

Friday April 1, 2005

8:30a-9:00a Registration outside of University Room B
& Breakfast served in University Room A

9:00a-9:30a Welcome- Opening Remarks: University Room B
Dr. Howard Shealy, Chair of the Department of History and Philosophy
Dr. David Jones, PSA Faculty Advisor
Chris Aflague, PSA President
Kristy Landers, NGSPC Chair

9:30a-11:00a First Panel Session (* denotes Panel Chair)

<p>Panel 1: Gazing Beyond Otherness University Room B Marlee Goss, University of Memphis “Bad Faith and the Gaze in Dostoevsky’s Notes from Underground” John Lonidier, Kennesaw State University “An Introduction to Neo-Masculinity” *Kristy Landers, Kennesaw State University “Overcoming Xenophobia: Stepping into the Nearness of the Other within the (Con)text of Globalization”</p>	<p>Panel 2: How Are We to Act? Ethical Considerations University Room C, D, E Karen Reed, University of West Georgia “Kantian Friendship” Blake DeVar, Middle Tennessee State University “Accountability and Moral Progress: An Analysis of Friendship in Ethical Decision Making” *Scott Permar, University of Georgia “The Acquisition of Emotive Meaning”</p>
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11:00a-11:15a Break: Coffee and Refreshments in University Room A

11:15a-12:45p Second Panel Session (* denotes Panel Chair)

<p>Panel 1: Comparative Ways of Becoming University Room B Shane Stroup, Southern Illinois University of Carbondale “Chuang Tzu and Thoreau: Rethinking the Question of Human Flourishing from the Place of Phusis” Beau Pirkle, Oglethorpe University “Formless Expression in William Blake’s Jerusalem and its Relation to the Nature of Zen Practice and Expression” *John Sweeney, Kennesaw State University “Dancing with the Music of Life: The Call to Listen in Nietzsche and Confucius”</p>	<p>Panel 2: It’s All Greek to Me University Room C, D, E Kelly Walsh, Berry College “Socrates, Aristophanes and the City” Michelle Fellows, University of West Georgia “Love is Truth” *Ryland Death, Kennesaw State University “The Transparent Detective and the Last Exit: Philosophical Meditations on the Obscure Meaning of Outside (and How to Disappear Completely)”</p>
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12:45p-1:45p Lunch: University Room A

2:00p-3:30p Third Panel Session (* denotes Panel Chair)

<p>Panel 1: Wouldn't You Like to Be an Art Object? University Room B Barton Hodges, Oglethorpe University "The Unveiling of Suchness: Art and Being" Cary Aurand, Oglethorpe University "In the Beginning was the Word" *Heather Hooks, Kennesaw State University "We Are All the Other: A Deleuzean Approach to Post-Identity Art"</p>	<p>Panel 2: Plausible, Probable, I'm Still Skeptical University Room C, D, E Greg Smith, University of Tennessee at Chattanooga "Representational Realism and Cartesian Skepticism: A Linguistic Approach" Michael Hurlburt, University of Miami "Epistemic Virtue Acting as a Vice in Goldman's New Reliabilism" *Peter Chau, The University of Hong Kong (Orated by Burr Osoinach) "Can a Plausible Anti-Skeptical Claim Be Derived from Wittgenstein's On Certainty?"</p>
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3:30p-3:45p Break: Coffee and Refreshments in University Room A

3:45p-5:15p Third Panel Session (* denotes Panel Chair)

<p>Panel 1: Beyond Belief University Room B Chris Hopkins, Georgia College & State University "The Tooth Fairy, the Easter Bunny, Santa, and God: Why We Don't Grow Out of Religion" Dave Backer, George Washington University "Dear Dr. Wittgenstein" *Abbey Swanson, Kennesaw State University "Illumination for the Sheeple: Absence, Essence and the Simulacra"</p>	<p>Panel 2: Blinking, Being, Blasphemy: A Look Into the Abyss University Room C, D, E Benton Mobley, Georgia College & State University "Apathetic's Anonymous: How Nietzsche Builds a Bridge to Get Over Man's Proclivity for Nihilism" Samantha Miller, Oglethorpe University TBA *Chris Aflague, Kennesaw State University "When Are the Revolutionaries? An Examination of Social Creativity"</p>
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5:15p-5:30p Closing Remarks for Day 1: University Room B

"We must discover the hero no less than the fool in our passion for knowledge, we must occasionally find pleasure in our folly, or we cannot continue to find pleasure in our wisdom!"

