

# DEPARTMENT OF PHILOSOPHY

## REFLECTIONS FROM A DEPARTING DEPARTMENT HEAD

Joshua Mozersky

Well, the moment has come for me to bid farewell as Head of Philosophy. Being Head has been a stimulating and edifying experience. I have learned a great deal over the past six years, and met many people I otherwise wouldn't have, all of which has been enjoyable and interesting.

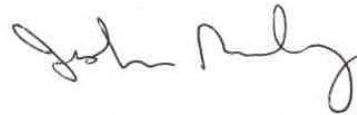
There have, of course, been challenges. My time as in this office has been marked by university-wide financial anxiety, belt-tightening, and the implementation of a new budget model. These have not been years of particularly high morale, as we have all had to navigate uncertain waters. Through it all, however, the Philosophy Department has served, and continues to serve, as a model of first-class research, teaching and supervision, and I thank everyone in the department for continuing their terrific work through thick and thin.

I am happy to report that things are looking much brighter for the future. Arts and Science is emerging from a gray period, and there is already increased support for academic units. For example, we have, with Cultural Studies, recently hired a Queen's National Scholar, who will be joining the department in January of 2018. We have also been

awarded a new tenure track position in epistemology, to be advertised and filled next year. These are hopeful signs, but there are important areas in which retirements have left us thin on the ground, so work remains to be done to secure future appointments.

I am glad to have had the opportunity to serve my department; I hope to have done so well.

I now to pass the reigns to Christine Sypnowich, who will do an excellent job as Head. I wish her all the best, as I am certain, we all do.



### POWER OF PHILOSOPHY

*Our department is in many ways a manifestation of the power of philosophy, having found endless ways to thrive and contribute despite the obstacles we may face.*

# CHRISTINE SYPNOWICH – MEET OUR NEW HEAD OF DEPARTMENT



It is a great honour to be taking up the appointment as the 8<sup>th</sup> Head of the Philosophy Department at Queen's, and to be the first woman in the position. A committee of several colleagues, Queen's administrators, staff and students, recommended my appointment, and I am grateful to them all for their support. I am sure I will need it!

I came to Queen's in 1990, when my spouse, David Bakhurst and I were both offered positions in the Philosophy Department, me as a Queen's National Scholar. David and I always say we could have ended up anywhere in the quest to find positions together, so we are very lucky to have landed in this remarkable department, at a first-rate university like Queen's, in the lovely small city of Kingston.

I was educated at the University of Toronto, where I did my BA and MA, and Balliol College, Oxford, where I completed my doctorate in political philosophy. I got my high school diploma at a free school run by the Toronto Board of Education called

SEED (Shared Education, Exploration and Discovery), inspired by the progressive education theories of AS Neill, the founder of Summerhill. The intellectual independence instilled in me at that school was also of course the hallmark of Oxford, where I met David, and where many of my Queen's colleagues were educated. After Oxford I took up positions at Leeds University, Leiden University, York University and the University of California at San Diego.

My research is in the areas of philosophy of law and political philosophy. I have a couple of projects on the go: a book commissioned by Polity Press about G.A. Cohen, the renowned 'Analytical Marxist' political philosopher who was a frequent visitor to Queen's, a study on the political philosophy of cultural heritage, and a few commissioned essays. My doctoral dissertation, which was published as a book with Oxford University Press, made the case for understanding legal institutions such as the rule of law and rights as, not the symptoms of a defective society, but necessary even under ideal social conditions. I have recently been working on questions of equality, and have just published *Equality Renewed: Justice, Flourishing and the Egalitarian Ideal* with Routledge. That book sets out what I call a human flourishing approach to equality. Most egalitarian political philosophers are concerned that the community be neutral about how people live, but I argue that remedying disadvantage means ensuring people live well. Human wellbeing is determined by nutrition, health and education, but also by a variety of social factors, such as culture, green spaces, heritage conservation and community.

My philosophical interests have overlapped therefore with my community activism, which has focused particularly on the stewardship of heritage resources. David and I live in a small 200-year-old house in Barriefield Village, the first heritage conservation district in Ontario, and I am President of the Barriefield Village Association. I was very involved in the campaign to save from closing Kingston city schools such as Kingston Collegiate (where our two children, Rosemary and Hugh, were students), and I am currently Chairperson of the Coalition of Kingston Communities, an umbrella organisation of neighbourhood groups concerned to ensure the City's processes are transparent and accountable. I suspect I will have to downsize my community commitments given the demands of being Head!

