## PHILOSOPHY

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## Kenneth K. Inada Retires

On May 8, 1997, 65 people gathered to honor Kenneth K. Inada at his retirement dinner co-sponsored by the Department and the Office of Inremational Education (Srephen C. Dunnetr, Vice Provost). Guests were greered by melodious harp playing as they arrived at the Buffalo and Eric Counry Historical Society in Buffalo, the site of the evening's celebration.

Following cocktails and dinner, Haiku composed by many members of the Department were recited (see accompanying article). Ken received two gifts from the Department, a book How to Win at Casizo Gambling to enrich his life in Nevada, and a bonsai tree.

Once the recitation and the presentation were finished, Ken requested the opportunity to deliver a final lecture on philosophy to a Buffalo audience. The following is his "Farewell to UB and Buffalo."

Since some of my distinguished guests tonight don't know me from Adam, I want to orient them at the outset by saying: "WELCOME TO JURASSIC PARK!'

I say chis because, probably, this is the last time you will witness a young and supple dinosaur of Jurassic Park go into retirement. As you may know, in Jurassic Park, the name of the game is SURVIVAL! With this in mind, let me trace some of the tracks I left behind.

## "I also survived the Pearl Harbor surprise attack of December 7, 1941..."

As some of you already know, I was born and raised in a lush tropical park mamed, "Hawaii." We usually refer to


Ken, with his wife Masako, being presented the Certificate of Outstanding Service.

Hawaii as Pacific Paradise. But let it be known that PP also stands for Polynesian Paralysis. So staying in Hawaii too long may be hazardous ro your health.

Yes, I grew up in Hawaii during the Great Depression and survived it with bittersweet memories. Can you imagine 25\% unemployment. I remember joining the CCC (Civilian Conservation Corps), working all day in the mountains planting and cutting down trees and clearing shrubberies, and being paid just one dollar a day. Of course, in those days, 25 cents went a long way, bought you a square meal which in retrospect was betrer than having a Big Mac with coke today. Either in 1937 or 1938 I saw President Franklin Roosevelt in an open motorcade through the streets of Honolulu. He was the first living president I saw and to this day I have not seen any other living president. I'd like to leave it at that. It is good to know that a memorial for him has just opened in Washington, D.C. He deserves being honored among the great presidents, together with Washington, Jefferton and Lincoln.

I also survived the Pearl Harbor surprise attack of December 7, 1941 about 7:30 a.m. Sunday morning. I saw from a rooftop the Japanese attack bombers coming over the mountain range with clear Japanese flags painted under their wings, and heading toward Pearl Harbor which was already billowing with black smoke. The attack was over within an hour and about 8:30 a.m. on the radio, President Roosevelt gave his famous "Day of Infamy" speech to announce that war had begun with Japan.

We Americans of Japanese ancestry (AJA) were immediately under suspicion and discriminated against as enemy agents. We were on trial for our loyalty to the US but, in retrospect, we know that America itself was on trial. The psychological climate was very bad in those days and we AJAs had to do something dramatic to prove our loyalty. The leaders of the community, both Japanesc Americans and many non-Japanese met frequently to disConcinuted on page 6

## Haiku for <br> Kenneth K. Inada

Peter H. Hare introduced the Haiku with these remarks:
"Good evening. As a way to honor-and enterrain-Ken Inada on his retirement, some of us have constructed a long linked verse with solemn as well as comical elements through which to reminisce abour his teaching and carcer. Let me explain, basing my explanation on the expertise of Mark Meli who unfortunarely had to return to Japan before this party.

The predecessor of the famous haiku form, renga, was a form of verse which involved several poets spontancously creatContinued on page 8

# Local On-Ramp to Information Highway 

Paul S. Penner, Ph.D. 1994. The following was reported in the Buffalo News on 4/17/96.
"A free-lance writer-philosopher and a college-trained computer specialist have
 given Wyoming County a low-cost computer forum coupled with an inexpensive path to the worldwide Internet, the nearly bottomless ocean of information and opinion.

## They started it because botb

 needed regular, inexponsive access to the Internet..."Wcol," or Wyoming County on Line, is the creation of Paul S. Penner, 53, a writer on philosophical topics, and P. Michael Lavin, 33, a Pennsylvania State University graduate. They started it because both needed regular, inexpensive access to the Internet.... Wcol gives subscribers in Wyoming County and some in Livingston County the ability to communicate with one another, stay abreast of local events, exchange thoughts and connect to the Internet. Wcol differs from most other services that sell Internet access because of its additional bulletin board and conference services, although it does compare in some ways to the Buffalo FreeNet.

By leasing their own telephone lines, Penner and Lavin have given Wyorning County-area subscribers low-cost Internet access. They also have established a local bulletin board that encourages subscribers to gab with one another in a "Chat Room" and offers a calendar of local events.

## Gala Golden Wedding Anniversary for the Maddens

September 14 of last year, Peter Hare served as master of ceremonies at a celebration of Ed and Marian Madden's 50th wedding anniversary. The gala affair was held at the University of Kentucky Faculty Club in Lexington. The 60 guests included former colleagues and students as well as family and friends from their present hometown of Wilmore, Kentucky. Among former colleagues who spoke was a Lebanese couple who became dear friends when the Maddens were in Beirut in the 1960's on a Fulbright. Among former students was Jim Hamilton (Ph.D. 1972) who spoke of Marian and Ed treating him as a member of their family.

The Maddens' younger son Denny and his wife Leanna were another highlight with remarks as playful as they were Joving. To conclude the party, their older son Kerry orchestrated the presentation of a surprise gift by his daughter Erin to her grandparents.

## Faculty News...

## Philosophy Professor Wins So-Wu Author Prize

(he Reporzer (May 9, 1996, Vol.
27, No. 29):
Kah Kyung Cho, UB distinguished teaching professor of philosophy, has received the 1996 So-Wu author prize from the So-Wu Foundation in Korea for his book Bewwrtsein und Natursein.

The So-Wu Philosophy Prize was established by colleagues, students and family of the late Jae-Hee Choi, professor of philosophy for more than 30 years at Seoul Nationa! University and president
of the Humanist Society, Korean Chapter.
The prize carries a $\$ 5,000$ award and air fare to the awards ceremony in Seoul, where Cho [presented] a lecture on June 7, 1996.

Orge Gracia has been elected to the Executive Committee of the Eastern Division of the APA. This election reflects Jorge's increasing prominence in the profession.

## Peter Hare Promoted to SUNY Distinguished Service Professor

Peter H. Hare has been appointed SUNY Distinguished Service Professor. In his letter to the Awards Committee in Albany, UB President William Greiner wrote: "Professor Hare is known as one of the primaty movers among those devoted to the study of American philosophy. His service to the field has developed the work of colleagues all around the world, and has touly put the UB Department of Philosophy on the international map... While chair of the Philosophy Department, Professor Hare fostered a strong intellectual community, and developed the Deparment's repurarion, character and resilience...."

## Newest Book

JFohn Kearns has a new book out, Reconceiping Experience: $A$ Solurion to a Probitm Inhorited from Descartes.
Kearns investigates representation and incentional activity to determine how experience contribures to propositional thought and belief, and how experience is based on neural states and events. This speech-act theory shows using language to be intentional (purposive) activity which cannot be explained compurationally or causally. Learning language makes propositional thinking possible and provides conceptual structure to experience.

The account of language and its acquisition sheds light on further issues such as reference and proper names, the difference between syllogistic and modem logic, and the paradoxes of self-reference. As for experience, the nonrelational analysis of representing explains our awareness of the world, which doesn't give us access to the world, and our access, which isn't provided by awareness. Reconcetiving Experience presents a new framework for understanding language, thought, and experience, and for carrying our research.

The book is called "fascinating, stimulating, provocative" by Vere Chappell of the University of Massachusetts.

## Provost's Plan

During the spring semester, Provost Thomas Headrick presented a plan to guide UB's futture development. Although the plan is in large part a response to repeated cuts to SUNY's budget, it also seeks to address many other problems facing higher education.

Overall the Provost intends to reduce the number of Ph.D.s awarded by UB, to make the Master's degree the target degree for a large percentage of undergraduates, to reduce freshman enrollment, and to increase the number of transfer students coming to UB. The Provost also plans to introduce a large number of interdisciplinary instirutes and centers to encourage interdisciplinary research and teaching.
"...the Department... should adopt a narrower focus..."