~Friedrich Nietzsche

Saturday April 2, 2005

9:00a-9:30a Registration outside of University Room B
& Breakfast served in University Room A

9:30a-11:00a First Panel Session (* denotes Panel Chair)

Panel 1: On Being Human University Room B Jessica Parks, Clemson University "Heidegger and Sartre: Humanism" Elizabeth Butler, Clemson University "Language as the House of Being" *Matt Lubniewski, Clemson University "Exploring the Possibility for Technological and Environmental Ethics in Heidegger"	Panel 2: It Tolls for Thee University Room C, D, E Brian Larkin, University of West Georgia "Virtue Ethics and the Military Profession" Sally Taylor, Georgia State University "Presumptions of the Just War Tradition" *Paul Boshears, Kennesaw State University "And You Will Know Us by the Trail of Dead"
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11:00a-11:15a Break: Coffee and Refreshments in University Room A

11:15a-12:45p Keynote Address: University Room B
Dr. Graham Parkes, University of Hawai'i
"From Earth's Veins to the Body's Meridians: Classical Chinese Views of the
Environment and Health"

12:45p-1:15p Book Sales and Signing by Graham Parkes
Composing the Soul: Reaches of Nietzsche's Psychology
Reading Zen in the Rocks: The Japanese Dry Landscape Garden
Heidegger and Asian Thought

1:15p-2:15p Lunch: University Room A

2:30p-4:00p Second Panel Session (* denotes Panel Chair)

Panel 1: This is Absurd: Construcence and Construction of Aestheticism University Room B Charles Carmichael, Oglethorpe University "The Mortality of Art" Travis Griffin, Oglethorpe University "Art and its Captors" *Damon Hooks, Kennesaw State University "Art and the Visual Metaphor in Contemporary Culture"	Panel 2: The Unbearable Pragmatism of Meaning University Room C, D, E Pete Olen, University of Central Florida "Seeing Peter Singer Through the Eyes of Richard Rorty" Kristina Swim, University of West Georgia "Was Charles Peirce a Phenomenologist" *John Roper, Kennesaw State University "Meaning and Truth: A Look at Educational Philosophy"
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4:00p-4:15p Break: Coffee and Refreshments in University Room A

4:15p-5:45p Third Panel Session (* denotes Panel Chair)

<p>Panel 1: Dogmatic Assertions: A Dichotomous Approach University Room B Jack Marsh, UNC Charlotte “Onto-logicism: The ‘Truth-Function’ of the Conditional Form” Timothy Otchy, Georgia State University “Hacking Davidson” *Joshua Knicely, Kennesaw State University “Philosophy in the Comic Age of Post-Modernity”</p>	<p>Panel 2: Tales of Suffering and Wonder University Room C, D, E Brent Ashworth, Kennesaw State University “Myth and the Displacement of Wonder” *Dave Mead, Kennesaw State University “Job’s “Ice Cream”: the Book of Job as a Response to Ancient Hebrew Theodicy”</p>
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5:45p-6:15p Closing Remarks and Awards Ceremony: University Room B

7:00p Reception at “Tulip Tree”: Please see a PSA member for directions.

The Philosophy Student Association would like to thank Dean Helen S. Ridley, Dean of the College of Humanities and Social Sciences; Dr. Howard Shealy, Chair of the Department of History and Philosophy, Chair of the Department of History and Philosophy; Dr. David Jones, PSA Faculty Advisor & Associate Professor at Kennesaw State University; Dr. Graham Parkes, our distinguished guest of honor and keynote speaker; and you, the conference attendees, for again making our collective dream a reality!

Map of University Rooms

University Room C, D, E	University Room B	University Room A
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“Precisely because we are at bottom grave and serious human beings—really more weights than human beings—nothing does us as much good as a fool’s cap: we need it in relation to ourselves—we need all exuberant, floating, dancing, mocking, childish, and blissful art lest we lose the freedom above things that our ideal demands of us.”

