PHILOSOPHY

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Kenneth K. Inada Retires

n May 8, 1997, 65 people gathered to honor Kenneth K. Inada at his retirement dinner co-sponsored by the Department and the Office of International Education (Stephen C. Dunnett, Vice Provost). Guests were greeted by melodious harp playing as they arrived at the Buffalo and Eric County 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 Casino 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 this 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 SUR-VIVAL! 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 named, "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 to 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 better 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, Jefferson 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 Japanese Americans and many non-Japanese met frequently to dis-Continued on page 6

Haiku for Kenneth K. Inada

Thaiku with these remarks:

"Good evening. As a way to honor—and entertain—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 about his teaching and career. Let me explain, basing my explanation on the expertise of Mark Meli who unfortunately 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 spontaneously creat-Continued on page 8

Local On-Ramp to Information

Highway

aul 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 both needed regular, inexpensive 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. Wool 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 Free-

By leasing their own telephone lines, Penner and Lavin have given Wyoming 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

eptember 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

The Maddens' younger son Denny and his wife Leanna were another highlight with remarks as playful as they were loving. 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

the Reporter (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 *Bewusstein 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 National 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.

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Peter Hare Promoted to SUNY Distinguished Service Professor

eter 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 primary 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 truly 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 Department's reputation, character and resilience...."

ohn Kearns has a new book out,

Newest Book

Reconceiving Experience: A Solution to a Problem Inherited from Descartes. Kearns investigates representation and intentional activity to determine how experience contributes 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 computationally 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 modern 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. Reconceiving Experience presents a new framework for understanding language, thought, and experience, and for carrying out research.

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

Provost's Plan

uring the spring semester, Provost Thomas Headrick presented a plan to guide UB's future 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 institutes 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 pretty much left alone. This appears to be due to the high quality of Philosophy graduate students (as measured by GRE scores), and to the Department'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 faculty 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 speciality is ancient philosophy, and he is widely published in that field. While at UB, he has taught a graduate seminar on Aristotle.

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 supported by the Korea Research 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 Korean 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. Marietje Van der Schaar from the Netherlands spent part of the fall semester carrying out logical research. Professor Shin Hwan Kwak, of Soong Sil University in Korea, arrived in spring 1997 to spend his sabbatical year at UB. 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 graduate courses and working on a research project in ethics.

Lynn Rose's Retirement Party

ynn Rose, our specialist in ancient philosophy, retired at the end of the 1995-96 academic year, and moved to San Diego. Before he left, the Department hosted a retirement party of the "roast" variety. Lynn was teased, but not unmercifully, about his entitusiasm for the life and works of Immanuel Velikovsky and about his research concerning ancient Egyptian calendars.

After putting up with the teasing for some time, Lynn 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 received 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 Velikovsky 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 not so cut and dried as the Egyptian work, but it is nonetheless telling: the Babylonian records show Venus on its present orbit, but Earth on an orbit with an eccentricity of around 0.1, about 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 work of Velikovsky enormously. The work on the Maya is more recent, and is far from finished. Archaeo-astronomy 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 reputation 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 vote for many decades. I voted for Johnson, Humphrey, McGovern, and Mondale, something that many of the putative liberals in this department cannot say. I was so proud of my McGovern bumper-sticker during the middle and late seventies that I drove my car to its last gasp rather 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 collapse, 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 conservative.

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 not quite so far as the Hull Real Estate Office. Actually, I'm right between 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* out into the department.)

"...we have 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 Glenn. In response to all of these defamatory rhymers, I would like to quote 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 turn now
To hear such rhymers as killed the
cow."

One of Eva's favorite devices is the rhyming couplet in iambic pentameter. Actually, such a Koepsell couplet consists of 2.1 lines. I have attempted a Koepsell triplet, 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 orange."

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 attitude is not without precedent in our department. 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 prevent him from becoming a pragmatist. Jorge Gracia and Barry Smith have not let their keen intellects and vast erudition stop them from swallowing Aristotelian drivel. So I shall not let a little thing like atonality stand in my way. Let this Cole Porter lyric be my parting toast, salute, serenade, and farewell to you all [singing, sort of]:

"You're the top! You're Miss Pinkham's tonic!

