germany and armed with a typewriter, he used his facility with German and French to the benefit of our forces there. Upon his return to civilian life, he completed his B.A. in Philosophy at Lakeland College, as well as his M.A. and Ph.D. at the University of Wisconsin (Madison), all within the four years supported under the GI Bill. His ability to complete his B.A., M.A., and Ph.D. in seven years of study forever tainted his daughter's views on graduate work. During this time, he married Judith (nee Plautz) and they began their family.

Baumer joined the UB faculty in 1962, after brief stints teaching at the University of Nevada and the University of North Dakota. His straightforward, no-nonsense manner and institutional memory were assets to UB for 52 years; he was an economist of language and expression, hard-hitting on matters of importance and at times dismissive of items that distracted from the issue at hand. He had a sense of humor as gritty as No. 12 sandpaper, a penchant for good cigars, a fondness for scotch, a stash of dark chocolate in his desks both at home and at the University, and an impressive collection of classical music.



Achieving tenure in 1967, he served as UB assistant vice president for academic affairs (1973-75) and then as controller of the university (1976-86). He served during the mid- to late-1980s as a member of the National Science Foundation's Division of Advanced Scientific Computing Technical Review Group, and chaired the advisory panel of the National Center for Atmospheric Research's Scientific Computing Division. While teaching such courses as the "Philosophy of Immanuel Kant," "Business Ethics," and "Professional Ethics," he was at the forefront of major university ventures including the National Center for Earthquake Engineering Research (now the Multidisciplinary Center for Earthquake Engineering Research), which he joked UB "stole honestly" from the University of California, Berkeley in a National Science Foundation grant competition in 1986, serving as a program consultant and officer from 1986-92.

Bill was a staunch advocate of UB's strides in computing and supercomputing. One outgrowth of this was his involvement in the development of the New York State Education and Research Network NYSErNet, which grew to become PSINet, a publicly traded internet company of the late 1990s. As an external director and audit committee member, he was asked to travel the world (with Judy by his side) to review operations and to open new computing centers. It was on one of these trips that his wife learned of his facility in French – as he gave a speech in the language when dedicating a data facility.

He also was directly involved in the creation of UB's religious studies program, active in his own faith as a

member of the Lutheran church, and believed strongly in the objective study of religion for students. "If I have a problem with religious studies and understanding, it's that there is much less knowledge of religious traditions, particularly of Judaism and Christianity, now than 40 years ago," he has said, adding that the practice of religion is an important factor in a civil society.

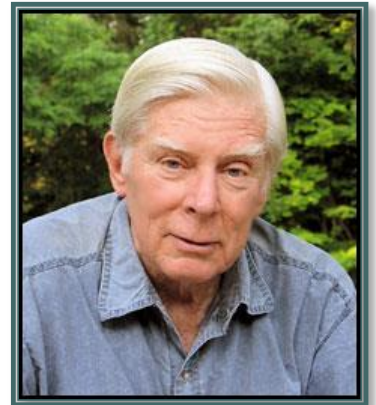
In addition to his wife of almost 57 years, Bill is survived by his daughters and son-in-law, Gail Baumer of Random Lake, Wisconsin, and Ann and Paul Schulte of Plymouth, Minnesota, and their children Noel and Richard Niles and Christopher and Emma Schulte. He is also survived by siblings and sisters-in-law Paul and Jan Baumer and Marti Baumer, all of Columbus, Ohio, as well as Jan Baumer of Eden Prairie, Minnesota. Bill was predeceased by his youngest brother, Richard (Dick); they have now reunited in the angel choir under the direction of Robert Shaw.



Newton Garver (1928 – 2014)

Newton Garver passed away at the age of 85 at his East Concord home in New York on February 8, 2014. He was SUNY Distinguished Service Professor and Professor Emeritus of Philosophy at the University at Buffalo. Best known as a world-renowned interpreter of Wittgenstein, he was also a peace activist and founder of an education fund for impoverished Bolivians.

Garver was born in Buffalo, New York on April 24, 1928. He attended Deep Springs College, and received his A. B. in philosophy from Swarthmore College in 1951. It was Sydney Morgenbesser who most impressed him and nudged him toward graduate study in philosophy. A year after his graduation from Swarthmore, the Telluride Association awarded Garver a scholarship to Lincoln College, Oxford. At Oxford, he attended a historic seminar Gilbert Ryle gave on Wittgenstein's *Tractatus Logico-Philosophicus* in 1953. The seminar members included Stephen Toulmin, David Pears, Brian McGuinness, and David Armstrong. Garver also attended G. E. M. Anscombe's lectures on Wittgenstein's *Philosophical Investigations*, which were delivered almost simultaneously with the first publication of the work, which she had edited and translated. In 1954, he received B. Phil. from Oxford with the thesis entitled "Persuading," a version of which was later published in *Mind*. Henry Price was his advisor.



Between 1954-56, Garver served as the Senior English Master of the National College of Choueifat in Lebanon. He then went to Cornell University to work with Max Black, who guided his dissertation on Wittgenstein. Besides Black, Norman Malcolm, G. H. von Wright, and John Canfield, all of whom appreciated Wittgenstein in different ways, also influenced

Garver at Cornell. From 1958 to 1961 he was an Instructor in Philosophy at the University of Minnesota before returning to Buffalo in 1961 to teach Philosophy at the University at Buffalo. In 1965, Garver received a Ph. D. from Cornell with a dissertation entitled "Grammar and Criteria." At the University at Buffalo, he rose through the ranks, eventually becoming Distinguished Service Professor in 1991.

Europe was as significant as the United States in providing a forum for the work of Garver on Wittgenstein. He was frequently invited by the annual International Wittgenstein Symposium at Kirchberg am Wechsel in Austria, organized by the Austrian Ludwig Wittgenstein Society. He authored two books on two European intellectuals, *Derrida and Wittgenstein* (coauthored with Seung-Chong Lee), and *This Complicated Form of Life: Essays on Wittgenstein*, both published in 1994. *Derrida and Wittgenstein* was translated into Korean in 1998. The second printing with minor corrections followed the next year, and the revised and expanded edition appeared in 2010, both in Korea. Garver also edited two books, *Naturalism and Rationality* (co-edited with Peter Hare) in 1986, and *Justice, Law, and Violence* (co-edited with James Brady) in 1991.

Garver's contribution to Wittgenstein scholarship is best found in his proposal of transcendental naturalism. Garver uses the term 'naturalism' to refer to the metaphysical doctrine that nothing is ultimately real other than that which is found in the natural world. Since his naturalism derives from Wittgensteinian natural history rather than from natural science, there is immediately a sense in which naturalism contains a transcendental element: it transcends knowledge, or natural science. Transcendental naturalism is based on what Stefan Majetschak termed 'the Garver interpretation' of the form of life in Wittgenstein, according to which singular and plural forms are used to distinguish human from non-human forms of life.

After he retired from the University at Buffalo in 1995, Garver continued to write and to give occa-

sional lectures. He was also occupied with various Quaker activities. He gave a series of special lectures entitled "Clarity as an End in Itself: Wittgenstein's Conception of Philosophy as Moral Act" at the University at Buffalo in the fall of 2002. His third Wittgenstein book, *Wittgenstein and Approaches to Clarity*, appeared in 2006. In the same year, he also published, *Limits to Politics: Some Friendly Reminders*. The second expanded edition appeared in 2007.

Garver's academic achievements include six books, more than a hundred articles, and two dozen reviews. The focus of his writing was on the work of Kant, Wittgenstein, and Derrida; and on problems about violence, philosophy of language, social and political philosophy, and ethics. In 1992 he and Claude Welch, Jr., developed and directed an NEH Summer Seminar for College Teachers at the University at Buffalo, on "Human Rights in Theory and Practice." In addition, he helped organize a number of conferences.

Garver's academic activities also included papers at more than 50 annual meetings of various professional societies, and invited lectures at more than 60 colleges and universities in the United States and a dozen other countries. He was parliamentarian of the American Philosophical Association Central Division several times, twice served on its Program Committee, and served as an occasional referee for the NSF, the NEH, and various journals and presses. At the University at Buffalo he served as Chair of the Faculty Senate, on the President's Review Board on Appointments and Promotions, on the President's Academic Cabinet, and on search committees seeking chairs for the departments of Art, English, and Linguistics. Interdisciplinary activities included Modern German Studies, Human Rights Law and Policy, and Cooperation and Conflict Studies, the last of which he founded.

Outside academia Garver was most active with Quakers, went to prison for draft refusal in 1949 and was one of six petitioners to the US Supreme Court who in 1966 successfully challenged a requirement to sign an anti-Communist certificate (the so-called Feinberg

Certificate). He was active with the Buffalo Friends Meeting, Alternatives to Violence Project (AVP), Friends World Committee (FWCC), and was the President of the Bolivian Quaker Education Fund (www.bqef.org) which he founded in 2002.

Even though Garver could seem formidable to his students because of his extraordinary intellect, he was a warm, principled human being. The world has lost a man of rare excellence. He will forever be missed because he can never be replaced.

By *Seung-Chong Lee*, Yonsei University, Seoul, Korea.

Anthony Fay (1979-2015)

Anthony E. "Tony" Fay, age 35 of Ransomville, died unexpectedly after a brief illness on Tuesday January 27, 2015 in Buffalo General Hospital.



Tony was born June 9, 1979 in Niagara Falls, NY, the son of Dorothy (Pitzer) Fay of Ransomville and the late Frederick E. Fay. A lifelong resident of Ransomville, he was a 1979 graduate of Wilson High School. Tony received two A.A.S. Degree's from Niagara County Community College. The first was in 1999 in Political Science and the second was in 2010 in Philosophy. These were followed by B.S. Degree's first in Political Science in 2001 and the second in

2012 in Philosophy, both from University of Buffalo. In 2014 he received his M.S. in Philosophy from U.B. At the time of his passing Tony was working towards his Ph.D. in Special Education. Tony also worked for many summers at Artpark in Lewiston.

Few people walk the earth as you did, Tony. What a strange character you were – a *Lebenskünstler* – the kind of person most people notice, but only few people learn to appreciate and love.

Whatever life served you, you somewhat seemed to get along with it. Always truly affected and concerned, sure, but never submitting to the melancholy that so effortlessly raids the human nature.

"Tony the Bastard" was the notorious nickname you were given in good spirit. If the name was given in similarity to a bastard child's constant resistance to its unfairly given social position, we don't know. Indeed, you never ceased resisting and asking biting questions—you constantly put pressure on your intellectual opponent.

We learned that "the revolution is near!" Oh, what a smile you had when you uttered those words. You knew that the Marxist idea was somewhat naïve and full of philosophical flaws, but to you it was always about justice, and Marxism was the most recommendable path. Because to you philosophy was not about technicalities; it was in the service of fairness and equality you found the motivation and meaning.

The insisting concern about justice captured your spirit, Tony. It revealed the essence of your heart. Always caring about what was said and what was done. Always caring about the pain you daily found strewn all over the globe. The people who stood near you were the people who were quick to notice your honest and kind heart.

"One day I woke up on the floor in an apartment in California," you told a fellow student, "and I asked myself: Isn't there more to life than this?" You had toured America with your punk-band, living a life that only few can imagine. That morning in California

you decided to do something else. Determined you went back to Buffalo to embark on an earnest life in the name of philosophy.

Your way of life was full of joy. It was as if boredom couldn't penetrate your spirit. Moments of silence were impossible around you, just as much as arguments could never be settled. You found agreements lazy and boring, and discovered the joyful futility in constantly testing the limits of argumentation.

It has been a privilege to have you around, Tony; ceaselessly you haunted those aisles of conformity and rigorousness—a talent so rare, but always in demand. Our dear friend, may you rest in peace!

By the Graduate Students of the Department of Philosophy, University at Buffalo.

Faculty Updates

Introducing Alexandra King

Assistant Professor of Ethics

Alex King received her Ph.D. at Brown University. She works primarily in metaethics and is interested in metanormativity more broadly. In particular, she works on and has written about 'ought implies can', i.e., the question of whether we actually can do all the things that we morally ought to do (she thinks the answer is no). She is also interested in the nature of



practical reason and practical rationality, as well as the extent to which metanormative theories (of ethics, aesthetics, epistemology, etc.) should parallel each other. She has additional related interests in normative ethics and aesthetics.

Introducing Nicolas Bommarito

Assistant Professor of Ethics

Nicolas Bommarito received his Ph.D. from Brown University. He previously attended University of Michigan and Tibet University (*Xizang Daxue*) in Lhasa. He is currently a Bersoff Fellow in the philosophy department at NYU. His research



interests center on virtue ethics, moral psychology, and Buddhist philosophy. Currently, he focuses on questions about the mental life of a morally good person: What kinds of pleasures and emotions make her morally good? How are her habits of attention, imagination, and belief relevant to her moral character? His answers to these questions appeal to how such states are connected with moral concern.

His previous work has focused on providing accounts of particular virtues: An attention-based account of modesty ("Modesty as a Virtue of Attention", *Philosophical Review*) and a Buddhist-inspired account of patience ("Patience and Perspective", *Philosophy East & West*). He has also published work in Buddhist philosophy ("Bile & Bodhisattvas: Śāntideva on Justified Anger", *Journal of Buddhist Ethics*) and epistemology ("Rationally Self-Ascribed Anti-Expertise", *Philosophical Studies*).

Introducing Ryan Muldoon

Assistant Professor

Ryan Muldoon

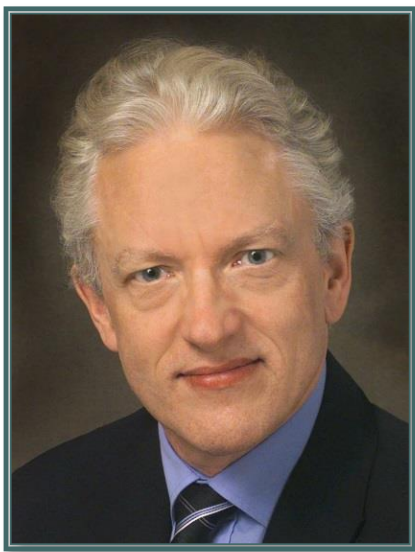
is presently a Senior Research Fellow in the Philosophy, Politics and Economics program at the University of Pennsylvania, where he received his Ph.D. in 2009. In addition to social and political philosophy, his specialties include philosophy of science and epistemology. He is the author or co-author of twelve papers and has recently completed a book entitled *Beyond Tolerance: Social Contract Theory for a Diverse World*, in which he argues that increasing social diversity can lead to greater justice and prosperity for all.



Faculty Interview: Barry Smith

SUNY Distinguished Professor

There are people who work in applied philosophy, and then there is Barry Smith who applies philosophy to everything. He is a force of nature. His CV is as long as the completed works of many scholars. He has over 500 publications. His h-index is a 64, which means that 64 of his publications have been cited at least 64 times. His total citations are over 16,000, which according to Google



Scholar places him in the top 10 of living philosophers. Barry has appointments in four departments. He gets grants at a rate that would be the envy of many in the hard sciences. He is the editor of the highly acclaimed *Monist*, the associate editor of three journals, and on the editorial boards of 19 other journals. He writes on topics ranging from the ontology of human emotions to plant ontology. He will pen papers on traditional philosophical topics like truth-makers, the relationships of parts to wholes, and how and when we came into existence. But he will also write about topics such as whether mountains exist, or what is involved in the orthodox Jewish demarcation of the boundary of a religious area known as an *eruv*. He created, to a considerable extent, the field of applied ontology, and organized the first conference on this topic in Buffalo in 1998. He founded IFOMIS, which was the first research center for the study of biomedical ontology. He is the director for the National Center of Ontological Research and a lead researcher in many ontology initiatives to do with medicine and disease, on the one side, and with military intelligence on the other. He has delivered papers to the most diverse audiences: to marine biologists at Oxford, plant scientists working at the New York Botanical Gardens, dentists at their association meetings, medical researchers at the National Institutes of Health, officers at the Space and Naval Warfare Systems Command, CIA agents at Langley, and freshmen at the University of Buffalo.

1. *What intellectual interests did you have before college? You eventually majored in math. What was the appeal? Why did you later switch your focus to philosophy? Was the philosophy of math the bridge or were there other philosophical issues that first interested you?*

My interests at that stage, I am ashamed to say, were heavily focused on pure mathematics (rather than applied mathematics, or physics); I enjoyed the possibilities for manipulating abstract structures which math provided. It was the opportunity to continue working in pure mathematics that led me to the idea of enrolling as an undergraduate in the new

joint program in Mathematics and Philosophy then just starting at Oxford. This led me to philosophy. The first philosophy books I read were Russell's *Introduction to Mathematical Philosophy* and Wittgenstein's *Tractatus*.

2. *What prominent philosophers did you study with when you were at Oxford? Who were your mentors at Oxford and Manchester?*

At Oxford I was especially taken by Dummett, at that time Reader in the Philosophy of Mathematics, and I attended every single one of Dummett's lectures during my time there. Otherwise I read a lot of books by dead authors. In Manchester, where I did my Ph.D., it was my fellow students Kevin Mulligan and Peter Simons by whom I was primarily influenced. The three of us founded the Seminar for Austro-German Philosophy as a vehicle to continue our work on Husserl and other Austro-German philosophers after graduation.

3. *Your dissertation was a study of meaning and reference in Frege and Husserl? How did you discover the phenomenological tradition in an English hotbed of analytical philosophy?*

In those days people still used to browse through open library stacks, and I found by accident a book entitled *Time and Modes of Being* by a Polish student of Husserl by the name of Roman Ingarden. This book showed me for the first time the potentially limitless possibilities of an ontological approach to philosophy. For Ingarden, ontology is the key to understanding the whole of philosophy in a non-reductionistic way, including – as in Ingarden's own writings – the philosophy of art and literature. From Ingarden I began exploring other phenomenologists, including Sartre and Merleau-Ponty, and even Heidegger. And then to Husserl, and to Husserl's teacher Brentano, and to Adolf Reinach, who applied Husserl's ideas in logic and in the ontology of language to the domain of law, thereby inventing in 1913 what later came to be called 'speech act theory'. Husserl and Ingarden, above all, brought me to the distinction between formal and material ontologies – and in this way

showed me that there were possibilities for manipulating abstract structures also outside of mathematics. They laid the groundwork, too, for my later interest in applying ontology in material domains such as geography, law, economics, biology, medicine, and military intelligence.

4. *You are now best known for your work on theoretical and applied ontology. I take it that ontology doesn't today mean what Aristotle meant by "the study of being qua being". Could you give the readers a brief statement of the kind of ontology that you work in and its connection to traditional ontology and metaphysics?*

Ingarden is in many ways a modern-day counterpart of Aristotle and Aquinas. Each tried to develop an approach to describing the kinds of entities in reality and the kinds of relations between such entities in a maximally adequatist (which is to say: non-reductionist) way. What I have been trying to do in applying ontology is to boil down this realist approach to a set of rules and a common architecture – called Basic Formal Ontology (BFO) – which people can use to build ontologies for specific domains in a consistent fashion, so that their results will cumulate. Scientists and computer engineers have been building applied ontologies in this sense for more than a decade to address problems which arise in sharing and comparing heterogeneous data – for instance data about the relations between genes and diseases discovered in mice and in humans. The recognition of the need for ontologies to support these new sorts of applications has now expanded to include all areas where computers need to share data, including industry and commerce and government and journalism. Unfortunately it is by no means the case that all such projects use BFO, or any kind of coherent ontology, as the basis of their work. But BFO is, when measured in terms of numbers of users, currently the most prominent among the three upper-level ontologies in common use.

5. *What led you to start IFOMIS and what did the institute accomplish?*

My first attempts to create a genuinely applicable ontology were in the realm of geography, where my UB geographer colleague David Mark and I performed a series of experiments designed to identify how human subjects demarcate the realm of geographical entities. This was early experimental philosophy, of a sort. However, its goal was not to throw light on philosophical questions; rather we were aiming to use the results of these experiments to create an ontology of geography that might support, for example, the comparison and aggregation of data in different geospatial information systems. For my work in this area I was awarded the Wolfgang Paul Prize by the Alexander von Humboldt Foundation, and this gave me the opportunity to establish a research center in Germany on a topic of my choice. In the period preceding the award of the prize I had begun working on the topic of what might be called embryontology, which is concerned with questions such as: when, in the course of human development, does a human being first begin to exist? (Embryontology is thus in some ways the dual of gerontology.) This new interest in questions of ontology in medicine led to the founding of the Institute for Formal Ontology and Medical Information Science in Germany in 2002. During my 4 years working as the Director of IFOMIS, with some 19 colleagues, including clinicians, biologists, linguists, computer scientists, and philosophers – including Thomas Bittner, Werner Ceusters and Maureen Donnelly now on the faculty here at Buffalo – I think I can say that we transformed the way in which both biologists and medical informaticians approached issues of ontology and terminology in their work. One important outcome was the initiation of the OBO (Open Biological and Biomedical Ontologies) Foundry, which is designed to serve as a suite of high-quality interoperable ontologies covering the entire domain of the life sciences.

6. Your work has met with some resistance in the information sciences. Has it been just the typical entrenched interests one finds in any field where grants, prestige and positions are at stake, or was the problem

that you were a philosophical outsider or advocating really radical changes and new approaches?

As I became more and more involved with computers and with informatics, I became increasingly puzzled by the degree to which computer scientists, when they think about fundamental ontological questions at all, seem overwhelmingly to embrace one or other brand of relativist or deconstructionist or postmodern philosophical claptrap in their work. If there is no reality, of course, then there is also no reason to impose any kind of consistency on the ontologies one builds, and it is something like a miracle that integration of data from independent sources is possible at all. If reality exists, on the other hand, then this raises the question of what the overarching ontology of this reality might be – and something like BFO begins to make sense.

