Greetings! The Spring 2010 semester is winding down, and summer approaches, so it is time for the department's annual newsletter.

During the year we have had a great many visitors. George Wilson (University of Southern California) gave the Stieren Lecture on “Love and Bullshit in Santa Rosa: On the Coen Brothers’ The Man Who Wasn’t There.” Philip Quadrio (University of New South Wales) spoke about “Parochialism, Pluralism and Collateral Damage: Ethical Reflections on Atheism and Theism.” Eyjólfur Kjalar Emilsson (University of Oslo) discussed “Some Ancient Philosophers on Happiness and Time.” Donald Morrison (Rice University) spoke on “Aristotle and the Common Good.” Our own Andrew Kania lectured too – on "Sounds and Silence: On the Nature of Music."

As they have done many times, Kathy L. Schnare and William Reid made a donation to the department, supporting our annual Hemlock Award for Outstanding Philosophical Essay. This year they increased their donation, and made it possible for us to offer a second-place winner. The 2010 winner of the first-place prize went to David Mathisen, who wrote “Kripke’s Modal Arguments Against Physicalism.” The second-place prize went to Sarah Stec, who wrote “Explaining Resemblance.”

We welcomed a new colleague this year: Damian Caluori. He received his DPhil. from Oxford University and specializes in ancient Greek philosophy. He is especially knowledgeable about the work of Plotinus. Soon he will be heading up a Lennox Lecture series, bringing in five scholars from around the world to discuss “friendship.” If all goes well, he’ll edit a book based on the series.

My own year has been pretty good. Just now – early spring, the best time of year here – all the plant life is rushing to leaf out and bloom. My cherry trees and fruit trees have bloomed, and I’ve lots of flowers and also many, many weeds. I continue to work on the philosophy of death; my book, called Philosophy of Death, is now out, and I am working on related projects, including an essay discussing whether and why living longer makes our lives better (I say it does, or rather in favorable circumstances it does, but there are interesting arguments to the contrary by the ancient hedonists and stoics), and an essay discussing whether we can be harmed retroactively (I say we can). I am also working on an essay discussing the epistemology of Robert Nozick.

If you get a chance, stop by our website, at www.trinity.edu/departments/philosophy/. And you are always welcome to contact us or to stop by and chat!
from Judith Norman . . .

I’ve had a busy year, professionally and personally. On the home front, I’m spending a lot of time with my kids (ages 6 and 2), and finding out more than I ever thought I would know about pirates and outer space. For my research, I’m still working on translating Schopenhauer’s *World as Will and Representation* – I’m finally on Volume 2! It is a bit depressing to be spending so much of my time on a book that is primarily concerned with arguing that the essence of life is suffering.

I also published (together with my husband) an article on Schelling’s theory of time in the *Journal of the Philosophy of History*. Schelling had a theory that the past is created simultaneously with the present, which I find interestingly paradoxical.

I’ve also started working on an entirely different project: a philosophical investigation of nursing (yes, breastfeeding). There is not much written on the subject from a specifically philosophical point of view, and I’m interested in using the tools of critical theory to think about the way in which certain cultural factors help determine a mother’s decision to bottle feed rather than breastfeed her child. I’ll be presenting a paper on the subject (“Nursing Grievances”) at a conference in June. It will be the first major paper I’ve written (since grad school) that does not centrally refer to dead German philosophers!

In fact, for the first time (in the Philosophy Department), I’m teaching a class that does not involve reading the works of dead German philosophers: Environmental Ethics. I am enjoying the opportunity it offers to discuss philosophy together with science and public policy, and I am hoping to offer it frequently from now on. The dead Germans will just have to do without me for a while.

Please help us in our assessment of the Department of Philosophy by taking the online Alumni Survey linked to our homepage.

Thank you!
from Andrew Kania . . .

It’s been another eventful year for me inside and outside the classroom. I was able to teach three different aesthetics courses, two for the first time: Philosophy of Music, Philosophy of Film, and a seminar entitled Memento and Philosophy through Film. The philosophy of music and film are two of my main research interests, so I’ve been able to integrate teaching and research all year.

My current major research project is the Routledge Companion to Philosophy and Music – the first reference work on philosophy of music ever produced. I am co-editing the volume with Theodore Gracyk of the University of Minnesota, Moorhead – the world’s foremost philosopher of rock music. The book will include fifty-seven chapters on a wide variety of topics at the intersection of philosophy, music, and other disciplines, by fifty leading scholars from around the world. We are looking forward to submitting the manuscript to the publishers this summer.

I was able to integrate this project into my teaching by assigning draft versions of the chapters in my philosophy of music course. Thus Trinity students, through their comments on the chapters, were able to have input into what will be an important contribution to the philosophy of music. In the fall I also reached out beyond the bubble by offering a public lecture-recital on the nature of music, based on my Companion chapter on the definition of music. One of the things I focused on was several pieces of silent (or almost silent) music. These are fascinating works to think about, and easy to play (!), though not as easy as you might think… I found these works so intriguing that they led to another essay, dedicated to the topic of silent music, that will be published in the Journal of Aesthetics and Art Criticism this coming fall.

For my seminar on Memento and philosophy through film, I assigned the other book I have edited, entitled simply Memento, in Routledge’s series Philosophers on Film. Using Memento as a central case study, we investigated whether certain films can be said not just to be philosophical, in the sense of raising philosophical questions, but to do philosophy, in the sense of putting forward a novel philosophical thesis or argument. The consensus view of the students in the course seems to be an enthusiastic yes!