While many departments are scheduled for drastic reductions in the number of Ph.D. students they accept (and also in the number of graduate assistantships they award), the Philosophy Department has been pretry much left alone. This appears to be due to the high quality of Philosophy graduate students (as measured by GRE scores), and to the Deparment's success in placing students with the Ph.D. The Provost's one directive concerning the Department was that it should adopt a narrower focus of specializations to guide future hiring, as opposed to the current policy of attempting to represent all major areas of
philosophy. The Department responded that our breadth is perceived to be one of our important strengths, and is especially attractive to students trying to decide which school to attend for graduate study. The Department is willing to select special areas to be strengthened by future hiring, but we will favor those specialists who can also help us maintain breadth in our course offerings.

## Visiting Professors and Scholars from Abroad

The department has developed a strong tradition of attracting to it and benefitting from distinguished international visiting faculy and scholars.

During the Spring Semester 1997, Professor István Bodnár, of the University of Budapest, has been a visiting professor in the Department. Bodnár's speciatity is ancient philosophy, and he is widely published in that field. White at UB, he has taught a graduate seminar on Aristote.

Professor Oh-Hyun Shin, of Kyungbook National University in Korea, has been a visiting professor in the Department for the entire 1996-97 academic year. His visit has been suppored by the Korea Ressarch Foundation. Shin received the Ph.D. from the University of Michigan, and studied logic under John Corcoran, who was visiting Michigan at the time. Shin specializes in phenomenology and existentialism and in Asian philosophy, especially Korcan philosophy. At UB he has offered courses in Asian philosophy, one of which was on Korean thought.

In addition to our visiting professors, the Department has hosted several visiting scholars. Professor Tae Hoon Cho, of Chungbuk National University in Korea, spent spring and fall of 1996 doing research in ethics. Marietie Van der Schaar from the Netherlands spent part of the fall semester carrying out logical research. Professor Shin Hwan Kwak, of Soong Sil Universiry in Korea, arrived in spring 1997 to spend his sabbatical year at LB. Kwak's specialties are Chinese philosophy and Korean philoso-
phy. Mads Jensen, a graduate student in the Center for Semiotic Research at Aarhus University in Denmark, spent the spring semester of 1997 sitting in graduare courses and working on a research project in ethics.

## Lynn Rose's Retirement Party *

§解 ynn Rose, our $\begin{gathered}\text { specialist in an- } \\ \text { cient philosophy, }\end{gathered}$ retired at the end of the 1995-96 academic year, and moved to San Diego. Be- $\ddagger$ fore he leff, the Department hosted a retirement party of the "roast" variery. Lynn was tessed, but not unmercifully, about his enthusiasm for the life and works of Immanuel Velikowsky and about his research concerning ancient Egyptian calendars.

After putting up with the reasing for some time, Lyms demanded equal time for making a reply, and then presented the following remarks.
> "You allowed me to wander where I would, whether it was philosophically relevant or not..."

I reccived a most delightful telephone call this week from Shia Moser. He is now in his ninetieth year, and he asked me to convey his greetings to all of you.

The comments this evening about my calendar work have been rather fanciful. Actually, that work is in three parts: The Egyptians, the Babylonians, and now the Maya. The Egyptian work I consider finished and settled, and consequently somewhat boring now. The Twelfth Dynasty definitely belongs in the fifth and fourth centuries, whether the establishment chooses to notice or not. This result bolsters the work of Velikowsky enormously. I am pleased that my friends Ray and Sheila Vaughan are here tonight. The Babylonian work that I have been doing with Ray for almost 25 years is nor so cur and dried as the Egyprian work, but it is nonetheless telling: the Babylonian records show Venus on its present ortht, but Earth on an orbit with an eccentricity of around
0.1 , abour six times the present value. Something must subsequently have put Earth on its present orbit, presumably those near-collisions with Mars that we hear about from Velikovsky. This result, too bolsters the wotk of Velikovsky enormously. The work on the Mava is more recent, and is far from finished. Archacoastronomy is an interest that Nancy Owen and I have long shared, and that interest is indeed what finally brought us together, twenty years after our only previous meeting.

My work will of course continue, though in a new setting. I appreciate the 35 good years that I have enjoyed in this department, especially your patient tolerance of my own indifference to disciplinary boundaries. You allowed me to wander where I would, whether it was philosophically relevant or not.

My repuration for political conservatism among my colleagues has never been justified, and I want to address this misimpression. Several comments have been made this evening about my not being registered to vote. That is true, but I did vore for many decades. I vored for Johnson, Humphrey, McGovern, and Mondale, something that many of the putarive liberals in this department cannor say. I was so proud of my McGovem bumper-sticker during the middle and late seventies that I drove my car to its last gasp eather than stop flaunting that bumper-sticker. As a Velikovskian, of course, I want to destroy the roots and the foundations of virtually all human beliefs, customs, and institutions. If they can survive without their roots, fine. If they coilapse, so what? There is little that people hold dear that I wish to conserve. My goals are, in the most literal sense, radical. I am anything but a conservarive.

I have mellowed a lot over the decades, and I have seen much mellowing by others as well. The young lions of yesteryear (among whom I include myself) seem to have realized that their time on the savanna is limited, and that it just isn't worth it to be fighting about all of the silly things that we used to fight about.

My office is ready for new occupancy. It is easy to find. Just go down the south hall, a bit past the Buffalo office of the University of Texas Alumni Association, but nor quite so far as the Hull Real Estate Office. Actually, I'm right berween the offices of Chuck Lambros and Jorge

Gracia, that is, between the smoke always hidden and the fire never hidden. I have always kept a clean and orderly office. Judy Wagner often stopped by to tell me that in terms of neatness my office stood out in the department. (Or perhaps what she said was that it spilled our into the depattment.)

## ac...pe hape heard much poetry from Dick and Eva, and many an unauthorized lyric by Tim and Glenn..."

Over the years we have heard much poetry from Dick and Eva, and many an unauthorized lyric by Tim and Glemn. In response to all of these defamatory rhymers, I would like ro quore somewhat loosely from A.E. Housman:
"[People,] this is stupid stuff. You eat your victuals fast enough. There can't be much amiss, 'tis clear, To see the rate you drink your beer. But oh good god, the verse you make. It gives a chap the belly ache.
"The cow, the old cow, she is dead. It hangeth low, the horned head." And we poor chaps, 'tis our tum now To hear such rhymers as killed the cow."

One of Eva's favorite devices is the rhyming couplet in iambic pentameser. Actually, such a Koepseli couplet consists of 2.1 lines. I have attempted a Koepsell miplet, of 3.1 lines:
"For Eva now, one rhyming triplet more.
May Eva find one day her beast of lore:
The poet's grail, that word that rhymes with or-
ange."
But if you think my poetry is bad, just wait until I sing.

Cole Porter's personal favorite of all the lyrics that he wrote was one that could never be published during his lifetime, for reasons that are not difficult to understand. I wish to sing you that long-censored lyric. The fact that I cannot tell one note from another will in no
way deter me from my course. Such an artitude is not without precedent in our deparment. John Kearns and John Corcoran have never let wanton caprice prevent them from being logicians. Peter Hare, one of the least practical among us, has not let that prevenr him from becoming a pragmatist. Jorge Gracia and Barry Smith have nor let their keen intellects and vast erudition stop them from swallowing Aristorelian drivel. So I shall not let a little thing like atonality stand in my way. Let this Cole Porter lyric be my parting toast, salure, serenade, and farewell to you all [singing, sont of]:
"You're the top! You're Miss Pinkhann's tonic!
You're the top! You're a high colonic!
You're the burning hear of a bridal suite in use!
You're the breasts of Venus! You're King Kong's penis!
You're self-abuse!
Thank you. You're the top!


# Romanell Fellowship and Lectureship 

Patrick Romanell, a pioneer in medical ethics, and his wife Edna have established an endowment ( $\$ 50,000$ over 5 years) for an annual Lecture on Philosophical Issues in Medicine. Professor Romanell is also a prominent proponent of naturalism, and they additionally have made a donation to the Department to provide a top-off of $\$ 1000$ to an outstanding graduate assistant with a dissertation on some aspect of philosophical naturalism.

# Pain Relief for the Dying Doesn't Remove all the Reasons for Physician-Assisted Suicide 



TWhe following article by Richard T. Hull was published in the Buffalo News, March 9, 1997.

The current debate over physician-assisted suicide has focused on the pain of the terminally ill.
Proponents argue that patients should be able to choose a quick and painless death over a protracted and agonizing one. Opponents argue that the hrospice approach and adequate medication can keep terminal patiencs pain-ffec.

One irony is that both sides are correct. Another is that their argument evades the more troubling pars of this issue.

