We are welcoming a new colleague! She is Rachel Johnson, UCLA. She will begin teaching Professional Ethics and Philosophy of Law courses this fall.

There is much to tell about our majors this time around. To begin with, we have the winners of the 2013 Hemlock Award for best philosophical essay. As in years past, this award has enjoyed the financial support of Kathy Schnare and her husband. This year, First Place went to Michael Garatoni (again!) for his essay “Meaning and Triviality: Brogaard and Smith on the Meaning of Life.” Second Place went to Sam Elder for his essay “Spinoza’s Theory of Self-Destruction.” The department is particularly proud of these two students who have demonstrated exemplary drive in their academic pursuits, specifically in Philosophy.

Speaking of Michael Garatoni, his article, “Meaning and Triviality,” was accepted for publication by a fine student journal, namely *Meteorite Journal of Philosophy*, at the University of Michigan. It has also been accepted for presentation at an excellent venue for undergraduate research, the Midsouth Philosophy Conference at Rhodes College.

There is still more news concerning student publication. First a little background: While I and others were helping Academic Affairs’ Mark Brodl, Budget and Research, and Claudia Scholz, Research Coordinator, draft a proposal for the Mellon Foundation for Summer Undergraduate Research Fellowships, I was invited to contribute an article to the *Encyclopedia of Quality of Life Research*, published by Springer. It occurred to me that this would be an opportunity to involve a student in my work! So I invited Alex Balotskiy to co-author the article. We wrote the essay, “Preference Satisfaction Theories,” and it is now published. (I can now add that the Mellon Proposal has been funded!)

As for scholarship, I am now finishing up a book I have been editing called the *Cambridge Companion to Life and Death* (Cambridge University Press). I wrote an essay for this book, called “Life’s Meaning,” and I also presented my thoughts on this topic at a conference entitled “TRiP 2013: Death—The Reality of an Idea,” last April at the University of South Carolina.

Earlier, in June, I gave an address in Slovenia at the Bled Philosophical Conference, “Ethical Issues: Theoretical and Applied.” In September, I will be a principal speaker at the Spindel Conference, University of Memphis. That conference will deal with metaphysics, specifically with the ‘animalist’ account of human nature. My talk is called “Animal Interests.”

We have had a number of great speakers during the last couple of terms, and I am really pleased to say that Derek Parfit will be speaking here in Laurie Auditorium on October 16.

I hope you will all consider emailing me some time and letting me know what you are up to.
Has another year gone by already? It’s been a good one overall. I got to teach lots of logic classes: two sections of Symbolic Logic I, and also Symbolic Logic II in the fall and Non-Classical Logic in the spring. I love teaching these classes, and was delighted that the advanced classes had healthy enrollments. They draw an interesting mix of students, including philosophy majors, computer science majors, and the occasional math major. I also taught Philosophy of Mind and, for the first time in several years, a section of Introduction to Philosophy.

I find starting new research projects more fun (and much easier) than finishing existing ones, so my projects-in-progress tend to keep multiplying. However, this year I completed two projects. One is an essay called “Combinatorial-State Automata and Models of Computation.” It will appear in a special issue of the Journal of Cognitive Science devoted to the important work of David Chalmers, who will reply to the essays. I also finished “Friendships: Epistemically Dangerous Liaisons?” for Damian Caluori’s collection of essays on various aspects of friendship, to be published by Palgrave Macmillan. This was a bit outside my usual comfort zone, but I have been interested in philosophical issues about friendship ever since Steve Luper and I included a chapter on the topic in our ethics text, The Moral Life, so it was great to have a reason to write an essay in this area.

In May 2011 I visited Switzerland with my wife Karen, our two children, my sister, and one of Karen’s sisters. (There are some photos on my web site, www.trinity.edu/cbrown/, if anyone’s interested.) What a beautiful place! We flew into Zurich, but spent most of our time in Lauterbrunnen. We have no plans that ambitious for this coming summer, just trips to visit family in Michigan and Montana.

One of the most important figures in twentieth-century philosophy is Saul Kripke. He published his first ground-breaking papers in modal logic while he was still in high school, and since then has done hugely important work in metaphysics, the philosophy of language, and the study of Wittgenstein’s philosophy, among other topics. He plays a starring role in Scott Soames’s two-volume work Philosophical Analysis in the Twentieth Century. In 2011, Kripke published his first book in a quarter of a century, a collection of essays entitled Philosophical Troubles (Oxford University Press). Some of the essays have been published previously, but many have not, making this an exciting event. I am looking forward to reading it this summer, along with a new collection of essays about Kripke’s work: Alan Berger, ed., Saul Kripke (Cambridge University Press, 2011). In lighter reading, I recently finished Hilary Mantel’s novel Wolf Hall, featuring Henry VIII, Thomas Cromwell, and Thomas More. I found it interesting in part for giving a very different picture of More than I remembered from the movie A Man for All Seasons. In even lighter reading, I have recently been reading (rereading, in some cases) Dorothy Sayers’ mysteries.
It’s been another busy year for me, keeping up with kids and work. It’s been a very eventful year in the department, with our successful search for a new colleague to teach ethics. I’ve learned a huge amount about the field in the course of the search, and I’m looking forward to working with our new hire, Rachel Johnson.