I am taking on the task of Head with the example of some truly splendid leaders before me, and at a time when, though there are many challenges facing universities and humanities departments in particular, Philosophy at Queen's is in good shape. With our famous weekly colloquia series, reading groups and workshops, we have an exceptionally engaged and lively philosophical culture. My colleagues are amazing teachers as well as prodigious and outstanding researchers, and our students are wonderful. I am coming from the position of Graduate Coordinator, a role I really enjoyed, in large part because of the chance to work with our exceptional graduate students and their extraordinarily supportive and inclusive community.

There is much to look forward to in the department. In January we welcome a Queen's National Scholar in Political Philosophy and Prisons, a wonderful endeavour initiated by my colleague Jackie Davies, which we undertook with the Cultural Studies programme. We will also soon be making an appointment in Social Epistemology. With the Truth and Reconciliation Report on Indigenous peoples at Queen's, and the Principal's Implementation Committee on Racism, Diversity and Inclusion, we have the opportunity to continue to address important questions of equity. I have chaired our department's Equity and Women's Concerns Committee over the years, and as a female academic and an egalitarian political philosopher, these questions matter a lot to me personally. Our department is known for its eclectic, inclusive approach to philosophy, and its impressive ratio of women faculty, a challenge in the traditionally male-dominated culture of the discipline. But we can do better, I think.

Of course, the ability to do anything for the department depends on resources, and a key challenge for the Head is to ensure that we position ourselves to be the best we can be, by tapping new sources of funds and initiatives. I would love to talk to Philosophy alumni about how we might collaborate to ensure the department moves forward in good financial shape.

Any successful advancement campaign involves reminding everyone of the relevance and significance of our discipline. This is not hard to do. Philosophy concerns fundamental questions about the nature of human beings, the world, and how we should live in it. It imparts invaluable skills of writing, thinking and articulating verbally, ideas and arguments. Philosophy really does address, fundamentally, that key question of human flourishing, and so it is a subject that should be studied widely. I look forward to the next few years when I can work with colleagues, students, staff and alumni to promote Philosophy at Queen's!

# NEW APPOINTMENTS

DARYN LEHOUX

Dr Lehoux received his PhD in the History and Philosophy of Science and Technology from the University of Toronto. He has been at Queen's in our Classics Department since 2008, as a Queen's National Scholar. Dr Lehoux has since been jointly appointed by the Department of Classics and our Department. Previously he worked at the University of Manchester and at King's College, Halifax, he also held two year-long fellowships at the Institute for Advanced Study in Princeton, and at the Max Planck Institute for the History of Science in Berlin. Dr Lehoux is the author of *Astronomy, Weather, and Calendars in the Ancient World* (Cambridge, 2007), *What Did the Romans Know? An Inquiry into Science and Worldmaking* (Chicago, 2012), and *Creatures Born of Mud and Slime: The Wonder and Complexity of Spontaneous Generation* (Johns Hopkins, 2017), and is the co-editor of *Lucretius: Poetry, Philosophy, Science* (Oxford, 2013). He works on ancient science and philosophy, the philosophy of science, and epistemology. In 2016 he published the following papers: 'The Authority of Galen's Witnesses,' in J. König and G. Woolf, eds., *Authority and Expertise in Ancient Culture* (Cambridge, 2016) p. 260-282. 'Days, Months, Years,' in A. Jones, ed., *Time and Cosmos in Greco-Roman Antiquity* (Princeton, 2016), p. 95-121. 'A Roman Worldview Clarified: Reflectance Transformation Imaging of the 'Pillbox' Sundial in Vienna,' in N. Bouloux, A. Dan, and G. Toliás, eds., *Orbis Disciplinae* (Turnhout, BE, 2017), p. 235-253 [in collaboration with Richard Talbert (lead author) and George Bevan] and he has this article forthcoming in the June issue of the history-of-science journal *Isis*: 'Observation Claims and Epistemic Confidence in Aristotle's Biology'. He gave invited talks at Oxford, Columbia, Toronto, and to the Archaeological Institute of America (Ottawa chapter). He plan to give invited talks at Frankfurt (July) and Rio de Janeiro (July) as well as a conference talk in Rio. Last but not least, in September his book *Creatures Born of Mud and Slime: The Wonder and Complexity of Spontaneous Generation* will be published by Johns Hopkins University Press.