7. What are you advising military people about? I take it that you are not lecturing them about becoming more deontological and less consequentialist. What can an ontologist do for the defense and intelligence communities?

Just one example: Department of Defense (DoD) Directive 8320.02 on “Sharing Data, Information, and Information Technology Services” requires all authoritative DoD data sources to be discoverable, searchable, retrievable, and understandable through use of appropriate data standards and specifications “including vocabularies, taxonomies, and ontologies.” Currently I am working on an Information Artifact Ontology framework that is designed to support these goals.

9. Which of your projects will have the biggest effect on the academy, which will have the largest influence on the military, which will most change medicine, and which will have the most financial impact?

In the academy: it is still too early to tell whether philosophers will finally realize the tremendous opportunities provided by ontology as a means to convert their aging discipline into a once more young science with genuine applications.

In the military: it is not too early to see that the next major land war will require embedded ontologists to ensure that military information systems are able to apprehend and respond rapidly to changes in the battlefield environment.

In medicine: IBM's Watson is now being applied by the MD Andersen Cancer Center in Houston to help improve diagnosis and treatment for cancer patients (the medical ontology in Watson was built by the just-mentioned Werner Ceusters, and rests in part on work with BFO).

In finance, BFO is currently being used by Charles Hoffman as the basis for a new Financial Report Ontology, which Hoffman hopes will replace the XBRL (eXtensible Business Reporting Language) currently used by corporations when submitting their annual reports to the Securities and Exchange Commission (Hoffman is the author of XBRL).

10. You have placed a number of your students and postdocs in business, the academy and government institutions. What sort of jobs outside of philosophy are available to ontology students?

Working for the military, and for military and government contractors more generally – a huge amount of work will be involved in putting into practice Directive 8320.02 and the many other such directives in all branches of government. Working on biological and biomedical research projects – for instance as in the current UB collaboration with Stanford University to make de-identified clinical trial data freely available on the web; the problem is that researchers can use such data only if it is described in ways they can understand, and for this we require people to build and reason with ontologies, and people to teach other people how to use these ontologies. Four of our Ph.D. students are currently working on projects of this sort in UB.

11. Am I correct in recalling that some of your ontology students or post docs are now making six figures and not in the way an adjunct philosophy instructor earns

in the six figures – four figures of their salary to the left of the decimal point and two to the right?

Yes.

12. You recently became interested in some questions of legal documents and legal ontology. What is involved in these pursuits?

This grows out of my long-standing interest in Searle's work on the ontology of social reality. Clearly debts, laws, prices, and so forth, must somehow fall within the scope of this ontology; yet Searle's commitment to naturalism – to the view that everything in the universe is physical particles and fields of force – leaves him with no way of dealing ontologically with entities of these sorts. The strategy I have been pursuing tries to make progress in the direction of an ontology of legal entities through the study of the ontology of legal documents – and more precisely of *document acts* – for instance filling in your tax form – which are in interesting ways different from speech acts more narrowly conceived. The realm of document acts is now itself becoming transformed, of course, as paper documents give way more and more to electronic documents; the latter are, I believe, transforming social reality in ways which philosophers have still hardly begun to appreciate.

14. You started a recent project on death. What are the issues that interest you and what sort of views are you defending?

This started at a meeting in Germany organized by systems biologists, clinical scientists, and computational linguists, all working on topics in the area of aging research. The goal of the meeting was to identify more effective ways to mine and aggregate the large amounts of data relating to aging and longevity that are accumulating in experiments on organisms of different types, including studies of the genetics of super-centennials and of the prematurely aged. I was brought in to help with the initiation of a new ontology called GERO: The Gerontology Ontology.

15. *No other philosopher has obtained grants at the rate you do. I fear that you are reaching dollar levels that will soon make you the first philosopher that Occupied Wall Street protests. Without getting out your calculator, do you have a rough idea of the dollar value of all the grants you have received?*

It is more than \$10 million.

16. *How many emails do you receive and send on an average workday?*

Google's spam traps have brought it down to about 200; I send about 100 each day.

17. *I suspect that someday soon you will be one of the first people to have a device implanted in your arm - a device that can get email and conduct Google searches. Would such an implant be literally a part of your body? Would having such an implant make you a cyborg or would there be a cyborg that contains you as a proper part?*

Very soon we will all be wearing google glasses. The people who are already wearing them are still people. (People who wear hats are still people.) It is very hard to stop being a person.

18. *Which is a worse philosophical error: claiming such a device implanted in your forearm consists just of a bundle of tropes, instantiates a Platonic universal, or has temporal parts?*

All of them are bad, of course; but the last has the additional problem that it is for some reason, (alongside theories about 'possible worlds'), found particularly attractive by bad ontologists. Consider for instance the following extract from the International Standard Oil and Gas Industry Ontology (ISO 15926):

DEFINITION: A <possible_individual> is: a <thing> that exists in space and time.

This includes:

- things where any of the space-time dimensions are vanishingly small,
- those that are either all space for any time, or all time and any space,

- the entirety of all space-time,
- things that actually exist, or have existed,
- things that are fictional or conjectured and possibly exist in the past, present or future,
- temporal parts (states) of other individuals,
- things that have a specific position, but zero extent in one or more dimensions, such as points, lines, and surfaces.

In this context existence is based upon being imaginable within some consistent logic, including actual, hypothetical, planned, expected, or required individuals.

This passage goes a long way to show why people with expertise in philosophy are needed to support practical ontology building.

19. *The intellectual world would be better off if what five philosophers (using that title loosely) had far less influence?*

Kant, Foucault, Derrida, Kant, Kant.

20. *The contemporary intellectual scene would be better off if which three philosophers had more influence?*

Still among the dead: Aristotle, Ingarden, David Stove.

21. *Who is David Stove?*

See "Stove's Discovery of the Worst Argument in the World",

<http://web.maths.unsw.edu.au/~jim/worst.html>

Faculty Interview: Jorge Gracia

SUNY Distinguished Professor

Jorge Gracia is a polymath. He works in metaphysics/ontology, philosophical historiography, philosophy of language/ hermeneutics, ethnicity/race/nationality issues, Hispanic/Latino issues, medieval/scholastic philosophy, Cuban and Argentinian art, and Borges. Gracia's earliest work was in medieval philosophy. His more than three decades of contributions to medieval philosophy were recently recognized by his being named the winner of the most prestigious award in the field in 2011, the American Catholic Philosophical Association's Aquinas Medal.

That put him in the ranks of Jacques Maritain, Etienne Gilson, Bernard Lonergan, Joseph Owens, G. E. M. Anscombe, Peter Geach, Michael Dummett, John Finnis, Brian Davies, Anthony Kenny, Alisdair McIntyre and one Pope, Karol Wojtyla, and now one saint. Even after Gracia redirected some of his intellectual

energies into other branches of philosophy, UB was still being ranked by the Philosophical Gourmet Report (PGR) as one of the best schools in medieval philosophy: 13th in 2006 and in the 15-20 range in 2008. If there were PGR rankings for Latin American philosophy or the philosophy of race and ethnicity, Jorge Gracia's work would have enabled us to be highly ranked in those fields, higher, I suspect, than UB is in any other philosophical specialization. In the 2010 Blackwell Companion to Latin American Philosophy, Gracia was listed as one of the 40 most important figures in Latin American philosophy since the year 1500! Gracia is also one of the leaders in the emerging field of the philosophy of race and ethnicity. His scholarly contributions are comparable in



their academic influence to those of better known public intellectuals, Anthony Appiah and Cornell West. But neither West nor Appiah has Gracia's range or productivity. Gracia has written 19 books on topics that include Suarez's metaphysics of good and evil, identity and individuation, theories of textuality, the categorical foundations of knowledge, the nature of metaphysics, interpreting what God means, philosophical reflections on artworks about Borges' stories, and the philosophy of race and ethnicity. He has edited another 25 books. And last but not least, he has published 259 articles at the time I am writing these words, probably a half dozen more by the time you read them.

1. When did you decide to specialize in medieval philosophy and what led you to do so?

In my last year at Wheaton College. As you probably know, Wheaton is an interdenominational Evangelical college that puts a strong emphasis on religion. I had to take sixteen credit hours of biblical studies as part of the undergraduate curriculum. My religious background was mixed. My father was a free thinker, my mother had converted to Evangelical Christianity after my brother died in an automobile accident at twenty two, but I went to Catholic schools and became a practicing Catholic (everyone in my family was baptized). I ended up at Wheaton because of my mother's connections, but when I got there I found myself immersed in a Protestant world with strongly fideistic leanings. Particularly difficult to swallow for me was the anti rationalist tendencies of both faculty and students. Fortunately, not everyone was in sync with the prevailing mentality. A group of students who were rebelling against the Wheaton mainstream had been reading Aquinas and that is how I came to be introduced to the Middle Ages. There was also a philosophy professor who was sympathetic to Aquinas and assigned some of his texts in class. When I began to read the Summa, I found the common sense, the intellectual rigor, and the underlying trust in reason refreshing. Still, it was not because of a religious interest that I decided to go into medieval philosophy, although I am sure it helped. The main

reason was that in reading Aquinas and other medieval writers I realized that the language we use in contemporary philosophy and most of the ideas peddled today had counterparts in the work of medieval philosophers/theologians. This discovery led me to believe that in order to understand what was going on today, including the presuppositions within which philosophers work, I had to go back to the origins of western philosophical terminology in the Middle Ages. For, although it's true that western philosophy is grounded in the philosophy of classical thinkers, it was the medievals that integrated their language and ideas into the mainstream. The West did not have direct access to the Greeks until the Renaissance.

All this fitted well with the strong interest in language I developed after coming to the United States. I had arrived with a very limited knowledge of English and the immersion in it was like a revolution for me. I wanted to know more about how language works and how we communicate effectively through it. This was one of the reasons why I was also attracted to logic and eventually to Wittgenstein and philosophers who favored a linguistic approach, including an emphasis on ordinary language. (You probably have noticed that I avoid philosophical jargon as much as possible and try to philosophize using ordinary language and everyday examples.) At this earlier time this interest served to move me in the direction of the history of philosophy in the Middle Ages.

With this in mind I applied to the University of Chicago because it had Richard McKeon (teacher of Richard Rorty and Marshall McLuhan among other notorious intellectuals) in the faculty. He was a pioneer in the study of medieval philosophy, and a very broad thinker with interests that in many ways I was to develop later. He had even studied for a while with Etienne Gilson, whom I was going to meet in Toronto. I also applied to other schools, but Chicago was my first choice because of McKeon. However, when I got there it turned out that McKeon was already 65 and thinking about retiring. In fact he was on leave for at least a year. Still, I was able to take a course on medieval philosophy with a guy by the name of O'Meara,

who was a good teacher but had not produced much scholarship. Only four students had registered for the class I took with him. Most students were taking courses with other faculty on hotter subjects: Coburn on Wittgenstein's *Philosophical Investigations*, Gendlin on Kant's *Critique of Pure Reason*, Gewirth on political philosophy, and of course logic with someone I can't remember. I loved O'Meara's course and wrote a paper on matter, which as you know, is a favorite individuator among medieval authors.

Chicago had also another medievalist of sorts, Alan Gewirth, who had worked on Marsilius of Padua. He had a brilliant mind and was an engaging lecturer. I was awed by the sharpness of his intellect and, after Wheaton's fideism and existentialism, by the radical rationalism that informed his analytic method. If I had stayed at Chicago, I would have tried to study with him, although his interests had shifted toward ethics and politics which have never been my priorities. Given my interest in medieval, I did not see a future in working with him in spite of my admiration. In fact, his and O'Meara's advice was to go to Toronto, where the Pontifical Institute of Mediaeval Studies was at the time the main center for the study of medieval philosophy in the world. It had been founded by Gilson and included such well known people as Anton Pegis, Joseph Owens, Armand Maurer, and Edward Synan. Moreover, the Institute had a program of complete immersion in medieval studies in preparation for a concentration in particular fields. Students had to take year long courses on Canon Law, Paleography, Art, Literature, Theology, Medieval Latin, and of course, Philosophy. This sounded intriguing to me, and so I applied to the Institute and once I got accepted decided to leave Chicago after completing an M.A. That is how I became a medievalist, even though my motivation was far from becoming one. I was a philosopher who thought that in order to understand philosophy today, one had to begin by learning medieval philosophy. I am sure most philosophers would think I was crazy.

2. *You wrote a 576 page dissertation on Francesc Eiximenis's Terç del Crestià? Why?*

As I just mentioned, the Institute had a distinguished faculty in philosophy, but it included many top scholars in other fields as well. It was a primarily interdisciplinary center. And so I developed a taste for interdisciplinary work. The emphasis was on scholarship with a big S. Particularly big was learning to work with manuscripts in the edition of medieval texts and I became fascinated by the rigor of serious scholarship, not the wishy-washy stuff that is common everywhere these days. Very few of those who regard themselves as historians of philosophy have any idea of what it takes to do serious work in the discipline. Most so-called historians today are dilettantes, lacking even the basic tools and skills to do serious work. The Institute was something else, and the people there were incredible.

My first serious philosophical work at the Institute was on universals, and my Licentiate thesis included a Latin edition of the questions on universals by a late medieval author, Guido Terrena as well as a study of the doctrines presented in them. But for my Ph.D. dissertation at the University I chose something more fun: First a more controversial topic, evil, and second an author who was a minor thinker and whose work had a popular and literary bent. In particular, I decided to edit a text of his on the seven deadly sins. Along with my interests in language and communication, I wanted to master the techniques of editing medieval texts, and this work has survived in nine manuscripts. The questions on universals by Guido survive in only one and so in editing it I was not able to practice the kinds of techniques that I had learned at the Institute: dating manuscripts, deciphering the writing and abbreviations, setting up a stemma that reveals interdependence, collating texts, correcting grammar, identifying references, and so on. All very boring to most people surely, but fascinating to me.

My Ph.D. dissertation was not meant to explore philosophical concepts in depth, but to develop the skills that are essential for making available the very texts that are the source of philosophical speculation. For me in particular, with my interest in language and the transmission of meaning through it, this

seemed a worthwhile project. Again, I was trying to prepare myself for the philosophical work that I thought I would be doing later.

3. What were your early post-doctorate research interests? When did you become interested in questions of individuation?

As I mentioned earlier, in Chicago I wrote a paper on matter, which is one of the favorite individuator for Aristotelians. And at the Institute I wrote a Licentiate thesis on Guido's doctrine of universals. Clearly it was a matter of time before I would run into individuation. When I got to Buffalo, I decided to pursue my interest in universals, and that is where I discovered Suárez. But soon enough I realized that universals were a very popular topic, too popular, and I wanted to explore something that had not been beaten to death by previous historians. And what is closer to universals and has been explored very little but individuals and individuation? The fact that a score of major contemporary philosophers, such as Strawson and Bergman, had been interested in this topic was a great incentive, for you must remember that my primary motivating factor behind all this activity was doing philosophy, not doing the history of philosophy, although I thought, and still think, that doing good philosophy is facilitated by knowing the history of philosophy.

Given the close relationship between universals and individuals, I began by carefully studying Suárez's Disputation on universals, of which J. F. Ross had made a translation. This led me to do a translation of the Disputation on individuation. To the translation I added a systematic introduction and a very extensive glossary of terms that traces the meanings with which Suárez uses them to their sources in Aristotle and the medieval authors that preceded Suárez. If you have never looked at it, I suggest you take a look. It is a work of love and curiosity, considering that, although I have frequently been commended for it, it has not earned me any reputation to speak of. By the way, a regard for what other philosophers think important, and the mileage that I might get out of

what I do, have never been serious considerations when deciding what to do. I have always done what I like to do without any regard for the pay off in terms of career advancement or fame. The price I've had to pay for this has not been insignificant but I have not regretted it. It has given me a kind of freedom that many intellectuals do not enjoy because of their excessive concern with reputation, fame, and recognition.

4. There certainly seems to have been a resurgence in Thomistic studies, or at least the hylomorphic approach is making inroads into analytic philosophy with the movement known as analytical Thomism. Any idea why this is happening now? Is it that analytic metaphysicians have come to realize that they are reinventing a lot of medieval wheels?

I think it is a two way street. Analytic metaphysicians have realized that they were repeating history without knowing it, and medievalists have realized that most mainstream medieval philosophers fall into a tradition that is quite close to the analytic one. In fact, if you look at the Middle Ages you will see that philosophers at the time were divided into two groups: those who did some kind of philosophical analysis, where rigor and precision were particularly valued, and those for whom rhetoric and allusion were primary. These traditions correspond pretty well to the two we have today: analysis and Continental philosophy. And as is the case today with analysts and Continentals, the members of the medieval traditions hated each other with a vengeance.

The best example I know of how analytic and medieval philosophers are engaged in the pursuit of the same goal by similar means is precisely the problem of individuation. The positions that contemporary philosophers have devised with respect to this issue mirror to a great extent the positions developed in the Middle Ages as I think my work on this topic demonstrates, particularly Individuality.

5. There are a lot of contemporary Thomists - some even seem to think that Thomas Aquinas shares the Pope's infallibility. What relatively neglected medievals

might do well with a little more attention if some Thomists put down the Summa long enough to study the writings of these lesser known medievals?

"Lesser known" is a relative term. Consider that some contemporary philosophers only know Ockham for his "razor" and he is one of the most important philosophers of the Middle Ages. Indeed, for me he ranks right along Aquinas and Abelard (Abelard is another that probably is not known by most philosophers today). The Middle Ages continues to be an unpopular field. And one can easily understand why: it is hard work and the topics of the age are either religious or very abstruse. As an undergraduate I never heard of the problem of individuation, for example. And who hears about it in our Department? Probably some philosophy faculty have never heard of it either.

Now, if you were to ask for the periods in the history of medieval philosophy that are most neglected by historians and deserve attention, I would say the period before the translations which extends from the sixth to the twelfth centuries, and the post medieval scholastic period. between the fifteenth and seventeenth centuries. But there are glimmers of hope. One of them is our own Daniel Novotny, who wrote a dissertation about "beings of reasons" (such things as chimeras and centaurs) in Suárez and the post Suarezian period.

But you are right, Aquinas continues to be dominant. We can blame Pope Leo XIII for it. His declaration of Thomas's philosophy as "a philosophy of perennial value" had a lot to do with getting members of orders and devout Catholics in general to believe that his philosophy is the only one that counts. This is deplorable, because the Middle Ages is one of the richest and most varied periods in the history of philosophy. Indeed, it is no exaggeration to say that twelfth century Paris ranks right along Socrates' Athens in philosophical abundance and sophistication. Christ is reputed to have recommended that we leave politics out of religion, and I would add to it to leave theology out of philosophy (but not the reverse, theology needs philosophy badly!).

Let me add something else here for the sake of budding medievalists. Most medievalists work on people, not problems, and this limits their vision and understanding. In the *Companion to Philosophy in the Middle Ages* that I edited a few years ago with T. Noone, we included a section of books on topics and problems at the end. Well, it is very short, because most historians of medieval philosophy do not write books on topics or problems. They write instead on particular authors and as a result become followers of particular figures that they feel they need to defend strenuously. This has epidemic proportions with Aquinas. And this is a real pity.

6. You won the Aquinas medal a few years after the Pope won it. Did John Paul II present you with the medal? If not, did he send congratulations? Perhaps he died before you won the award. But he is a saint so couldn't he, according to Catholic teachings, know that you won and still send you congratulations from beyond? If so, why do you think he hasn't recognized your winning the prize?

The medal was presented by the President of the ACPA at the time and Eleonore Stump introduced me. I think the Pope had other thing to worry about, particularly with all the scandals that have rocked the Catholic hierarchy in recent years. Note that I make a distinction between “the hierarchy” and “the Church.” These two are often conflated by Catholics and non-Catholics alike, even though the distinction seems to be quite clear. Another reason is that even if he had known that I existed, he probably would not have paid attention to me because he would likely know that I have never been sympathetic to his brand of Catholicism. The Popes I like are John XXIII and our present Francis. Unfortunately, the first one had a short reign and the second looks like he might also have a short one (either the Mafia, Al-Qaeda, or ironically some extremely conservative Catholic might feel the need to send him to the pearly gates....).

7. What can you achieve after winning the Aquinas medal? It is the field's top honor. I fear that winning the Aquinas medal is like winning an Olympic gold

medal, life is all downhill after that. Has that been your experience?

I've never been interested in honors of any kind. They make me quite nervous and I do not know how to act when I get them. I never feel that I deserve any of these things. And I am never sure whether the reasons I get them are political. Politics is rife in all associations and I have never been a good politician. In fact, I have an anti-authoritarian streak that makes me suspect all of these prizes. Obviously some very fancy philosophers have gotten this medal, including three of my teachers, but some not very fancy ones have also gotten it, so perhaps I am one of the less fancy ones, and this is OK by me.

In my view it is a terrible idea to be looking for any kind of honor, whether you are a philosopher or not, but particularly if you are a philosopher. The danger of becoming self important, puffed up, and of living with the obsession to have others render your honor and acknowledgment, makes for a very unhappy life. Today fame seems to be the main, and perhaps only, object of desire, and this is unfortunate. The object of desire should be the good, as Aristotle pointed out long ago. Fame is a good to a certain extent, but not one at the top of the hierarchy.

Except for giving me a certain satisfaction in having done well by those of my teachers who also had the same honor, the medal did not change anything for me. What I do as a philosopher has nothing to do with external rewards— although having a good salary is certainly a plus. I do what I do as a philosopher because I like doing it, because it satisfies something in me that I am sure other people don't have and do not feel the need or desire to satisfy. Simply put, I like to solve conceptual problems and think about things. Maybe it is in my genes. Winning the medal has not made any difference to me. This might sound odd to most people, but it is the truth.