~Friedrich Nietzsche

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Abstracts: Alphabetical by Last Name

Chris Aflague

“When are the Revolutionaries: An Examination of Social Creativity”

The notion of revolutionaries has tended to mean several different personas to the contemporary American psyche; we either experience the unsanctified images of third world unrest or we are met with the positive elevation of a character beyond belief—a patriot. We are expected to make one a hero and another a villain; either way, the revolutionary is a character beyond belief. In either case one is expecting that such persona might be reacting against a set structure; though such a lofty term as revolution is often tossed around with no care to the economy of words, it remains that a revolution is an action against a set structure. This exploration will mainly call upon the works of Friederich Nietzsche and Kongzi in seeking out a different understanding of revolution in society.

Brent Ashworth

“Myth and the Displacement of Wonder”

When humanity attempts to cohere the universe into comprehensible terms, myth is made. Myth is not just the narrative, but also the process (the myth-ing) of distilling meaning from the other. When myth-ing occurs, it originates not from the subject’s own consciousness but as a collaborative effort between the subject’s own psychology and the ideology that the subject originates from. And what of the interplay of myths? Is the consciousness that are connected only differing in the ideologies that affect them? The organic processes of adaptation and evolution are prevalent in myths and the survival of the content, yet ideological characteristics remain. What happens when the mind conceives myth and ascribes it to reality?

Cary Aurand

“In the Beginning Was the Word”

A study of the films of Andrei Tarkovsky. It will include his relations to Nietzsche and Gilles Deleuze’s study of cinema.

Dave Backer

“Dear Dr. Wittgenstein”

In his *Tractatus Logico-Philosophicus*, Ludwig Wittgenstein claims that there is no soul due its composite nature in logical translation. In response, I’ve observed a logical proposition where certain variables can be given significance over other variables. When this proposition is translated, the names and relations that led Wittgenstein to conclude that there isn’t a soul can have significance—which reverses his claim. As a result, I found that the soul exists by observing what I call a recursive logical significance indicator. My paper is a letter to Wittgenstein about these ideas.

Elizabeth Butler

“Language as the House of Being”

This paper, entitled “Language as the House of Being,” explores Heidegger’s claim that language is the house of Being. Resting upon the assumption of the existence of Being and man’s engagement with it, Heidegger goes beyond traditional understandings of language and uncovers a more fundamental purpose for language, namely, that it is through language that the engagement with Being occurs. While Heidegger bases his argument upon his own formulated ideas of language, there arises the question of whether he has adequate ground for these assumptions and whether his definitions stand up to further inquiry. This paper attempts to explore the validity of his view of language in order to determine the soundness of the argument built upon that view.

Charles Carmichael

“The Mortality of Art”

This paper endeavors to explore the nature of art’s truth and what gives art its voice. Art seeks not to create necessarily anything informative but rather strives to show us the truth of the world around us. In seeing the truth of that in which we live, one can then come to know the truth that is one’s own being. The truth of our being is tied up within a circle that is life and death. This finality, this movement, is also that from which art comes. Without this movement art stagnates in the worldly and becomes subject to death at any moment. The proclamation of art shall be its own death. This death, this failure, of every piece of artwork is its voice that speaks the truth of its own being.

Peter Chau

“Can a Plausible Anti-Skeptical Claim Be Derived from Wittgenstein’s On Certainty”

Some commentators of *On Certainty* contend that in this collection of remarks Wittgenstein plausibly shows that skeptical doubts are unintelligible or impossible. I will try to argue against that position, not for the sake of determining whether that is a correct interpretation of Wittgenstein, but rather determining whether the anti-skeptical arguments offered are plausible. Here in this paper I focus on three arguments that claimed to be reconstructed from *On Certainty*. Firstly, a hinge, on which all our thinking depends, must exist, and thus must be left undoubted. Secondly, the foundation of our language game could not be doubted in all circumstances. Thirdly, while doubts are permitted in appropriate circumstances, the radical doubts in philosophical contexts are unacceptable: the result will only be linguistic confusions or misunderstandings of our grammar. I will try to show that all these arguments fail.

Blake DeVar

“Accountability and Moral Progress: An Analysis of Friendship in Ethical Decision Making”

In looking at the results of the most recent presidential election, it is plain to see that morality is at the forefront of the minds of the American people, both in society and in Washington, D.C. Regardless of how one voted or where one stands on the legislation of morality, it is important to understand how we make our ethical decisions and the tools we use to do so as we progress toward the “Good Life.” One such tool is that of accountability. Although some have argued that accountability actually decreases the likelihood of reaching the best ethical outcome, I believe that accountability offers us the best opportunity for proper ethical decision-making. Not only that, accountability also offers our only hope for raising ethical standards.