I’ve had great classes this year. I taught back-to-back classes on Nietzsche and Marx, and have had a lot of opportunities to think about them together. They are often classified (along with Freud) as “masters of suspicion”. They are suspicious that a lot of the values, institutions, and ideas that shape our conscious thoughts and behavior are pretty lies, surface phenomena that conceal less palatable truths and motivations. So for instance, Marx notes that we talk a lot about how capitalism promotes democracy, and so presumably a leveling of political power, while in truth it both presupposes and accelerates wealth disparities that leave a vast number of people relatively powerless. Or Nietzsche believes that the Christian belief in an afterlife is just a coping mechanism for people who can’t deal with life as they find it.

I’ve become interested in exploring some more of the similarities between Marx and Nietzsche. They are both historians, and complain endlessly about other people’s lack of historical sense. I’m looking at the notion of suspicious history, and some of the ways in which it might be different from conventional history. One difference: it’s more fun! Marx and Nietzsche both have incredibly sharp and bitter senses of humor. I have tried (and I suspect failed) to convince several classes of students that volume one of Das Kapital is, among its other virtues, a very funny book. (Most people think Groucho was the funnier Marx.)

I’m going to be presenting a paper on Marx and Nietzsche in Boston this fall. I have a leave of absence during the Fall semester, which will give me an opportunity to catch up on facebook some of these interesting philosophical debates. Other than conferences, I’ll be in San Antonio. When I’m not plowing through volume 2 of Das Kapital, I’m reading mainly books with my kids, which can be amazing too.

Right now I’m reading Alice in Wonderland and Through the Looking Glass, which I would recommend to anyone!
I feel a bit of an imposter contributing this column, since I’ve been away from San Antonio since July last year. I was lucky enough to be able to take a year’s academic leave, but with summers on either side that means when I return to teaching in August, I will have been out of the classroom for about 15 months!

I spent most of my sabbatical in New Zealand, where I was a visiting scholar in the Philosophy Department of the University of Auckland, my alma mater (though we don’t use that phrase in NZ). Like most people in New Zealand (in contrast to the States), I attended university in the town where I grew up. It was a matter of some luck, then, that Stephen Davies, one of the best philosophers of music in the world (a relatively small field, after all), taught there. (Some of you may remember him from a couple of visits he’s made to Trinity for the Stieren Arts Enrichment Series.) It was Stephen who opened my eyes to philosophy as a fruitful way of thinking about the arts, and music in particular. So it was a treat to be able to spend an extended period of time with him close by while I worked on developing my account of the nature of music.

I must admit that I was not consumed with research the entire year! It was also wonderful to reside once more in the same town (not to say hemisphere!) as much of my family and many old friends. I caught up on a lot of kiwi experiences that are simply not available in San Antonio, such as good fish ‘n’ chips and never being far from the beach. I also had the wonderful experience of performing in Benjamin Britten’s War Requiem, one of the great artworks of the twentieth century. But living in Auckland also gave me a fresh sense of all the good things I’d begun to take for granted in San Antonio, not least of which is the supportive environment of Trinity University and its Department of Philosophy. Also, you can’t find a breakfast taco for love or money in Auckland – El Milagrito will be my first stop when we get back into town.

Though I was ready for a break, I look forward to getting back to teaching in the Fall, when I’ll be offering two of my favorite courses: Philosophy of Gender and Philosophy of Music. Partly in connection with the latter, we’ve invited Dr. Andy Hamilton of Durham University in England to participate in the Stieren Arts Enrichment Program. In September, Dr. Hamilton will be visiting not only Philosophy of Music, where we’ll be reading his impressive introduction to the subject, Aesthetics and Music (Continuum, 6443), but also Curtis Brown’s Philosophy of Literature class. He’ll be giving a public lecture, intriguingly titled ‘Art and Entertainment: Louis Armstrong, Charles Dickens, and Howard Hawks’, as well as two departmental presentations: ‘Rhythm and Time: A Humanistic Treatment’ and ‘Artistic Truth’. I hope some of you in the San Antonio area will be able to make it to one or another of these. More information will be on our website closer to the time.