You're the top! You're a high colonic! You're the burning heat 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!

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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



the 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 hospice approach and adequate medication can keep terminal patients pain-free.

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

Pain is not the only reason people assisted suicide. physician-My mother died of Alzheimer's dis-"...[T]he ease. The person I had always known problem is as "my mother" had "died" some not only pain." years before—died when she no longer recognized members of her family. died when she had small strokes that dignity by robbing robbed her of her

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 beg to be released, 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 dismantling my personality, transforming me from a caring, nonviolent person to a caricature of myself 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.

I practice counting backwards from 100 in sevens.

Framing the debate about physician-assisted suicide in terms of pain doesn't touch my concern.

It doesn't touch the quadriplegic who finds life in a wheelchair unfulfilling.

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 quiet despair of thousands of Americans who face protracted lives of unacceptably poor quality for irreversible 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 dedicated to prolonging life for the sake of the prolonging.

Janet Adkins was a person who, in the early stages of Alzheimer's decided not to put herself or her family through the later stages. She approached Dr. Jack Kevorkian, a retired pathologist who had written in blunt language about the need for patients 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 anaesthetic and then a fatal dose of potassium chloride through a needle in her arm. Her heart depolarized by the KCI, stopped at 2:30 p.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 terminal 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 capacity 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 euthanasia. 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, stated by a competent individual 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 people to consider physician-assisted suicide.

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

Ken K. Inada

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 all-AJA 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 Our AJA brothers on the Hawaii. 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 corralled 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 442nd Regimental Infantry Combat Tearn. Located 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 front 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 mountains 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 Switzerland. 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 fighting 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 two famous swords. One is so technologically superior and perfect that when it is placed in a stream the leaves that float down will without exception be cut 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 8-bullets 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 pity and humaneness. I refer to this as a unique form of "humanity in action." It is a deep form of compassion and, most importantly, I sincerely believe that each soul is sensitive to it 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 then on to Germany proper. But the regiment that had replaced us had fallen into a trap. Its spearhead first battalion was cut off from the main body 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 makeshift 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 battalion 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 has been selected as one of the ten most important land battles in World War II."

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

s GPA Conference Chair, Michael Berman, gives this report. The ▲ Graduate Philosophy Association held its 5th Annual GPA Conference on March 1, 1997, at the Center for Inquiry. The keynote speaker was John M. Koller, Chair of the Department of Philosophy, Psychology and Cognitive Sciences at Rensselaer Polytechnic Institute. His presentation, "Jainism: Cognitive and Moral Implications of Anekantavada," was well received and attended. The commentary by John T. Kearns, Chair of the UB Philosophy Department, initiated a fruitful and insightful discussion regarding the epistemological and metaphysical claims of Jainism. The graduate papers included a number of UB's own students: Robert Delfino delivered "Aristotle on the Value of History of Philosophy 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, presented "Some Methodological Morals Regarding Morality: Pragmatism, 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 Studies Program.



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

n Sunday, April 6, 1997, at the Student Union, three graduate students of the UB Philosophy Department 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 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

he first George Hourani Lectures in Moral Philosophy were delivered 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 former 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 writing 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 political theories concerned with desert.

After each lecture and at other times during 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...

r n o l d Berleant, Ph. D. 1962, is called "America's latterday Henry David Thoreau....." in a review by E.F. Kaelin of



Berleant's newly published book, Living in the Landscape: Toward an Aesthetics of Environment, University 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.

esley Friedman, Ph.D. 1993, is a member of the Executive Committee of the Charles S. Peirce Society and has an article on Peirce 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... seek it out...." Gary Kewbam

ary Ketcham, BA 1988, J.D. 1991, who now practices law in Florida, writes 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. Attorneys, 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, landlord-tenant disputes, 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 fraudulent, 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 (usually 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 male beasts on the Serengeti Plain, where domination and subordination do horn-to-horn battle for supremacy.