Pain is not the want physicianMy mother died ease. The person I as "my mother" years before-died recognized memdied when she had robbed her of her
only reason people assisted suicide.
"...[T]he of Alkheimer's disproblem is had atways known not only pain."
had "died" some when she no longer
bers of her family, small strokes that digniry by robbing her of her inhibitions, died when she was seized by paranoia and became a thief of others' belongings that she thought were her own purloined things.
My father's best friend Frank also died of Alzheimer's disease. At least, I guess he died: He was locked away, raging, in a straitjacket, years ago. My father would go to visit him and come home in tears because Frank would bog to be releasod, but then he would lash out, kicking and biting and raving, when his caretakers approached.
"I live in fear that I may face the same fate."

I live in fear that I may face the same fate. I anxiously note every occasional lapse of memory, wondering whether that's the first step in dismanding my personality, cransforming tme from a caring, nonviolent person to a caricature of mysclf or, worse, to a dangerous burden on my family and society.
I have already had a brain scan to get a baseline against which the rate of tissue loss can be measured.
1 practice counting backwards from 100 in sevens.
Framing the debare about physician-assisted suicide in terms of pain doesn't touch my concern.
It doesn't touch the quadriplegic who finds life in a wheekhair unfulfiling.

It doesn't address the worries of the Parkinson's disease patient in the middle stages of his disease who finds movement progressively difficult, or the fears of the individual who learns he has ALS or Lou Gehrig's disease.
It doesn't address the quet despair of thousands of Americans who face protracted lives of unacceptably poor quality for irrevers. ible medical reasons.

And it doesn't address the genuine concerns of those elderly who have worked hard and saved to leave a legacy to their children, only to see it eaten up by expensive treatments in a system dedicared to prolonging life for the sake of the prolonging.

Janet Adkins was a person who, in the early stages of Alzheimer's decided nor to pur herself or her family through the larer stages. She approached Dr. Jack Kevorkian, a retired pathologist who had written in blunt language about the noed for patiencs to be able to elect the time and means of their death. After some months of requiring her to consider alternatives, he consented to assist her.

On June 4, 1990, in a 1968 VW camper parked in a public campsite in Oakland County, Michigan, Janet Adkins initiated a sequence of valves and switches that first delivered an anatesthetic and then a faral dose of potassium chloride through a needle in her arm. Her heart depolarized by the KCI , stopped at $2: 30 \mathrm{p} . \mathrm{m}$.

A woman not terminally ill, not suffering in painful agony, had elected to die with the assistance of a physician in order to avoid rerminal illness and its indignities. She made her choice while she was still competent, still able to assert that the values prompting her decision were genuine and authentic.
Does it even make sense to restrict physician-assisted suicide to those who are still competent? Suppose I want to live my competent life to the fullest and then have it over with when my capaciry to act with concurrent free and informed consent has departed.

Why shouldn't I be able to empower my physician to act when I can no longer do so, act so as to bring a life I have carefully, previously judged to be no longer worth living to a speedy end?
I am aware of the fears many have that physician-assisted suicide will lead to involuntary eurhanasia. I think those fears are groundless, provided we are clear about what constitutes the legal and adequate reasons for physicians to act in assisting suicide. The reason must be a persistent wish to die, stared by a competent individuat who seeks to avoid the evil of a protracted death or a life whose capacities are diminished to a degree unacceptable to that individual.
The debate that focuses only on the pain of the terminally ill does not address all the circumstances that prompt prople to consider physician-assisted suicide.

Like it or not, the problem is not only pain.

## Ken K. Inada <br> Continued from page I

cuss what to do. Then finally they came up with the idea that a petition should be sent to President Roosevelt to form an allAJA combat unit to fight not the Japanese but Nazi forces in Europe. To our utter surprise, he approved the formation of such a unit. When the official announcement was made public and recruitment began, over 10,000 volunteered in Hawaii. Our AJA brochers on the mainland but now scattered in eleven relocation camps, really concentration camps with barbed wire fences around and guard towers at set distances, did not show that much enthusiasm at first but they did volunteer to a figure of over 2,000. The mainland AJAs were corralied from the West Coast under suspicion of sabotage and sent inland to these camps, some as far away as Arkansas.

In March of 1943, we were finally inducted in the army and in April sent to Camp Shelby just outside of Hattiesburg, Mississippi, to train as an oversized 5,000 strong 442 nd Regimental Infantry Combat Team. Locared in deep South, we witnessed discrimination of the worst kind, real white and black racial tension and discrimination, the likes of which we did not experience in Hawaii. For example, when we got on the bus in the city we went straight to the back of the bus as we normally did in Hawaii. The bus driver immediately stopped the bus, came to the rear and told us to please take the seats up fron because the last four rows are for the colored people.

After 15 months of training, in June of 1944, we were sent to engage the Italian and German forces in the hills and mounrains of Italy, in such sectors as Anzio on the west coast. After Rome and Florence were liberated, we were sent down to Naples to rest. The whole regiment occupied the University of Naples campus. During this period I had the rare chance to visit the ruins of Pompei.

Then in early September, we were sent to Marseilles, France, and to its outskirt town of Aix where we spent practically a whole week in two-man pup tents fighting against the rains to keep dry. A week later, we, were sent up the Rhone Valley and eastward to Epinal where we detrained and were trucked to the foothills
of the Vosges Mountains, by the borders of France, Germany and Swizeerland. The Germans by now had been pushed back to their final line of defense along the Rhine River and we were at the southernmost part of the Rhineland. Within two days, we were committed to combat and within ten days of bitter fughting in the dense forest, we liberated three French towns that begin with "B": Bruyerres, Bifontaine and Belmont. We then were awarded a well-earned ten-day rest by the Division Commander who had now committed another regiment to take over where we left off and continue the pursuit of the retreating German forces.

I digress here to relate about the samurai and his sword. It was the first Tokugawa Shogun named Ieyasu who said: "The sword is the soul of the samurai." Zen masters have long taught the samurai that a sword is double-edged, i.e., the sword that kills and the sword that saves (lives). It sounds like an oxymoron and most people will say that it is simply impossible. But the Zen masters will point to the fact that mere technical skill is insufficient in combat for there is a further perfection of the soul of the samurai that transcends mere combat action. This is a subtle point that could be illustrated by the comparison of rwo famous swords. One is so technologically superior and perfect that when it is placed in a stream the leaves that floar down will without exception be cur cleanly. The other sword, however, when placed in the same spot will behave differently; indeed the leaves that float down the stream will in the final moment of contact merely veer away from the cutting edge of the sword. Impossible feat? Well, at least the second sword is delineated in metaphorical terms. But here I would like to carry the discussion further by bringing it to modern warfare.

In combat we used the M1 rifle with 8bullets to a clip. It is not like the current AK automatic rifle which in Rambo style just kills and kills and kills. Through my combat experience I can attest to the fact that, metaphorically speaking, the M1 rifle was double-barrelled. That is, one barrel shot out live ammunition when the trigger is pressed but the other barrel shot nothing but blanks. In combat, then, enemy soldiers are killed but at times they are spared. Isn't this similar to the samu-
rai's sword that both kills and saves lives? I truly believe so because I have spared some German soldiers' lives in mortal combat due to conditions that evoke deep sense of piry and humaneness. I refer to this as a unique form of "humaniry in action." It is a deep form of compassion and, most importantly, I sincerely believe that each soul is sensitive to ir and capable of expressing it as well.

## "...in our rescue mission we incurred 813 casualities. Was it worth it?"

The 7th Army's goal was to take Strasbourg and chen on to Germany proper. But the regiment that had replaced us had fallen into a trap. Its spearhead first battalion was cur off from the main boty of the regiment and now the other battalions tried desperately to restore contact but failed. Meanwhile, I had already taken my one-minute hot shower from makestift 55-gallon drum hot water unit rigged on a platform and received my supply of new clothing, especially dry socks, when the order came on the second day of rest to rescue the lost battalion. Under cover of darkness, we again went into the dense Vosges Mountains to engage in the greatest and bitterest battle of our combat team. After four days of tree-to-tree fighting in bitterly cold and rugged terrain, our unit was able to make contact with the lost battalion of the 141st infantry regiment of the Texas national guard 36th Division. The lost battation was now reduced to only 278 survivors but the irony of it all is that in our rescue mission we incurred 813 casualties. Was it worth it? Debates still continue but, personally, I believe it was the sensible thing to do.
> "...our rescue mission bas been selected as one of the ten most important land battles in World War I."