8. Maybe you can avoid post-Aquinas medal blues by winning the Templeton award for religious studies. I think the Templeton Prize comes with \$1.8 award which I assume is worth more than an Aquinas medal

even if there is a small Aquinas relic inside it? Did you have the Aquinas medal appraised?

I've been think about pawning it. Ha! Ha! Ha! Now, a money award would certainly be welcome. I could buy some art with it! As I said before, I have never been interested in receiving honors. Let me tell you about the Distinguished Professor deal as an example. The story is that Ross MacKinnon, a Dean we had years ago (twenty five more or less), wanted to promote me to DP. Frankly I was not excited about it. In the first place, I was worried about what my colleagues would think. Surely they would think that they deserved it better and that I had managed to get it through some trick. That was one problem. Another problem was that being nominated by a Dean, even if supported by all academic and administrative levels at UB, did not mean I would get it. You see, there is a difference between the ranks of SUNY Distinguished Professor and UB Distinguished Professor. For the latter rank you need only local agreement, but for the former you need central SUNY agreement. This involves a committee in Albany who examines the case and asks for more letters of evaluation. Etc. Many candidates get shot down, or their promotion gets delayed for years, all of which is an embarrassment to the candidate. Then I really disliked the title because it is descriptive. Using it is like advertising yourself, and that I consider to be in bad taste. Finally, there was really very little that the title carried with it. I mentioned all that to the Dean but he insisted. So I said: "OK, I will let you put me up for it, provided that if I get it I receive a substantial salary increase and a reduction in my teaching load." He agreed and so I have the title of Distinguished Professor, even though I cringe any time I have to write it down below my signature. Indeed, I deserve the salary I have if for no other reason than the discomfort I feel every time I am identified as a Distinguished Professor, don't you think?

9. You have probably placed more students in good jobs than any other department faculty member. Limiting your answer to your students at research

universities, whose work would we be well advised to keep an eye on in coming years?

I have been extremely lucky with most of the twenty one students who have written dissertations with me, particularly because most of them are truly committed to the philosophical life. Although I am sorry for those who have followed me in caring little for honors and fashion because they surely will have to pay a prize for it. Note that I don't agree with all that they think—I would not be a philosopher if I did—but they are doing what I think authentic philosophers do. Apart from this I am happy to know that a good number of them (not all, some I'm sure hate my guts) have some true regard for me, even if they suffered under my direction. Indeed, it is wonderful to have a book dedicated to you by a former student, and this has happened to me several times.

The relationship one has with graduate students is different from the relationship one has with colleagues and other friends. I think one can understand it only if one reads Plato. There is so much satisfaction when teachers see their students doing the kind of work that makes the teachers proud! I am always more excited about the books and articles my students publish than about the ones I do, and then there is the other work in which they are engaged. Some of them are editors of journals, a sometimes difficult and always time consuming task through which they help other philosophers. (In spite of several opportunities, I have never wanted to be a journal editor – I guess I am too selfish to do it.) Most of my students are still in their prime and they should follow being productive for years to come. Indeed, even the one who is retired is engaged in as many activities as he was before he retired. I should also mention that they are a varied lot, so that their contributions to philosophy expand different fields. So in answer to your question, I would keep an eye on most of them.

10. Why and when did you get interested in Hispanic philosophy? Was it always a minor interest of yours given your Cuban origins and just shelved because of

your other research projects or were you unconcerned with such issues early in your career?

I owe my interest in Latin American and Spanish philosophy to Bill Parry who was chairing the Buffalo philosophy department at the time I joined it and is responsible (together with George Hourani) for hiring me. When I got here, Bill suggested that I teach a course on Latin American philosophy and I found the idea intriguing. Indeed, in my work on medieval and scholastic philosophy I had already tried to integrate the work of some Spanish philosophers (Guido Terrena, Ramon Llull, Gonsalvus Hispanus, Francesc Eiximenis, and Francisco Suárez). So why not Latin Americans?

When I looked into it, I realized that there were no sources to teach it. This is how I became connected (through Marvin Farber) with Risieri Frondizi, an Argentinian philosopher who was in the United States at the time. He was a major figure in Latin America who had to leave Argentina for political reasons – he had been President of the University of Buenos Aires, and was the brother to the President of Argentina. Together we compiled an anthology of texts on Latin American philosophy. A Spanish edition was immediately published in Mexico and underwent a second edition shortly after, but we could not get the English edition published. At that time there was no interest in this field in the United States. It was only in the late eighties that I was able to publish a revised version of our earlier text in English. This work took me to Latin America and opened venues of collaboration there. It also prepared the way for the work I was going to do later on identity, nationality, ethnicity, and race, for Latin Americans had been concerned with these issues for a very long time.

I should mention that it is not unusual for scholars of particular nations, regions, or ethnicities to work on the philosophy of their nations, regions or ethnicities. You will find, for example, that the proportion of Italians working on Italian philosophy is much higher than of Spaniards or Germans working on it, and so on. In part this is because nations encourage such work and

provide resources that are not available for other investigations. Also, there is the issue of the language or languages. It is easy for a Spaniard or Latin American to work on philosophy written in Spanish or Portuguese.

11. There are a lot of rumors in the department about your departure from Cuba. One had you leaving dressed as a priest. If you don't set the record right soon there will be stories about you swimming the straits to Florida fending off sharks, or less flattering stories about being in Batista's inner circle. (You did graduate from Havana's St. Thomas Military Academy with highest honors. How many Marxist insurgents/sympathizers did you shoot to get highest honors?) So how did you depart?

Like all rumors, there is something right and something wrong about them. I did leave Cuba dressed in a soutane and with a letter from the Auxiliary Bishop of Havana that implied I was a seminarian. The truth is that I was not and had never been one. But this ruse made possible for me to leave Cuba together with a group of seminarians in the last ferry to West Palm Beach. It was a rather dramatic departure, of which I will give a more complete account in another place.

12. Did you leave Cuba because of the oppressive atmosphere in general, or was your family singled out for more mistreatment because they were in the wrong income bracket before the revolution? Is there a magnificent Gracia family waterfront villa that you can claim after the fall of communism?

There is no villa, but there is a pile of rubble on what used to be a structure on the prime waterfront block of Celimar, a formerly gated beach at the east of Havana. And yes, it would be nice to be able to claim that piece of land, but I doubt very much that it will happen and most likely I will not see it again. The place looks slightly west so you get magnificent views of the sunset and once upon a time I had the idea of taking a picture of every sunset I witnessed there.

Do not get confused about the St. Thomas Military Academy. Yes, it was a military academy, but it was

really a private school for toy cadets where we played at being soldiers, had fancy parties, marched in parades, and so on. I graduated as First Lieutenant and first officer of Company A. The instructors on military matters were retired army men, but we had no relation to the government. The only thing that we shared with the Cuban army were gilded epaulets and swords.

Now for your first question. My family had no political standing at all. The only member of the family that had ever engaged in politics was my paternal grandfather, who was elected to Congress twice. But he was so disappointed with the pervasive corruption in it that he gave up politics and devoted himself to practice medicine in a town which for some reason had a very high incidence of cancer in the population. He died at forty six of cancer, allegedly caught because of his work with the cancer patients in the town. So there were no reprisals against us as a family. Besides, my father had died of a heart attack (surprise?) at fifty nine in 1957 (Castro entered Havana in 1959 and I left Cuba in 1961).

1961 was significant because that was the year of the Bay of Pigs invasion. It was clear after it happened, and the revolutionary army and militias defeated the invaders, that the regime was in complete charge and would not tolerate dissent. If you were not sympathetic to the Revolution, which Castro declared to be Marxist Leninist a few months after I left, you had to suffer the consequences of your beliefs. Keep in mind that the government was the only employer in Cuba, private properly was eliminated, and rationing began just as I was leaving. The government controlled everything and you depended for everything from the government. I was in my first year of architecture at the University of Havana and was having a grand time when the invasion occurred. Castro placed the thousands that were under suspicion of actual or possible counter revolutionary activities in detention centers – stadiums and large arenas.

Returning to the University after the Bay of Pigs was simply impossible, and staying in Cuba would have

resulted in a life of misery, without a proper job or education. That is the reason I left, but I had to leave alone. My mother chose to stay with my grandmother who was very old, and my sister and her family were not allowed to leave until 1968.

13. I understand why a medievalist would do his graduate studies at the University of Toronto. But how did you end up at the very conservative and Protestant Wheaton college?

Indirectly, thanks to my mother. She had been an indifferent Catholic until my brother was killed in an accident. The shock was too great and she found that the Catholic clergy were of no help to her. It was in Evangelical ministers and their message that she found some solace. In Cuba we were financially comfortable, so my mother became a main supporter of her church. When I came to Miami, the pastor who had been instrumental in converting her had set up a refugee center. She urged me to apply to Wheaton, from which she had graduated years before and whose president she knew personally. I also applied to Catholic University and to Harvard. I was accepted in all three, but Wheaton gave me the best deal. I did not have a penny. I had arrived in Miami with \$5 in my pocket, but President Kennedy had established a college program for Cubans, and Wheaton offered me additional support in the shape of a scholarship and part time work (Buildings and Grounds, meaning mopping floors during the school year and painting and repairing during the summers). Harvard and Catholic University had accepted me for the Fall semester of 1962 and I was placed on scholarship applicants lists. When Wheaton agreed to take me for the Winter semester of 1962 and assured me of financial stability, I had no choice but to accept.

14. Please answer the following question honestly and not by using some medieval sophistry to avoid an outright lie. Did you ever violate Wheaton's no drinking, no smoking and no dancing rule?

OK, I will come clean, but unfortunately you will not find the revelation sensational enough. I never violated the pledge on the college grounds or even in the

town where the college was located. But with a bit of casuistry I did convince myself that I was free to do certain things that were not allowed as long as I was outside those locations. My violations were limited in any case because I have a Puritan streak: I've never smoked; I've always been a sensible drinker; and although I love dancing, I didn't have the opportunity to do it while at Wheaton. My violations were mostly restricted to going to the movies and the theater – yes at Wheaton you were taught Shakespeare, but you were not allowed to attend the performance of his plays. So much for rationality and consistency! Please, if you get a chance, write to Wheaton about my behavior so they disown me and stop sending me letters asking for money.

15. Did your earlier metaphysical work on identity and individuation facilitate your research into Hispanic identity or do they involve very different senses of "identity"?

The senses overlap. In fact I have an article on the individuation of race and a chapter in one of my books on the individuation of ethnic groups. I also explore identity, individuality, and individuation in the context of texts. The work in medieval was not only helpful, but in fact informed my interest and approach in the contemporary context.

16. If you were writing your very influential and much discussed Hispanic/Latino Identity book today, would it be very different or would you be mostly defending a similar thesis about the familial/relational theory of Hispanic/Latino identity?

I have not changed my mind about this, at least not yet. Naturally one can always improve what one has written, but in terms of the theory there has been no major change, although in later works I do explore some issues I did not explore in the book. Now, I hope you do not think this is just a case of defending what I have claimed in spite of evidence to the contrary. I am merely convinced that this theory is the one that does justice to the facts in our experience. I have never felt that I had to defend anything I had written or proposed, and I have sometimes disowned views

for which I had argued before. But one has to be careful not to fall into this trap. Once I asked Alan Gewirth at Chicago why he had not yet published the two books on ethics and political philosophy on which he had been working for twenty years and his answer was that he did not want to be put in a position in which he would feel the temptation to defend his views merely because he had published them. I imagine many people feel that they cannot reject something they once held, something that seems to me plainly stupid.

17. How long has the Spanish-speaking intellectual world been theorizing about Hispanic identity? Was it an issue during the earliest colonial period? Was the question largely neglected in the English speaking philosophical world before your book?

In Latin America, the first questions related to identity, particularly group identity, were asked as early as 1550 by Bartolomé de las Casas in a controversy he had with Juan Ginés de Sepúlveda. That controversy concerned the identity of Amerindians, whether they constituted a nation, and whether they were human. The issue was important because it involved rights to property and the Spaniards wanted to take over their lands. Then in the seventeenth and eighteenth centuries the question surfaced about the identities of the people who had been born in the colonies in relation to the identity of the Spanish born who lived in the colonies. This was followed by a discussion in the nineteenth century about national identity and race which has continued until the present. Unfortunately, lack of clarity concerning the notions of race, ethnicity, and nationality has predominated throughout, just as it has in this country. I recently edited a volume with articles that explore these views in various authors from Latin America, entitled *Forging People*. This is the first attempt at introducing some clarity into the subject with respect to Latin America. Although there are similarities with the situation in the United States, mainstream philosophy in Latin American does not usually address questions of race, ethnicity, and nationality. In fact Latin American philosophers seem to be oblivious to them. Latin

American philosophers appear to be obsessed with ethical and political issues – e.g., human rights (the analysts) and liberation (the Continentals). Whereas I've always been more comfortable in my metaphysical cocoon.

Now as to my *Hispanic/Latino Identity*, this is the first book length philosophical treatment of this topic in English and it is arguable that it may be the first book in any language in spite of the large literature on related topics in Latin America and Iberia. In spite of the attention it has drawn, most people who write on race, ethnicity, and nationality, and particularly about these and Hispanics/Latinos continue to engage in the same confusions and historical mistakes that I tried to correct. Part of the reason is that many scholars, contrary to a widespread belief, are lazy. They don't want to read extensively. The second, is that many of those who work on Hispanic/Latino issues are dogmatic and ideological. They rather hold a false view that supports their ideology than a true one that does not. But maybe this is a human trait rather than a Latino one.

18. Are you fairly pleased with the extent and manner in which the philosophy of ethnicity is being carried out today or would you like its focus to change?

I am quite dissatisfied. Here are some reasons. (1) There is just not enough discussion of it. The main concern, actually the obsession, in this country is with race. And yet much of the discrimination that has existed and still exists, and which affects certain racial groups, is primarily based on ethnicity. (2) People have difficulty understanding that race can be part of ethnicity and this generates confusion between the two. Ethnicity is a pliable concept whereas race is much less so. (3) Current discussions do not bother to develop a clear metaphysical understanding of these notions before they turn to the ethical and political questions they want to engage. (4) There is an excessive emphasis on witnessing in the context of ethnicity. Many discussions of race or ethnicity amount to telling stories of abuses of one sort or another. Witnessing is important, but philos-

ophers need to go beyond it and develop an analysis of the basic concepts so that one can understand the dynamics involved. Finally, (5) little attention is paid to the importance of ethnicity in the contemporary political context. Just remember Ukrania, Irak, Sudan, Nigeria, Spain, and the US.

19. My impression is that the philosophical study of ethnicity very often gets grouped together with philosophy of race? If my impression is not wrong, is there a drawback in race and ethnicity being studied together? Does the subject of ethnicity benefit from similar concerns and tools and assumptions that scholars bring to investigating race or would both philosophical pursuits be better off sometimes with more independence from each other?

Race and ethnicity are closely connected in part because both involve familial relations. But there is a big difference between them: race necessarily involves descent and phenotypes whereas ethnicity may involve descent and/or phenotypes, but need not do so. There is also the fact that race may play a role in ethnicity. Consider the case of Latinos, which are often thought to constitute a race or at least involve racial elements.

Can we keep race and ethnicity apart? And should we keep them apart? Both points are contested by some philosophers. They believe that ethnicity is always racialized (e.g., Latinos are always thought to constitute a racial group) and separating ethnicity from race is a mistake because part of the discrimination suffered by ethnic groups is due to the fact that they are racialized (e.g., again, the case of Latinos). My take on this is just the reverse: most often discrimination of racial groups is the result of their ethnicity. But more important, that regardless of whether race and ethnicity are or are not in fact separable, developing clear conceptions of them helps to sort out the ethical, political, and social issues they involve.

For example, if one understands the familial root of both one can then see how race is incorporated into ethnicity in certain contexts. This in turn helps us to see how discrimination works against ethnic groups

that are treated as races. In short, the answer to your last question is that clear conceptions of race and ethnicity should help in our understanding of both, but that such understanding requires that we compare them; we need to talk about them together in order to understand how they are similar and different.

20. Does Hispanic philosophy have the same emancipatory potential as the philosophy of race? Did Latin American anti-colonial theorists and movements draw upon philosophical theorizing about ethnicity?

One of the main topics of discussion in Hispanic/Latino and Latin American philosophy has been, and continues to be, the nature of this philosophy and its relation to mainstream western philosophy. For many of those engaged in these discussions, the goal is to find a place under the sun for Latin American philosophy. In order to achieve this goal they argue that the first step is to emancipate this philosophy from its colonial past and subservient present in relation to European and American philosophy.

The discussion of these topics first explicitly surfaced in the early part of the twentieth century, although there are elements of it that go back at least to the nineteenth. And the parallels between African/African American/Africana/Black philosophy and Hispanic/Latin American/Latino/Ibero-American philosophy are quite clear as one of our recent graduates, Stephanie Rivera Berruz explores in her doctoral dissertation. Interestingly enough, the discussion concerning Latin American philosophy is not focused on race, as is the case with African American philosophy.

21. Does ethnicity have a similar history of pseudo-science that plagued thinking about race for so long? Has been a need for "consciousness raising" in Hispanic culture as there has been for blacks or have Hispanic ethnic groups internalized far less pernicious conceptions of themselves than blacks?

Yes to both sometimes, to the extent that in Latin America race and ethnicity are often confused, dis-

cussions about ethnicity are often influenced by shaky scientific conceptions, including shoddy evolutionary theory. These views have been used to argue for the superiority of Latin values over the more pragmatic values of American culture and vice versa. The success of the United States and European culture and the neglect of Latin American culture has been a thorn in the side of Latin Americans in particular. They feel neglected, discriminated against, and generally regarded as a lower kind of beings. And so, just like blacks, they have complained and worked hard to achieve the recognition they think they deserve. The sense of being discriminated against, of not being considered valuable, and of being thought of as marginal and unimportant has worked negatively for Latin America in two senses. First, because one reaction has been that of copying what others have done and, second, because they have internalized the attitude of Americans and Europeans about Latin America, agreeing with them in judging that Latin America has little to offer to the world, at least in philosophy. It is a sad situation.

22. How does a philosopher end up curating art exhibitions on Painting Borges and Latino Identity in Art?

Because art exhibitions are helpful ways and media to raise philosophical problems that otherwise are difficult to tackle. Keep in mind that one of my great concerns throughout my career has been interpretation. The difficulties raised by interpretation first took hold of me in the context of the history of philosophy. How can I, in the twentieth century, recover the past? How can I understand what Boethius had in mind by reading a text written by him fifteen hundred years ago? How can I be sure I understand what he says? How can I be sure that I am not reading into it something that is not there? Anachronism is a great temptation for a historian of philosophy.

I tackled these questions in my book *Philosophy and its History*. But, of course, the issues I raised in the context of the history of philosophy can be extended and become more pressing when the texts one is trying to understand are not philosophical. For ex-

ample, how do they apply to the case of texts that communities of believers think are revelations from a divinity? I explored these questions in my book *How Can We Know What God Means?*

But what happens when the texts are literary? Are the rules of interpretation different for them? And what if, instead of texts, the media of understanding are works of art? This is one of the roads that brought me to art. Another is my interest in ethnicity and issues of ethnic identity. For art is probably one of the most effective expressions of a people's ethnic or national identity when it comes to revealing both who they are and who they think they are. A third one is my strong love for art. Recall that I attended art school and was studying architecture for a year while in Havana. That love never stopped, although it was put on ice to a certain extent while I was worried about philosophy and philosophical questions. It was only in recent years that I have been able to put together my love of art, my philosophical interest in social identity, and my concerns with hermeneutics. The issue of identity I explored in an art exhibition on Cuban American art and the book of interviews with artists that followed it. The philosophical dimension of art I explored in the retrospective on Carlos Estevez's work and the corresponding book, *Images of Thought*. And the hermeneutic angle of literature and art came through in the exhibition "Painting Borges" and the book that accompanied it. Now I am thinking about an exhibition on Hispanic/Latino identity in art, and a book as usual, that this time would deal with this complex issue in the United States. But I have not decided yet whether to do it.

23. How did your philosophical background help (or hinder) your study of art?

I am very biased when it comes to philosophy, so I cannot even consider the possibility that philosophy would hinder anything. I think philosophy always helps, that is, if it is good philosophy. By this I mean a philosophy that is not ideological and placed at the service of something else, like power, greed, vengeance, or even faith. If philosophy is what Socrates had

in mind, that is, the love of wisdom, how could it possibly interfere negatively with any worthy human enterprise? Aren't we supposed to be rational beings in search of wisdom? Philosophy is concerned with truth, goodness, beauty, rationality, virtue, all that is valuable in our experience and pertains to our nature. Besides, we must keep in mind that one of philosophy's most important services is integrative. Philosophy is the only discipline that tries to put together all our experiences and knowledge. And this function can only help the other enterprises in which we engage.

When it comes to art, philosophy does it by providing us with an understanding of what art is all about and its relation to other human endeavors. Of course, for me in particular philosophy has been the key to my program insofar as my concern has been with the understanding of how art can interpret literature, thus providing avenues of understanding that otherwise would not come to fruition. My aim has always been philosophical, but has it also contributed to a better understanding of art? Yes, because art, although a different enterprise from philosophy, is also about understanding, even if that understanding is not strictly speaking of the same propositional sort philosophy provides. Most art people do not consider this aspect of art, but it is there, as it is plain in art's history. Mind you, I do consider the transformation of art into a philosophy or vice versa, as some have suggested, a mistake. The value of both is precisely that they are different and irreducible to each other. Each of them provides a better grasp of what the other is about and through that of the world of which we are part.