In total, it's like a full day of 'downand-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, they'll try to run a hyper-technical, procedural sneak play, to beat you on a trivial, procedural technicality. You have to play your cards close to your vest, while showing enough cards to compel a settlement. It's quite an art to get the timing 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 it."



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

Rosenbaum, whose previous work concerned the prosecution of Nazi war 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 Holocaust occurred, and we have a very good idea of what its dimensions are," he says. "Now what we have to do is reach a settled opinion of how the Holocaust is going to be viewed by future generations."

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



nnalisa 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. But I haven't given up yet. Meanwhile, I've been seized by another passion: literature. I've started a course in creative writing. Barcelona, with its vivacious artistic background, seems to be the right place for it. The course is really interesting. Since I started I've 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."

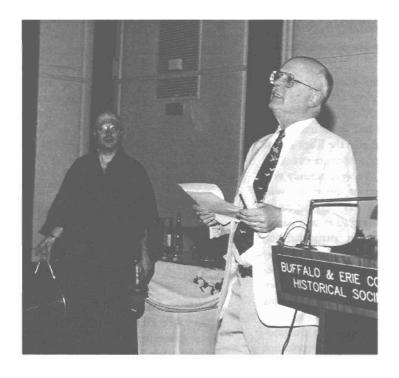
Haiku Continued from page 1

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 that each follow the lead of those who went before. Thus both individuality and solidarity were important. Also found in this poetic 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 note 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 item 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.

HaikuKenneth K. Inada

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

Michael Berman

although the master eats his pizza with no answer but just tastes, and smiles

Mark Meli

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 (hub) in the middle turn the feel (wheel) of hunger

Kah Kyung Cho

The center is an empty bowl A vessel always refilled

Eva Koepsell

This rich reservoir extends out infinitely Source without center

But seeks fulfilment from the

kitchen of the Anchor Bar John T. Kearns

A pie prehended In delicious concrescence And piquant nexus

All eaten: Śúnyatā? Nothingness? Zen Rien? In Nada!

Carolyn Korsmeyer

Peter H. Hare

Jennifer Railey

The pizza is gone but if there is no pizza

how can it be gone?

Taste's reason to be Dharma did doubly Mahāyāna's might.

"Rationalism, recoil!" "Empereism, ext

Richard T. Hull*

Eric Bronson

Extend then, our pie

zen, Lend your enlightened ken again, then again.

Jeff Scott

The moon hits your eye, like a Pizza pie-that's Inada

Tim Madigan

Ken K. Inada

Continued from page 6

reminded that our rescue mission has been selected as one of the ten most important land battles 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 not 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 casualties 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 minutes, I realized the limited injury and felt elated that this was my final day in combat, that I was eventually going home. The journey home for me started with a month in the field hospital, a week back in Marseilles waiting for the hospital ship that took several weeks to arrive in Newport News, VA. From there, I was sent to Valley Forge General Hospital, located in the suburbs 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 took 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 other more serious. "I will forever think of him [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 Buddho-Taoist thought, regretably, he could not work it in his system successfully during his remaining years. But 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 but 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 3 1/2 years to complete my doctoral studies at 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 articles 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 venerable but powerful secretary, Judy Wagner, was having her second cup of coffee..."

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 cup 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 editing 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 the 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 counterculture activities--free speech movements starting at Berkeley, the hippies, the anti-Vietnam War demonstrations and Watergate. Did it change for the better? We don't know the whole story yet since the activities still continue in subtle 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 knotty 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 memories 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

stván 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 smaller 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 between 30 October and 3 November

1996 in the village of Dunabogdány, 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 Anglo-American, 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 enjoying something of a revival. Amongst contemporary philosophers of the Anglo-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 between epistemology and ethics. In his view, the intentions of the members of a community can differ from each other in innumerable ways. But some intentions are necessarily held in common, and those that are relevant from a moral point of view are exactly of this kind. In a certain 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 community. In particular, there can be no doubt for members of a community that it is unconditionally reasonable to maximize the welfare of that com-

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 inner-mental scene of thinking in the last analysis derive from external, public, communicational habits. Given the present-day radical changes of the communicational environment Sellarsian approach is, once again, timely. Indeed, these changes today again increase the significance of that conceptual-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 Seibt, David Stern, Joseph Tolliver, Timm Triplett and Willem deVries from the U.S.A.; Johannes Brandl from Austria and Josef Bremer from Poland.