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Michelle Fellows

"Love is Truth"

A typical reading of Plato's Symposium would assume that Socrates is the mouthpiece for Plato's ideas. However, a more careful analysis by Martha Nussbaum claims Plato is really saying something radically different. In this light, Plato appears to be setting up a choice between the Socratic Ascent to universal knowledge and Alcibiades' path to particular knowledge. The Ascent is thought to be valuable because it allows one to grasp universal truth. What exactly is Nussbaum claiming that we lose when we engage in the Ascent? The kind of practical understanding contained in the lover's knowledge of a particular other is principally valuable because it reveals unique truths about what it essentially is to be human.

Marlee Gloss

"Bad Faith and the Gaze in Dostoevsky's Notes from Underground"

In this paper, I will discuss Sartre's conception of the relationship between the self and the Other as it relates to Dostoevsky's Notes from Underground. Regarding the first section of Notes from Underground, I will show that Dostoevsky's man is in what Sartre calls "bad faith." I will also demonstrate the necessity of the man's imagined Other. Regarding the second section of Notes from Underground, I will show that the man is trapped by pride, shame, and fear in his relationship with the Other. I will show the ambiguous relationship the man has with the Other. I will also explore the man's need for certainty in action. Finally, I will explain how the man's quest for certainty, which always returns to the Other, illustrates Sartre's "being-for-others."

J. Travis Griffin

"Art and its Captors"

Art is a vein that is capable of traveling to the ground of our being. Art is capable of infecting man with vision and dynamism, yet this same route can be hijacked by components of kitsch that flood our sentiments and lull us into the stasis of modernity. Consumerism drives us to view art as an accessory, and it is in this fallow field of expression that we thirst for freedom and never even know it. If the means for the cognition of this state are taken away (the total administration of reality), then we are at a loss to recognize what we are at a loss for. Kitsch does not recognize the "wound that art itself bears!" and in this world free from strife or discomfort, we become that which we hold dearest in its absence of dynamism; and we lose our humanity.

Barton Hodges

"The Unveiling of Suchness: Art and Being"

With the ever growing obviousness of thoughts and "things", attempts to speak profoundly of what "is" have been marked with great danger. How is one, on any intellectual level, to speak of being, which in formulating the words to do so, one has already moved farthest from? In this paper I attempt to explicate the problem at hand, and attempt to locate art and beauty as instrumental in keeping the "lives of things" in constant light.

Damon Hooks

"Art and the Visual Metaphor in Contemporary Culture"

The use of art that is active in a hyper-narrative conversation with current global issues of politics, identity, and visual control are themes that penetrate our world. Through the use of modern philosophy and art criticism, drawing upon works by Deleuze, Nietzsche, and Hal Foster, concurrent themes on the state of our world can be explored in the depths of contemporary art. Examples of the ideas of philosophical thought and criticism can be found in the art of Tim Hawkinson and Matthew Barney to manifest an acute visual representation of thought in a visual platform. With an open eye we can begin to literally see the dialogue that forms in the space between art and philosophy.

Heather Hooks

"We are All the Other: A Deleuzian Approach to Post-Identity Art"

Among man's quests for meaning, the quest for identity is paramount. However, the answer to "Who are you?" is not as easy as naming all the state capitals. In the wake of Poststructuralism, the concept of a stabilized identity may no longer be viable. Primarily working from a Deleuzian framework, this paper seeks to identify themes evident in Post-Identity art, and then show how those artworks can be used as a model to create a new sense of ontology in our globalized postmodern life.

Chris Hopkins

"The Tooth Fairy, The Easter Bunny, Santa, and God: Why We Don't Grow Out of Religion."

The paper that I am proposing is an essay, partially inspired by my younger cousin, explaining why religion stands when other figures/rituals fall. The basic premise of the paper is set up to find and discuss the reasons children continue to believe in God, God here being used to describe any deity, given that they are told everything else they were supposed to believe in isn't real. I am not a very religious person; however, this does not show in my paper, nor does any overly zealous religious thought. The paper is simply there to try to answer the question "Why"? I go into this question by asking a series of other questions, divulged in the paper, dealing with consequences (heaven and hell or the like), morality, and finally an explanation (the "why" in reference to why things happen). Through this paper I hope to accomplish an understanding, for myself as well as others, and to put forth some interesting ideas. After all, a life unexamined is a life un-lived.

