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From the Acting Chair, Erik Ohlander

As Professor Buldt enjoys a well-deserved sabatical this academic term, it is both my duty and pleasure as acting chair to write a brief note prefacing this issue of Philosophy News. While certainly not pretending to fill his shoes, I do nevertheless find a certain satisfaction in being asked to fill in during his absence. As such, please accept my welcome to this, our fall 2012 newsletter.

The beginning of every academic year brings with it a host of new designs, expectations, and challenges, and this year is no different. The passage of new state legislation directly impacting the curricula of Indiana’s public colleges and universities, wide-ranging discussions regarding the place and role of regional campuses such as IPFW in the state’s university system, and the continued financial strains felt by public institutions of higher education in Indiana have given all of us a great deal to think about. At the same time, as a community of scholars and teachers committed to what I firmly believe to be amongst the noblest of human pursuits, we know most assuredly that the endeavor that we have inherited from those preceding us and that we strive to pass on to those who will follow cannot but continue to contribute to the public good, as it has always done. For all involved, the experience of university is meant to be a mistake, but didn’t deserve to have their entire life ripped away. Whenever I am able to help people in these situations, I really love being a lawyer.

Finally, Marcus, what do you picture yourself doing in five years? In ten years? Has your philosophy background been helpful in your goal-setting?

In closing, I invite you, our alumni, friends, and associates, to stay in touch. We are always eager to hear of your continued successes and warmly welcome, nay, encourage, any suggestions or ideas as to content for future issues of this newsletter.

All our best and yours in discourse,

Erik S. Ohlander

Philosophy News

Indiana University–Purdue University Fort Wayne, Department of Philosophy Newsletter, No. 5, Fall 2012

Continued from page 4

I realize you are very busy, but do you read anything philosophy-related?

The Things I am reading these days are related to the PHIL 260, Philosophy and Law, course I teach at IPFW. The text for my course is The Philosophy of Law: Classic and Contemporary Readings with Commentary (1995) by Frederick Schauer. I have also been reading works by Ronald Dworkin, Duncan Kennedy, Roberto Unger, and Joel Feinberg. In addition to preparation for class, they also help me to focus my own views about the impact of law on society. I have also recently begun reading several textbooks in preparation for a planned fall 2013 course through IPFW’s College of Health and Human Services. The course will be on medical law, health policy, and ethics for health professionals.

What are you doing these days, Marcus? What about your job, your family life, etc.?

I am an attorney, although I have taken the last year off to spend time with my family. I was practicing in Alaska, and we moved back to Fort Wayne so that our children could be closer to their grandparents. My wife is a registered nurse and she has been financially supporting our family while I take this time with our kids. I have also been teaching part-time at IPFW, and taught PHIL 250 Philosophy and Law in the spring semester.

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Erik S. Ohlander
Faculty News

Erk S. Olatunde: In addition to other projects, 2012 saw the publication of the inaugural issue of the Journal of Sufi Studies, for which I serve as executive editor. Issued quarterly by Brill, the international academic publishing house Brill, the Journal of Sufi Studies furnishes an international scholarly forum for research on Sufism. Our first issue features articles and reviews by scholars from Germany, the United Kingdom, Turkey, and the United States. I also published the entry “al-Farabi, ‘I’zz al-Dîn” in Brill’s monumental Encyclopaedia of Islam Three, a “Thematic Guide to Sufism” and contributed two items to a substantial Web-based resource for the field of Islamic studies published by Oxford University Press, Oxford Islamic Studies Online, “A Thematic Guide to Sufism” and a lexicon piece on the subject. Finally, in May we welcomed the addition of identical twin girls to our household, Karina Tara and Marina Kausar Olatunde. As one might imagine, they are keeping us quite busy, but we are so happy to have them.

Jennifer Casdin-Bracht: I had a paper accepted for the September 2012 Human Development and Capabilities Association conference in Jakarta, Indonesia. I am currently doing research at the intersection of Islam, gender, and globalization. Additionally, I also gave a paper at an International Development and Ethics Association conference last year, which has subsequently been accepted for inclusion in a future special issue of the Journal of Global Ethics that will have the theme of “empowerment.”