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## FACULTY PROFILES

DAVID BAKHURST



Dr Bakhurst has been elected as a fellow of the Royal Society of Canada, one of the highest honours for Canadian academics. David is being recognized for his many contributions to philosophy, in areas as diverse Russian philosophy, philosophical psychology and philosophy of education. Congratulations, David!

Dr Bakhurst also published, with Cheryl Misak, the chapter on 'Wittgenstein and Pragmatism' in Wiley's *Companion to Wittgenstein*.

PAUL FAIRFIELD



Dr Fairfield has just published his new book [Teachability and Learnability: Can Thinking Be Taught?](#) Deep disagreements exist regarding what thinking and critical thinking are and to what extent they are teachable. Thinking is learned in some measure by all, but not everything that is learnable is also teachable in an institutional setting. In questioning the relationship between teachability and learnability, Dr Fairfield investigates the implications of thinking as inquiry, education as the cultivation of agency, and self-education. By challenging some of the standard conceptions of thinking, the author explores the limits of teachability and advances critiques of standardized tests, digital learning technologies, and managerialism in education.

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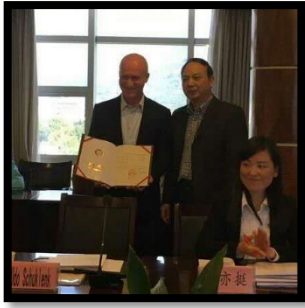
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## UDO SCHUKLENK

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Dr Schuklenk has been appointed The Visiting Professor of the Health and Bioethics Center at Wenzhou Medical University. The picture here shows the President of Wenzhou Medical University, Professor Lu Fan, handing over the appointment certificate during the appointments ceremony. Schuklenk also published a number of journal articles on conscientious objection in medicine, eligibility criteria for persons



who should be able to access medical aid in dying, and on the issue of access to experimental drugs for patients suffering catastrophic illnesses. His work on [conscientious objection](#) resulted in a large international media echo, started by [this report in the National Post](#).

Schuklenk is organizing from 14-17 August 2017 an international workshop on research ethics. Experts from around the globe will participate in this meeting to review changes made to influential international ethical guidance documents. It will be held at [Herstmonceux Castle](#) in the UK, at the Bader International Study Centre. Follow this link for further information: <https://www.eventbrite.ca/e/2017-matariki-research-ethics-workshop-at-herstmonceux-castle-tickets-34321639949>

He also manages a small Canadian bioethics emailing list. Email him in case you would like to be added to that list, [udo.schuklenk@queensu.ca](mailto:udo.schuklenk@queensu.ca)

### FACULTY RESEARCH IN FOCUS:

#### SERGIO SISMONDO

Imagine this scenario: After seeing a TV ad for some drug (perhaps you can't quite remember which), you think that it might be time to get your cholesterol checked. Your doctor agrees, saying that adults should have their cholesterol checked every five years, and you head down to the lab. The results come back, and you learn that you have somewhat elevated LDL levels, not enough to panic, but considering that you're firmly in middle age and had an apparently healthy uncle who had a heart attack at 70, your doctor recommends that you take a statin. You start to ask a question, and he says, "These drugs are so safe they should be added to the drinking water." There are some choices, but he recommends Zovachor [not a real drug name], one of the biggest sellers. He's been prescribing it for years, and he just read an article that showed that, for people in your age group, Zovachor had the best

benefit-to-risk profile of the major statins. He had heard one of his old medical school profs speak about it at a conference he attended last year, and that guy practically wrote the book on heart disease. He hands you a free sample, and a prescription. You leave, feeling safer.

How many times might drug companies have intervened in this scenario? Of course, a company placed the ad that convinced you to see your doctor. That's one. Should you have done the test? What is an elevated cholesterol level? Drug companies have helped to fund research that has resulted in recommendations of regular testing and that has steadily lowered what physicians consider normal cholesterol. Two and Three. They've also funded the studies that identify risk factors like your uncle. Four. Who did the safety studies on statins, and years later have still not released all of the data? Five. Who has promoted the slogan "so safe they should be added to the drinking water," which almost every doctor has heard? Six. Your doctor was probably given that article on Zovachor by a drug company sales rep. Seven. Chances are that the article itself was ghostwritten for the maker of the drug, given to some highly regarded professors of medicine to put their names



on, and then submitted to a good medical journal. Eight, Nine, Ten. Your doctor was probably funded to attend that conference. Eleven. His former professor was also probably funded, and another company

ghostwriter may have written his talk. Twelve and Thirteen. In fact, that professor's reputation as a whole has almost certainly depended on research and publication help from the industry at many stages. Fourteen. And then there's that sample, placed in your doctor's cabinet by a sales rep the week before, encouraging him to prescribe the drug. Fifteen, and counting.