Michael Hurlburt

"Epistemic Virtue Acting as a Vice in Goldman's New Reliabilism"

Alvin Goldman's earliest form of Reliabilism has been called into question by those who contend that an epistemic agent's mere use of reliable processes cannot provide her with justified beliefs. Counterexamples involving evil demon worlds and clairvoyance have proven quite damaging to Goldman's view since reliabilism endorses responses that seem outrageously counterintuitive. No longer content to bite the bullet in response to such cases, Goldman has revamped his position so that it better corresponds with our epistemic folkways. Despite infusing the notion of epistemic virtues into the mix, Goldman's modified reliabilism is still ill equipped to explain how we can gain justified beliefs. In this paper, I shall argue that Goldman's endorsement of epistemic responsibility does not adequately buttress his earlier account of reliabilism. Furthermore, by opening the door to epistemic virtues, I believe that Goldman allows much of the spirit of reliabilism sneak out.

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Ryland Johnson (Death)

"The Transparent Detective and the Last Exit: Philosophical Meditations on the Obscure Meaning of Outside (and How to Disappear Completely)"

This essay incorporates fiction (in the form of a script for a graphic novel) and a detailed analysis of unanswerable questions regarding the historical context of Cicero's First Oratory Against Catiline to produce a new definition for the word "outside." The essay also includes quotations from various sources and a new translation of excerpts from Against Catiline by Ryland Death.

Joshua Knicely

"Philosophy in the Comic Age of Post-Modernity: A Foreplay with the Present"

black, chaotic spheres
of our immanent creation
our immanent world
collapsing in on itself
and re-imploding
it is time
time for us
to recreate anew

Kristy Landers

"Overcoming Xenophobia: Stepping into the Nearness of the Other within the (Con)text of Globalization"

Globalization, fueled by capitalism, creates the false reality of individualism through the hegemonic value of capital. The effect of globalization on the individual causes alienation not only from the production of goods but also relationally from one individual to another. Alienation, consequentially, reinforces the simulation of autonomy within the individual and the lack of responsibility for and responsiveness to the other; this removal of the individual's agency is the manifestation of the various normative ontological and ethical dimensions of the ideology of globalization. This examination seeks to expose the ethical ramifications globalization's effects on the individual through an analysis of the consequences of alienation upon relationality; that is, an autonomous relationality, identified through the heuristic of the integrity orientation. As a result, capitalism constantly reproduces the ontological otherness needed for the subject to operate within the context of globalization. The current material conditions produced by globalization, the dominant ideological powerhouse of our day and age, reproduces the reality of the individual by institutionalizing the hegemonic fear of the other, which is manifested relationally as xenophobia. A new ethical approach based on embracing the uniqueness of the other through the recognition of the inherent interconnectivity between self and other provides a form of relationality that brings the possibility for the lessening of suffering for both the feared and the fearful.

Brian Larkin

"Virtue Ethics and the Military Profession"

In this paper I propose a system of ethics for the armed forces. Especially relevant in this day and time, military ethics are a necessity for the conduct of a Just War. Beginning with making a distinction between civilian and military codes of morality, I also argue against the use of de-ontological or teleological ethical theories. Rather, I propose that we use a system of ethics that harkens back to the time of Aristotle: Virtue Ethics. After proving the necessity of this system, I direct attention at which virtues are the most important and go so far as to propose a hierarchy of virtues. In conclusion, while this paper is far from being an exhaustive work on the subject, it does lay out some general groundwork for further development of the topic.

John Lonidier

"An Introduction to Neo-Masculinity"

I will outline contemporary views of masculinity within the confines of a post-feminist, first world society. With attention to Laura Mulvey's "Feminine Gaze" and Lacan's "Mirror Stage," specifically the formation of the "other" and its role in gender formation/performance I will begin to address Neo-Masculinity and the ways in which it is manifest within society. I will also employ Althusserian ideology with respect to simulation/simulacra/simulacrum. This will merely be an introduction lecture that will leave the audience with many more questions than answers.