In the meantime, I’ve been having a rather leisurely second (or, rather, third!) summer, spending a month in the South Pacific (New Caledonia, Vanuatu, Fiji) and the
The highlight of the past year was the release of my second book, *Thinking about Friendship. Historical and Contemporary Philosophical Perspectives*, published by Palgrave Macmillan. It consists of thirteen papers on the philosophy of friendship. Contributors include such famous philosophers as Thomas Hurka, Tony Long, Michael Slote, and Lawrence Thomas. Their discussions center on the essence and the unity of friendship, whether the preference we give to friends can be rationally and morally justified, and the question of what it is that makes friendship so very valuable. My own contribution consists of a piece on the conception of the unity of friendship in Plato’s *Republic*. I argue that friends, according to the *Republic*, are united by collective emotions, intentions, and actions. If I am right, Plato offers an interesting alternative to Aristotle’s famous and enormously influential view of friendship. While Aristotle emphasizes that friends are goods to one another and considers this to be constitutive of friendship, Plato finds the foundation of friendship in their being collectively engaged in doing things together.

In addition to publishing the book, I wrote two articles. The first, titled ‘Rhetoric and Platonism in 5th century Athens’, will be part of a volume called *Plato in the Third Sophistic*. This paper discusses the relationship between philosophy and rhetoric in late ancient education. The second paper is a 15-page encyclopaedia entry on Olympiodorus, head of the Platonist school in Alexandria in the sixth century CE, which will be published in German in the *History of Philosophy in Antiquity 1: Philosophy in Roman Imperial Times and in Late Antiquity*.

The 2012-13 academic year was the first in which I taught no new courses, and I cannot say that I became bored because of it. On the contrary, I greatly enjoyed teaching Classical Greek Philosophy and Philosophy of Religion and particularly liked introducing students to Late Ancient and Medieval Philosophy. One of the topics in the Medieval course was the problem of the Trinity, which very much occupied philosophers of the period. With the help of such luminaries as Abelard, Thomas Aquinas and William of Ockham, we thought hard about how the three persons of the Trinity can be numerically the same as God without being numerically the same as each other, but, truth be told, we were not quite able to figure it out. It was, nevertheless, fascinating to study the different senses of ‘sameness’ and ‘difference’ that the masters of Paris and Oxford distinguished. Other topics discussed included mysticism, virtue ethics, the existence of God, and the problem of universals.

Last summer, I spent a month at the Plato Centre at Trinity College, Dublin, which was thoroughly enjoyable. I am very grateful to the directors of the Centre for making me an Associate Member, as this will give me a perfect excuse to return to beautiful Ireland often in the future.

Escaping the Texan sun, I am spending this summer, as most summers, in Switzerland. Since Italy is nearby, I could not resist the temptation and traveled to Tuscany last week.

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‘Intuition’ plays a major role in contemporary analytic philosophy’s self-understanding. Yet there is no agreed or even popular account of how intuition works, no accepted explanation of the hoped-for correlation between our having an intuition that P and its being true that P. Since analytic philosophy prides itself on its rigor, this blank space in its foundations looks like a methodological scandal. Why should intuitions have any authority over the philosophical domain?

I am very pleased to be joining the philosophy department at Trinity this year. I have just completed my PhD at the University of California, Los Angeles. I received my undergraduate degree from Harvard University in 2006.

I am originally from rural Minnesota and, having now lived on both coasts, I am excited to get to know another part of the country. While I will miss many things about California (the beach comes immediately to mind), I very much look forward to getting to know Trinity and San Antonio.

This year I will be teaching Professional Ethics, Philosophy of Law, Environmental Ethics. These are relatively new areas for me which I look forward to exploring. I am particularly excited to teach Philosophy of Law. I will also be teaching a seminar in the spring. It will likely be a (fairly in depth) survey of 20th century (and contemporary) ethics and metaethics (a class much more in my wheelhouse). We will investigate the questions of whether and why we have moral obligations and the ways that philosophers have tried to answer these questions in the last century. In future years, I will also teach Ethics, Political Philosophy and, occasionally, Existentialism and Modern Philosophy.