In connection with both this course and my regular Philosophy of Film course, we welcomed to campus George Wilson, from the University of Southern California, as part of the Stieren Arts Enrichment Series. Professor Wilson gave two colloquium presentations, each connected to one of the film courses, and a public lecture with the scandalous title “Love and Bullshit in Santa Rosa: On the Coen Brothers’ The Man Who Wasn’t There”.

In the fall I “go up” for tenure, submitting evidence of the contributions I’ve made to Trinity and the wider community in the form of teaching, scholarship, and service. I’ve thoroughly enjoyed my time here so far, so I hope you’ll keep your fingers crossed for me, in the hope that I’ll be able to continue to work at this fine institution.

Congratulations to Andrew Kania, recognized by Alpha Lambda Delta Class of 2012 as 2009-2010 Philosophy Department Professor of the Year.
from Curtis Brown . . .

2009-2010 has been a pleasant year. I've gotten to teach many of my favorite courses, including Philosophy of Mind, Philosophy of Language, and Symbolic Logic I and II.

In early April, I attended the annual meeting of the Pacific Division of the American Philosophical Association, one of the largest philosophy conferences. I mostly attended sessions in metaphysics, philosophy of language, and philosophy of mind. It has been a few years since I have been to this conference, and I was struck by one notable difference. My memory is that in the past, the speakers in sessions on these topics have mostly been men. This year I heard approximately equal numbers of men and women give talks. Many of the speakers were both frighteningly smart and also clear and engaging speakers. Among those I was most impressed by were Karen Bennett, Uriah Kriegel, Robert van Gulick, Brie Gertler, and Kathrin Koslicki. I have begun reading Kriegel's book *Subjective Consciousness*, which looks very good.

I will be on academic leave during the fall of 2010. That means that when this semester's finals and grading are complete, I will have a very substantial stretch of time to devote to research and writing. I'm getting excited about the prospect! I will use the time to read and write on issues in the philosophy of mind related to the notion of "narrow content," a topic I have long been interested in but have not published on for several years. It will be fun to return to these topics after having been away from them for a while.

Among the books I have enjoyed this year is *Logicomix*, by Apostolos Doxiadis and Christos Papadimitriou. This is a graphic novel about logic and the foundations of mathematics, with Bertrand Russell as the protagonist, and appearances by Wittgenstein, Frege, Gödel, and others. And speaking of Russell, I will conclude with a (somewhat depressing) quotation from his 1932 book *Education and the Social Order*: "I found one day in school a boy of medium size ill-treating a smaller boy. I expostulated, but he replied: 'The bigs hit me, so I hit the babies; that's fair.' In these words he epitomized the history of the human race."
Rumors continue to circulate, somehow, that God has died, that those responsible are being hunted down by Homeland Security, that Kimmel is gone and the Philosophy Department is trying to replace him with a computer, those sorts of rumors.

But it turns out that God is not even sick, that Kimmel is still teaching and writing, and that the world of culture and higher education is not coming apart at the seams.

Know that we are still tracking you, still counting on you keeping the faith and working to make the world a better place.

Write home.

---

The 2010 Hemlock Awards for Outstanding Philosophical Essay of the Year

1st Place

“Kripke’s Modal Arguments Against Physicalism”

*by David Mathisen*

2nd Place

“Explaining Resemblance”

*by Sarah Stec*

The Hemlock Outstanding Philosophical Essay of the Year awards were made possible through a generous donation from Kathy L. Schnare and William Reid.
from Damian Caluori . . .

Time flies, as already the ancients knew. I can hardly believe that my first year at Trinity is rapidly approaching its end. It was an exciting start in many ways: a new position in a new city on a new continent – quite a few novelties for an ancient philosopher.

Teaching at Trinity has been good fun. I have been teaching Intro, Ethics, and Classical Greek Philosophy and look forward to teaching a new class, Late Ancient and Medieval Philosophy, in the fall.

This spring we invited two philosophers to give talks on topics in ancient philosophy. Don Morrison from Rice University talked about Aristotle on the Common Good and Eyjólfur Kjalar Emilsson (an Icelandic ancient philosopher teaching in Norway) spoke on the relation of happiness and time and addressed a topic widely discussed in antiquity: Are you happier if your happiness lasts longer?

From the past to the future – we have exciting news about next spring: the department will be hosting the Lennox Seminar again! This time it will be devoted to the philosophy of friendship. It will be focused on questions like: What, precisely, is friendship? What is the value of friendship? Is there a tension between friendship and morality (as there seems to be if friendship is partial where morality demands impartiality)? We are going to invite five prominent philosophers to give talks on different friendship-related questions. Perhaps you can make it to some of these talks!

But first I will enjoy the summer. I am attending two conferences in Europe, one in Athens and one in Madrid. My main project for the summer, however, will be a paper on a much disputed question arising in Plato’s Republic. When the curve of the dramatic story told in the Republic reaches its peak in books VI and VII, the future philosopher kings, after having been properly trained, have left the Cave and are now in a wonderful state of contemplating the Form of the Good. Surely this is the best thing that can happen to a human being! The philosopher kings, at least, have found happiness in their contemplation. But their happiness is not to last. For, alas, they have to descend. It is their function to rule the ideal city of Kallipolis and this is what they have been trained for. But ruling means the end of contemplation! The question now is this: What motivates the philosopher kings to go back to the Cave and to do something that they are clearly disinclined to do? Why do they not just, selfishly, stay up there and continue their lives of contemplation? In my paper, I shall address those questions and suggest some new answers. 

To be is to be perceived. - Bishop George Berkeley
In the depths of winter, I finally learned that there was in me an invincible summer.

- Albert Camus