Matt Lubniewski

"Exploring the Possibility for Technological and Environmental Ethics in Heidegger"

The paper is an exploration of how Martin Heidegger's writings on modern technology might open doors for an environmental and/or technological ethic. The paper fundamentally agrees with Heidegger's overall vision in terms of Being and his description of the human condition. However, his writings on modern technology seem to stray into the realm of ethics. Up to The Question Concerning Technology, Heidegger's language in referring to ontological issues is most frequently indirect and mystical. In the technology essay, his language becomes pointed and lucid. Heidegger makes claims and accusations that lead me to question whether or not he really thinks that an ethical system is simply another form of humanism. The paper's overall objective is to explore how this direct and clear language might be fleshed out into a set of ethics.

Jack E. Marsh Jr.

"Onto-logicism: The 'Truth-Function' of the Conditional Form"

How are metaphysics and logic related? This is the gargantuan question I wish to scratch in this paper. In narrowing the scope of such an inquiry I had originally intended to review and evaluate Martin Heidegger's analysis in his *Metaphysical Foundations of Logic*. In this work he analyzes the metaphysics and logic of Gottfried Wilhelm Leibniz. As I began my reading it became clear early on that Heidegger uses his thorough (and lucid) review of Leibniz' thought, not to explore the alleged connection between metaphysics and logic as such, but as a springboard to furthering his own project began in *Being and Time*. This required that I somewhat reshape my intended project. Taking cue from Heidegger, I use his review of Leibniz as a springboard for my own analysis of the relation between metaphysics and logic. I argue that the law of identity (A is A), and thus the laws of non-contradiction and the excluded middle, requires metaphysical commitments necessary to guarantee the truth function of the conditional form. These metaphysical commitments demonstrate logic's limit regarding questions of "truth" and bring into question the efficacy of

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representation. I conclude with some reflections on the implications of this analysis hinting that ethics may provide a fertile space for working through our epistemic conundrums.

Benton Mobley

"Apathetic's Anonymous: How Nietzsche Builds a Bridge to Get Over Man's Proclivity for Nihilism"

In an attempt to overcome apathy that has contaminated modern man's psyche, Nietzsche uses several thematic allusions in his works *Ecce Homo* and *On the Genealogy of Morals* to suggest a lifestyle with the potential to transcend this indifference. The most prevalent and robust of these sentiments will be uncovered to reveal Nietzsche's underlying, almost encyclopedic, philological background, his *amor fati*, or love of fate, his distaste for western religion, and lastly, his subsequent admiration for all things Dionysian. Nietzsche's analysis of the human condition paints a portrait of oblivious nihilism junkies who can neither see or even question the shackles of bondage that bind them to lives of quite desperation. I will propose a Nietzschean practical system, in the spirit of a "twelve step" program that will give apathetic addicts a path to actualization. Although it is debatable if Nietzsche himself had unabashed access to the "will to power," he certainly makes clear the qualities that such a person would undoubtedly possess.

Peter Olen

"Seeing Peter Singer through the eyes of Richard Rorty"

What would it be like to view Peter Singer through the eyes of Richard Rorty? This paper examines Singer's ethical theory, using two of his conclusions as examples, and the problems that arise with Singer's approach to philosophy. The working assumption throughout the paper is that we do agree with Singer's conclusions, but may find problems with his way of arriving at them. After leveling a number of objections to Singer's initial approach we take up the search for another way of reaching Singer's conclusions that will avoid his original pitfalls. In Richard Rorty's philosophy we are able to find bridges between both philosophers and a reformulation of Singer's conclusions that avoids the mounted objections. By focusing a redescription of Singer's conclusions on imagination and persuasion, opposed to consistency and universal validity, we are able to present a more convincing approach to ethical problems via Rorty's road of neopragmatism.

Timothy Otchy

"Hacking Davidson"

In his famed argument, "On the Very Idea of a Conceptual Scheme," Donald Davidson argued against the tenability of the scheme-content dualism he perceived in the contemporary empiricism of Feyerabend, Kuhn, and even Quine. Central to his argument was an examination of the criteria for languagehood and translatability that relied heavily on the dogma-eradication project of his mentor, W.V. Quine. In this article, I cursorily examine Davidson's work and the Quinean project that underlies it. Finding the Quinean foundation faulty, I then turn to a Wittgensteinian discussion of conceptual schemes that highlights the role of the grammatical/empirical distinction in supporting the possibility of multiple conceptual schemes.