My own research investigates the nature of reasons for action. This project is partly in ethics and metaethics. I am trying to figure out what makes facts about the world count in favor of particular actions and thus determine what we should do. Is there a unified explanation of this? Or does the explanation vary on a case by case basis? (And if so, can these explanations conflict?) This project is also partly in philosophy of action. I am interested in the question of how the human mind figures out what to do and acts. Having spent the last few years writing an exceedingly long document on these questions, I look forward to writing shorter (and hence more readable) papers.
In Spring 2012-2013, the department hosted five philosophical speaking events. As is customary, each event included a free, public talk and separate departmental talks or classroom lectures attended by students and faculty. Each of the speakers also met at least once with philosophy majors for group lunch discussions where the students were invited to ask questions about the guest philosophers’ talk topics and their research. This year’s events were made possible by generous contributions from the Charles Koch Foundation, and the Arthur T. and Jane J. Stieren Foundation.

The semester began with a series of four philosophical lectures related to modern day professional ethics issues. The series was hosted by department chair, Steven Luper and by the Charles Koch Educational Foundation. In February, philosopher James Stacey Taylor, College of New Jersey, presented a talk entitled, “Why Markets in Human Organs Should be Legalized”. Dr. Taylor defended his claim against the best ethical objections leveled against it, including potentials for exploitation of the poor, risky behavior, a reduction in quality of organs procured.

Jason D. Morrow ’89, Medical Director of Inpatient Palliative Care Consultation Service and Assistant of Professor of Medicine at University Health Science Center, presented the second talk in the series. Dr. Morrow’s talk was entitled, “Tangled up in Blue: Managing Conflict over Decisions Made at the End of Life”. The talk addressed philosophical and ethical issues associated with providing patients and their families either more or less clarity about the impact of administering heroic life-saving measures at end of life.

In April, philosopher and activist, Jan Narveson, Distinguished Professor Emeritus, University of Waterloo, Canada presented the fourth philosophical talk on professional ethics issues, centering on the concepts of concrete and intellectual property rights and the increasingly important issues around intellectual property law in a free society.

Timothy Hall, Philosophy Department Chair, Oberlin College, presented the final talk in the Koch series, “Original Acquisition and Crime”, which provided students, faculty and others in the Trinity community opportunities to consider the philosophical and professional ethics issues related to crime, moral power, original acquisition and ways crimes might be more common subsequent to property ownership.

Also in April, the Stieren Arts and Enrichment Series and faculty sponsor, Judith Norman, hosted Emily Brady, Institute of Geosciences, University of Edinburgh for a public talk entitled, "Aesthetic Value, Ethics, and Climate Change". Dr. Brady’s talk addressed aesthetics and ethics issues in relation to current and predicted environmental change resulting from global warming.
ALUMNI SURVEY

Please help us in our assessment of the Department of Philosophy by taking our on-line Alumni Survey linked to the Department homepage at:

Take the Survey NOW!

Your responses will contribute greatly to the future direction of the department.

Thank you!

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featured artists. . .

Michael Greenaway and KM Withers are our featured artists this issue. We thank them for the use of their beautiful images.

Michael Greenaway is a self-taught artist originally from the UK. He lived most of his life in Normandy, France, before moving to the beautiful west coast of Norway in 2008.

Michael uses digital tools / digital oils and a virtual palette consisting of millions of colors to produce paintings over a wide range of subjects, including landscapes, still life, and animal and pet portraits. A graphics tablet allows him to work with precise hand movements and over two thousand different levels of pressure sensitivity to simulate the brush and canvas. Michael’s website: www.time2paint.net

KM Withers in her own words: “I am a solitary artist living a great nomadic lifestyle..deserts in the winter...mountains or the high Colorado Plateau in the summer. Spent many years working seasonally in America's National Parks..incredible landscapes! Currently..I paint 5-6 hours every day..many days much more...love the intoxicating smells of the studio and the sensuous feel of pushing paint around a canvas. Love the colors and the fascination of this life-long pursuit.

My creative focus is to concentrate on uncovering the mysterious layers of 'reality' presented through the play of light on form.. the beautiful color changes of those layers...and pursuing the challenge of revealing the subtle but powerful qualities of Archetypal Nature.” KM's website: http://www.kmwithersfineart.com/
student spotlight . . .

2013 Hemlock Award Winners for Outstanding Philosophical Essay

1st Place
“Meaning and Triviality: Brogaard and Smith on the Meaning of Life”
*Michael Garatoni ’13*

2nd Place
“Spinoza’s Theory of Self-Destruction”
*Samuel Elder ’13*

The Hemlock Outstanding Philosophical Essay student awards were made possible through a generous donation from Kathy L. Schnare and William Reid. Students are recognized at the Honor Awards Convocation each Spring.
Philosophy Alumni Newsletter

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Spinoza... says that if a stone thrown flying through the air were conscious it would think it was flying of its own will. I only add that the stone would be right.
– Arthur Schopenhauer, The World as Will and Representation, p. 126