24. Any truth to the rumor that Federal attorneys are investigating you for engaging in insider trading in the art world – anonymously buying up artworks on the cheap through a middlemen just weeks before your increase their value tenfold through your university sponsored art exhibits, catalogues and books?

You see, this is the kind of thing that has led me to think that one always has to keep valid passports to

more than one country. One needs to be prepared to leave a country in a moment's notice. I also keep my soutane in the front closet of my home, just in case a disguise were necessary in a hurry! But even greater insurance is the secret files I keep on my friends, colleagues, and acquaintances with information that could be of interest to the IRS, again just in case I need to do some trading. Hahaha!

25. If the insider trading scandal forces you to retire early, what new scholarly projects do you plan to pursue away from your corner office in Park Hall?

Well, maybe "scholarly" is the wrong term to describe what I would do. I need to think hard about it, so I need to begin with an extended stay at some lost beach in Latin America – the sort to which the hero of the movie, *The Shawshank Redemption* retired – to facilitate my ruminations. I am sure the sun, the beach, and a good diet of margaritas and mojitos would help me come up with an interesting way of spending the remaining days of my life, without having to file annual reports or put up with other bureaucratic delicacies..... I don't even think I would miss my nice office in the Department or, even more, the "wonderful climate" of western New York!

Current Philosophical Work

Continental Philosophy

The second annual Levinas Philosophy Summer Seminar was held at the University at Buffalo this past July 7 to 11, 2014. Directed by UB philosophy Professor Richard A. Cohen, with the assistance of two professors, Dr. James McLachlan (Western Carolina University) and Dr. Jolanta Saldukaityte (Vilnius Technological University), the LPSS accepts and hosts ten invited participants, professors and graduate students, from around the world. This year the successful applicants came from the following countries: England, India, Israel, Lithuania, Finland and the USA. Because the LPSS was held at the University at Buffalo, several UB philosophy graduate students were also able to audit: Chris Buckman, Anthony Fay,

Thomas Gezella, Emina Melonic and Zane Welte, and one UB philosophy undergraduate, Isaac Berger.



The topic of the 2014 LPSS was: "Levinas and Kant: The Primacy of Ethics." Each morning Professor Cohen delivered a lecture: (1) "The Difficulty of Levinas and the Sense of Sensibility," (2) "Language, Judgment, Representation, Saying and the Said," (3) "Primacy of Practical Reason and 'Ethics as First Philosophy'," (4) "Kantian and Levinasian Ethical Religion," (5) "Kantian Time and Temporality in Bergson, Heidegger, Husserl and Levinas." After a group lunch together at the Student Union, in the afternoon participants presented close readings of selected texts from Levinas and led discussions thereof comparing Levinas and Kant. Wednesday afternoon, however, the whole group went to Niagara Falls, rode the Maid of the Mist (see photo), and had dinner together at the restaurant on Goat Island there. Two other evenings the group dined together.



Emmanuel Levinas (1906-1995) was one of the most profound and original philosophers of ethics in the 20th century. A student, expositor and critic of Edmund Husserl's phenomenology, a sustained and radical critic of Martin Heidegger's ontology, Levinas in several books, most notably *Totality and Infinity* (1961) and *Otherwise than Being or Beyond Essence* (1974), and in many articles, developed a profoundly original philosophy grounded not in epistemology or ontology or aesthetics, but in an ethical metaphysics – the “good beyond being.” His philosophy, like all others, must be evaluated on its own, but at the same time its closeness and distance to the “primacy of ethics” which is the explicit ground of the entire Kantian edifice suggests the productive illuminations which result from a dialogue between these two thinkers, and hence the challenge of the 2014 LPSS.

More Faculty Updates

David Braun presented talks at several conferences, including one in beautiful Dubrovnik, Croatia. Some of his papers were published in journals or anthologies.

James Lawler's latest book was published in the Spring of 2013: *The Intelligible World: Metaphysical Revolution in the Genesis of Kant's Theory of Morality* (Cambridge Scholars Publishing). This is a sequel to his *Matter and Spirit: the Battle of Metaphysics in Modern Western Philosophy before Kant* (University of Rochester Press, 2006). The book on Kant is the first part of a two-part study of Kant's thought, covering his early philosophy before his “critical turn.” The next central moment in Dr. Lawler's series on the history of modern philosophy will be called *Rewriting Hegel's Phenomenology of Spirit*.

Neil Williams is currently working on a draft of a book manuscript that seeks to explain the persistence through time of fundamental entities. Unlike most accounts of persistence, the book aims to provide more than mere persistence criteria, offering instead an account of HOW these things persist. The solution offered relies on a novel theory of causal powers and how they are exercised, employing exer-

cised powers as the metaphysical foundation of existential inertia.

Kah-Kyung Cho attended the XXIII World Congress of Philosophy in Athens as an Invited Endowed Lecturer speaking on Leibniz, Husserl and Monadology. His topic, “Subject-Alienation as the Basis of Eco-Ethical World Order,” was one of the two Plenary East-West Lectures. Currently in print, a collection of his essays with the title *Phaenomenologie im Lichte des Ostens* was published by Koenigshausen & Neumann, Wuerzburg, Germany, in September 2014. Cho served as Referee for American Catholic Philosophical Quarterly on review articles including “Gadamer and the Enigma of Health”. He served as Outside Reader of the dissertation “The Early Phase of Phenomenological Reception in America, with Emphasis on the Work of Marvin Farber” by Mechela Beatrice Ferri, University of Milan, Italy and was invited by Anne F. Ashbaugh, Chair, to give the Ian Moore Memorial Lecture at the Department of Philosophy of Towson University, Maryland, for Spring 2015.

Jiyuan Yu's main work is on virtue ethics in Stoicism and Daoism. He is currently writing one chapter “Virtue in Daoism” for Oxford Handbook on Chinese philosophy, one chapter on ancient moral naturalism for the Blackwell-Wiley Companion to naturalism, and one chapter on the conception of happiness for a John Templeton Foundation project.

Carolyn Korsmeyer's book, *Making Sense of Taste: Food and Philosophy* (Cornell University Press, 1999), was awarded the biennial international prize from the Italian Society for Aesthetics. This is a biennial award for a book by an international scholar. The award was given in May, 2014, at the University of Calabria, and will eventuate in an Italian translation of the book. She also gave a keynote address at a conference on Philosophy and Archaeology at the University of Durham, England, in November.

William J. Rapaport, affiliated faculty emeritus in the Philosophy department, is working on a textbook on the philosophy of computer science. The current

draft of this work-in-progress is online at www.cse.buffalo.edu/~rapaport/Papers/phics.pdf

Currently much of **Kenneth Shockley's** work has been focused on the ethical dimensions of climate change, focusing in particular on balancing economic and social development with the need to adapt to a changing world in an ethically acceptable manner. His primary research project is, accordingly, concentrated on the relation between environmental values and the policies that express those values in public contexts in light of the best available science. He also has ongoing projects in normative ethics (where he argues for indirect consequentialism) and collective responsibility (where he argues that under certain conditions collectives themselves might be held responsible). All three projects share a concern with the way the values held by individuals are interrelated with the groups in which those individuals are in various ways associated, and the environmental and institutional contexts in which those individuals find themselves.

Faculty Reading Groups

Plato's Academy: North Tonawanda Campus (PANTC). Founded by David Hershenov and Jim Delaney, PANTC (pronounced 'pants' not 'pansies') continues to meet once a month at the "elegant and exclusive" JP Bullfeathers to discuss bioethics and the philosophy of medicine. Current attendees are Yuichi Minemura, Catherine Nolan, Jelena Krgovic, David Limbaugh, Adam Pasternack, Jake Monaghan, David and Rose Hershenov, Stephen Kershner, Neil Feit, James Delaney, Barry Smith, Geert Craenen, Jay Rourke, Stephen Wear, Peter Koch, John and Lorraine Keller, and Philip Reed. The reading group is currently planning its third annual conference from July 30-August 1. Keynote speakers are Christopher Boorse and Jerome Wakefield – well known in the field for their competing theories of health. Each will have the chance to defend his own view and criticize the other's during the course of the conference.

Blameless Buffalo? This newest reading group, organized by the chair of Fredonia's Philosophy Department, Stephen Kershner, Niagara's John Keller, and our own chair, David Hershenov, has begun to meet monthly at the J.P. Bullfeathers (with its occasionally changing menu) to read and discuss philosophical works that deal with questions of freedom, moral responsibility, and determinism. Besides drawing a number of faculty from local colleges and universities, this reading group is open to any UB philosophy faculty and graduate students, even those whose primary focus is not the issue of freedom and determinism. Student attendees include Jelena Krgovic, Rasmus Rosenberg Larsen, David Limbaugh, Neil Otte, Robert Kelly, Sean McNamara, and occasionally Catherine Nolan. Faculty members are John Keller, Stephen Kershner, Neil Feit, David Hershenov, and occasionally Philip Reed. The reading group is putting on a conference this summer on June 26-27, with John Fischer as the keynote speaker.

Department Updates

SUNY Buffalo Philosophy Website

Over the past year, our departmental website has been completely redesigned and updated. The Philosophy Department was one of the first CAS departments to undergo this "digital transformation" using the platform of the CMS group. Spearheading this project was **Carolyn Korsmeyer**, chair of the website committee, and **Debra Kolodczak**, whose technical expertise was indispensable to execute the new design. Debra has also lent her artistic talent to photographing several of our events, and many of her photos appear on the site. The new website may be viewed at www.philosophy.buffalo.edu. Besides being more aesthetically attractive, the new website contains more information about the department, including announcements about student achievements and awards, descriptions of the department's fields of research, an updated calendar of events, and pages for faculty, visiting scholars, and funding.

Graduate Student Lounge

A student-initiated renovation of the Graduate Student Lounge also took place this past summer. Volunteers included **Yonatan Schrieber**, **Jon Houston**, **Paul Poenicke**, **Jake Monaghan**, **Clint Dowland**, **William Doub**, and **Neil Otte**. The Graduate Philosophy Association paid for Paula's donuts and coffee. These hardworking students cleaned and painted the room, procured new (old) desks from SA, and bought a new couch and love seat.



Family Updates



Brian Donohue (second-year Ph.D.) and his wife Hannah welcomed their first child Evangeline Sophia ("Ellie") into the world on April 12, 2014.



Catherine Nolan and Brendan Sweeney were engaged on May 11, 2014 and married on May 2, 2015, in Formosa, Ontario, Canada.

Clint Dowland and Casey Ridener were engaged on August 23, 2013.



J. Neil Otte married his long-time partner Tarah Theoret at the West Mountain Inn in Vermont July 15th 2013. They first met in New York City while working for Harper Collins and Penguin Publishing. Neil is a second-year Ph.D. candidate in the department and Tarah is a communication manager for NetGalley.



Jake Monaghan married Brooke Monaghan on June 15, 2014, in Jamestown, Rhode Island.



Justin Donhauser, his wife Robyn, and 5-year-old daughter Scarlet just welcomed Olive Helena into their family. She was born at 9:45 on September 24, 2014.



The small bonus that **David Hershenov** received for serving as the department chair in the summer was mostly spent on hot dogs and ice cream for his four kids: Alexandra (8), Michael (6), Tessa (2) and Jonathan (4). The treats kept the kids quiet while their parents enjoyed many a summer sunset while sipping a glass of wine on Lumberjacks Patio Grill overlooking the Niagara River in North Tonawanda.

Student Updates

New Students of 2013

Travis Allen (B.A. University at Buffalo)
Ontology

John Beverley (BS North Carolina State University)
Logic, Philosophy of Language, Philosophy of Science

Brian Donohue (B.A. & M.A. Franciscan University of Steubenville)
Metaphysics & Metaethics

Jon Houston (B.A. University of Illinois)
Cognitive Science, Philosophy of Mind and Philosophy of Biology

Stephen McAndrew (B.A. Trinity College, Dublin Ireland, JD University at Buffalo)
Philosophy of Law, Ethics, Business Ethics

Jake Monaghan (B.A. University of Rhode Island)
Metaethics, Applied Ethics, Aesthetics and the Philosophy of Science

Brian Wisch (B.A. University of Colorado/Boulder)
Nihilism, Pessimism, Death, and the Ethics of Suicide

New Students of 2014

Robert Kelly (B.A. Santa Clara University, M.A. University at Buffalo)
Epistemology, American Pragmatism, Philosophy of Mind

David Limbaugh (B.A. Auburn University, M.A. Biola University)
Metaphysics, Personal Identity, and Bioethics, Philosophy of Language

Sean McNamara (B.A. SUNY Oswego)
Ethical Theory, History of Ethics, Social and Political Philosophy, Hume

Justin Murray (B.A. University of California, San Diego, M.A. San Diego State University)
Ethical Theory, History of Ethics, Social and Political Philosophy, Hume

Harjeet Parmar (B.A. Clark University)
Philosophy of Language and Mind

Fumiaki Toyoshima (B.A. Osaka University)
Applied Ontology, Logic, Philosophy of Mind, Philosophy of Science

Reuben Wolf (B.A. St. Lawrence University)
Aesthetics

Graduates of 2013-2014

Ph.D. Conferrals

Amanda Hicks (Neil Williams, Maureen Donnelly, Lewis Powell, Emily Grosholz)
Ampliative Inference and the Principle of Sufficient Reason
Placement: Instructor in the Division of Biomedical Sciences at the University of Arkansas for Medical Sciences

David Sackris (David Braun, Lewis Powell, James Beebe)
Using Modal Terms Epistemically
Placement: Instructor of Philosophy, John A. Logan College, Illinois

Christopher Buckman (Carolyn Korsmeyer, Richard Cohen, James Lawler)
Negative Beauty: Ugliness in Kant's Theory of Taste
Placement: Adjunct Instructor, University at Buffalo

Frederic Tremblay (Barry Smith, William Rapaport, Thomas Bittner)
Resemblance Realism: A Theory of Universals

William Duncan (Barry Smith, Jiyuan Yu, Neil Williams)
The Ontology of Computational Artifacts
Placement: Postdoc, UB

Stephanie Rivera Berruz (Jorge Gracia, Richard Cohen, Carolyn Korsmeyer)
The Quest for Recognition: The Case of Latin American Philosophy
 Placement: Assistant Prof., William Patterson University, NJ

Adam Taylor (David Hershenov, Maureen Donnelly, Neil Williams)
Four-Dimensional and Well-Being
 Placement: Lecturer, North Dakota State University

Juneko Robinson (Carolyn Korsmeyer, James Lawler, Kah Kyung Cho)
The Body Politic: An Existential Ontology of Clothing, Conformity and the Politics of Self-Expression

Joel Potter (Jiyuan Yu, Jorge Garcia, Carolyn Korsmeyer)
Recollective Pathē: Affectivity and Inquiry in Plato
 Placement: Assistant Professor, University of Alaska, Anchorage

Brock Decker (Carolyn Korsmeyer, James Lawler, Richard Cohen)
A Place at the Table: Giving Gustatory Aesthetics its Due

M.A. Conferrals

Nicole Guerriero (Richard Cohen)
An Exegetical Examination of Benamozegh and Spinoza on Adult Religion And Universal Politics

Andrew Myers (James Beebe)
Am I Just Crazy: A Project on Mental Illness, Moral Realism & Psychology

Christopher Brown (James Beebe)
'All is Illuminated: Constructing a Many-Presents Model of Time'

Jun Woong Park (Jiyuan Yu)
Daoistic Theory of Toleration

Anthony Fay (Richard Cohen)
The State and Its Function: Spinoza, Horres and the Illusion of Democracy Over the Fear of the Leviathan

Evan Iacobucci (James Beebe)
Contextualism as a Theory of Knowledge

Patrick Kelly (James Beebe)
Testimony, Evidence, and Transmission

Joseph Shea (Barry Smith & Thomas Bittner)
The Ontology of Lifespan

Matt Lavine (David Braun)
Truth and Fictional Discourse

Student Publications

Brian Donohue published "God and Aristotelian Ethics" in *Quaestiones Disputatae* 5:1 (Fall 2014).

Justin Donhauser had his article "On How Theoretical Analyses in Ecology Can Enable Environmental Problem-solving" appear in the journal *Ethics & the Environment* [Vol. 19, Issue 2 - December 2014].

Justin also co-authored a chapter with alumnus **Adam Taylor**, "Grey Matters: Personal Identity in the Fringe Universe(s)" appearing in the book *The Philosophy of J. J. Abrams* [Brace and Arp (eds.). Kentucky University Press: pp. 14-42].

Rasmus Rosenberg Larsen published "Schelling and Kierkegaard in Perspective: Integrating Existence into Idealism" in *Res Philosophica* in October 2013.

Robert Mentyka had a paper accepted for the upcoming volume *Bioshock and Philosophy*, which should be coming out sometime later this spring. The article deals with the problem of personal identity and is entitled "SHODAN vs. The Many-or-Mind vs. The Body."

Mark Jensen was the primary author of "The Neurological Disease Ontology" in the *Journal of Biomedical Semantics* 4 (1), 42, 6 December 2013. The co-authors of the paper include other members of the department, namely, **Alex Cox**, **Bill Duncan**, **Patrick Ray**, and **Dr. Barry Smith**.

Brendan Cline had a paper entitled "Nativism and the Evolutionary Debunking of Morality" accepted in the *Review of Philosophy and Psychology* (formerly the *European Review of Philosophy*).

Regents' Lecture Series

So far, we have had four years of weekly lunchtime lectures. Rather than continuing to call them simply "Friday Lunchtime Talks," they have been given a more specific (and impressive sounding) name: Regents' Lectures. This past semester, we have had even more debates during this time, including a debate on the existence of the soul (**David Limbaugh**, **Brian Donohue**, **Stephen McAndrew**, **Jon Houston**, **Shane Hemmer** and **Justin Murray**), a debate on moral realism (**Brendan Cline** and **Jake Monaghan**), and a debate on the problem of evil (**Neil Otte** vs. **David Limbaugh**) – all student-led debates, two of which (on the problem of evil and on the existence of the soul) led to second public debate later in the semester.

Student Reading Groups

The **Epistemology Reading Group** meets to discuss matters central to epistemology and the study of knowledge. In the Fall of 2013 they read John Hawthorne's "Knowledge and Lotteries" and discussed contextualist and invariantist views of knowledge. Their focus is to have a place where students interested in epistemological topics can read and discuss articles as well as share and develop their own ideas concerning in epistemology and related fields. All are welcome, and future readings will focus on individual articles determined by attendees on a biweekly basis.

The **Lawless Buffalo? Reading Group** meets year-round to discuss political philosophy, with a focus on (left and right) libertarianism and anarchism. Their goal is to consider the success or failure of various justifications of state authority, the nature of property rights (particularly whether they are coercive), ideal and non-ideal political theory, and organization in a stateless society. They have read (or will read) Huemer's recent *The Problem of Political Authority*, Brennan's *Why Not Capitalism?*, Cohen's *Why Not Socialism*, Piketty's *Capital in the Twenty-First Century*, as well as works by Simmons, Nozick, Chartier, Johnson, Chomsky, Rawls, and others.

The **Marx Reading Group** meets every second Friday for dinner, where we discuss and analyze selections of Karl Marx's political, historical and philosophical writings. At present time the group consists of eight graduate students, one undergrad and one philosophy faculty member. The group is open for everyone with interest in Karl Marx and philosophy of politics. We are currently planning to invite a speaker for spring 2015.

A **Metaethics Reading Group** led by J. Neil Otte and Paul Poenicke met during the summer of 2013 to read three titles: Alexander Miller's *Introduction to Metaethics*, Michael Smith's *The Moral Problem*, and Mark Schroeder's *Noncognitivism in Ethics*. The group is interested in the nature of ethical language, accounts of ethical truth, methodological issues in ethics, and ethical naturalism. Neil and Paul were joined by Andrew Myers, Yonatan Shreiber, Brendan Cline, and Ben Lawrence.

The **Baker Reading Group** led by Clint Dowland discussed Lynn Rudder Baker's recent publication, *Naturalism and the First Person Perspective*, which argues against various reductive and eliminative accounts of persons presented by various naturalists. Clint was joined by J. Neil Otte, Shane Hemmer, and Patrick Ray.

The **Plato Reading Group** met regularly to read the *Sophist*. Its goal was to give its members a deeper and richer understanding of the thought of Plato. The *Sophist* is Plato's attempt to identify those who fool the masses, claiming (and being believed by the masses) to have knowledge and wisdom but who, on closer examination, really have none. This is very applicable to our contemporary lives, especially in our age of opinion blogs and talking heads on cable "news." Dr. Jiyuan Yu also attended some of the meetings.

The **Christian Philosophy Reading Group** has been meeting at different levels of frequency for the last five years. In the fall of 2013, they read excerpts of Karol Wojtyła's *The Acting Person* and Elizabeth Anscombe's essays on religion. That spring, they

read Augustine's *Confessions*, and during the fall of 2014 they focused on Alasdair MacIntyre's *After Virtue*. While they did not meet as frequently as usual during this past semester, they did meet occasionally to discuss Ed Feser's *Scholastic Metaphysics: A Contemporary Introduction*.

Student Interview: The UB Death Panel – Yuichi Minemura, Peter Koch, Catherine Nolan

1. Ph.D. students typically spend two to three years writing their dissertations which means they are thinking about the same subject for thousands of hours. You picked death as the subject you will spend almost every day of the rest of your graduate career thinking about. Why would you do that?