If you are a military buff, then go to the Pentagon's galleries and you will be Continued on page 10

## Conferences.

The Fifth Annual Graduate Philosophy Conference

A$s$ GPA Conference Chair, Michael Berman, gives this report. The Graduate Philosophy Association held its $5^{\text {th }}$ Annual GPA Conference on March 1, 1997, at the Center for Inquiry. The keynote speaker was John M. Koller, Chair of the Deparment of Philosophy, Psychology and Cognitive Sciences at Rensselaer Polytechntic Institute. His presentation, "Yainism: Cognitive and Moral Implications of Anekantapada," was well received and attended. The commentary by John T. Keams, Chair of the UB Philosophy Department, initiated a fruitful and insightuil discussion regarding the epistemological and metaphysical claims of Jainism. The graduate papers included a number of U'B's own students: Robert Delfino delivered "Aristotle on the Value of History of Philosopty for Philosophy," and was commented on by Jeremy Van Ek; Mark Meli and Eric Little acted as commentators; and David Houghton, UB Linguistics Department presented "A Game-Theoretical Account of Definiteness." Marc A. Hight, Syracuse University, gave his paper "Common Sense and the Heterogeneity of Ideas," and Bo Mou, University of Rochester, presenred "Some Methodological Morals Regarding Morality: Pragrnatism, Daoism and Confucianism."
The conference had the following cosponsors: The Graduate Philosophy Association, The Graduate Student Association, The Graduate Linguistics Association, The Korean Graduate Student Association, and The Asian Seudies Program.

# UB Philosophy Graduate Students Make Their Presence Known at the Opsis Conference 

On Sunday, April 6, 1997, at the Student Union, three graduate students of the UB Philosophy Deparment presented papers at the interdisciplinary Opsis Conference organized by the graduate students of the Classics Department. Michael Berman presented his paper, "Nagarjuna's Relational Social Ontology: The Other and Intersubjectivity." Robert Keiffer delivered "A Comparison of the Character Socrates in the Early Dialogues of Plato and the Memoirs of Socrates by Xenophon." Eric Bronson also gave his paper, "The Madness of Socrates." All three papers were well received and elicited discussions with the international audience.

## Hourani Lectures

TThe firse George Hourani Lectures in Moral Philosophy were delivcred in Fall 1996 by Shelly Kagan, the Henry R. Luce Professor of Social Thought and Ethics at Yale University. The Lectures are funded by an endowment from the estate of our fomer Distinguished Professor and Chair, George Hourani, a specialist in Islamic philosophy, especially Islamic ethics, and in ethical theory. This endowment supports lectures in ethics and supplements assistantships of graduate students working in ethics.

Shelly Kagan is a younger philosopher who has recently moved from the University of Illinois at Chicago to Yale. At Illinois he was one of the teachers of Mariam Thalos, of our Department. Kagan is well known for his book, The Limits of Morality, where he argues against two fundamental principles of common sense morality: the principle that there are limits on what we are required to contribute to the overall good, and the principle that certain types of acts are forbidden, even when their consequences for the overall good are overwhelmingly positive.
> "He explained geometrical techniques for representing the goodness or badness of a person getting what he deserves..."

The Hourani Lectures are to form the basis for a book Kagan is wring on a topic new to him. The overall title of the lectures was "The Geometry of Desert." Kagan devoted the four talks to developing a conceptual scheme to help clarify judgments about how good or bad it is for people to get what they morally deserve. He explained geometrical techniques for representing the goodness or badness of a person getting what he deserves, or getting less or more than he deserves. He intends for this work to help clarify moral intuitions, and to provide the basis for ethical and polirical theories concerned with descre.

After each lecture and ar other times duning Kagan's visits, students and faculty engaged him in vigorous debate over the views he presented. The Hourani Lectures, together with the conference "Can Epistemology be Unified?," gave a lively character to the intellectual life of the Department in the fall semester.

## News of Graduates...


rnold Berleant, Ph.D. 1962 , is called "America's latterday Herry David Thoreau....." in a review by E.F.


Kaelin of
Berleant's newly published book, Living in the Landscape: Towand ar Aesthetics of Enviromment, Universicy Press of Kansas, 176 Pp .

In the book, Berleant explores new ways of thinking about how we live and might live in the landscapes of "aesthetic engagement" and "environmental continuity," he proposes a new paradigm that offers a holistic approach to the meaning of place and places of meaning in our lives.

Lesley Friedman, Ph.D. 1993, is a member of the Executive Committee of the Charles S. Peirce Societv and has an article on Peince and Berkeley forthcoming in the Journal of the History of Philosophy.

William Irwin, Ph.D. 1996, presented a paper at the Mid-South Philosophy Conference in February '96, "Reviving the Author," and provided a commentary to a paper at the same conference.
"...most ordinary, sane and sober people endeavor to avoid conflict and conflagration.... attorneys... seck it out...." Gary Ketcham

Gary Ketcham, BA 1988, I.D. 1991, who now practices law in Florida, wites to Richard Hull what a typical day might be like for him: "Let me put it this way, most ordinary, sane and sober people endeavor to avoid conflict and conflagration, where possible. Attomeys, on the other hand, seek it out, like flies in pursuit of....(well skip the analogy). I am now practicing civil law, with a range of case types like, foreclosures, debt collection, housing, landlordtenant dispures, evictions, consumer contract disputes, wills, trusts, estates, deeds, medical services, etc.

In a typical day, I will speak to numerous clients about a spate of fratudulent, free-market atrocities. I will then speak to a plethora of atrocity doers, in order to articulate the wrongfulness of their deeds and the legal obviousness of the tracks they've left behind. Frequently this will
provoke a settlement. The remaining cases are comprised of either innocents or hardheads (ustally arrogant hardhead poker players). The remainder of my time is spent researching and preparing for the courtroom jousting and gladiator antics which much of the legal system has come to represent. It's a lot like the in-fighting of the mate beasts on the Serengeti Plain, where domination and subordination do hom-to-hom battle for supremacy.

In total, it's like a full day of down-and-dirty' poker playing, where you show enough of your hand to prove you have some high cards, without spending all of the ammunition in the arsenal. You have to leave some ammunition in the arsenal, because if you spend it all, you make it easier for the other side to 'sandbag' you with a joker. Meaning, theyll try to run a byper-technical, procedural sneak play, to bear you on a trivial, procedural tochnicality. You have to play your cards close to your vest, while showing enough cards to compel a settlement. It's quite an art to ger the riming and balance exactly right. The problem you're trying to avoid, is the scenario where they raise the ante so high, you can't stay in the game, even with a winning hand. There's a lot of metaphors in there, but I'm sure you get the gist of ir."

Alan S. Rosenbaum, Ph.D. 1974, is the editor of a new collection of essays, is the Holocaust Unique? Perpectives in Comparative Genocide (Western Press).

Rosenbaum, whose previous work concerned the prosecution of Nazi wat criminals and the philosophy of human rights, believes that comparisons with
other mass murders are an inevitable step in the historiography of the Final Solution.
> "Now what we have to do is reach a settled opinion of how the Holocaust is going to be viewed by future generations."

"We have established a public record that the Holccaust occurred, and we have a very good idea of what its dimensions are," he says. "Now what we have to do is reach a sertled opinion of how the Holocaust is going to be viewed by future generations."

An article about this work appeared in the Chronicle of Hegher Education, May 31, 1996.

Annalisa Sassano, Ph.D. 1994, writes to Richard Hull "Since my arrival here I've been teaching Italian and doing translations from English and Spanish. I've had little time to concentrate on philosophy and, regrettably, I've left some projects behind. Bur I haven't given up yet. Meanwhile, I've been seized by another passion: literature. I've started a course in creative wriring. Barcelona, with its vivacious artistic background, seems to be the right place for it. The course is really interesting. Since I started Pve long been thinking about the possibility of relating philosophy through literature. I see it as an entertaining and creative way of bringing philosophical problems close to people....something is already boiling in my mind."

## Haiku <br> Continued from page 1

ing individual verses that would fit together like links in a chain. A master poet would start the meeting with a verse consisting of three lines of 5,7 and 5 syllables. This verse would set the theme and tone for the linking process. The verses would proceed with strict syllabic count. Following the opening verse consisting of, as mentioned, three lines of 5,7 and 5 syllables each, there would be a verse of two 7 -syllable lines. The process would then repeat that alternation indefinitely. Each poet was free to bring his or her
own individual creative elements into the process, yet it was expected thar each follow the lead of those who went before. Thus both individuality and solidarity were important. Also found in this poctic tradition are two styles, one highly comical and filled with puns, often created with sake in hand, the other more austere, often reflecting upon Buddhist themes. Drawing upon these stylistic elements, we have created a linked verse in Ken's honor.

One additional nore of explanation is needed. In teaching Asian philosophy to American students Ken has often used homely illustrations, including popular items of American fast food. A favorite irem of this sort figures prominently in the verses which follow.