Scott Permar

"The Acquisition of Emotive Meaning"

In his theory of emotivism, C.L. Stevenson examines the nature of both empirical and emotive meaning in order to ground his assertion that the empirical meaning of any given word is prior to any emotive meaning that it may have, since emotive meaning must develop over a period of time through repeated use of the given word. Ronald Glossop criticizes Stevenson's theory of emotivism on the grounds that there are fundamental inconsistencies in the way that terms acquire emotive meaning; Stevenson is unable to show how a term goes from having exclusively empirical meaning to having emotional meaning as well. According to Glossop's analysis, this inconsistency causes the theory to fail. However, Glossop does not recognize the inherently individualistic nature of emotive meaning, which leads him to assert that there is a necessary connection between the empirical and emotive meaning of a term. This is particularly evident with words like 'good,' which seem to have widely recognized emotive meaning that is independent of any particular empirical meaning.

Beau T. Pirkle

"Formless Expression in William Blake's Jerusalem and its Relation to the Nature of Zen practice and Expression"

William Blake never trained at a Zen temple. Moreover, the idea of Zen itself was altogether foreign to William Blake. One might, for good reason, assume that there is no intrinsic relationship between Zen practice and Blake's poetry. Yet Blake's masterpiece, *Jerusalem: The Emanation of the Giant Albion*, calls this assumption into question. *Formless Expression in William Blake's Jerusalem and its Relation to the Nature of Zen* elucidates, through a unique reading of Blake's *Jerusalem*, the fundamental element of Zen practice and its relation to Zen expression. To do so, the essay explicates the Japanese word *Soboku* "artless," in relation to Blake's work and Zen expression in a way that illuminates the primary difference between much of western aesthetics and Zen artistic expression.

Karen Reed

"Kantian Friendship"

Immanuel Kant (1724-1804) is well known for his categorical imperative that states, "I ought never to act except in such a way that I can also will that my maxim [reason for my action] should become a universal law"². His moral principle is that we should treat humanity as an end and not merely as a mean. Kant also says that one should not have ill will towards an end, i.e. a human being, which has, according to Kant, absolute value.

I agree with Kant's notion of the ideal friendship; however, his argument for reserve, not revealing completely one's feelings and emotions to one's friend, is rather troublesome, and needs further explanation as to its importance. This paper will first give an account of the Kantian notion of friendship with regard to the three divisions of such, second evaluate and interpret the five components that make up Kant's ideal friendship, and third offer an alternative explanation of his notion of reserve for the means of clarification.

John Roper

"Meaning and Truth: A Look at Educational Philosophy"

The basis for an educational apparatus is based on critical thinking synonymous to philosophical thought. The idea that one is able to find the ultimately true is as old as the Platonic dialectic. The pragmatists and postmodern philosophers of the 19th and 20th century argue against this

2 Gardner, Sebastian. *Kant and the Critique of Pure Reason*. New York: Routledge 1999

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problem with educational philosophy. The project of education as a promotion of critical thinking and self-awareness is in danger of extinction as a result of the use of standardized assessment that ignores student growth and student relationship through experience. The philosophies of John Dewey, which focus on the experiential, opposes the ideological tendencies of current educational leaders. The heuristic of education necessitates a philosophical relationality based in the personal experiential assessment of students. This relationality looks very different from the current model presented in the school system presently and it is the object of this dialogue to flesh out the ideas that offer alternatives to this standardization of assessment.

Gregory S. Smith

“Representational Realism and Cartesian Skepticism: A Linguistic Approach”

I analyze Cartesian skepticism using a theory of meaning drawn from Wittgenstein's later works. First, I offer a brief sketch of representational realism. Then, I show, given various criticisms of deduction, induction, and abduction offered by Hume and Berkeley, how the inevitable outcome of a representational realist view is Cartesian skepticism. Next, I argue that representational realism entails the acceptance of a referentialist theory of meaning. This is done by drawing illustrative examples regarding the conditions under which a given claim about the external world might be false from *Meditations on First Philosophy*. Finally, I take a number of observations from Wittgenstein's *Philosophical Investigations*, and I attempt to demonstrate that a theory of meaning grounded in the social practices of a linguistic community not only avoids Cartesian skepticism but also better accounts for the variety of ways in which human beings actually employ language.