Peter: Socrates once said, "The unexamined life is not worth living." So Socrates has already done the whole "examining life" bit, as have many other philosophers since. Since the job market is so tight, I figured I'd do



something different to set me apart from the average philosopher: examine death. As it turns out, half of our department had the same idea. And while Socrates was definitely on to something, I want to push the idea that the unexamined death is not worth dying. I've actually inscribed it over the front door of my apartment.

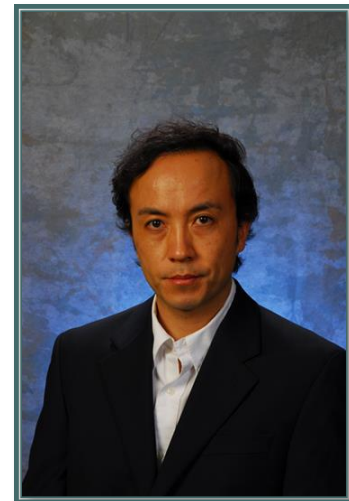
Catherine: Death is one of the "big problems" faced by all of humanity. It's the inevitable end to each of our lives. Sure, it can be tragic and sad, but it's something we should face—something we will be forced to face eventually—so understanding it now, to the best of our abilities, makes sense. I'm especially interested

in the ethical implications of life and death, and the distinction between killing, and letting die. Newly



developed technologies have given us the ability to extend life, but don't tell us when it is moral or immoral to do so. Because this is a new area to explore in ethics as well as in science, this is a very exciting time to be studying bioethics.

Yuichi: The development of medical technology has allowed us to live longer and is certainly beneficial. It, however, has caused a problem regarding determining when human life has fully ceased. My research deals with the issue of whether a brain dead patient, who is relying upon a ventilator, is alive as an organism, and how organ procurement from him/her could be realized although s/he may still be alive, when philosophically analyzing death. We may not obtain a unified view about the issue, but I want to establish a certain philosophical standpoint regarding human life and death and public policy for organ procurement.



2. How do your friends and family and others outside of academia react when you tell them that you are writing your dissertation on death? Do they think it is amusing, odd, downright creepy or what?

Peter: Usually at parties when I begin explaining my dissertation to strangers they try to escape, which is why I've learned the importance of cornering someone before you begin telling them about your dissertation. Most people think it's fairly morbid, others

think it's creepy, and others think it's interesting. I don't trust the third group.

Catherine: I'm pretty sure my fiancé's father was worried when he heard about it. I think he expected me to be something of a Goth. Most of my family understands that I'm writing on ethical implications of death and they are pretty excited about that.

Yuichi: My mother told me that upon hearing my research topic, death, she felt it was a dark subject. I, however, believe that if we leave the definition of death ambiguous and allow a physician to maintain unnecessary medical intervention on a brain dead patient against his/her or a family's will, society and the future of advanced medicine will be darker. Certain clarification in my dissertation on the ending of life, I believe, will play a role in making others and even my mother's view about my research brighter.

3. Is Forest Lawn your favorite cemetery? Is there a part that inspires you? Have you ever sat down and leaned back against a tombstone and worked on your dissertation?

Peter: I recently moved across the street from Forest Lawn (not even kidding), but I still haven't visited. I think just being nearby brings me comfort and inspiration.

Catherine: Honestly, I like the cemetery at my home parish in Canada, but for completely non-dissertation-related reasons. I've never focused much on genealogy and my family's history—I'm awful remembering names and events—but walking through and reading the tombstones makes these relatives of mine more real to me. It's a visible sign of those people who made my life possible: immigrants, soldiers who fell in battle, mothers and fathers, and so on. It's a little awe-inspiring to recognize not only these qualities of my ancestors, but the love and admiration that the rest of their family had for them, shown in these beautiful and enduring monuments.

Yuichi: I have never sat down and leaned against a tombstone. It may be beneficial to the progress of my

research because I may feel death closer there than the other places, but I would never do so. We, Japanese, keep up the tradition of paying our respects to the soul of a dead person. While I evade such a damned act, I will investigate the dissertation regarding brain death with an analytic rigor and a morally sound discipline that I inherited from my dissertation advisor.

4. What is the specific thesis that you defend in your dissertation?

Peter: I argue that one view of personal identity, hylomorphism, is the best way to account for the sort of beings we are as human persons. And then I take this account and show its implications on the questions surrounding death, questions which have become more pressing and difficult with the increase in medical technology.

Catherine: I'm interested in a group of related topics, all involving irreversibility and all showing up in organ donation controversies. I'm just starting to pull this together, though, so I'm not entirely sure what the main thesis will be, yet!

Yuichi: The specific thesis that I defend in my dissertation is that a brain dead patient is not dead as an organism, but a physician may be able to procure organs from him/her with valid consent due to the fact that s/he loses human identity as an individual. I insist that medical intervention will cease if the patient is no longer concerned about the existence that lacks identity due to an incurable illness.

5. You each come from a different country. What is the dominant view in your native country about the point at which death should be declared? Do you agree or are you a dissident?

Peter: I think if you were to ask the average American when death should be declared, you probably get "when the heart stops beating", but if you were to ask if brain dead patients are dead, you would get a good mix of responses, and the confusion starts there.

Catherine: In Canada, it is pretty well accepted that brain death is death. I would disagree, and for this reason, haven't signed any organ donor cards there. If anything, I'd write up something donating my organs under very, very specific conditions...

Yuichi: In Japan, death has been traditionally declared when a patient's heart irreversibly stops. After the revision of the law regarding organ procurement, brain death, however, is legally admitted death if a patient regards it as so prior to the condition. The Japanese law is unique because we are able to choose whether or not brain death is death. I generally agree with that position for public policy, but I am not persuaded by its philosophical ground.

6. Care to take a stab at what you believe is the correct definition and criterion for death or would you prefer that I come back and ask you this after you finish your dissertation?

Peter: I think a good start to the definition of death is "the irreversible cessation of the critical functions of the organism as a whole" which gives us a good sense of what we mean by death in everyday speech. On the other hand you can imagine all of the problems that come with irreversibility, critical functions, and even the concept of "organism." When a person's respiratory and circulatory systems have irreversibly ceased and the organism (to which they're identical) is no longer operating as a unified whole, the person is dead.

Catherine: I think the definition of death should include metaphysical irreversibility. This is because I think organisms cease to exist when they die, and I think organisms can't exist intermittently. On the other hand, I think criteria for death should not include irreversibility at all – rather, they should state the persistence conditions of an organism. Since I really don't know what our persistence conditions are, I can't really fill out the details of either a definition or a criterion for death. I'll leave that to the scientists for a while, who may have a better idea of the persistence conditions we've got.

Yuichi: Following James Bernat, an influential neurologist on brain death controversies, I define death as a permanent cessation of critical functions of an organism thus far. The criterion will be the irreversible cessation of brain function or that of cardiopulmonary function, depending upon whether brain death or heart death is regarded as the death of an organism. You could ask me this question again after I have finished the dissertation because my view may be altered.

7. What do you think is the major misconception that lay people have about the nature of death?

Peter: I think the major misconception is the idea that death is just an obvious concept, one that we don't have to think much about. After all, we know it when we see it. But I think that there are many issues surrounding death that people just haven't taken the time to think about. For example, when you go to your grandma's wake, is that grandma in the coffin, or just a "grandma-shaped" mass? And if we go out of existence with death, how can death be bad? These are classic philosophical questions that are common conversation in our department, but not considered by many lay people.

Catherine: That brain death is death. I think D. A. Shewmon has shown us that brain death is definitely *not* the death of the organism, and, while one may subscribe to the view that the death of the person can occur without the death of the organism, this is a philosophical opinion, not a medical or biological fact. I think that if people understood how brain-dead organisms can fight infections, maintain temperature, and live on for years, they would be less likely to donate their organs after mere brain death.

Yuichi: Lay people or even physicians sometimes consider death to be a process, and that is the major misconception. Thus, when a brain patient is severely deteriorating, people often regard him/her as entering into the process of death and as dead as an organism due to the fact that the condition almost inevitably leads to death. I, however, maintain that while a brain dead patient enters into the process of death,

s/he is not dead yet but dying. When the patient recovers from the condition somehow, s/he does not recover from death but from dying. Death must be an event and an irreversible condition from which a patient could not recover.

8. Why are vampires called the “undead.” Are they dead or are they not? Are zombies dead?

Peter: A human being undergoes substantial change when he becomes a vampire, and so a new being comes into existence. This new being, the vampire, is able to resist entropy and metabolize through the infusion of fresh, living human blood, (much like Keith Richards, who is also undead, purportedly has done). Though this manner of maintaining an organism is unusual and tempts us to refer to these beings as undead, they are, in fact, living. Zombies, on the other hand, are definitely dead.

Catherine: Vampires are called undead merely because they lack certain traits of typical mammals—a heartbeat, breathing, and a reflection. Nevertheless, they still consume and metabolize nutrients, heal from injuries, and display other holistic (organism-level) characteristics. While they are not properly functioning human beings, they are nevertheless alive.

Zombies, too, are alive. In fact, the widespread discrimination against the qualia-impaired seems rather unfair to me. After all, they live just as we do, even though they don't experience it. (Movie zombies, as opposed to philosophical zombies, are dead, though: they are in a state of disintegration, and do not function as a whole organism. This is illustrated most clearly in their inability to heal themselves. They seem to be animated not as an organism but as a corpse controlled by something else.)

Yuichi: Vampires are believed to recover from death and are regarded as an existence beyond life/death in a folktale. Thus, they are called the ‘undead’. Although they transcend life/death, they are considered to survive by absorbing people’s blood. That is a contradiction by the author of the folktale (i.e., some-

one transcendent does not need physiology). Since vampires have owed us for their survival and popularity for the centuries up to now, I want them to contribute to society by donating blood to us and to exist calmly as a transcendent being centuries from now. Meanwhile, zombies are dead but are believed to be brought back to life somehow in a fantasy and horror story. I do not care about whether zombies would walk around town, but I do care if they would smell since they would recover from a spoiled dead body. So, stay away from me!

9. What are the implications of your understanding of death for organ procurement?

Peter: If it's true that the human person does not die until the circulation and respiration of the organism have ceased irreversibly, and we cannot take organs from living persons, then this will reduce the amount of vital organs available to us. We may be able to preserve or recover organs more efficiently in the near future, and there may be ways of harvesting organs without hastening death, but my criterion is the least friendly to organ procurement.

Catherine: First of all, my beliefs would entail that heart-beating donors—that is, those who are merely brain-dead—are being killed. Even if these people are permanently unconscious, I'm quite sure we shouldn't be killing them. Secondly, I think we need to find the persistence conditions of organisms. As soon as these persistence conditions are no longer met, the organism as a whole does not exist and organ retrieval would be much more easily justified. Finally, I think that we should throw out the “Dead Donor Rule”—the principle that we should only take organs from corpses. We violate this already when it comes to donations of kidneys or parts of other organs, and I think that what motivates this principle is the desire not to kill someone. If we refrain from killing patients, we have fulfilled what this rule implies, even though we might not follow it to the letter.

Yuichi: I argue that the death of a person, or regarding him/her as dead, is required for organ procurement. We do not want a physician to procure an

organ from a patient if we certainly recognize him/her to be alive with preserved identity. I do not think that a brain dead patient is dead as an organism due to the fact that s/he maintains integration and life-processing. I, however, believe that the patient will be regarded as losing human identity as an individual if we define the beginning of human life as the formation of the primitive streak that indicates where the neural tube will be formed and the division of the brain will occur. A physician will be able to regard a patient as dead due to the loss of his/her human identity with his/her valid consent, though his/her biological body is maintained, if s/he is no longer concerned about the being that lacks human identity, and thus, organ procurement will be permitted.

10. What do you think is the major misconception of lay people about organ procurement?

Peter: I think that many people think that if you're brain dead, you're dead, and if you're dead then we can take your organs. But if you look at the way the bodies of patients can remain integrated without the mediation of the brain and with minimal external support, it is clear that the brain dead are not dead. So taking organs from brain dead patients is really taking organs from living human beings.

Catherine: How much controversy there is about the justification. So much organ retrieval is justified by identifying "brain death" as death, which, as Alan Shewmon and Jeff McMahan have shown us, is medically and philosophically doubtful. Others try to justify organ retrieval by identifying an "ethically irreversible" state as death; that is, that when it is impossible for someone to use ethical means to resuscitate a patient (for instance, if the patient has requested not to be resuscitated), they are dead. Still others try to use an autonomous irreversibility, or irreversibility with present technology. Different hospitals also rely on different protocol for organ donation, many of which are still widely criticized. On the surface, however, this controversy is hidden or glossed over, and people are just given a box to

check off on their taxes or drivers' license. This makes it look as though organ retrieval procedures are simple, consistently used, and universally accepted, which they are not.

Yuichi: Lay people often consider that we could not procure organs from a patient unless s/he is dead. If we, however, rigorously determine the death of an organism, it would not allow room for organ procurement due to the fact that it would be too late to procure living organs from a patient. Organ transplantation has been enacted throughout most of the developed countries no matter how a patient may not die as an organism yet. As the situation now stands, we need a certain rigid standard that would allow a physician to regard a patient as dead in order to cease unnecessary medical intervention and practice public policy for organ procurement, although s/he may be not be considered dead as an organism when rigorously analyzing life.

11. Is death final? Do you think it is possible for us to live again without a miracle or will it only happen via a miracle? I am assuming that you believe that there are some metaphysical necessities that restrict even God's powers. If that is so, can you guarantee me that I can't come back as a reptile, insect or plant?

Peter: I don't think death is final, but it's pretty tough to fill in the details about what happens after death. If miracles are suspensions or violations of the laws of nature, then the reversal of death might count as a miracle. But if death is by definition irreversible, then it might seem that if you resurrect then you never died in the first place. You might have just been not-alive for a while. And it could also be that death is the real miracle because we weren't supposed to die in the first place, and so death is a violation of the way things were supposed to be. In that case, resurrection would be a restoration of the laws of nature. Either way, I don't think you could come back as a reptile, insect, or plant, because that wouldn't be you anymore. You're essentially a human being. Your matter could be recycled and prob-

ably will be incorporated first as a plant or a worm, assuming you're buried in a normal way.

Catherine: Death isn't final—though I think that a miracle is required to bring a dead person back to life. Normally, as living human organisms, we are made up of our form (the structure/soul) and matter (the content/body). The separation of form and matter is death (which doesn't change my definition or criterion of death—this would occur when the organism's persistence conditions are not met). Generally, form and matter cannot exist independently of each other, so it would take miraculous intervention to keep my form in existence in order to bring about my resurrection later on. Ultimately, because I'm something of a hylomorphic theorist, I think you could only come back as a human being; your form entails that any matter you take on will be of your species and essential characteristics.

Yuichi: Death must be final and irreversible for the life of an organism. Without a miracle that transcends biological facts, it will not be possible for us to live again once dead. I am not certain that metaphysical necessities would restrict even God's powers because His Almighty could reside somewhere transcendent that could be free of anything, however, even though I am from an Eastern country where many people believe in the philosophy of transmigration, I do not support it due to the lack of rational grounds.

12. You have been interested in Alan Shewmon's writings about death for some time. How has he influenced you? What was it like talking with him when he came to UB for three days of discussions about his papers this past August? Did you just ask him questions about his own work or did you try out some of your ideas on him?

Peter: Dr. Shewmon piqued my interest in the debates surrounding death because of his ability to merge philosophy with a wealth of medical knowledge (he's a neurologist), using arguments to overturn a good number of medical dogmas which had plagued the profession and found their way into public policy. For all of his accomplishments, he is a

very approachable guy and open to discussing not only on his past work but his current research and tentative ideas for future projects. Interestingly enough, he's getting into after-death or out-of-body experiences, about which he is becoming less and less skeptical based on recent compilations of evidence. And he was very open to discussing my work- he's obviously a great resource.

Catherine: Actually, talking with him made me see that the work in my dissertation might become obsolete earlier than I had hoped. I am arguing that certain types of organ retrieval are more ethical than others, and he has convinced me that organ donation itself may soon be a thing of the past. If medical technology continues to improve, we will soon be able to use people's own cells to grow new organs for them, which will do away with the complications of rejecting foreign tissue, and the ethical dilemmas involved in organ retrieval. Shewmon believes that in the future, we will look back on this relatively short period of history as something barbaric: taking people's organs in order to put them into other people. So, some of the situations that motivate my research may simply not exist in the future!

Yuichi: Alan Shewmon has influenced me immensely. His medical study of counterevidence to whole brain death and his view about hylomorphism to support the neurological standpoint are very crucial in understanding modern brain death controversies. I asked him several specific questions regarding the substantial change of a brain dead patient and the relation between brain death and the death of personhood on his recent article. I wish I had spoken to him more about my own views about brain death. I thoroughly enjoyed our discussion on how he developed his own theory regarding brain death through his own investigation and dialogue with other influential neurologists and philosophers.

13. You recently joined a newly formed society (sect?) devoted to the philosophy of death. What are the organization's plans? Will they sponsor a session at the APA?

Peter: The organization is called the International Association for the Philosophy of Death and Dying (IAPDD) and is devoted to addressing the questions surrounding death and dying with regard to ethics, metaphysics, identity, harm, etc. I'm not sure if they will sponsor a session at the APA, but our first conference is tentatively scheduled for November 2014. I imagine it will be a depressing weekend.

Catherine: I'm not sure – I know they have a conference in the works. I'm definitely interested in discussing these issues with other interested people, however!

Yuichi: I assume that you mentioned the newly formed society that invites the participants of the conference of University of South Carolina to the organization. I am very interested in the organization, but I do not know anything specific about it yet. I hope they will sponsor a session at the APA, and the members of the APA will be interested in the organization's plans.

14. You got to know John Martin Fischer during the PANTC conference that he keynoted in the early August. I assume you talked to him about your dissertations because he asked you to apply for something that is funded by his Templeton grant on immortality. Was it a workshop or was it something else? How much of his five million dollar grant do you expect will be coming your way?

Peter: Dr. Fischer invited us to attend a workshop next summer (or at least apply for it) which precedes the capstone conference for his immortality project. There aren't many details yet on what aspects of death/immortality will be discussed, but it should be right in line with our dissertations. I expect nothing less than \$2 million for my attendance, but at the very worst, I get a weekend in California.

Catherine: It's a workshop that he is putting together. I'm not at all convinced that any of the money will be coming my way, though!

Yuichi: I talked briefly to Professor John Martin Fischer about my dissertation. He has kindly allowed us to apply for the workshop that is funded by the Templeton grant on immortality. I think that our dissertation advisor, Professor David Hershenov, spoke with Professor Fischer about our research, and we have been given the opportunity to apply for it thanks to him.

15. Are there any there any other conferences/workshops etc. in the near future that you are planning to attend and speak about death? Are you preparing any papers to submit to journals?

Peter: I'm preparing a paper on Thomistic hylo-morphism and animalism for submission to the National Catholic Bioethics Quarterly and other journals, so we'll see how that goes. My next death-related conference is in late October, but I'll just be attending, not presenting.

Catherine: Definitely – I'm working right now on a paper that I'm presenting next week in Michigan. It's going to be a very short talk (about twenty minutes) and a very non-philosophical audience, so I'm trying to eliminate all the jargon and clarify my talk as much as possible. It should be an interesting experience. I've also got a bunch of papers that I should be submitting to journals, but it's harder to decide when they are ready. Since journals don't have deadlines, I always want to take an extra week, or month, or year, and fix them up a little more. I tend to be a perfectionist, and as an old prof used to tell me, "the perfect is the enemy of the good."

Yuichi: I am planning to present papers regarding brain death at the Global Conference: Dying and Death in Athens, Greece (Nov. 7-9) and at the conference of Japan Association for Bioethics at the University of Tokyo (Nov. 30). I am submitting a brain death paper to the Journal of Philosophy and Ethics in Health Care and Medicine, and will submit another paper regarding metaphysical foundations of brain death to the other journal soon.

16. Assume someone offered you as a dare a good bit of money to spend all of Halloween night in a graveyard. Would your metaphysics make it easy for you to accept such a bet because you don't believe there exist any dead things that can haunt you or have you perhaps failed to internalize your philosophy?

Peter: I'm not fully convinced something weird couldn't happen out, and even though I'm remarkably courageous and have been told many times and by many people that I would make a great medieval knight, I think I would need a generous offer to get me to sleep overnight in a graveyard. And actually Halloween might be the best night because I would just assume any terrifying creature is just someone in a costume.

Catherine: Well, I do believe in the supernatural, and in life after death... but I also think that we don't have to worry much about them. I'd probably head out there with a rosary, a decent sleeping bag, and a friend.

Yuichi: As you know, I do not believe there are any dead things that would be brought to life medically and philosophically. This intellectual understanding, however, will not help me bravely face any ghosts. My metaphysical foundations are not established yet, and thus, will be easily upset by supernatural phenomena. Perhaps, I should bring the article of Professor David Hershenov, a great bioethicist and metaphysician, as a good luck charm when I spend all of Halloween night in a graveyard.

Student Awards

Peter Hare Department Citizenship Award

The annual Peter Hare Department Citizenship 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.

Matt Lavine won this award in May 2013, at the end of his third year as a Ph.D. student here at UB. Since

he first joined the department, he has been a member of the Buffalo Logic Colloquium. He has also been a coach for the Ethics Bowl, and served on the College of Arts and Sciences Academic Integrity and Grievance Panel and Graduate Studies Academic Integrity and Grievance Panel. He also served as president of the Graduate Philosophy Association for a year, gave Friday lunchtime talks three consecutive semesters (usually volunteering to fill in for someone else) and tried to increase communication between faculty and graduate students with extra grievance committee work. On a more academic note, he substituted for David Braun and Randall Dipert in their undergraduate classes when they had conferences and read paper submissions for the X-Phi conference. Needless to say, Matt has been an invaluable member of the department.