Joyce Lazier: I presented with Samantha Birk at the International Humanities Conference in Toronto, and I also taught two TV/online courses in summer 2012. I had Teachers in Austin, Texas. Both presentations showcased scholarly forum for research on Sufism. Our first issue of the Journal of Sufi Studies Brill, the furnishes an international –...in Brill’s monumental Encyclopaedia of Islam Three –...in” in Brill’s monumental Encyclopaedia of Islam Three...performance by a dance and drama troupe from Bethlehem. a retreat for local Jewish, Christian, and Muslim teens; and a...Israel Network, and continue my work as executive director of the Indiana Center for Middle East Peace. In the latter role, we...on Hegel in any class you took with Butler. He really pounded that into my head from that point on, and it really stuck with me. Philosophy was absolutely one of my favorite subjects in high school. The world was much like the one students will enter now. Jobs are scarce and communication skills I needed to work at an advanced level right out of school. Many said I was crazy and it would be difficult, but it has been very successful. I think philosophy provided me with the thinking, writing, and communication skills I needed to work at an advanced level right out of school.

Marcus Rogers: Was there a particular philosopher, movement, or tradition to which you were drawn?

Marcus Rogers: There really wasn’t any one philosopher that drew me into my philosophy studies. I was primarily interested in ethics and social/ political philosophy. Hegel is probably the philosopher I was most interested in at least the notion that within his ethical system, an individual’s and a society’s ethics merge into a single ethics.

Clark Butler: The conference I sponsored an U.S. democracy was a success. My book The Dialectical Method: A Treatise on Hegel Never Wrote and the edited volume Child Rights: The Movement to International Law, and Opposition appeared in spring 2012, as well as three book chapters, one of which, “The Coming Welfare State Where Hegel Could Not See?” was included in Hegel and Global Justice (2011). This summer I investigated an elementary-school-classroom-tested ethics text that included chapters on logos, Christian ethics and human rights ethics. My current main topic of research is world poverty. In teaching, I wrote in a elementary draft manuscript entitled Ethical: Theoretical Foundations of Applied Ethics in the summer. I am now classroom testing it and have submitted a book proposal to a textbook publisher.

Isaac Montan: Together with Bernd Butz and David McCarty (Indiana University Bloomington), I organized the Fourth Philos-tem workshop in the philosophy of science, technology, engineering, and mathematics. Philosophy was held in October 2012, and it featured invited speakers and a number of contributed papers. For information about PhilSTEM-4, see details at tinyurl.com/philosipt.

I also will be attending two international conferences: the final meeting of the Foundations of Structuralism Project at the University of Bristol and the 40th meeting of the Society for Exact Philosophy, at which I will talk about several topics in philosophy of physics (dualities and ontic structural realism in string theory) and metaphysics and philosophy of science.

I have papers under review on the epistemology of genetic algorithms and on the emergence of spacetime in string theory. Finally, I have been invited to review articles for the British Journal for the Philosophy of Science and Studies in the History and Philosophy of Modern Physics. I have also written a book reviews for Metaphysics and Philosophical Psychology.

I enjoyed the study of pragmatism, although it was somewhat neglected in the department, especially the work of Charles Sander Peirce and William James. I also appreciated his “The Fixation of Belief” (1877) and was interested in many similarities between Peirce and Hegel. Peirce’s approach system similar to Hegel’s dialectics in determining what truth is. Peirce claims that the commitment of opinion is the end of inquiry. The scientific method is the best way to settle opinion as it takes into account all opinions and tests them against one another. To me, this seemed similar to the dialectical method of Hegel in which an opinion is held until challenged and then either prevails, loses, or a new “thesis” is formed, the “thesis” of the new opinion, and...suffering,” I also led a discussion on mutual respect for everyone, student and faculty.

Describe your experience while you were in the Department of Philosophy. How would you answer him or her? If they asked, “Why should I study philosophy?”

Marcus, Describe your “IPFW experience.” Any interesting anecdotes? Again, the first philosophy class I took was with Decker, and I was hooked from that point on. Nothing I read in the philosophy department wasn’t profound. It was probably one of my favorite subjects in high school. The world was much like the one students will enter now. Jobs are scarce and communication skills I needed to work at an advanced level right out of school. Many said I was crazy and it would be difficult, but it has been very successful. I think philosophy provided me with the thinking, writing, and communication skills I needed to work at an advanced level right out of school.

If someone asked you how philosophy helps you in your profession, how would you answer him or her? If they asked, “Why should I study philosophy?”

Marcus Rogers: Was there anything else you would like to tell your former classmates?