Shane Stroup

“Chuang Tzu and Thoreau, Rethinking the Question of Human Flourishing from the Place of phusis”

This paper explores how two distinctive philosophies understood the possibility of human flourishing. Working with the thought of the ancient Chinese Daoist Chuang Tzu, and the 19th century American Transcendentalist Henry David Thoreau, I argue we discover two distinct, and yet oddly united accounts of the relationship between individuals and phusis. I invoke the Greek term phusis not because I wish to relate Chuang Tzu and Thoreau to Greek thought, but rather, because I hope to avoid the “natural” concepts that arise when we encounter the word nature. Phusis, understood as the various places from which beings generate and degenerate, is not the material nature from which life mysteriously springs forth by “natural” processes. Operating within this particular translation of phusis, I seek to better understand how each conceived of the individual within nature, and what it would thereby mean to flourish in each account.

Abbey Swanson

“Illumination for the Sheeple: Absence, Essence and the Simulacra”

Saussure illustrated that signs are not the same as the objects themselves; they are rather arbitrary signifiers of that which is signified. Derrida claimed that it is actually distinction that underlies meaning, not anything substantial or essential. Derrida also stated that these signs create a model that no longer needs the original as a reference to function. According to Jean Baudrillard, since the post-modern age began, the simulacrum, or inessential reality, has perpetuated every facet of life. Much like the model of language, the reference is no longer needed for the copy to exist. We are living in a non-substantial and inessential world. Our social environment has been synthesized into the massive stream of an unreal consciousness. We have unmistakably sacrificed the human. Or have we? Among the network of responses, the Buddhist paradigm offers a perspective on our current predicament that calls on us to disengage the simulacra. Thus we shall insist that the renunciation of the simulacra is vital for a sincere existence. In this paper I will address the condition of simulacra as it has dominated globalized, postmodern life. How can we expose the relationship between the simulated and the real? What can we ascertain from experience if we are being led by representation? What is essential?

John Sweeney

“Dancing with the Music of Life: The Call to Listen in Nietzsche and Confucius”

The philosophies of Friedrich Nietzsche and Confucius, Kongzi or Master Kong, in response to the periods of intense socio-moral decay that define their germination, posit radically dynamic notions of self that seek to re-humanize humanity through its lost exuberance—one that is grounded in the symphonic embrace of the immanent—for life. For both Nietzsche and Confucius, selfhood emerges through continuous moments of potentiality—the music of life; one's participation within this relational interplay comprises the dance of one's becoming. In the heart of each philosophy/philosopher resides an affirmation of the intricate nexus of relations/forces that define/drive existence; reality, as such, becomes a processual magnum opus, one whose rhythm finds fruition within the übermensch (over-human), or one who is authoritative in his/her conduct (ren – 仁).

Kristina Swim

“Was Charles Peirce a Phenomenologist?”

In my paper I plan to compare the phenomenology of Edmund Husserl with the phaneroscopy of Charles Peirce. Husserl, who wrote *Logical Investigations* in 1900, is considered the father of phenomenology. Peirce, whose 1905 lecture *On Phenomenology* was his first public work on the subject, is considered the father of pragmatism. These two philosophers appear to be quite different in the realm of philosophical thought; however, upon further investigation it appears as though they are not as different as one might assume. My paper will explore the doctrines of Husserl and Peirce and make a comparative analysis between the two.

Sally Taylor-Boshears

“Presumptions of the Just War Tradition”

The purpose of this paper is to examine some of the presumptions underlying the Just War tradition in the light of historical evidence. I will begin with an explanation of the modern criteria for Just War, and then discuss the presuppositions related to those criteria and their place in United States' Invasion of Iraq, finally presenting my conclusions. The first presumption of the Just War tradition concerns the availability of information bearing on the proposed war. There must be evidence presented to those whose role it is to determine the justness of the war. The presumption is that the evidence is factual or in good faith believed to be factual at the time it is presented. The availability of factual information underlies four of the six presumptions set forth in this essay and I will show that it is the foundation of three of the criteria of Just War. Knowingly misleading or exaggerating circumstances and evidence when making the case for a Just War negates the points made by a war's advocates and can render the war itself fundamentally unjust.

North Georgia Student Philosophy Conference