The 2014 annual Department Citizenship Award went to **Neil Otte** and **Rasmus Rosenberg Larsen**, since both contributed greatly to the department.

Rasmus was exceptionally helpful while Bill Baumer was ill. Rasmus took over all his grading in his undergraduate course and made sure that the course did not end in chaos. During conferences and new student visits, he always offered to help – for instance, he took new students for a day trip to Niagara Falls. Throughout his time here, Rasmus has been approachable and helpful to his professors, classmates, and students.

Neil acted as president of the Graduate Philosophy Association from 2013-2014 and was recently elected vice president of the Graduate Student Association. Neil also helped visiting students and organized the graduate student lounge makeover. He helped organize X-Phi conferences in the fall of 2013 and 2014 and the early modern conference this past spring. He also initiated a new GPA website and an overhauling of the organization's bylaws.

Peter Hare Outstanding Assistant Awards

Catherine Nolan won the 2013-2014 Outstanding Graduate Instructor Award, which is given to excep-

tional teaching assistants; she has been assistant for four courses and primary instructor for another three. Catherine was also the last graduate student nominated by Bill Baumer for the Graduate School's Teaching Excellence Award, which she was awarded in May 2014.

Shane Sicienski won the 2013-2014 Outstanding TA/RA award, given to a teaching or research assistant who has demonstrated dedication to students and faculty throughout the year.

Hare Award for Best Overall Essay

Catherine Nolan was awarded the 2012-2013 Hare Award for the Best Overall Essay for her essay, entitled "Embodied Minds and the Irreversibility of Death." This paper explored Jeff McMahan's explanation of the death of organisms and argued that he would be more consistent to claim that both persons and organisms go out of existence at death.

Brian Donohue was awarded the 2013-2014 Hare Award for Best Overall Essay for his paper, "Macro Powers." The thesis of this paper is that the presence of more basic powers does not exclude the emergence of genuine powers on the level of macro-sized objects; in fact, the reciprocal interaction of more basic powers is the basis for the genuineness of macro powers.

Hourani Award for Outstanding Essay in Ethics

Jake Monaghan won the 2013-2014 Hourani Award for the best ethics paper for his paper "Contaminated Intuitions from McMahan's Sperm Donor Case." Jeff McMahan uses a thought experiment entitled "The Sperm Donor" to argue that biological connections underlie special moral obligations (e.g. those of a parent to her child). Jake argues, however, that the intuition elicited from the thought experiment is "contaminated" from a variety of sources, and further, that biological connections do not underlie special moral obligations.

Perry Awards for Best Dissertation

Joel Potter won the best dissertation award for his 2013 doctoral thesis entitled "Recollective Pathos: Affectivity and Inquiry in Plato."

Mark Spencer was belatedly awarded the 2012 Perry Award for his doctoral thesis entitled "Thomistic Hylomorphism and the Phenomenology of Self-Sensing."

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.

The 2014 Steinberg award was given to first place winner, **Caleb Layton**, who graduated in Summer 2014. His paper was entitled "More than Motivation: States of Preference and Smith's Moral Solution."

The second place winner was **Rosalind Martin**, an exchange student from the United Kingdom. Her winning paper was "Meaning is all in the head."

The first place winner in 2013 was **Amanda Haskell**, for her paper, "The Failure of Parfit's Compatibilism."

Second place winner was **Richard Zhang**, who wrote "International Distributive Principles: A Critique."

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.

The winner of the scholarship for the 2013-2014 year is **Caleb Layton**. He plans to pursue graduate studies in philosophy.

Confucian Institute Dissertation Fellowship

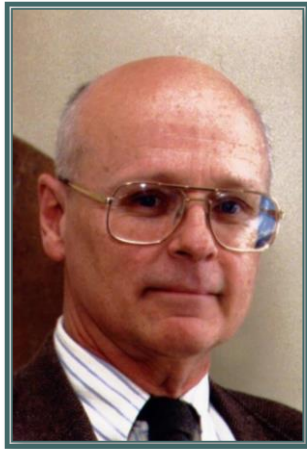
Dobin Choi has won the first Confucian Institute Dissertation Fellowship. Dobin's dissertation is in comparative philosophy, analyzing Confu-

cian/Mengzian ethical thought from the perspective of Western philosophy. The UBCI dissertation prize committee consisted of Professor Jessie Poon (chair) and Professors Christine Wang and Maggie Lu.

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.

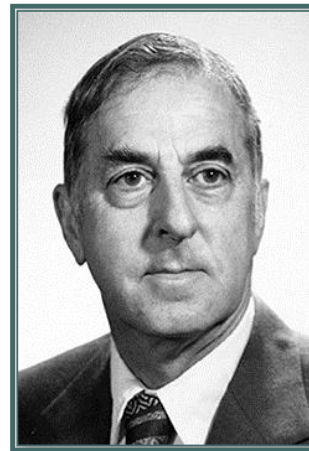
He joined the UB philosophy department in 1965, was appointed full professor in 1971 and served as chair from 1971-75 and from 1985-94. He worked at UB with a heterogeneous group of Marxists, logicians, linguists and Americanists, which inspired him to bring together disparate strands of 20th-century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

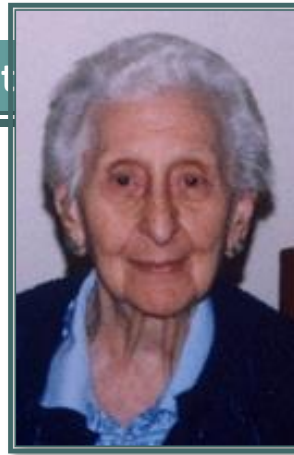
Professor **Carol Steinberg Gould** was a philosophy undergraduate student at UB. The Steinberg Award was instituted by Gould's parents in her honor and as a way to thank the department for the good education their daughter received at UB.

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.

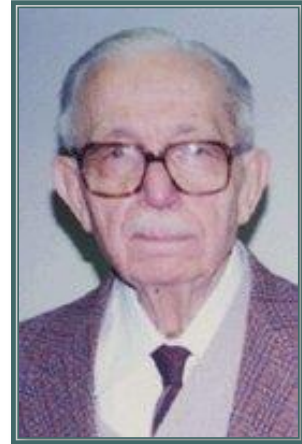
The first bequest of \$600,000 provides continuing support for the Romanell Lecture on Medical Ethics and Philosophy, a series she and her husband established in 1997 with a gift of \$50,000. Her second bequest of nearly \$900,000 established the Edna and Patrick Romanell Professorship, in the Department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

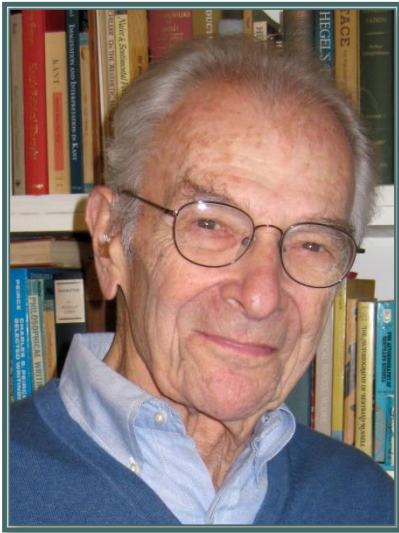
Mary Canfield Whitman was a lecturer and assistant professor of philosophy at UB. She was born in East Orange, N.J., graduated from Wellesley College and did graduate work at Columbia University. She also taught at Vassar College; Hood College, Frederick, Md.; and Packer Collegiate Institute, Brooklyn, 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

Harold Bershad (M.A. 1959) is an emeritus professor of Sociology from the University of Pennsylvania. He received his Ph.D. in social theory from U. of Wisconsin. He has recently written an intellectual memoir entitled *When Marx Mattered*, published by



Transaction publishers. Several chapters – 3, 4, 5 and 7 – discuss the university and especially the philosophy department during the years 1946-1959. This is a time when political interest in Marx's work rose and fell, and also when Senator

Joseph McCarthy was active. Professor Marvin Farber was Harold Bershad's major adviser, and he also worked with Professors Mary Whitman, Fritz Kaufmann, and W.T. Parry and somewhat with Shira Moser. Transaction Publishers will also be republishing his earlier book entitled *Ideology and Social Knowledge*, an epistemological/methodological analysis of Talcott Parsons' theory of social action – the predominant sociological theory of the second half of the 20th century.

Arnold Berleant (Ph.D. 1962) was invited to organize a plenary panel on his leading concept of "Aesthetic Engagement" at the 19th International Congress of Aesthetics, "Aesthetics in Action," in Krakow, Poland, July 22, 2013. He presented an introductory lecture to that panel of four speakers and also spoke at another panel on "The History of the ICAs and the IAA" at this centenary congress. He also read a paper on "Thoreau's Aesthetics of Nature" at the American

Society for Aesthetics annual meeting, San Diego, CA on 2 November 2013. His publications since the last Nouisletter include "Urbanistinius Pokyčius Padiktuos Neišvengiamybė," ("Urban Aesthetics, Ethics and Urban Environment"), an Interview with Almantas Samalavičius in *Kultūros Barai*, 7/8 (2013), 17-20; and "Die ästhetische Umwelt-politik" (German translation of "The Aesthetics of Politics") in *Polylog: Zeitschrift für Internkulturelles Philosophieren*, 29 (2013), 5-20.



Joel Levine (B.A. 1963) published a novel entitled *The Corruption of Michael Levitt* which has received wonderful reviews. It's an absorbing story about the adventures and misadventures of a bright but naïve man who, while trying to make it in this world, is gradually corrupted by the universe in which he exists. All of us start out somewhere—anxious about what we will become (and what will become of us). TCOML is a fascinating tale for anyone who appreciates unpredictable schemes and humorous outcomes.

The book is available in hard cover, paper back, and e-downloads including Kindle, Reader, iPad, Nook, etc. One could start at *The Corruption of Michael*

Levitt website, a portal to everything related to the book:



<http://www.thecorruptionofmichaellevitt.com>

H. James Birx (Ph.D. 1971) has authored six books, including the award-winning *Theories of Evolution* (1984). For SAGE, he edited and contributed to the award-winning five-volume *Encyclopedia of Anthropology* (2006), three-volume *Encyclopedia of Time* (2009), and two-volume *21st Century Anthropology* (2010). He was a visiting scholar at the University of Cambridge and twice at Harvard University. Since 2011, Birx has been the first-ever distinguished visiting professor in the Faculty of Philology at the University of Belgrade, where he lectures on Bruno, Darwin, Nietzsche, Dewey, Teilhard de Chardin and Marvin Farber. He is "exemplary" professor of anthropology at Canisius College and distinguished research scholar at SUNY at Geneseo.

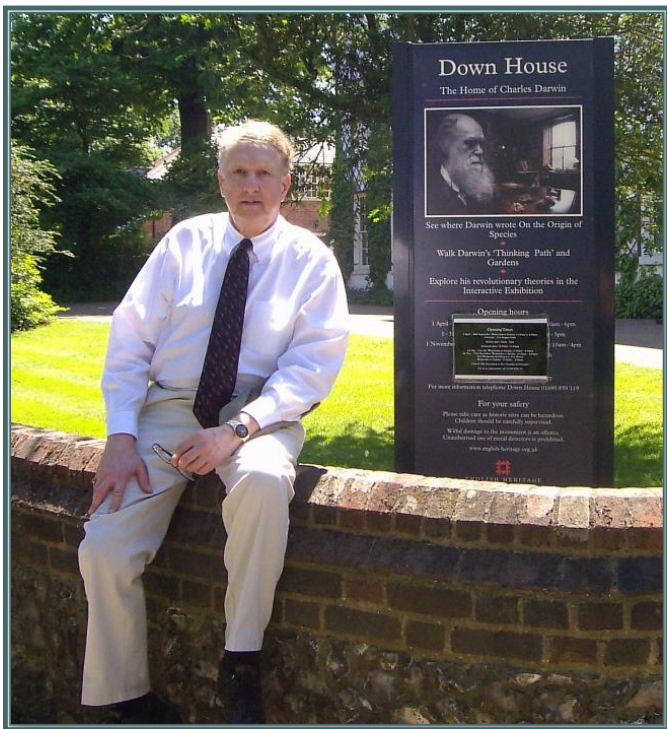


Photo Credit: Branko Milicevic, Belgrade

Richard Taylor (B.A. 1972) writes: "At SUNY Buffalo I worked with George Hourani who at graduation sent me to Toronto for M.A. (1974) and Ph.D. (1982) work in Medieval Latin and Arabic Philosophy as well as Ancient Philosophy. I am now Professor of Philosophy at Marquette University where I have been for 31 1/2 yrs. I am president of the Society for Medieval and Renaissance Philosophy, and was in 2012 presi-

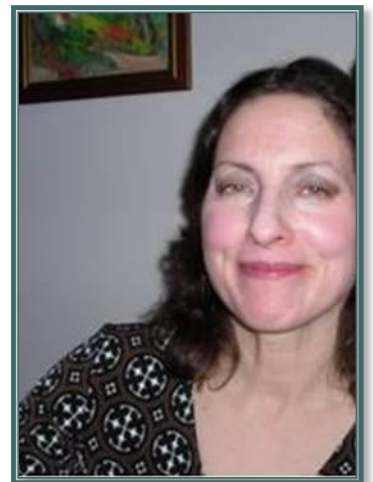
dent of the American Catholic Philosophical Association. I lead the Aquinas and 'the Arabs' Project. See www.AquinasAndTheArabs.org. I am also an annually visiting professor at the Katholieke Universiteit Leuven in Belgium where every Fall I co-teach a graduate course via the internet. See

http://academic.mu.edu/taylorr/Global_Collaborations/Graduate_Courses.html."

Erwin Ford (B.A. 1974, Ph.D. in English, 1988) had his "JS Bach's Lost Son" published by Ars Lyrica and The Harvard Center for European Culture in July of 2012; *Boston Noir: The Life of George V. Higgins* is being published this year by McFarland Publishing.

Alan Soble (Ph.D. 1976) is enjoying his retirement years living and teaching in Philadelphia. You may view/download his research papers from the SSRN author page: <http://ssrn.com/author=2110669>, and you can find him on Phazebook at <https://www.facebook.com/pages/Alan-Soble/108001819220222>

Alice Jacobson (B.A. 1976), who earned an M.A. in English Language and Literature from the University of Chicago, has worked as manager, member publications at the National Auto Dealers Association in McLean, Va. since April 2013. She writes, "My husband Jim and I are confessed Scrabble geeks who live in Aldie, Va. Alice is also a film and theater buff. Our older daughter, Albany (sorry, Buffalo! "Albany" sounded better) is a sophomore at Stony Brook University, where she's majoring in marine vertebrate biology. Our younger daughter is a high school senior who'll (hopefully) be attending college starting next August. Anna's interested in mechanical engineering."



Deborah Meadows' (B.A. 1977) recent book entitled *Translation, the bass accompaniment – Selected Poems* (Shearsman Books, 2013) brings together work from ten previous collections for the first time. Influenced by her study of philosophy and English at UB, her poetry uses experimental literary approaches such as “reading through” philosophic and literary texts, theoretic interventions, appropriation, and re-contextualization from writers such as Deleuze, Irigaray, Plato, Aquinas, Quine, and poets Dragomoshchenko, Celan, Baudelaire, and others. An Emerita faculty at California State Polytechnic University, Pomona, she lives in Los Angeles with her husband. Her author page is:

<http://epc.buffalo.edu/authors/meadows/>

Stewart Shapiro (Ph.D. 1978) writes “On the personal side of things, the biggest news is that we are now grandparents. Maytal Daniella Safran, born January 31, 2013. I'm pretty busy with work as well. I am finishing a book on logical pluralism/relativism, and am working on a larger project on continuity, with Geoffrey Hellman.”

Margaret Holland (Ph.D. 1991) writes “I am an Associate Professor at the University of Northern Iowa, where I have been teaching since 1991. My most recent publication is “Social Convention and Neurosis as Obstacles to Moral Freedom” in *Iris Murdoch, Philosopher*, Justin Broackes editor, Oxford University Press 2012. I regularly teach Ethics, Ancient Philosophy and Philosophy of Art, as well as an introductory class. I keep in touch with John Kronen, Patrick Murphy and Laura Ruoff; I would be happy to hear from any faculty or former students.”

David Koepsell (Ph.D. 1997) has left his tenured post at Delft University of Technology in The Netherlands as of January 2015 to become the Director of Research and Strategic Initiatives at the Mexican National Commission of Bioethics, in Mexico City. He will also be a Visiting Prof. at the UNAM Instituto de Filosofías until July 2015. In addition, his second child, Alexandro, was just born; his daughter Amelia is 4.

David LaRocca (B.A. 1997, Ph.D. Vanderbilt 2000) is Writer-in-Residence in the F. L. Allen Room at the New York Public Library and Fellow at the Moving Picture Institute in New York. He is author, most recently, of *Emerson's English Traits and the Natural History of Metaphor* (Bloomsbury), and editor of several volumes including Stanley Cavell's *Emerson's Transcendental Etudes* (Stanford UP) and *Estimating Emerson: An Anthology of Criticism from Carlyle to*

Cavell (Bloomsbury). He is also the editor of *The Philosophy of Charlie Kaufman* and the forthcoming *The Philosophy of War Films* (both from UP Kentucky) and the director of the documentary film *Brunello Cucinelli: A New Philosophy of Clothes*. Contact DavidLaRocca@Post.Harvard.Edu and more information at www.DavidLaRocca.org



Leo Zaibert (Ph.D. 1997) continues to chair the Philosophy Department at Union College. He spent the Fall of 2013 at Oxford University, where he was the H.L.A. Hart Visiting Fellow. In the past few years he has also held visiting appointments at the University of Toronto, University of Geneva, Pace University, and Amherst College. He has recently published articles in *Journal of Moral Philosophy*, *Midwest Studies in Philosophy, Law and Philosophy*, *The New Criminal Law Review*, and *Criminal Justice Ethics*, amongst other venues. He was recently commissioned to write the entry for “Philosophy” in the *Oxford Handbook of Criminal Law*.



Sharon McPeters (B.A. 2003) just published her second print-on-demand novel, *Professor Scapegoat Speaks*. It is available on Amazon. She is currently working on a new novel.

Jonathan Weidenbaum (Ph.D. 2003) writes "I continue to teach at Berkeley College in New York City. Within the past year, I have presented papers at conferences in France, Mexico, and several places in the United States. In addition, I will be presenting once again in Bangalore, India, early this January. A recent publication of mine is "William James's Argument for a Finite Theism," which can be found in *Models of God and Alternative Ultimate Realities* (Springer Publishing, 2013)." He can be reached at:



jow@berkeleycollege.edu.

Colonel Bill Mandrick (Ph.D. 2004) is now working at the U.S. Army Special Operations Command within the Institute for Military Support to Governance (IMSG). He is also a Senior Fellow at the Center for Special Operations Studies and Research, Joint Special Operations University (JSOU), in Tampa, Florida.

Michael Kirby (Ph.D. 2007) is the Managing Editor with Federal Network, a digital news video bureau on Capitol Hill. He covers Congress, producing a gavel-to-gavel searchable video product, judging the newsworthiness of affairs on Hill, managing business matters and staff, and following a herd of cats. He liaises with other media outlets, documentarians and television programs, working at the juncture of innovative news delivery and Congress. FedNet is the first and only company to broadcast Congress to mobile

devices globally. Mike enjoys drumlines around the country.

Hitoshi Arima (Ph.D. 2009) joined the faculty of Yokohama City University's Graduate School of Urban Social and Cultural Studies (Yokohama, Japan) as associate professor of moral philosophy in 2012. Before moving to YCU, he was a project assistant professor at the University of Tokyo's Center for Biomedical Ethics for three years. His recent publications include a book (co-authored) entitled *Discussions and Practices in Life and Death: Death with Dignity Bill, Resistance, and Bioethics* (Seikatsu Shoin, 2012, in Japanese) and a chapter contribution to *The Future of Bioethics: International Dialogues* (Oxford University Press, forthcoming). He lives in Tokyo, Japan, with his wife and daughter. Visit <http://researchmap.jp/7000002252/?lang=english> for more information.



Susan Smith (Ph.D. 2010) recently published "The Conceptual Space of the Race Debate," *Theoria*, 137:60, 4 (December 2013): 68-89. She is a post-doctoral associate at UB.

Mark Spencer (Ph.D. 2012) won the American Catholic Philosophical Association Young Scholar Award next week. This award is given to the scholar under 35 who is judged to have written the best paper among those accepted for presentation at the ACPA meeting and publication in the proceedings. His paper is called "Habits, Potencies, and Obedience: Experiential Evidence for Thomistic Hylomorphism". It extends the argument that he gave in his dissertation.



Catherine Ullman (Ph.D. 2012) became engaged to Ryan Rathsam in September 2012. They were married on December 7, 2013 in a small wedding at the Prince of Wales Hotel at Niagara-on-the-Lake, Ontario. They have a cat named Ducky and live in Lancaster, NY. While the last issue erroneously listed her as working for the libraries at UB, she really works for UB/CIT as an Information Technology Analyst in the Information Security Office.

Sam Maislin's Speech at the 2013 Graduation

Given at the Undergrad Philosophy Reception

Distinguished faculty, honored guests, and our graduates of philosophy who I now accept as peers, I was given the honor of speaking to you today to remark about how philosophy has helped me in my career.

Before I begin - do you remember when we were in high school, we wanted the assembly to last a long time as our classes would be cut short, and then at graduation, we hoped that the noted speaker would be short so we could move on, get our diplomas and leave? Well, I remember as well, so I will be short!