Marcus Rogers: Was there a particular philosopher, movement or tradition to which you were drawn? As a student I was definitely Hegel. This was certainly due to the influence of Clark Butler. I know I’m a little rusty on my Hegel (don’t tell Dr. Butter), but I remember believing that the dialectic seemed to me an inexorable truth. But I realized that the dialectic is considered change true over time, and more personally, what I believed to be true in my own life changed with new information. The proposition that there is a thesis, antithesis, and eventually synthesis was empirically true. Every time I studied another philosopher or subject, somehow they were associated into the philosophy of Hegel. I could not fight my way out of Hegel; on the contrary, he always seemed to bring me back in.
makers from around the world. I have an interest in human
development and the capabilities approach because it provides
a space where I can utilize my philosophical background to
clarify concepts in development, as well as examine issues
of social justice, human rights, and the moral theories
underlying development policies. One of the primary goals
of the HDCA is to “enable high-quality research to influence
policy-making at the central and local government levels.”
In the 1980s, Amartya Sen argued that development should
be more than welfare economics. Rather, it should focus on
development as human freedom. Martha Nussbaum went
on to develop a capabilities list, which includes such things
as equality, bodily health, being able to live in relation with
the natural world, and so forth. This capabilities paradigm
eventually motivated the United Nations to create a Human
Development Index, which attempts to accurately measure
health, gender equality, and other components important
to human flourishing. In 1990, they also created a Human
Development Report, which reports on the progress of
nations by examining the richness of individual human
lives instead of solely focusing on the wealth of nations.

My own research focuses on the concept of responsibility
and its appropriate role in a capabilities approach to
human development. Among many other things, I explore
the following questions:

- Is Nussbaum’s theoretical “capabilities approach”
paradigm the best way to frame issues of global
injustice?

- What is a “responsibility” approach to global justice
issues?

- How are people motivated to care about global
justice?

- What are the benefits of combining a “responsibility”
approach with a more radical feminist methodology
in order to advance issues of gender and global justice?

Nussbaum offers a compelling and important rebuttal to those who
criticize her from a postmodern cultural relativist position, and she
provides a persuasive argument in favor of universal rights. While
I do believe that tentative universal lists are less problematic than
cultural relativism, I also want to argue that she needs to be more
careful to heed the critiques of universalism and carefully consider
why so many people are critical of universal lists. Whenever we are
dealing with universal principles, we should be very humble and
look at the long history of ways in which false principles have been
used to oppress people. These should only be viewed as a tentative,
open list, and its primary purpose is to challenge traditional values
based on enculturated prejudices which work to limit marginalized
people’s capabilities. This means those in the West must focus
much more seriously on our own oppressive values and the ways
we have often been enculturated to avoid our own responsibility for
the thwarted capabilities of many people in the world.

In Women and Human Development: The Capabilities Approach
(2000), Nussbaum presents stories from several Indian citizens’
lives in order to illustrate the importance of promoting such
universal capabilities. Many of the cases she explores are about the
challenges women face from corrupt local governments, patriarchal
culture, and severe poverty. I examine many of the cases illustrated
in Nussbaum’s work and demonstrate how considering Western
complicity and responsibility in these anecdotal stories may lead
us to different conclusions regarding what some of the primary
obstacles are to the actualization of capabilities around the world.
For instance, Nussbaum mentions that we need to find out how
the widows in India are doing because this data usually appears
in measurements of other heads of households. If we look at this
from Nussbaum’s individualistic model at the micro level, it makes
sense to dig deeper to ask how the widows are doing. But what
happens if we look at things from a macro level? It will be fruitful
to ask why some of these women are widows in the first place.
Vandana Shiva has spoken about “Monsanto widows.” She points
out that there were formerly no farmer suicides in India; rather,
suicides in the Indian farming communities emerged in 1997 after
Monsanto established a hold on Indian agriculture (“Late Rains to
Boost Bumper Foodgrain Production,” Economic Times [Nov. 26,
2004]: 3, as referenced in Vandana Shiva, Earth Democracy: Justice,
Sustainability and Peace [Cambridge:South End Press, 2005]:
120). Monsanto is an American company. What responsibility do
Americans have to protest some of these policies? Perhaps this is a
better question to ask.