Mike Berman will serve as our master poet.


Peter Hare introduces Haiku. In background costumed Tim Madigan with gong used to provide punctuation between poets.

## Haiku <br> for <br> KennethK.Inada

The cyclical wheel of pleasure and pain demands
pizzas by the pie
"By the Dharma, it tastes good" so says the bodhisattva

Michael Burman
although the master cats his pizza with no answer
but just tastes, and smiles Mark Mali

Know pizza is not pizza
But hear the sound of the sauce
B. Steve Csaki

Thirty slicers (spokes) converge on pizza And round the void (bub) in the middle turn the feel (wheel) of hunger

Kab Kiang Oho

The center is an empty bowl
A vessel always refilled

The pizza is gone but if there is no pizza how can it be gone?

This rich reservoir extends out infinitely. Source without center

Taste's reason to be Dharma did doubly

But seeks fulfilment from the
kitchen of the Anchor Bar


A pie prehended In delicious concrescence And piquant nexus

Richard T. Hull*
Extend thansour pic
zen. Land your enlightened ken
stain, then again.
Peter H. Hare
All eaten: Súnyat $\overrightarrow{a r}$ dothingress? Zen Rien? In Dada!

## Ken K. Inada <br> Continutd from page 6

reminded that our rescue mission has been selected as one of the ten most important land battes in World War II. Our unit became the most decorated unit of its size and length of service in US military history. In the same vein, I must nor forget to tell you with some pride that because of the rescue mission, the Texas Legislature passed a resolution to make us honorary citizens of Texas. So if Jim Brady, a Texan, were here, I would have to remind him that from now on it is not only "Remember the Alamo!" but also "Remember the Lost Battalion!"
I was one of the cascualties two days before the contact was made. In pitchdarkness, a well-timed artillery barrage by the enemy caught our ration detail of twelve men by surprise, raining on us deadly fragments from tree-top. I was the last man on the detail but only four of us survived the barrage. It is a miracle that I survived with a million dollar wound on my left arm. After being blown up and unconscious for a few minures, I realized the limited injury and felt elated that this was my final day in combar, that I was eventually going home. The joumey home for me started with a month in the field hospital, a week back in Marseilles waiting for the hospital ship thar rook several weeks to arrive in Newport News, VA. From there, I was sent to Valley Forge General Hospital, located in the suburts of Philadelphia(home of many of Peter Hare's relatives), and of course the historic winter quarters of General George Washington prior to his famous crossing of the Delaware River at Trenton, NJ, to surprise the British forces.

On Nov. 9, 1945, I was finally discharged from the US Army at the hospital and returned home to Hawaii on a slow lumber freighter that rook 12 days from San Francisco. The sight of Diamond Head and Aloha Tower was simply overwhelming, comparable to seeing the Statue of Liberty once again after returning from the European Theater of Operations.

I have tracked my war experience in brief because there are two footnotes, one on the lighter side and orher more serious.
"I will forever think of bim [Heidegger] as an ally in comparative philosophy."

On the lighter note, years later when I came across the writings of the great German philosopher, Martin Heidegger, I found out that he had spent many days cooped up in his cabin in the Black Forest which is in the Vosges Mountains but on the German side. We were actually very close, physically speaking, despite the war. By 1944, Heidegger was spending much time in the cabin deliberating or meditating on Eastern thought, particularly on Taoist and Buddhist ideas. He had many Asian graduate students previously, especially in the 1920's and 1930's from China, Korea and Japan. Although his major ideas on being and existence have great similarity or parallels to BuddhoTaoist thought, regretably, he could nor work it in his system successfully during his remaining years. Bur insofar as I'm concerned, I will forever think of him as an ally in comparative philosophy.

On a serious note, the war experience was the beginning of a new perspective in my life. It was the beginning of my socalled philosophical turn. Where freshmen in Philosophy 101 are made to ponder on such questions as "What is reality?", "Who am I?", "What can I know?", "What ought I to do?" and "What may I hope for?", well, through the hills and mountains of Italy and France, I had encountered those questions most directly and intensely while facing imminent death. All this gratis at the expense of Uncle Sam. In a way, I am grateful to Uncle Sam for the opportunity to mature so quickly bur then I wouldn't go through the experience again for a million dollars!

And so this young dinosaur had a philosophic turn very early on and tracked down Western and Eastern philosophies up to the present. I must of course acknowledge a huge debt to Uncle Sam for five precious years of free education under the G.I. Bill of Rights, attaining my BA and MA degrees in philosophy. Later on, I received another largesse of free education from the Ford Foundation as an overseas training fellow for $31 / 2$ years to complete my doctoral studies ar the Uni
versity of Tokyo in Indian and Buddhist philosophy.

We came to Buffalo in 1969, the year a famous Heisman trophy running back from USC joined the Buffalo Bills. We remember reading news artickes by reporters and fans telling the running back that, contrary to negative views, Buffalo isn't a bad place to be and that the winters are not that cold or snowy. All that was welcome news to us who had just left tropical Hawaii and had some fear of the first winter.
> "...our penerable but powerfial secretary, Judy Wagner, moxs baving ber second cup of coffec..."

When school started and the first snow came, we took it in stride. One December snowy morning, I even drove to the University with ample parking space and entered a rather quiet building. On my way to the office, I encountered a campus police who looked at me kindly and casually said, "You know the University is closed, don't you?" At that moment, probably, our venerable but powerful secretary, Judy Wagner, was having her second tup of coffee, looking out the window and musing, "What fool would go to work today?" Well, from that day on, I always listen to WBFO before leaving the house. Yes, we did survive 28 Buffalo winters and so now instead of chasing after snowflakes we'll be in Nevada chasing after tumbleweeds.

UB and Buffalo have been most congenial and accommodating to both of us in many respects, especially in my pursuit of comparative philosophy. But I must admit that after nearly 50 years in the field, I find comparative thought still quite embryonic. The central areas of metaphysics, epistemology and ethics, as the West knows them, have yet to be analyzed, articulated and correlated properly with Eastern thought. This matter is of ongoing interest to me and in my late years I have focused on the field of aesthetics as a possible bridge in East-West dialogues. I feel quite good to know that there is much unfinished work ahead and I shall continue to do my research and writing, plus ediring for the Numata

Center for Chinese and Japanese Buddhist texts translation, located in Berkeley, CA.

1997 has already left several milestone tracks. My ideological colleague, Allen Ginsburg, passed away last month. He was a Buddhist for most of his life, starting at Columbia University where tye Zen scholar, D.T. Suzuki, lectured in 1949-50 and influenced a whole new generation of Dharma Bums led by Jack Kerouac. American culture would change drastically and never be the same with the counterculnure activities-free speech movements starting at Berkeley, the hippies, the antiViennam War demonstrations and Watergate. Did it change for the better? We don't know the whole story yer since the activities still continue in subrle ways, but these movements are important issues for philosophers to ponder on. I leave it to the younger generation, the baby-boomers and post baby-boomers to challenge themselves with these knotry problems. And good luck to them. But I just want to point out that the counter-culture movement had its source in Eastern thought, Buddhism in particular and thus we have already seen an intercultural dialogue becoming a part of our very existence since World War II. Let's acknowledge this fact as we move on into the next century.

Masako now joins me in thanking you all for honoring me tonight but, most of all, thanks for the pleasant meroories we share together living in Buffalo and at UB. So now we bid you all a very warm and fond ALOHA and a very reluctant SAYONARA:

# UB Grad Revered By Hungarians 

István Bodnár, visiting professor in the spring semester, solicited from his Hungarian colleague Kristóf Nyíri, the following:

Hungarian philosophers are divided; the dominant faction of recent years regards philosophy as an art form-the art of writing essays. There is a smallet number who prefer to see their subject as a scientific discipline and apply the same standards and "scientific method" as in the natural sciences. The conference, held berween 30 October and 3 November

1996 in the village of Dunabogdany, under the auspices of the Institute of Philosophy of the Hungarian Academy of Sciences, was an attempt to invigorate the latter tradition.
> "Amongst contemporary philosophers of the AngloAmerican, analytical school, it was probably Sellars who had the greatest influence on Hungarian philosophy...."

The theme was the philosophy of Wilfrid Sellars (M.A., 1934). From the Fifties to his death in 1989, Sellars had been one of the key figures in American philosophy. His ideas are now enjoving something of a revival. Amongst contemporary philosophers of the An-glo-American, analytical school, it was probably Sellars who had the greatest influence on Hungarian philosophy, thanks to György Markus, the first philosopher of this kind in the country, who in the Sixties studied with Sellars for a year.
The philosophy of Sellars is a complex synthesis of seemingly incompatible notions- of empiricism and rationalism, of epistemological realism and epistemological idealism, and indeed of approaches characteristic of the philosophy of science on the one hand and of Lebensphilosophie (existentialism plus hermeneutics) on the other, including morals and cognition, goodness (virtue? ethically correct behavior) and rationality.