As a Judge, one of the most pleasurable experiences I have is the marriage ceremony. This is how I feel about what you have accomplished. My marital vows included the following: "We are gathered here today witness and to celebrate one of life's richest

experiences, the coming together and joining of two separate life paths." Well, for us today the celebration includes the culmination of hard work and success. Today, I congratulate the parents and significant others who have worked so hard assuring the success of our graduates and I'm sure you are aware that your parents and significant others have admiration and pride for you, the graduates of philosophy.

"Knowledge is power" - this insight is at least four centuries old, formulated by philosopher Francis Bacon during the Enlightenment. His statement has lost nothing in terms of relevance and significance: Knowledge IS power and education is the fundamental precondition for political development, democracy and social justice. Education helps us with many things, but most importantly, it empowers an individual to think, question, and see beyond the obvious.

Now I go back to my first philosophy course. I recall the statement "I think, therefore I am." "What?" I said to myself - and that was the beginning of my journey from a student of philosophy to a student of law in Cincinnati, to a State Investigator for the State of Ohio, to a licensed attorney in Ohio and then N.Y., to an Assistant D.A. in this community, to a Criminal Justice Professor at Buffalo State. From a student to a professor, author, and finally a Judge in this community.

A little story that I tell every so often about majoring in Philosophy: my dear friend (whom I met in grade school, attended UB with me, was my best man at my wedding, and whose friendship with me continues to this day) asked me in my junior year at UB. what I was going to do with my philosophy degree - sell shoes? Well, we sure did prove him wrong. We have a full life ahead of ourselves, don't we?

I learned a most valuable lesson from a remarkable professor of philosophy of mine. Her name was Toni Patterson. She left an impression on me that I will never forget. She said that if you want to succeed, become one with nature. Nature has its cycles and if you work together with nature you will always

succeed. In the summer cut the grass, in the winter shovel the snow, in the fall rake the leaves and I guess in the spring sell raincoats. From the reflections of the sun in the cave, to the feeling of the real warmth once outside the cave, that is where I have travelled, based upon my philosophy education here at U.B., but I must not forget my mother whom said years ago, "the only thing that can never be taken from you is your education." Once obtained, it is yours forever!

Oh, the achievements all of you have made, from an infant to a child, to a grade school student to a high school student to a college student and now "the best is yet to be!" Today is again the beginning of your journey to another place and upon different vessels to carry you forward, to make your mark. To date, you have made choices, and wise ones. We all have discretion. You chose philosophy and the appetite for knowledge achieved via philosophy should guide you through your life. In your studies, you have met men and woman philosophers from Socrates to Plato to Aristotle. From Locke and Rousseau to Kant. These philosophers spoke of ideals for a better democracy, for a better world and they thought and spoke outside the box. A former president of the United States, John F. Kennedy stated that "conformity is the jailer of freedom and the enemy of growth." Use your knowledge to make changes for the good.

The best advice I can give you is to create your own philosophies. Allow the great thinkers in history to inspire thoughts in you, but take these thoughts and make them your own. You are each unique individuals. You should also have a unique view of this life and the world in which you live. Use what you have learned here to better yourself and to better mankind. You are empowered with a great gift of understanding beyond the common actions of others. It was Aristotle who said, "Education is an ornament in prosperity and a refuge in adversity." Now it is your turn to be a philosopher for our day and in our age. Who are our modern day philosophers? Chris Rock, George Carlin? I leave that up to you. From idealism to pragmatism; from the beginning to the end, from the start to the finish. Our journey. In the

beginning we heard "I think therefore I am." And now the pieces of the puzzle are more in place.

Who are we today? Do you know? We are all a part of the past living in the present we are a part of those who preceded us and with today, we now have a new and better view. You are the 1/2 that makes us all whole. You have succeeded to date; gather your self confidence and continue to move ahead. All of us had one bite of the apple, it tasted good, let us all eat more, and cherish each moment.

Think, analyse and proceed; this is what philosophy taught me. The ability to think in words. To understand the meaning of thought and the ability to translate such to words. To communicate! As a faculty member myself, I came up with ideas, sometimes silly but humorous. Who is your dad? How do you know? An immovable object, defined as an object that cannot be moved, vs. an irresistible force, defined as a force that cannot be stopped - what happens when they come into contact with one another, Philosophy? No appropriate answer for years from those I asked the question. No one could answer such a question until I had lunch with your philosophy chair, who immediately answered without hesitation.

So here we are today. Again who am I? I worked my way through law school, punching the clock, flipping burgers, painting houses, to becoming the manager of a large tabletop manufacture, to be licensed to sell life insurance and mutual funds. I wanted to travel in the footsteps of others, to better understand who my future clients are and will be. Teaching and lecturing was truly gratifying. I look into the eyes of each student as I explained legal points. I learned their thought, as if each was a Juror. You see, each person you come into contact with, has something we can learn and assist our life.

Last month I read the April edition of *Forbes* magazine A man named Carl Icahn was listed as a trader Titan. He is 77 years old. Why do I bring up Carl? Well, he is one of the world's billionaires. For your information, he graduated with a philosophy

degree in 1957. I guess your degree gives you the chance to make it rich. Then another, Peter Lynch, a successful mutual fund manager, grew his fund from 18 million to 14 billion and stated that “it is obvious that studying history and philosophy is better than studying statistics.” And an entertainer who majored in philosophy is Ricky Gervais of *The Office*. He said science was his first love, then came philosophy.

I am saying that through unity and teamwork we have all excelled. Keep up the friendships. As our world moves ever closer to automation and technology the fundamental principles that are explored in philosophy become critical to our humanity. Let us all ensure that the feats you have accomplished will be repeated throughout your life. Common good, common cause, one for all and all for one! You dedicated your time; now marvel at your success! Catalog your awards to date: graduated grade school, high school and now University. Your visions have grown. You never gave up, and to date you have succeeded. From Diapers to Diplomas! Oh! The sweet smell of success.

Alumni Interview: Adam Taylor

Adam Taylor has had a successful UB graduate career. Adam came to Buffalo after being awarded a four year scholarship. When that funding ended, he was given a comparable stipend for two more years since he was considered the graduate student best suited for a research position in the metaphysical foundations of ethics. But Adam has not pursued his research single-mindedly. He has organized a couple of philosophical conferences, participated in a number of department reading groups and is a mainstay at department colloquia. He has taught numerous classes and been involved in all facets of the program. He received the first Peter Hare award for department citizenship. The following year he won the Hourani Award for the best paper by a graduate student in Ethics. He topped off his UB career with a publication in the elite journal *Philosophical Studies*. While a few UB graduate students have published papers before they left the program, none have

placed an article in such a highly regarded journal, one read by all mainstream analytic philosophers. Additional publications may soon result from his work as a research assistant. One of the most prestigious specialization journals, *The Journal of Medicine and Philosophy*, has asked him to revise and resubmit a paper

1. How did you get interested in philosophy?

I became interested in philosophy in the same way that I presume many people in our profession do, namely, by way of a healthy interest in the philosophy of religion. As a teenager, I first read the apologetic works of the Christian writer Clive Staples Lewis, best known for his adolescent fiction series *The Chronicles of Narnia*. Lewis also penned several volumes on the viability of the Christian religion: *Mere Christianity*, *God in the Dock*, and *Miracles* (a volume whose merits he once famously debated with Ludwig Wittgenstein’s pupil Elizabeth Anscombe and lost). Reading Lewis exposed me to the life of the mind and encouraged to think about the intellectual basis of my Christian beliefs. In hindsight nearly all of his arguments were failures. But, I owe him a great debt notwithstanding.

2. Which undergraduate professors inspired you to pursue a major and then a career in philosophy?

This is easy to answer because the small university where I spent most of my undergraduate days only had one philosophy professor, Barry Brown (Ph.D. Rochester, 1984). Dr. Brown has been like an intellectual father to me. We still keep in touch, and he continues to be a source of great inspiration and encouragement and a terrific role model. Also during my brief stay at the University of St. Thomas in St. Paul Minnesota, I was encouraged to pursue graduate study by one of my English professors, Dr. Mike Lackey. I found out only much later that Mike has a famous sibling in academic philosophy, his sister Jennifer Lackey.

3. After years as an impoverished graduate student, if you could do it over again, would you major in philosophy or something more lucrative?

Like everyone in the current job market I am apprehensive about the future. And I would be lying if I said that I don't still have days (or even weeks) where I am somewhat tempted by the thought of just walking away from this field altogether. But at the same time, philosophy is the finest and purest thing I have ever found in life. It is my life, and perhaps due to a fault in my capacity for modal epistemology, I honestly cannot imagine having had another life. I don't know who that person would be, or what they would have chosen to do, or how they would have fared. That's to say nothing about the truly wonderful friends I've made along the way.

4. If you could redo your undergraduate years and would remain a philosophy major, what other field would you pursue a dual major or minor in order to facilitate your philosophical research?

Physics. I double majored in German Studies and Philosophy as an undergraduate, but I would love to have done some serious work in physics instead. That way I'd come off like less of a dilettante when I wax on about Hugh Everett and John Wheeler (which I seem to do with alarming regularity). I think anyone interested in metaphysics would do well to get a solid footing in physics.

5. You did your graduate studies at UB rather than Oxford, Princeton or Harvard. What was it about the UB program that attracted you to Buffalo?

Before coming to UB, I did an M.A. in philosophy at the University of Missouri St. Louis under the direction of Berit "Brit" Brogaard. Brit is quite simply one of the finest philosophers I have ever known. Her influence on me cannot be overstated. Meeting her entirely changed my life. And Brit did her Ph.D. in philosophy and Linguistics here at UB in the early 2000's. Thus, I knew the department had produced at least one absolutely amazing philosopher, and I hoped it could help me the way it had clearly helped

her. Eventually, she offered to put in a good word for me with the late Kenneth Barber (who was the DGS at the time) and he eventually got me off the waitlist and into a funded position. I had other admissions, but none were funded. In this economic climate it makes no sense to pursue a Ph.D. without funding or at the very least the possibility of earning a funded spot eventually, so I decided that UB was my best option.

6. How did your interests evolve during your time at UB? Were the changes the result of seminars you took or more due to the reading that you did on your own outside of class?

I came to UB with primary interests in the metaphysics of the human person and the philosophy of time (i.e., theories of persistence). These are still subjects about which I continue to be very interested. However, I think it is fair to say that during my time at UB I have gone from being a somewhat interested graduate student to being something closer to an actual expert on the subject. I now have a publication on four-dimensionalism in an elite journal. I've gone from reading the conversation to joining the conversation, and that is a huge step. But my interest in metaphysics in general has deepened and broadened. Mostly, this is due to the seminars I took with Neil Williams on Natural Kinds, Singular Causation, and Powers and Dispositions, I even sat in on an entire semester of Prof. Williams 300 level undergraduate seminar on metaphysics, because we both agreed that I needed a bit more background. Finally, a totally unexpected development has been the continued growth of my interest in applied ethics, normative ethics, and meta-ethics. Before coming to UB I had only taken ethics courses for breadth, and while I did well in them and enjoyed them, I never thought of myself as an ethicist. But after studying ethics with Jiyuan Yu, James Lawler, Richard Cohen, and especially Kenneth Shockley and David Hershenov, I've come to think of myself as equal parts metaphysician and ethicist. I went from very little background in ethics, to developing a secondary expertise in the ethics and meta-ethics of well-being. It's been extraordinary.

7. If I recall correctly, you considered writing a dissertation on a number of different topics. What were they and why did you settle on your present dissertation project?

I came to UB with the intention of writing a dissertation in defense of the three-dimensionalist ontology of persisting objects. But that intention faded after a seminar with David Hershenov, where I became interested in the metaphysics of the human person. At that point I thought that I would write a dissertation in defense of a Cartesian style substance dualist account of the metaphysics of persons. And I persisted along that track for some time, but eventually I came to realize that all the arguments had been made. There was not anything new or interesting that I could contribute to the literature on substance dualism. Next I thought about a project applying Parfit's arguments about personal identity and what matters to the ontology of four-dimensionalism, but it was again a project that was never clearly enough defined, and it was an area where I found it hard to make original headway. Then as luck would have it, while I was working as David Hershenov's research assistant we read and discussed Ben Bradley's book *Well-being and Death*. This was my introduction to the ethics of well-being. Around the same time, I also read and commented on a draft of Eric Olson's paper "Ethics and the Generous Ontology." And after a few meetings with Prof. Hershenov I settled on a dissertation that would critically examine the suitability of the four-dimensionalist ontology as a basis for a theory of well-being. And from there things have progressed rather well. I found a topic that would be of interest to both metaphysicians and ethicists and an area where I would be the first person to plant my flag in the theoretical landscape and one where I found I had quite a lot say and none of it had been said or even really thought of before.

8. When you are done with your dissertation, will your research develop the same themes or do you plan to branch off and begin to conduct research on something else?

I am hoping that any publications I get out of the dissertation will generate enough interest that I can have some interlocutors to respond to in the long term. But while I am waiting for that to happen, I have other interests to pursue. Mainly, I want to do further work on the philosophy of well-being and various conceptions of the good life. I am interested in defending a hybrid account of well-being which takes well-being to consist in happiness (a mental state of pleasant satisfaction) and a range of objective goods independent of happiness (e.g. authenticity, community, health etc...). I am also interested in defending an anti-naturalist view of metaphysics and philosophy, and defending beliefs native to anti-naturalism (e.g. the existence of qualia, immaterialism, non-naturalistic accounts of propositions, causation by absence and perhaps even modal realism). Finally, I am interested in applying the philosophical ideas of Epicurus to problems in bioethics, business ethics, and social and political philosophy.

9. Four-Dimensionalism has had many defenders for a number of years, but it seems to have recently become extremely influential in the last decade. Why is that?

I think mainstream analytic philosophy for better or worse has undergone a steady process of naturalizing since the middle of the last century. The trend has been greater and greater acceptance of what Peter Unger has called 'scientiphical' philosophy. Philosophers in the analytic tradition have been trying to cement the scientific *bona fides* of philosophy, perhaps motivated by the need (ever more dire as time goes on) to justify their place in the university, or perhaps simply motivated by the recognition that philosophy had begun to calcify under the weight of various accretions from earlier periods. An example of this naturalizing process has been the push to exorcise all of the conceptual relics of Cartesian dualism from the philosophy of mind. People like Dan Dennett have made carriers (and publishing empires) out of naturalizing the mind, and banishing things like qualia and intentionality for their perceived Cartesian stain. Four-dimensionalism fits in very well with this naturalizing movement. Three-

dimensionalism, with its reliance on the folk phenomenology of the passage of time seems ripe for relegation to the ash heap of history. Add to this the scientific confirmation of relativistic physics and you get a very persuasive case for the view.

10. Explain your ethical critique of Four-Dimensionalism. Do you think the ethical dimension is THE Achilles' Heel of four-dimensionalism, or just one of its grave problems, perhaps just less studied than the others?

Four-dimensionalism claims that every person is divisible into a whole lot of shorter-lived thinking, feeling, believing, walking, talking individuals. I call those extra individuals 'subpersons.' They are embedded in you the same way your elbow is embedded in your arm only temporally and not spatially. If we believe that we should be concerned for thinking, believing, individuals, then we owe something to these subpersons; we owe them moral status, and we should care for their well-being. That's where the trouble starts. Choose any theory of well-being on the market: hedonism, desire-theory, perfectionism, objective list theory, even a hybrid theory like Wayne Sumner's. On any of these theories, the welfare of subpersons will be quite low, and moreover, it will turn out that we must violate their well-being, i.e., we must harm them, in order to secure the well-being of people. But this conflicts with how we believe things to be. It makes moral monsters of us all, simply for doing what is prudent for persons (i.e. foregoing immediate gains in well-being in order to make greater gains down the road).

Do I think this is the Achilles heel of four-dimensionalism? Sadly, no. While I find it to be a devastating objection to four-dimensionalism, I fear that until metaphysicians begin to realize that their doctrines have important consequences outside the metaphysical echo-chamber, my worries are unlikely to cut any ice with four-dimensionalists. At best, from their point of view, I am raising an interesting issue they should be concerned to address and giving aid and comfort to their theoretical rivals. But I think the

theory will go on being quite popular, ethical worries like mine notwithstanding.

11. Care to make any predictions about what will be the dominant approach to persistence in the future?

I think four-dimensionalism is here to stay. Although people (like UB's own Maureen Donnelly) have suggested that the gulf between the 4D and 3D views is not so great as many of the adherents of these theories seem to think, nevertheless I think four-dimensionalism has carried the day. The only thing that could reverse the trend would be a new wave of anti-scientific/anti-naturalistic thought in metaphysics and analytic philosophy in general, and I don't see that happening anytime soon (though I for one would welcome it gladly).

12. What branches of philosophy do you like to keep abreast of but don't have any immediate plans to conduct research in?

Philosophy of physics/quantum mechanics. Aesthetics, and Philosophy of Science. I often find that reading papers in other fields is not just enjoyable, but it can open up new ways of thinking and suggest analogous arguments in my own projects. For instance in my "Frustrating Problem" paper, I make use of a strategy inspired by that Phil Dowe who works in philosophy of science, in an area where Dowe himself does not work. My argument mimics his, I just apply it to different purposes. I think that kind of cross-pollination is wonderful and essential to doing good philosophy. You never know where inspiration will come from.

13. What courses have you taught during your graduate years? Which were the most rewarding? Were there any that you later regretted agreeing to teach?

I've taught Critical Thinking, Philosophy of Religion, Bioethics, The philosophy of well-being, Introduction to Philosophy, and (as TA) World Civ 1, and World Civ 2. Probably the most enjoyable have been the courses on well-being that I have taught at Canisius College. I am great to UB Philosophy alum George Boger for

giving me the freedom to teach the class according to my interests. It has been very rewarding to have the chance to work through material that is so central to my own research. As for the other courses: I don't regret any of them, though I must confess I do not like teaching online courses and I think online courses are a terrible trend in academia that should be stopped altogether.

14. Tell us about the various reading groups you have organized or participated in.

I have participated in reading groups at the invitation of UB faculty for the last two or three Hourani lecturers. Those were terrific, and I found that having already read through the material made the lectures far more rewarding. I've also participated at the invitation of David Hershenov in the Western New York bioethics reading group with faculty from UB, SUNY Fredonia, Canisius College, and Niagara University among others. These have been wonderful little master-classes in applied philosophy. I co-founded the UB Christian Philosophy reading group a few years ago, though scheduling difficulties and my own divergent personal interests has kept me from continuing to participate. Years ago we had a graduate metaphysics reading group, the Buffalo Ontology reading group, which has been on hiatus of late but is perhaps due for a revival. Also along with Wes Buckwalter (a UB alum who is now CUNY alum and working at a post-doc in Toronto), I founded the short-lived "Buffalo Philosophy" blog...philosophy blogging was all the rage 5 years ago, but take my advice and avoid it, the trend seems to have played out with only a very limited number of specialist professional philosophy blogs left and practically no readership beyond these.

15. You must have little time for any hobbies. But when you are taking a break from philosophy, what do you like to do?

I like to fiddle around on the guitar or my baritone ukelele. I am a terrible if not unenthusiastic player. In earlier days I was a cook in several fine-dining restaurants, and my friends would probably tell you that

my favorite hobby is cooking for them. I'm also a big fan of Science-Fiction, Crime/Mystery Dramas, and the works of George R.R. Martin (author of *A Game of Thrones*). Also, having grown up in Missouri, I am a borderline obsessive, life-long, St. Louis Cardinals fan. During baseball season, especially the playoffs I am almost always listening to games on KMOX even when I am writing.

16. You have taken or audited many seminars. Which have had considerable influence on your thinking?

For me the real treats have been:

David Hershenov: the subject of thought, the metaphysical foundations of bioethics (tutorial).

Neil Williams: powers and dispositions, and singular causation.

Kenneth Shockley: normative ethics, meta-ethics.

The university would likely not approve of me saying this (given the desire for ever increasing enrollments) but I prefer courses that are not too full of students. The fewer people there are in the room, the greater the chances for one-on-one learning and, I find, the less time a professor generally has to spend elucidating basic concepts that should already be clear to anyone doing the work.

17 You have seen many distinguished philosophers give talks here and have conversed with a good number of them at colloquia or conference dinners. Which visitors had the most memorable impact on you?

Ted Sider was here recently, and at dinner he was enormously supportive of my dissertation project, even though he is a major proponent of four-dimensionalism. I found that very encouraging and I really enjoyed the experience. I brought Stephen Mumford to UB in 2008, and organizing that successful event was quite memorable. I spent a night in a west Buffalo bar listening to Billy Joe Shaver with Dean Zimmerman and that was quite fun. But I would have to say that my interactions with John Martin Fischer, and Michael Smith, remain the most

indelible. They are great role models, wonderful thinkers, and very generous with their time and interest in graduate students.

18. Any advice for new graduate students? Any advice for advanced graduate students beginning their dissertations? Any advice for graduate students trying to publish their work?

My advice for new graduate students is twofold: (1) Take risks, don't be afraid to fail, or to look foolish in a seminar. Get used to verbalizing your ideas and letting other people hear them and shoot them down. You don't have to be the smartest person in the room, but you do have to be willing to push yourself and contribute to the conversation however you can. And I think you will find that your professors and peers will respond well to you if they can see that you are putting your ideas out there. Plus with all the practice you'll be getting your ideas will slowly start to get better and better. (2) Pursue working relationships with faculty and peers you get along well with. Most of what I have learned at UB has not been in the seminar room or at colloquia. It has been in faculty and grad student offices, in hallways, via emails, or comments on written work. Having faculty who know you and know your capabilities, and whom you trust to guide your development as a philosopher and a professional is supremely important. Having peers who will talk through your ideas and offer criticism in a frank and good natured way is equally important.