I also argue that a feminist care ethics framework may motivate
people to develop an interest in issues of global injustice. By
examining how people often come to care about things and
understanding why they should care, this approach can provide
a way for people to accept responsibility for their role in unjust
structural processes. Also, Lisa Schwartzman has provided a
critique of Nussbaum’s liberal, individualistic methodology and
Featured Student

Daniel Todorovic

My name is Daniel Todorovic, and I am double majoring in philosophy and psychology. I have been awarded the Jean and Bill Bruening Scholarship in philosophy. I am a senior, and while I will be graduating soon, I am now finally at the point of asking what philosophy really means in its deepest sense. I know what philosophy is, broadly speaking, and there are various ways you can formulate it: the love and pursuit of wisdom, the art of thinking, or the distinction between how the world is and how it ought to be. Yet even though all these things are part of what philosophy is, it tells you very little about what philosophy means.

Many people are influenced by specific philosophical ideas or philosophers. Though some have been more influential for me than others, it would be wrong to distinguish between those who have and have not influenced me; each in their own way, even those with whom I have disagreed, have shaped me. From Plato, whose ideas ultimately shaped the dominant religious doctrines, which in turn shaped much of the world and its culture, to Aristotle, whose ideas shaped how we look at the world, and to Kant, who—despite having an incorrigible writing style—laid the foundation for thought and reason in our current world, it cannot be said that the ideas of these and others had no influence on us, or anyone else in our culture, considering that we are their legacy.

But of those things that I consider to be significant on a personal level, for me it all comes down to Aristotle. Aristotle presented an alternative to Plato’s rather extreme ideas, but not so extreme as to be completely on the other side of the spectrum. The middle path is often the best course of action: being open to yet skeptical of all things. This sort of thinking can be seen in much of my work: In the essay that I submitted for the Bruening Scholarship, I argued for an instrumentalist approach to scientific knowledge, but not so strongly as to deny scientific theories as being devoid of the potential for truth. Scientific theories ultimately are tools that give us a very pragmatic view of how the world might and, for all practical purposes, should be.

Another influential thinker for my work is René Descartes, particularly his Meditations on First Philosophy (1641). I had often experienced similar Cartesian doubts even before I heard of him. His Meditations voices my own innermost thoughts. I resonate much more with analytic philosophy than Continental philosophy; what I continue to find is that truth is something we all hold onto, yet is always outside our grasp.

Originally, the Bruening Scholarship was one of practical importance. Surprisingly, I only found that there was a financial award after I agreed to submit an application. I had no intention to apply for the scholarship for honor or pride, because I believe those things come from the inside, not based on the opinion and gifts of others. So, as I thought about my graduation, I thought that it would look good on my résumé as I applied to graduate programs. Ultimately though, after I received the award, I discovered that the entire process had more than simple financial gain or practical worth; it was a chance to test myself, which was, in itself, its own reward.

And of course, I owe much to the philosophy faculty. They were very encouraging, and I found the “discussion-based lecture” style that persists in upper-level philosophy courses to be the most effective kind for my learning. Rather than memorizing factual bits of information, the Socratic style facilitated a deeper level of thinking and understanding that is integral to philosophical and academic thought. The most valuable thing I have received from my study of philosophy is the ability to think critically. The more one engages in philosophy, the more one begins to understand the deeper issues of all things around him or her. This, more than anything else, and certainly more than a scholarship, is the most valuable thing I have received from my work in philosophy at IPFW.

(Continued from page 3)
Indiana University–Purdue University Fort Wayne, Department of Philosophy Newsletter, No. 5, Fall 2012

Faculty News

Erik S. Ohlander

In addition to other projects, 2012 saw the publication of the inaugural issue of the Journal of Sufi Studies, for which I serve as executive editor. Issued semiannually by the Dutch academic publishing house Brill, the Journal of Sufi Studies furnishes an international scholarly forum for research on Sufism. Our first issue features articles and reviews by scholars from Germany, the United Kingdom, Turkey, and the United States. I also published the entry “al-Farābī, lāz-dīlīni” in Brill’s monumental Encyclopedia of Islam Three. I am involved in the preparation of two items to a substantial Web-based resource for the field of Islamic studies published by Oxford University Press, Oxford Islamic Studies Online, a “Thematic Guide to Sufism” and a lexicon on the Sunnis. Finally, in May we welcomed the addition of identical twin girls to our household, Karina Tara and Marina Kauzer Ohlander. As one might imagine, they are keeping us quite busy, but very happy.

Jennifer Casteles-Ibratich

I had a paper accepted for the September 2012 Human Development and Capabilities Association conference in Jakarta, Indonesia. I am currently doing research at the intersection of ethical consumerism, global poverty, and responsible consumption. I also gave a paper at an International Development and Ethics Association conference last year, which has subsequently been accepted for inclusion in a future special issue of the Journal of Global Ethics that will have the theme of “empowerment.”