Sellars' is a Kantian synthesis berween epistemology and ethics. In his view, the intentions of the members of a community can differ from each other in innumerable ways. But some intencions are necessarily held in common, and those that are relevant from a moral point of view are exactly of this kind. In a cerrain sense they constitute the community. It is logically impossible that there should be a difference of opinion concerning morals insoluble in principle between members of the same communiey. In particular, there can be no doubt for members of a community that it is unconditionally reatonable to maximize the welfare of that community.

The conference was actually a seminar on Sellars's major essay "Empiricism and
the Philosophy of Mind". What this essay has shown is that even our most immediately given notions pertaining to the nature of sense perception and to the in-ner-mental scene of thinking in the last analysis derive from external, public, communicational habits. Given the present-day radical changes of the communicational environment this Sellarsian approach is, once again, timely. Indeed, these changes today again increase the significance of that concep-rual-linguistic creativity which is the specific task of philosophy.
Participants from abroad were Bruce Aune, Kevin Falvey, Dale Jacquette, Keith Lehrer, Joseph Pitt, Jay Rosenberg, Johanna Seibr, David Stern, Joseph Tolliver, Timm Triplett and Willem deVries from the U.S.A.; Johannes Brandl from Austria and Josef Bremer from Poland.

Holding an international academic event in a village such as Dunabogdány might seem surprising at first, but it is not without precedent. Dunabogdány hosted two similar meetings in 1995, enritled Politics and Philosophy of Electronic Networking-Austrian and Hungarian Approaches and Experiences; and Philosophy of Religion in the Years of Transformation-The Intellectual State of the Hungarian Churches. There was an additional reason for holding the present philosophy conference in Dunabogdány: Kristof Nyiri, head of the Institute of Philosophy, who organized it, tives in the village.


# Electrical Engineer and Philosophical Novelist 

${ }^{\infty} ., \ldots[\mathrm{a}]$ example of how far afield one of your wayward students has gone..."

After receiving his Ph.D. in 1978 from our deparment with a dissertation under Edward Madden, Walt Kehler earned another doctorate from UB's Department of Electrical Engineering. The Maddens have kept in touch with him both in correspondence and in visiting his home in Florida. For many years Walt has been an


In The DragonStar Project, a disheartened Brett Allman searches for a meaning to life while puzaling over stolen military integrated circuits and the function of a mysterious chip inside the new generation of cellular phones. In The Gemini Factor, Allman and his brilliant but troubled lover struggle with the question of Fate versus Free Will when precognitive visions haunt her. Allman must rescue borth her and their beliefs when she and U.N. inspection team are arrested by electrical engineer for Motorola. He has four U.S. patents for electrical circuits. Abstracts of two of those patents appear on this page. He has also published a novel, has two novels in press, and a fourth in preparation. In response to a recent inquiry, Walt writes: "...Since I haven't been able to do philosophy professionally, I try to do it thru my hobby-uriting. My books explore a problem from philosophy as a subplot to the main action by opening with the protagonist in the middle of a life crisis. His spiritual regeneration, which requires the solution of the philosophical question, is intertwined with his external adventure which presents clues and obstacles to the solution of both subplot and plot. His adventure propels him towards unknown territory both external and internal-into foreign lands and into himself.
 the Chinese when she stumbles upon secret biological reseatch and the evil plan for its use.

Both novels will be published in paperback by Commonwealeh Publications of Edmonton, Canada. They should be out in the Spring of 1998. Commonwealth has a website at www.commonwealthpub.com. I am working on a fourth novel, Circle of Masks, bur since it takes me two years to write one of these things I have yet to figure out how it will end.
In any case, I hope this will be of interest to you as an example of how far afield one of your wayward students has gone. Even tho I haven't been able to work in philosophy, I will always treasure the years I spent at the University; studying philosophy was an enriching experience that has served me well in all aspects of life...."

# The Worst Cognitive Performance in History 

Barry Smith and Peter Baumann

SOme time ago the editors of the Hamburg Cognitive Science joumal 'KogBit' sent out a questionnaite on cognitive science to a number of prominent cognitive scientists. In his response to this questionnaire, Barry Smith gave the following answer to the question
"What is the worst cognitive performance in history?":
"Kant's Critique of Pure Reason".
This led Peter Baumann to ask Barry Smith via e-mail what might speak in
favor of such a judgment. The following is an extract from the e-mail discussion which followed:

PB: Why do you think that Kant's 'Critique of Pure Reason' is the worst Continued on patac /3

# Graduate Students 

Michael Berman, (Ph.D. 1997), successfully defended his dissertation in March 1997, and will finish his assistantship this semester in the Asian Suxdies IProgram, Interdisciplinary Studies. Michael will have a forthcoming book review published, in R. Puligandla and D. L. Miller, editors, ${ }^{\text {a }}$ Buddhism and the Emerging World Civilization," Pbilosophy East and West, as well as "Time and Empriness in the ChaoLan," forthcoming in the Joumal of Chinese Philosphy. Michael served as panel chair at the 1996 New York Conference on Asian Studies at Dowling College, Long Island, NY. There Berman presented "Phenomenological Intersubjectivity: Merleau-Ponty and Nagarjuna."

H H H

Eric Bronson presented a paper entitled "The Madness of Socrates" in March at the Syracuse University Graduate Seudent Conference, and in April at Opsis, an interdisciplinary Graduate Student Conference sponsored by UB's Classics Department.

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AIan Clune had published in The Monist, "Biomedical Testing on Nonhuman Animals: An Attempt at a Rapprochement Between Utilitarianism and Theories of Inherent Value," vol. 79, no. 2, 17 pp. as well as "A Critical Assessment of Vamer's Proposal for Consensus and Convergence in the Biomedical Research Debate," accepted for publicacion, Between the Sprcies. Also forthcoming is "Justification of Empirical Belief: Problems with Haack's Foundherentism," Philosophy.
\& $\&$ \&

Leo Zaibert has the following publications: "On Deference and the Spirit of the Laws", Archiw für Rechts-und Sozialphilosophic; "Pbilosophy of Law in Latin America", in Christopher B. Gray, (ed.), The Philosoply of Law: An Encyclopedia (NY: Garland); Review of Joseph Cropscy's "Plato World: Man's

Place in the Cosmos", Journal of the Hellenic Diaspora.

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Gloria Zúñiga was selected as a Bradley Fellow by the Acton Institute in Grand Rapids, Michigan to conduct research in value theory this past summer. The academic research promoted by the Acton Institute reflects the advocary for freedom on the part of irs namesake, the moral philosopher Lord Acton, who is best remembered for the much-quored line: "Power rends to corrupt, and absolute power cormpts absolutely." Among the approximately eighty applications to the Acton Institute for this opportunity, three scholars were selecred. The three Bradiey fellows joined efforts for two months in Grand Rapids to collaborate in their respective areas of expertise in philosophy and/or economics. The intended goal of such collaboration is to lay the groundwork for a book on value theory to be published by spring.

In February Gloria presented a paper entitled "Polish Phenomenology: Bridging Moral Objectivism and Economic Subjectivism" in Warsaw, Poland. The paper traced the development of the Lwow-Warsaw School to the phenomenology of Karol Woityla (a.k.a. John Paul II).

In April, Gloria presented a paper entitled "Internet Ethics: the Emergence of Family Values" at the Value Inquiry conference in Boone, North Carolina. This year's conference theme was Values in Business and Gloria's paper discussed the Internet as a free market.

## The Worst

## Cognitive Performance in

## History

Continuedf frow page 12
cognitive performance in history?
BS: Kant drew an absolute line between what we can know and what is; in this way he seriously devalued human confidence in the powers of science, setting in train a tradition of thinking which began with Hegel, through Marc (che doctrine of 'false consciousness'), Nietzsche and
other 'masters of suspicion', down to Adolf Hitler and Goebbels (the 'great lie'), and Pol Pot and Derrida (both students of philosophy in Paris).

## "PB: May I quote you? <br> BS: I suppose so, but only to people with a sense of humor."

PB: May I quote you:
BS: I suppose so, but only to people with a sense of humor.

PB: Oh, I guess I didn't get the joke. But there's still something serious in what you said, isn't there? In the beginning you said that Kant drew a line between what we can know and what is. But who doesn't?