To students beginning the dissertation I would say: choose your advisor well. Because your topic is going to evolve in the early stages and you need a steady sounding board to finally get where you want to go. And of course don't do what I have done: get the dissertation written. Write every day, and edit later.

On publishing. Here's how I did it. The first step was working for two years as a research assistant with David Hershenov and learning just how hard he works on a paper. Talk to your professors, get a feel for how they draft journal papers. Submit your papers to conferences to get feedback (mine was presented as a Friday talk in the Department). Read

papers in the journals you are trying to submit too, get a feel for their style and scope, and pay attention not only to what people say, but how they say it and how they structure their papers. It took me years to learn how to clearly structure a paper, and being able to do this is more than half the battle. Talk about your idea(s) with your peers and professors...at length...as often as you realistically can, get their feedback and make mental note of what interests/bore them. Then when you have a topic you think is good enough, write a draft, proofread it, and send it to two or three UB faculty who work in the field and ask them for comments. I also sent mine to a few peers whose opinions I regarded highly. When you get their comments, pay attention, make alterations, then send the paper to your chair/advisor and have a meeting, ask them if you think it is ready and which journals it might be good for. Then send it off. I sent mine to the *Australasian Journal of Philosophy* and it was rejected, but I got great comments. When you get the comments, meet with your advisor again and go over the comments again. Then re-draft it, and send to the next journal on the line, I sent mine to *Philosophical Studies* and got a revise and resubmit. I took those comments and met with faculty yet again. Then I redrafted, and sent it off and it was accepted. If you want to publish you have to be able to trust in the faculty to guide you. Don't be daunted by rejection, just keep working.

19. Any advice for visiting alumni about hot places to eat and drink around town?

For Wings I like Duffs and Gabriel's Gate. For burgers, Vizzie's on Kenmore at Colvin, for fine-dining I like Left Bank, and Trattoria Aroma, for Pizza I like Joe's New York Pizza on Amherst. As far as drinking goes, just stay downtown and off Chippewa Avenue and you'll be fine.

20. Assume you are injured in a future April snow storm on campus and Cellino and Barnes help you successfully sue the university for millions of dollars. You then decide to establish a chair in philosophy, perhaps because you feel a little guilty that the school

had to raise graduate tuition to pay for your multi-million legal award. What branch of philosophy do you think the department most needs to hire in to fill the newly endowed Adam Patrick Taylor Chair of Philosophy?

If the chair is to be a reflection on my tastes, I would like to see it filled by someone interested in the philosophy of well-being and happiness. But if it is to reflect the needs of the department, I would like to see someone who works in social and political philosophy or history of Early Modern philosophy. Of course someone who does all of these things (and why shouldn't one) would be ideal.

Recent Events

Departmental Colloquia

Michael Devitt (CUNY Graduate Center)
"What Makes a Property 'Semantic'?"
Thursday, January 17, 2013

Martha Bolton (Rutgers University)
'Locke on the Identity of a Horse at Different Times'
Thursday, February 7, 2013

Rae Langton (MIT)
"Can We Fight Speech with Speech?"
Thursday, April 4, 2013.

Valerie Tiberius (Minnesota)
"Moral Psychology and the Is/Ought Gap"
Thursday, April 18, 2013.

Derk Pereboom (Cornell University)
"Moral Responsibility without Basic Desert"
Thu, November 14, 2013

Christina Van Dyke (Calvin College)
"Looking for Joints in All the Right Places: Avicenna, Averroes, and Aquinas on Matter and Dimensions"
Thursday, March 27, 2014

Susan Wolf (University of North Carolina)
"Responsibility, Moral and Otherwise"
Thursday, April 10, 2014

Kenneth Winkler (Yale University)
"Causal Realism and Hume's Revisions of the Enquiry"
Friday, April 25, 2014

Antonia LoLordo (University of Virginia)
"Jonathan Edwards' Immaterialism"
Thursday, October 30, 2014

Jonathan Dancy (University of Texas, Austin)
"Reasoning to Action"
Friday, November 14, 2014

Jessica Wilson (University of Toronto)
"Grounding, Unity, and Causation"
Thursday, March 26, 2015

Tad Brennan (Cornell University)
"Psychology in the Middle Books of the Republic"
Thursday, April 9, 2015

Jenefer Robinson (University of Cincinnati)
"Emotions as Perceptions of Affordances"
Thursday, April 23, 2015

Logic Colloquia

Roy Cook (University of Minnesota)
"Should Anti-realists Be Anti-realists About Anti-realism?"
Thursday, March 21, 2013.

Thomas Bittner (SUNY Buffalo)
"On how to integrate (quantum) fields into a BFO-like ontology"
Thursday, February 21, 2013

Byeong-Uk Yi (University of Toronto)
"Cognition of the Many and Mathematical Knowledge"
Thursday, April 11, 2013

Randall Dipert (SUNY Buffalo)
"The Resuscitation of Aristotelian Logic: Its Extensions, Natural Deductive Theory, and Semantics"
Thu, October 10, 2013

Steve Petersen (Niagara University)
"Composition as Pattern"
Thursday, November 7, 2013

Julian Cole (Buffalo State)
 "Institutionalizing Ante Rem Structuralism"
 Thursday, November 21, 2013

Alan Ruttenberg (Director of Data Warehouse,
 Institute of Health Informatics)
 "The Web Ontology Language OWL"
 Thursday, March 6, 2014

Maureen Donnelly (SUNY Buffalo)
 "Positionalism Revisited"
 Thursday, April 3, 2014

Daniel Cunningham (Buffalo State)
 "Set Theory: An intersection of mathematics and
 philosophy"
 Thursday, April 17, 2014

John Kearns (University at Buffalo)
 "Designing a More User-friendly Form of First-order
 Logic"
 Thursday, October 23, 2014

Julian Cole (Buffalo State College)
 "Can Social Constructs be Atemporal and Amodal?"
 Thursday, November 6, 2014

Caspar Hare (MIT)
 "Wishing Well To All"
 Thursday, February 12, 2015

John Keller (Niagara University)
 "Logical Form Minimalism"
 Thursday, February 5, 4:00pm
 141 Park Hall

Department Parties

The **Fall 2013 Welcoming Party**, with the annual
 award presentations and a luncheon was held in the
 Philosophy Department Seminar Room on Friday,
 December 6.

The **2013 Holiday Party** was held at Barry and
 Sandra Smith's home on Saturday, December 14.

The **Fall 2014 Welcoming Party**, with award
 presentations and supper, was held at the historic
 Erie Canal Boat Locks on Thursday, September 11.

The **Spring 2014 Philosophy Graduating Seniors
 Reception**, with an award presentation and recep-

tion, was held in the Philosophy Department Seminar
 Room on Friday, May 9th.

The **Fall 2014 End of Semester Party**, with award
 presentation and supper, was held at Buffalo's histor-
 ic Coles' Restaurant on Wednesday, December 10.

The **Spring 2015 Philosophy Department Recep-
 tion**, with guest speaker Richard Hull, was held in
 141 Park Hall on May 8, 2015.

PANTC First and Second Annual Conferences

The bioethics reading group PANTC (Plato's Aca-
 demy, North Tonawanda Campus) held its first confer-
 ence on bioethics and the philosophy of medicine on
 August 2nd and 3rd, 2013. UB Philosophy department
 faculty and graduate students presented papers, as
 well as faculty from Niagara University, SUNY Fre-
 donia, and Canisius College. John Martin Fischer was
 the keynote speaker.

THE PANTC* philosophy reading group
 presents a conference on
Bioethics and the Philosophy of Medicine


August 2-3, 2013
 Park Hall 280
 SUNY Buffalo, North Campus

Friday, August 2nd		Saturday, August 3rd	
8:00 Breakfast	Morning Session:	8:00 Breakfast	Morning Session:
9:00 Peter Koch	"Death and the Hylomorphic Animal"	9:00 Rose Koch-Hershenov	"Epigenetics, Cells and Substantial Change: A Reorganization of the Matter"
10:00 Yuichi Minemura	"Contemporary Brain Death Controversies and the Human Identity Problem"	10:00 David Hershenov	"Healing Development and the Potential that Matters"
11:00 Catherine Nolan	"Why Criteria for Death Should not be Reversible"	11:00 James Delaney	"Do Enhancements Necessitate a Notion of Harm in the Concept of Disease?"
12:00 Lewis Powell	"Adam Smith on Sympathy for the Deceased"	12:00 Barry Smith	"Diseases, Diagnoses, Signs and Symptoms"
1:00 Lunch		1:00 Lunch	
2:30 Steven Wear	"Informed Consent: Theory and Practice"	2:30 Neil Felt	"Counterfactual Harm and Omission"
3:30 Phillip Reed	"How to Georgetown Intention"	3:30 John Keller	"A Puzzle about Philosophy and Public Policy"
	Keynote Address:	4:30 Steve Kershner	"Criminalizing Sex"
4:30 John Martin Fischer	"Abortion and Thomson's People Seeds Case"		

Plato's Academy, North Tonawanda Campus
 For more information, email: dh32@buffalo.edu

The second PANTC conference was held August 1st and 2nd of 2014. The keynote speaker was Christopher Boorse.

THE PANTC* philosophy reading group
presents a conference on
Bioethics and the Philosophy of Medicine



August 1-2, 2014
Park Hall 280
SUNY Buffalo, North Campus

Friday, August 1 st		Saturday, August 2 nd	
8:00 Breakfast		8:00 Breakfast	
Morning Session:		Morning Session:	
9:00 Steven Wear	"Ethical Expertise at the Bedside"	9:00 Steven Kershner	"How to Quantify Health Across Populations"
10:00 Neil Felt	"The Welfare of the Dead"	10:00 David Hershenov & Ross Hershenov	"Health, Harm, and Potential"
11:00 Phil Reed	Title TBA	11:00 Jelena Krstovic	"Sartre and Mental Illness"
12:00 Catherine Nolan	Title TBA	12:00 Yuichi Minamora	"McMahan's Embodied Mind Account and the Identity Problem"
1:00 Lunch		1:00 Lunch	
Afternoon Session:		Afternoon Session:	
2:30 Adam Taylor	"Coping with the Anxiety of Death: Epicurus, Plato, and the Infinite Universe"	2:30 Peter Koch	"Integrating Accounts of Death by Reintegration"
3:30 James Delaney	"Presumed Consent and the Catholic Natural Law Tradition"	3:30 Barry Smith	"The Ontology for General Medical Science"
Keynote Address:		Keynote Address:	
4:30 Christopher Boorse	"Goals of Medicine"	4:30 Christopher Boorse	"A Second Rebuttal on Health"

Plato's Academy, North Tonawanda Campus For more information, email: dh11@buffalo.edu

Annual X-Phi Conferences

James Beebe, assisted by students Paul Poenicke, Neil Otte, Jake Monaghan, and others, organized the Buffalo Annual X-Phi Conferences. The 2013 keynote was Edouard Machery (Pittsburgh), and 2014 keynoters were Jennifer Nagel (Toronto) & John Turri (Waterloo).

2013 Samuel P. Capen Chair Seminar

Linda Martin Alcoff (CUNY, Hunter College) gave the talks "The Future of Whiteness," "Anti-Latino Racism," and "A Realist Theory of Social Identity" at the 2013 Capen Chair Symposium from October 1-3.

2013 Hourani Lectures – David Oderberg

The 2013 Hourani lectures were presented by David Oderberg, Professor of Philosophy at the University of Reading, UK. He presented a series of lectures on the metaphysics of good and evil, entitled "Good: A Theory of Fulfillment," "Evil: A Theory of Privation," and "Morality: A Theory of Orientation." The lectures took place from September 23rd-27th 2013 at the UB Center for Tomorrow.

Philosophy Debate Series

Corruptionism vs. Survivalism

The Philosophy Department and the Christian Philosophy reading group sponsored the first in our debate series, a debate between our Hourani lecturer, David Oderberg, and Patrick Toner of Wake Forest University, NC. The debate was between corruptionism and survivalism—that is, the question of whether the person is destroyed by death or survives death.

DEBATE
between
DAVID S. ODERBERG and **PATRICK TONER**
UNIVERSITY OF READING, UK WAKE FOREST UNIVERSITY, NC

WHAT SURVIVES DEATH: THE PERSON, OR JUST THE SOUL?

MEREOLGY! THE WEAK SUPPLEMENTATION PRINCIPLE:
IS IT REALLY SELF-EVIDENT?
METAPHYSICS! WHAT IS THE PERSON?
HOW CAN ANYTHING SURVIVE DEATH?
HISTORY! WHAT DID THOMAS AQUINAS REALLY THINK?

Moderated by UB PHI alumnus, Mark Spencer
Sponsored by the Christian Philosophy Reading Group
Held in 141 Park Hall, at 4:00 PM on Thursday, September 26th

Abortion

The second debate was between graduate student Catherine Nolan and Stephen Kershner (Fredonia) on the ethics of abortion, on Wednesday, March 5th.

Kershnar argued that abortion is moral, even if the fetus is a person, with an argument that builds on Judith Thomson's. Nolan argued that abortion is moral, using arguments from Don Marquis and David Hershenov.

The Existence of the Soul

Six graduate students (**Justin Murray**, **David Limbaugh**, and **Stephen McAndrew** vs. **Brian Donohue**, **Jon Houston** and **Shane Hemmer**) debated the existence of the soul. The debate was held Thursday, March 5, 2014, at 6:00pm in room 225 of the Natural Sciences Complex (NSC).

The Problem of Evil

Two graduate students (**David Limbaugh** and **Neil Otte**) debated whether evil gives us reason to deny God's existence. The debate was on Thursday, April 16, 2014, at 6:00pm in room 225 of the Natural Sciences Complex (NSC).

Other Conferences and Events

Metaphysical Fundamentals: A Symposium

Jorge Gracia organized a metaphysics symposium, with speakers including **Lynne Baker** (University of Massachusetts), **Javier Cumpa** (University at Buffalo), **Jorge J. E. Gracia** (University at Buffalo), **John Heil** (Washington University), **Ted Sider** (Cornell University), **Erwin Tegtmeier** (Mannheim University). The symposium took place on Friday, October 25, 2013.

Midwest Society for Women in Philosophy

Graduate students **Jessica Otto** and **Stephanie Rivera-Berruz** worked with SUNY Buffalo to host the 2013 Annual Meeting of the Midwest Society for Women in Philosophy, an interdisciplinary conference with a particular emphasis on troubling the discipline of philosophy and the theory/practice dichotomy. This conference took place November 2-3, 2013.

Spinoza, Judaism, and Politics

Richard Cohen organized a conference on Spinoza, sponsored by the Institute of Jewish Thought and Heritage. Speakers included **Steven Nadler** (Univer-

sity of Wisconsin), **Zev Harvey** (Hebrew University of Jerusalem), **Richard A. Cohen** (SUNY Buffalo), and **Alex Green** (SUNY Buffalo). This conference took place on Wednesday, Nov 6, 2013.

Sentiment and Reason in Early Modern Ethics

Lewis Powell organized an Early Modern Philosophy conference on March 21 and 22, 2014.

Art and Philosophy Exhibition

Jorge Gracia recently organized an exhibition of twenty-four works of art, each a visual interpretation of twelve of the most famous and controversial stories by Jorge Luis Borges, created by sixteen Cuban and Argentinian artists. The exhibition came to Buffalo in the fall of 2013, where it was displayed at UB's Anderson Gallery. Gracia taught a graduate seminar and an undergraduate, upper division course at the Anderson Gallery while the exhibition was up.

International Society for Chinese Philosophy

UB was chosen by the International Society for Chinese Philosophy to host the 18th International Chinese Philosophy Conference from July 20-24, 2013, with **Jiyuan Yu** as its convener.

Related Campus Colloquia Events

Anne Eaton (University of Illinois, Chicago)

Gender and Color Symposium

(sponsored by the UB Gender Institute)

"The Colorful Intersection of Aesthetics and Ethics in Italian Renaissance Representations of Rape"

Friday, October 3, 2014

Dorit Bar-On (University of Connecticut)

Cognitive Science Colloquium Series

"Gricean Intentions, Expressive Communication, and Origins of Meaning"

Wednesday, October 22, 2014

Upcoming Events

Blameless Buffalo? Conference

Thursday, June 25 – Saturday, June 27, 2015

Keynote Speaker: **John Fischer**

BLAMELESS BUFFALO?
presents a conference on

FREE WILL AND RESPONSIBILITY

June 26-27, 2015 - Park Hall 280 - Free and Open to the Public

Friday June 26	Saturday June 27
12:30-2:00 Experimental Philosophy, Robert Kane, and the Concept of Free Will Neil Otte	9:30-11:00 Personal Identity and the Possibility of Autonomy David Hershenov
2:15-3:45 What Happens to Morality Given that People are not Morally Responsible? Stephen Kershnar	11:15-12:45 Can the Secular be Autonomous? Adam Taylor
Keynote: The Freedom Required for Moral Responsibility 4:00-6:00 John Martin Fischer	1:30-3:00 A Defense of Source Incompatibilism about moral responsibility Robert Kelly
	3:15-4:45 Dispositionalism and Why 'Ought-Imply-Can' Does Not Imply Alternative Possibilities David Limbaugh

PANTC Conference

Friday, July 31 – Sunday, August 2, 2015

Keynote Speakers: **Christopher Boorse** and **Jerome Wakefield**

THE PANTC* philosophy reading group
presents a conference on

Bioethics and the Philosophy of Medicine

87	ANTHOLOGIZED ARTICLES	69
182	OPPONENTS DEFEATED	197
45	REDUCTIONS OF OPPONENTS	52
35.4M	GRANTS & PRIZES	23.6M
90	H-INDEX	86
39.6K	GOOGLE CITATIONS	36.3K
63	KEYNOTE ADDRESSES	89
202	DISCIPLES	256

July 30 - August 1, 2015
Park Hall 280
SUNY Buffalo, North Campus

Thursday, July 30	Friday, July 31	Saturday, August 1
Problems with Baker's Constitution Account Yuichi Minemura When Can We Know You're Dead? Catherine Nolan	Healthy Development, Rearing Relationships, and Moral Status Rose Hershenov Wakefield's Account of Harm Neil Felt Are Pedophilia and Homosexuality Diseases? Steven Kershnar	Generic Health David Hershenov The Emotion Ontology Barry Smith Hybrid Accounts of Well-Being and How Life Could go Badly James Delaney
Jelena Krgevic A Species-Less Account of Non-Cooperative Biological Harm David Limbaugh Against the Biological Account of Special Relationships Jake Monaghan	Keynotes: Critique of Boorse's BST Jerome Wakefield Critique of Wakefield's HDA Christopher Boorse	Keynotes: Grief and Pathology Jerome Wakefield Grief and Pathology Christopher Boorse

Plato's Academy, North Tonawanda Campus For more information, email: dh22@buffalo.edu

Donations

If you would like to donate to the Department of Philosophy, please visit our website and look for the "Support the Department" link:

<http://philosophy.buffalo.edu>

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 or calling (716) 645-0850.

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

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JOHN PAUL II
Pope and Saint

BEVERLEY MCLACHLIN
Canadian Supreme Court Chief Justice

CARL ICAHN
Investor

ALEX TREBEK
Game Show Host

DAVID FOSTER WALLACE
Novelist

PEARL S. BUCK
Nobel Prize-winning Novelist

E. L. DOCTOROW
Novelist

ANGELA DAVIS
Civil Rights Activist



WES CRAVEN
Director

KEN FOLLETT
Author

PHILIP GLASS
Composer

DAVID SOUTER
Supreme Court Judge

PAUL MARTIN
Canadian Prime Minister

TERRENCE MALICK
Director

ETHAN COEN
Director

SUSAN SONTAG
Essayist



WES ANDERSON
Director

RICKY GERVAIS
Actor

MIGUEL DE UNAMUNO
Novelist and Playwright

SUSAN SARANDON
Actress

CHRISTOPHER HITCHENS
Essayist

GENE SISKEL
Film Critic

STEPHEN BREYER
Supreme Court Judge

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Investor and Philanthropist



CHRIS HARDWICK
Comedian and TV Host

ROBERT MOTHERWELL
Artist

STOKELY CARMICHAEL
Civil Rights Activist

PHIL JACKSON
Basketball Coach

STUDS TERKEL
Essayist

SIMONE DE BEAUVOIR
Feminist and Essayist

ALEXANDER SOLZHENITSYN
Nobel Prize-winning Novelist

IRIS MURDOCH
Novelist and Essayist



AUNG SAN SUU KYI
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MARY HIGGINS CLARK
Novelist

WALLACE SHAWN
Actor and Playwright

MATT GROENING
"Simpsons" Creator

JUAN WILLIAMS
Journalist

ALBERT SCHWEITZER
Nobel Peace Prize Winner

UMBERTO ECO
Novelist and Essayist

JEAN-PAUL SARTRE
Existentialist



WILLIAM BENNETT
Pundit

PAUL DRAPER
Winemaker

STEVE ALLEN
Entertainer

VACLAV HAVEL
President of Czech Republic

PATRICK BUCHANAN
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LARRY SANGER
Co-founder of Wikipedia

PETER THIEL
Co-founder of PayPal

CARLY FIORINA
CEO of Hewlett-Packard

EVEN A LITTLE PHILOSOPHY HELPS: WHO DIDN'T FINISH THEIR DEGREE?



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Actor

STEVE MARTIN
Comedian and Actor

RICHARD GERE
Actor

T. S. ELIOT
Poet and Essayist

PAULINE KAEI
Film Critic

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MO'NIQUE
Musician

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Poster by Catherine Nolan, 2014



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