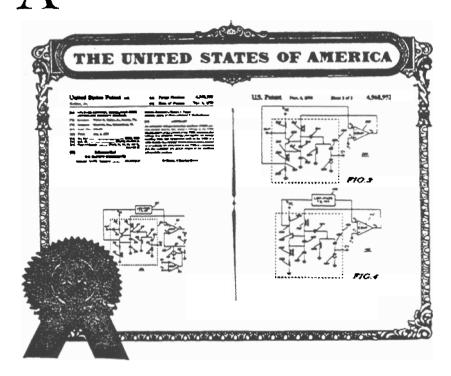
Holding an international academic event in a village such as Dunabogdány might seem surprising at first, but it is not without precedent. Dunabogdány hosted two similar meetings in 1995, entitled Politics and Philosophy of Electronic Networking-Austrian and Hungarian Approaches and Experiences; and Philosophy 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: Kristóf Nyíri, head of the Institute of Philosophy, who organized it, lives in the village.



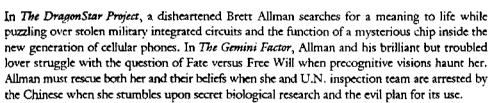
Electrical Engineer and Philosophical Novelist

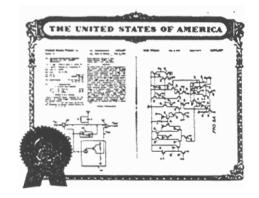
"...a[n] example of how far afield one of your wayward students has gone..."

firer receiving his Ph.D. in 1978 from our department 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 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-writing. 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.





Both novels will be published in paperback by Commonwealth 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, but 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 the 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 journal 'KogBit' sent out a questionnaire 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 page 13

Graduate Students

ichael Berman, (Ph.D. 1997), successfully defended his dissertation in March 1997, and will finish his assistantship this semester in the Asian Studies Program, Interdisciplinary Studies. Michael will have a forthcoming book review published, in R. Puligandla and D. L. Miller, editors, "Buddhism and the Emerging World Civilization," Philosophy East and West, as well as "Time and Emptiness in the Chao-Lun," forthcoming in the Journal of Chinese Philosophy. 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."

* * *

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

* * *

Ian 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 Varner's Proposal for Consensus and Convergence in the Biomedical Research Debate," accepted for publication, Between the Species. Also forthcoming is "Justification of Empirical Belief: Problems with Haack's Foundherentism," Philosophy.

* * *

eo Zaibert has the following publications: "On Deference and the Spirit of the Laws", Archiv für Rechts-und Sozialphilosophie; "Philosophy of Law in Latin America", in Christopher B. Gray, (ed.), The Philosophy of Law: An Encyclopedia (NY: Garland); Review of Joseph Cropsey's "Plato World: Man's

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

* * *

loria 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 advocacy for freedom on the part of its namesake, the moral philosopher Lord Acton, who is best remembered for the much-quoted line: "Power tends to corrupt, and absolute power cornupts absolutely." Among the approximately eighty applications to the Acton Institute for this opportunity, three scholars were selected. The three Bradley 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 Wojtyla (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

Continued from 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 Marx (the 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?
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 'world' 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 world 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 sceptic 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 fictionalizing 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 interpretations 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 Chinese 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 Fichte, 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 Fichte or Hegel? I heavily disagree with that. I'm 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 neighborhood. 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 metaphysics 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 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 conceptual features of experience. Strawson is only one of the most well-known philosophers who pursues such an idea. Or take the idea that judgment is complex in the following important way: two fundamentally different types 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 representations of one single sort: ideas. Furthermore, in a sense, Kant's distinction predates the distinction between 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 (e.g. in Leibniz, Wolff, Crusius, etc., not to mention -- if it's good theories of judgment you're 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 (e.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 (nowadays) 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 without a conception like Kant's. Frege, for instance, knew about the merits 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 Inquisition ...