BS: Kant drew an absolute line: We can, he said, never know anything about what is.

PB: Do you want to say Kant is a sceptic? If yes, you should really publish this view -. it's a very original view of Kant...

BS: If'wortd' here means 'world of things in themselves' then my view is not original at all; if 'world' means 'phenomenal world' then Kant says we can know the worid we've created, but only that.

PB: I still don't see how that makes him a sceptic. Anyway, you also said that Kant "devalued human confidence in the powers of science". Let's compare, e.g., Hume and Kant. One might take Hume as a kind of sceppic with regard to causality. Kant on the other hand tried to 'rescue' the idea of causality as a principle of science. One can, of course, doubt whether Kant succeeded in doing so. But be this as it may, I don't see any reason for saying that Kant devalued human confidence in science and in the value of science.

BS: But he did, as did Hume (Kant resolved Hume's dilemma by fictionaliz: ing the whole of science-see Vaihinger's 'Philosophy of the As If)

PB: There is a sense in which Vaihinger would agree. But here you're relying on an interpretation of Kant almost nobody
nowadays - except you and Vaihinger holds.

BS: Everyone is desperately trying to find interpretacions of the German Saint which will protect his saintliness ...

PB: Some people seem to have an obsession with the church!

## "Kant was really a nonclassical Cbinese realist."

BS: ... and Kant writes so badly that new interpretations fall readily off the trees. He established norms of style in German philosophy which have had deleterious effects above all in France, but also elsewhere...

PB: If you don't like his style, o.k. But I think it's historically false to see a connection (as you seem to do) between Kant and the anti-scientism/anti-rationalism of postmodernist French philosophy. These people are primarily influenced by Hegel, Husserl (Your hero!), Nietzsche and Heidegger.

BS: Kant gave birth to Fichte, ...the kneebone is connected to the thigh bone...

PB: What about Kant's famous letter, his "declaration against Fichte"? That Kant gave birth to Fichte is what the followers of Fichce, Schelling, Hegel say. And even these people criticize Kant for not being idealist enough.

BS: So: "Classical German Idealism" is a misnomer. Kant was really a non-classical Chinese realist.

PB: So you take Kant to be the first German Idealist? Like Fichre or Hegel? I heavily disagree with that. Im not the only one who thinks that
German Idealism is based on a misunderstanding (whether productive or not) of some parts of Kant's philosophy.

BS: And Kant is innocent, in this regard:
PB: What does "innocence" mean in the history of ideas? Anyway, I think you put Kant in an entirely wrong neighbothood. Let's try it the other
way around. In my view, Kant is one of the grand-uncles of cognitive science (but that's another topic). Besides that, I think that Kant's role in the history of philosophy is much more positive (to say the least). In a way, (almost) every philosopher today is working on problems and questions that lead back to Kant. No matter whether one agrees with what Kant says on specific topics and no matter whether one recognizes his impact on philosophy. Let me just name a few topics: Who was a better and more devastating critic of metaphysios than Kant? (Take, for instance, his path-breaking critique of the "ontological" proof of the existence of God and his remarks on the concept of existence which are very close to what Frege later said about the concept of existence).

BS: Yes - and look at the terrible, terrible consequences of the failure on the part of so many contemporary philosophers to take metaphysics seriously!

## "...the line that leads from <br> Kant to Hitler...."

PB: The Logical Positivists, for instance! And you don't want to say they're also part of the line that leads from Kant to Hitler, do you?

BS: Long Story (see, inter alia, chapter 1 of my book "Austrian Philosophy")

PB: Another point: Take the project of identifying necessary conceprual fearures of experience. Strawson is only one of the most well-known philosophers who pursues such an idea. Or take the idea that judgrnent is complex in the following important way: two fundamentally different rypes of mental representation are involved, i.e. intuitions and concepts. They have two very different semantical and logical roles in judging. There is nothing like that in Locke's or Hume's empiricism: they don't have any attractive theory of judgment or propositional structure
because they only have mental reprecentations of one single sort: ideas. Furthermore, in a sense, Kant's distinction predates the distinction berween referring
(with singular terms) and predicating (with predicates).

BS: On all of these things I think Kant is confused, and $I$ am confident $I$ could find precursors of whatever his good ideas might have been (c.g. in Leibniz, Wolff, Crusius, etc., not to mention -- if it's good theories of judgment you'te after -. Gregory of Rimini or William of Ockham or Tom of Cobley).

PB: Or in almost anybody else? Anyway, let's take the analytic-synthetic distinction: it was there before, but Kant was the first to give some explanation.

BS: This was definitely in Crusius, and in Locke, and in Leibniz...

PB : I said that. But there is a difference between saying a distinction is there and giving an explanation.

BS: Moreover Kant's treatment of the a priori is absurd.

PB: Why absurd:
BS: Propositions are a priori (c.g., Pythagoras' theorem) because, Kant says, we impose them on the world: when a passerby sees a ladder leaning against a wall, he imposes Pythagoras' theorem on what he sees. So if the ladder is 5 feet long, and the foot of the ladder is placed 3 feet from the wall, the perceiver makes it true, by the miraculous workings of his "transcendental consciousness", that the top of the ladder will be 4 foot from the ground. This is just silly.

PB: It is absurd to define "a priori" as "imposing something on the world"! Right you are! But Kant didn't do that (I wonder how you find all this nonsense in just one book). He rather explained it along the (nowadavs) usual lines ("independence from experience"). It's true: for some years we have known (see Kripke and Kaplan) that one shouldn't identify the a priori with the necessary and the a posteriori with the contingent. This is an improvement that would hardly have been possible withour a conception like Kant's. Frege, for instance, knew abour the ments of Kant's distinction of analytic and synthetic (see his "Foundations of Arithmetic") and developed his own view based on
that. Learning from Kant doesn't mean agreeing with him. It's not a good idea just to condemn, condemn, condemn... in the manner of some Holy Spanish Irquisirion ...

BS: One can find good bits in "Mein Kampf', too. (Even in Derrida, perhaps) [Added in proof: No. That last bit is going too far.]

PB: And I was jus: beginning to get your jokes.,. You leave no doubt that you really don't like Kant. Bur even if Kant is so bad wouldrit it be a good thing to read the book as a student? In the questionnaire you say you want to ban the book. Why not read it as a paradigm of how not to philosophize? Furthermore, you told me why you think Kant is so bad. But you didn't tell me why the first Critique is the worst cognitive performance in history (late Heidegger would be a much better candidate for that position, wouldn't it). And that's definitely a different question, isn't it?
"Don't try to teach your grandmother bow to suck eggs."

BS: God, how I hate Kant!
PB: Did you ever read Kant? Why not give it a try?

BS: Don't try to teach your grandmother how to suck eggs.

## Awards...

## Hourani

Fellowships Awarded

Jason Adsit, Eric Bronson and Scott Harrigan received Hourani Fellowships for the opring 1997 semester. These scholarships are provided by the George F. Hourani Memonial Fund, establishod in memory of former Distinguished Professor and Department Chair George Hourani. Fellowships are granted to outstanding graduare students specializing in ethics.

## Steinberg Prize Winners

Sarah Fagnan won first place in the competition for the Steinberg Prize with her essay "The Fate and Freedom of Bigger Thomas," and second place was awarded to Jorge TorresLumsden for his essay "Language and Thought." The Prize(s) is given yearly to an undergraduate(s) for an ourstanding work of a philosophical nature.
Fo Fo Fo

## Mary C. Whitman Scholarship

David J. Hodge and Jorge Torres-Lumsden, both Philosophy majors, shared the Mary C. Whitman Scholarship for 1996-97. The 1997.98 Mary C. Whitman Scholarship winners are Philosophy majors Tienne L. Smith and Anthony M. Caputi. Congratulations are extended to these deserving students.
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## Perry Prizes

Tthe Thomas D. Perry Dissertation Prizes for 1997 were awarded to Kimberly A. Blessing and WilLiam Irwin.

## Proposed Institute for Law and Applied Philosophy

Barry Smith and David Koepsell have proposed the creation of an Institute for Law and Applied Philosophy. In their Preliminary Pro-
spectus they provide the following background:

In an age of rapid technological progress, legislators, jurists and lawyers must grapple with constantly changing domains of objects. The expansion of trading blocks and treaty organizations, and the concomitant growth in importance of international law have in addition subjected the processes of law-making and enforcement to challenges of increasing intensity. Legal systems have been forced to try to fit such things as genetically engineered life forms, artificial intelligences, "virtual" currencies and the Internet into legal schemes which, when initially developed, anticipated no such phenomena.