Joyce Laizner

I presented with Samantaha Birk at the International Humanities Conference in Toronto, and I presented at the American Association of Philosophy Teachers in Austin, Texas. Both presentations showcased my work on the effective use of iPads in the classroom. I taught two iPhone courses in summer 2012: I had a paper accepted at the International Society for the Scholarship of Teaching and Learning in Montreal. Finally, I spent time with my three kids, ages nine, seven, and two.

Jeff Strayer

I had a one-woman show at the IPFW Visual Arts Gallery that ran October 1–November 18. I gave a lecture at the opening about “Does Abstract Art Have a Limit?” The focus of the talk was an outline of the philosophy that must underlie any attempt to produce art that is not contained by the physical world or its materials—philosophy that is the subject of my book Subjects and Objects: Art, Essentialism, and Abstraction (2007). I also talked about how I have integrated aspects of the two conversations into research on my term “Essentialist” artworks, or works that reflect, as they utilize, things that are essential to making and apprehending works of art.

Abraham Schwab

Aside from putting together my tenure and promotion case and teaching two summer classes, I appeared on NPR’s Morning Edition to discuss the Affordable Care Act with the CEOs of Physicians Health Plan and Parkview Health, but the focus was mostly on my contributions to the edited volume The Human Microbiome: Ethical, Legal, and Social Perspectives, and wrote a short essay entitled “The Non-Science of Medicine” for ABRUM: The Report of the Northwestern Medical Humanities and Bioethics Program. I also prepared for the largest iPad class on IPFW’s campus this fall, PHIL 312, Medical Ethics.

Clark Butler

The symposium I sponsored on U.S. democracy was a success. My book The Dialectical Method: A Treatise Hegel Never Wrote and the edited volume Child Rights: The Movement to International Law and Justice (2011). This summer I investigated an elementary-school-based ethics text that included chapters on logos, Christian ethics and human rights ethics. My current main topic of research is political poverty. In teaching, I write an elementary draft manuscript entitled Ethical Theoretical Foundations of Applied Ethics in the summer. I am now classroom testing it and have submitted a book proposal to a textbook publisher.

Isan Montsam

Together with Bernd Bertul and David McCarty (Indiana University Bloomington), I organized the fourth PhilipSTEM workshop in the philosophy of science, technology, engineering, and mathematics. Philosophy-STEM was held in October 2012, and it featured invited speakers and a number of contributed papers. Information about PhilSTEM-4, see details at tinyurl.com/philSTEM.

I will also be attending two international conferences: the final meeting of the Foundations of Structuralism Project at the University of Bristol and the 46th meeting of the Society for Exact Philosophy, at which I will talk about several topics in philosophy of physics (dualities and ontic realism in string theory) and in metaphysics and philosophy of science.

I have papers under review on the epistemology of genetic algorithms and on the emergence of capacitive in string theory. Finally, I have been invited to review articles for the British Journal for the Philosophy of Science and Studies in the History and Philosophy of Modern Physics, and I have submitted book reviews for Metaphilosophy and Philosophical Psychology.

Michael Spath

During spring 2012, I gave two guest lectures on campus, “Heine: aesthetics and the emergence of caption” and “Peacemaking and Conflict Resolution in Islam;” two presentations in the community, “The Three Paula: Authenticity and Memorable Moments” and “Paul, Extremist Veti-Paul,” and “The Open House of Ramle;” and participated in an interfaith panel, “Theology and Human Suffering.” I also led a tip of the hat to Sufi philosophy by producing what I term “Essentialist” works, or artworks that reflect, as they utilize, things that are essential to making and apprehending works of art.

Marcus Rogers

Interviewed by L. Michael Spath

When were you at IPFW?

I attended IPFW from fall 2002 until fall 2006. I was a January graduate.

Why did you choose IPFW?

I chose IPFW because it worked with my life situation. I was a new father and needed a school that was close to home and affordable.

What caused you to pick philosophy as a major?

I took an ethics course and just fell in love with the subject. It addressed all the big questions I had in my life. The class was taught by John Becker, who was very patient with me and the other out-of-students. Looking back we were pretty naive, but we gently guided us to a better understanding. I always have that quality personally, so I really admired the way he taught. Ethics interested me because I was struggling with what is right and what is wrong and I had been taught religiosity. I had a feeling about what was right and wrong but could not tell why I felt that way. Once I realized this, I really wanted to know why I believed what I believed. My ethics class helped me to better understand myself and others.