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 just beginning to get your jokes... You leave no doubt that you really don't like Kant. But even if Kant is so bad wouldn't 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 how to suck eggs."

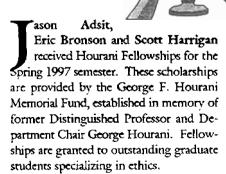
BS: God, how I hate Kant!

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



Po Po Po

Steinberg Prize Winners

arah Fagnan won first place in the Sceinberg Prize with her essay "The Fate and Freedom of Bigger Thomas," and second place was awarded to Jorge Torres-Lumsden for his essay "Language and Thought." The Prize(s) is given yearly to an undergraduate(s) for an outstanding work of a philosophical nature.

Po Po Po

Mary C. Whitman Scholarship

avid 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.

Pa Pa Pa

Perry Prizes

he 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 failed 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 been 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 techniques 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

The 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

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

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Harmonizing Hermeneutics: The Normative and Descriptive Approaches, Interpretation and Criticism

William Irwin

In this dissertation, what I term the normative and descriptive approaches to hermeneutics 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-

erron 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 hermeneutics 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, scriptural, and legal texts.

Philosophy as an Underpinning for Quality of Life Research

Karen Iseminger

This 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, namely, philosophic inquiry and qualitative research. Initial chapters examine traditional medical and psychosocial evaluations, noting the inadequacies of each. Chapters which describe how philosophy can deepen our understanding of the patients' 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 virtue 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 narrative approach as a way to gain a more in-depth appreciation of the experiences of woman with ovarian cancer. Examples from three patient's narratives are offered to demonstrate 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

To far, no adequate ontology of cyberspace has ben formulated. The law of intellectual property has attempted to fit computer-mediated phenomena into the current legal scheme. Currently, the law distinguishes between the subjects of patent law (machine, products, processes, and compositions of matter 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 objects and should be afforded the same form on intellectual property protection. A unified ontology would accommodate computer-mediated phenomena without the problems which result from the current naive ontology.

The Concept of Futility in Medical Care

Benjamin Phillips

the concept of futility remains a hotly debated topic in modern bioethics. 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 temptation is resisted here. This dissertation's first part enriches the concept by the addition of a third axis, thus allowing futility judgments to be made in much the same way as such multi-dimensional disorders as Alcoholism are diagnosed. The second half sets the multi-axial futility concept into three settings of medical practice culminating in moral defense for holding/withdrawing futile medical care over the insistence of patients and their surrogates who demand it.

New Graduate Students

Brogaard-Pederson, Berit M.A. University of Copenhagan (Theoretical Biology, 1994; Philosophy of

Language, 1996)

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)

Interests: History of Modern Philosophy, Metaphysics, Epistemology

Fee, Jennifer R. B.A. Tufts University (1994)

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 University—

Steubenville

Interests: Metaphysics

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)

Interests: Phenomenology, Epistemology, Social Philosophy

Lerman, Jeffrey H. B.A. University of Nevada (1996)

Interests: Ethics, Philosophy of Law

Paraguya, Aileen J.T. B.A. Tulane University (1993)

Interests: Epistemology, Philosophy of Mind, Cognitive Science

Scott, Jeffrey T. B.S. Union College (Geology 1993)

Interests: Ethics, Epistemology, Ontology, Philosophy of Religion, Political

Philosophy

Van Ek, Jeremy S. B.A. Hope College (1996)

Interests: Epistemology, Ethics, Philosophy of Mind

Weidenbaum, Jonathan B.A. SUNY Albany (1996)

Interests: Continental Philosophy, Contemporary Theology, Phenomenology

Undergraduate Affairs

This year the Philosophy Department made efforts to get undergraduates more involved in the life of the Department, and also acted to provide recognition of achievements 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 US-Chinese 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 feature in future years.



Luncheon Guests

have supported this department through their donations to the various funds: Farber, Hourani, Perry, Steinberg, Donovan, and the Philosophy Department Resource Fund.

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

Noûsletter

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We wish to thank everyone who contributed material to the Noûsletter. 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 his 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.