Legal schemes have constantly to be updated, yet this is done primarily in an ad hoc manner. This ad hoc legislating is marked by a general failure to examine or develop categorical schemes, or ontologies, of sufficient generality and robustness to comprehend both old and new varieties of objects in a natural and intuitively appealing fashion. Examples abound of new types of objects with which the law has fatiod to come to grips in reasoned fashion. Are genetically engineered life forms expressions, which might be afforded the protection of intellectual property law? If so, are they the sort of expressions which may be patented, or are they the sort which may be copyrighted? The answers to such questions can be discovered only through a careful examination of the existing ontology of intellectual property law and of the broader ontology of manufacture and biological entities.

Courts and governments have boen left to deal with such problems by trial and error, often with much confusion and inconsistency amongst jurisdictions as a result. Such confusion might to some degree be avoided through the development and application of sophisticated rechniques of ontological analysis: it is with such techniques that the proposed University at Buffalo Institute for Law and Applied Philosophy will be primarily concerned.

# Philosophy Graduates Abound This Year 

Tthe following are synopses of five of the nine dissertations defended this year.

The Missing Cartesian Ethic: An Examination of Descartes' "Provisional" Morality

Kimberly A. Blessing

Tthis study focuses attention on the "provisional morality found in Descartes' Discourse on Method (1637) and is relationship to "highest and most perfect moral system" alluded to in the Preface to the Printiples (1647). It was Descartes' view that particular moral judgements can be decided by the individual of bon sens who, enlightened by the tuths of natural science, is bound only by a loose set of prudencial and practical maxims; to try to make decisions with full knowledge of all the facts, to show firtn resolution in carrying out these decisions, and to become aceustomed to desire only those things that are within our power.

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## Harmonizing Hermeneutics: <br> The Normative and

 Descriptive Approaches, Interpretation and CriticismWilliam Irwin

In this dissertation, what I term the normative and descriptive approaches to hemmeneutics are explored and brought together. A normative approach is one concerned with providing the correct method for gaining knowledge of the meaning of a text. A descriptive approach is concerned with describing the phenom-
enon of interpretive understanding itself. Gadamer's Truth and Method is the most complete philosophical account of descriptive hermeneutics to date, and accordingly our attention to descriptive hermeneuties is largely a critique of Gadamer's work. It is argued that both normative and descriptive hermeneutics can and should be explored separately. Interpretation and criticism are also harmonized through a brief study of typical philosophical, literary, scriprural, and legal texts.

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## Philosophy as an Underpinning for Quality of Life Research

## Karen Iseminger

TWhis dissertation examines the contributions of philosophy to the analysis of quality of life of patients, particularly those with cancer. The approach for this research endeavor embodies two distinct research methodologies, narnely, philosophic inquiry and qualitative research. Initial chaprers examine traditional medical and psychosocia! evaluations, noting the inadequacies of each. Chapters which describe how philosophy can deepen our understanding of the parients' perspectives include the following: a review of concept analysis; a presentation on pertinent aspects of the Platonic canon; consideration of feminist theory and lastly a proclamation of vittue epistemology's applicability to the quality of life enterprise. A chapter on the input of existentialism to health care centers on the contributions of Martin Buber and Emmanuel Levinas. Qualitative assessment is achieved via a marrative approach as a way to gain a more in-depti appreciation of the experiences of woman with ovarian cancer. Examples from three patient's narratives are offered to demonstrare their value as representations of quality of life research applicable to health care practice.

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# The Ontology of Cyberspace 

David R. Koepsell

So far, no adequate ontology of cyberspace has ben formulated. The law of intellectual property has atcempted to fit computer-mediated phenomena into the current legal scheme. Currently, the law distinguishes berween the subjects of patent law (machine, products, processes, and compositions of marter which are new and useful), and the subject of copyright law (expressions). This distinction is unwarranted. All things which are man-made and intentionally produced are expressive objects. All computer-mediated phenomena are such expressive objects. The law of intellectual property comprises a naive ontology. A common-sense ontology of intellectual property, which must abide by the rules of logic, recognizes that all man-made objects which are intentionally produced are expressive objeces and should be afforded the same form on inteilectual property protection. A unified ontology would accommodate computer-mediated phenomena without the problems which result from the current naive ontology.

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## The Concept of Futility in Medical Care

Benjamin Phillips

TThe concept of futility remains a hotly debated topic in modern biocthics. Some argue that the meaningless concept is a nuisance to patient autonomy, and have even struck out to replace the term "futility" with new, ambiguous language. That remptation is resisted here. This dissertation's first part enriches the concept by the addition of a third axis, thus allowing furility judgments to be made in much the same way as such multi-dimensional disorders as Akoholism are diagnosed. The second half sets the multi-axial futility concept into three settings of medical practice culminating in a moral defense for withholding/urithdrawing futile medical care over the insistence of parients and their surrogates who demand it.


## New Graduate Students

| Brogaard-Pederson, Berit | M.A. University of Copenhagan (Theoretical Biology, 1994; Philosophy of Language, 1996) <br> Interests: Philosophy of Language |
| :---: | :---: |
| DeFazio, Patrick J. | B.S. SUNY Fredonia (Mathematics, 1993); B.A. SUNY Brockport (1996) Interests: History of Early Modern Philosophy, Asian Philosophy, Philosophy of Science, Philosophy of Religion |
| Durrett, Jason E. | B.A. Michigan State University (1996) <br> Interests: History of Modern Philosophy, Metaphysics, Epistemology |
| Fee, Jennifer R. | B.A. Tufts University (1994) <br> Interests: Rights Theory, Philosophy of Science, Philosophy of Language, Moral Philosophy |
| Hain, Howard | B.A. SUNY at Buffalo (1995) Interest: Analytic Metaphysics |
| Johnson, Lamont D. | B.A. University of Minnesota-Duluth (1974); M.A. Franciscan UniversitySteubenville <br> Interests: Meraphysios |
| Kaspar, David P. | B.A. William Paterson College (1993); M.A. University of Rhode Island (1995) Interests: Logic, Philosophy of Science |
| Klawitter, Michael L. | B.A. SUNY Buffalo (1993) <br> Interests: Phenomenology, Epistemology, Social Philosophy |
| Lerman, Ieffrey H. | B.A. University of Nevada (1996) Interests: Ethics, Philosophy of Law |
| Paraguya, Aileen J.T. | B.A. Tulane University (1993) <br> Interests: Epistemology, Philosophy of Mind, Cognitive Science |
| Scott, Jeffrey T. | B.S. Union College (Grology 1993) <br> Interests: Ethics, Epistemology, Ontology, Philosophy of Religion, Political Philosophy |
| Van Ek, Jereny S. | B.A. Hope College (1996) <br> Interests: Epistemology, Ethics, Philosophy of Mind |
| Weidenbaum, Jonathan | B.A. SUNY Albany (1996) <br> Interests: Continental Philosophy, Contemporary Theology, Phenomenology |

## Undergraduate Affairs

TThis year the Philosophy Department made efforts to get undergraduates more involved in the life of the Department, and also acted to provide recognition of achievernents of undergraduate majors and minors.

In both the fall and the spring semesters, the Department hosted two breakfast receptions for undergraduate majors and minors, and prospective majors and minors. Attendance at these affairs was encouraging but not overwhelming.

Two awards were instituted for outstanding Philosophy majors who are graduating seniors. This year the recipients, who received engraved medals, were David Hodge and Matthew Weber. David will pursue graduate study in philosophy at Vanderbilt University in the fall, while Matt will work for an American firm in Hong Kong. After spending some time trying to facilitate USChinese business relations, and learning Chinese language and culture, Matt intends to enter graduate school in philosophy.

The Department inaugurated a graduation ceremony for majors and minors. Each graduating senior received a certificate of achievement, and the Department hosted a lunch for students and their families. This affair was well attended and well received, and will become a regular fearure in fumure years.


Wwish to thank all those who have supported this department through their donations to the various funds: Farber, Hourani, Perry, Steinberg, Donovan, and the Philosophy Departunent Resource Furd.

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

## Noûsletter

## No. 9

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We wish to thank everyone who contributed material to the Nousletter. Thanks to Eileen McNamara for word processing and layout.

Editors: John T. Kearns, Eva M. Koepsell and Peter H. Hare.

* (This unauthorized doggeral was interpolated into the haiku by RTH.)

There once was a
Buddhist named Ken
Who corrupted bis students with Zen
For when they said "Master"
He visited disaster
By devaluing the exchange rate for Yen.
There once was a philosopher named

## Inada

Who doted on pina colada
He sat in his sauce
Thumbed his nose at his boss
And ended up retired in Nevada.