Was there a particular philosopher, movement, or area of philosophy that you wanted to study?

There really wasn’t any one philosopher that drew me into my philosophy studies. I was primarily interested in ethics and social and political philosophy. Hegel is probably the philosopher I was most interested in. I was always thinking of the notion within his ethical system, an individual’s and a society’s ethics merge into a single ethics.

I also enjoyed the study of pragmatism, although it was somewhat neglected in the department, especially the work of Charles Sanders Peirce. I especially appreciated his ‘The Fixation of Belief’ (1877), which I recall seeing many similarities between Peirce and Hegel. Peirce offers a system similar to Hegel’s dialectics in determining what is true. Peirce claims that the settlement of opinion is the end of inquiry. The scientific method is the best way to settle opinion as it takes into account all opinions and tests them against one another. To me, this seemed similar to the dialectical method of Hegel in which an opinion is held until challenged and then either prevails, losers, or a new ‘truth’ is formed, the ‘thesis’ and ‘antithesis’ dialectic so commonly attributed to Hegel. These new insights and connections only furthered my interest in continuing my studies in philosophy.

Tell me a little more.

I think I was interested in better understanding how I and others should behave in the world. It probably started with ethics and questions I had about religion that were never answered as I was growing up. I wanted to know why an act was considered bad or good, and wanted a good reason for it. Nobody could ever tell me why. My parents or religious leaders would simply say, “because the Bible says so.” “That wasn’t enough for me, because I begged other questions. Why should I believe the Bible? Why the Bible and not the Koran or some other religious text?” I spoke with my parents, priests, priests, and clergymen, but none could give me a satisfactory answer. It wasn’t until I studied philosophy that I was given the ability to enquire into questions without relying on authority figures.

If someone asked you how philosophy helps you in your profession, how would you answer him or her? If they asked, “Why should I study philosophy?” what would you tell them?

I think philosophy teaches you how to hone that skill makes you show why your argument should win out. It is a wonderful skill. By studying philosophy you learn to think. No other major challenges
This product is meant for educational purposes only. Batteries not included. Action is purely coincidental. – figures sold separately. No external use only. Avoid contact with eyes and skin. If rash, irritation, redness, tingling in extremities, loss of balance or coordination, blindness, profuse palpitations, discontinue when wet. Fire or flames. Slippery – Limit one-per-family otherwise specified. Nesquik® is broken.

From the Acting Chair, Erik Ohlander

As Professor Bulted enjoys a well-deserved sabbatical this academic term, it is both my duty and pleasure as acting chair to write a brief note prefacing this issue of Philosophy News. While certainly not pretending to fill his shoes, I do nevertheless find a certain satisfaction in being asked to fill in during his absence. As such, please accept my welcome to this, our fall 2012 newsletter.

The beginning of every academic year brings with it a host of new designs, expectations, and challenges, and this year is no different. The passage of new state legislation directly impacting the curricula of Indiana’s public colleges and universities, wide-ranging discussions regarding the place and role of regional campuses such as IPFW in the state’s university system, and the continued financial strains felt by public institutions of higher education in Indiana have given all of us a great deal to think about. At the same time, as a community of scholars and teachers committed to what I firmly believe to be amongst the noblest of human pursuits, we know most assuredly that the endeavor that we have inherited from those preceding us and that we strive to pass on to those to the public good, as it has always done. For all involved, the experience of university is meant to be a mistake, but didn’t deserve to have their entire life ripped away. Whenever I am able to help people in these CHINS (Children in Need of Services) cases. As a criminal defense attorney, I was able to help individuals who made a mistake, but didn’t deserve to have their entire life ripped away. Whenever I am able to help people in these situations, I really love being a lawyer.

Any closing words or thoughts? I would just like to thank everyone in the department for believing in me as a student. I had few friends and family who supported my educational pursuits. It was primarily my wife and the faculty of the BFV Department of Philosophy who told me I could be successful.

Philosophy News

Join our department’s student “Phi-Club” on Facebook. Log into your Facebook account, search for “Phi-Club IPFW,” and connect!

In closing, I invite you, our alumni, friends, and associates, to stay in touch. We are always eager to hear of your continued successes and warmly welcome, nay, encourage, any suggestions or ideas as to content for future issues of this newsletter.

All our best and yours in discourse,

Erik S. Ohlander