For nearly a decade, I have been doing research on the pharmaceutical industry and how it influences medical knowledge. Some of my sources of data come from attending conferences at which industry employees meet people from communication, marketing and other agencies. I also draw on industry newsletters and reports, interviews and on a vast secondary literature.

My research is about knowledge, but doesn't fit with traditional epistemology. Epistemology is centrally the study of justification, especially of individuals' beliefs. Yes, some of the claims that drug companies make and promote are poorly justified, and some are false in egregious ways. But these companies are also working within the medical mainstream, producing data of reasonably high quality using the most valued of research tools; they go on to analyze it using standard statistical methods, construct articles that pass the scrutiny of peer reviewers at many of the best medical journals, and circulate their work through respected channels.

I see my research in terms of political economies of knowledge, rather than epistemology. Companies with stakes in specific medical topics have the resources to influence knowledge so that their preferred science becomes dominant. They have the resources to affect understandings of particular diseases, symptoms, treatment



options, trajectories and side effects. The knowledge they create and circulate is not primarily for broad human benefit, but to increase profits, and at least some of the time those two goals will be very opposed. Thus we might ask not whether this or that piece of pharmaceutical knowledge is justified or true, but note instead that the structures that create it concentrate power in very few actors that have very narrow interests.

*Sergio Sismondo*

## EMERITUS PROFESSORS

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### JACKIE DUFFIN

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It was with some sadness that Jackie Duffin's Philosophy colleagues bid her a Happy Retirement at a celebration last spring. Jackie Duffin arrived at Queen's in

1988 as the first Hannah Chair in the History of Medicine, also appointed to Philosophy. Jackie nurtured the Hannah Chair, despite many obstacles, so that today it is a vital part of Queen's intellectual culture. A practicing physician and historian, Jackie is the author of over 50 peer-reviewed articles, two edited anthologies and seven monographs, including *History of Medicine: A Scandalously Short Introduction*, a required text in medical schools and history departments across Canada and around the globe. In 2015 she was awarded the Queen's Prize for Excellence in Research.

As a hematology expert, Jackie was called upon to do a blind reading of microscope slides of a young woman suffering from a severe form of leukemia that she claimed to have been cured by prayers to Marie-Marguerite d'Youville. Duffin's expert testimony was used by the Vatican to canonize d'Youville as the first Canadian-born saint.

Though tenaciously devoted to research, Jackie has also been a wonderful, much laurelled teacher, adored by all her students. Her lectures are legendary, always fun and interesting, with surprising twists and turns – e.g. singing a Pete Seeger song or showing a picture of a favourite librarian. She shared her gift as a teacher with History, Medicine, Law, Education, Music, and Jewish Studies, as well as our department with, for example, her famous Philosophy of Medicine course.

Jackie's concern for the wellbeing of others means that she goes out of her way to mentor students, to look after various strays, to lend support to a cause when needed (for example she loyally supported the Save KCVI campaign, merrily waving placards at demonstrations and writing excellent letters of support).

Jackie's friends in Philosophy presented her with a ceramic bowl by Toronto artist Gabrielle Kauffman to commemorate her career at Queen's in our department, which suits the lovely Glenburnie home of Jackie and her husband Bob Wolfe, where they are known to be generous hosts.

A big bowl symbolises generosity and hospitality, something that Jackie exemplifies. The multi-talented Jackie is also an artist, with an inimitable sense of style, who turns her hand to many a creative project. So a craft seemed an appropriate parting gift.

We in Philosophy feel a fierce pride that 'we discovered Jackie first,' when then-Head Alistair Macleod scooped her up and gave her a home in our department all those years ago. And we in turn got the benefit of her great teaching, her loyal collegiality, her warmth, charm and wit, and that wonderful laugh that tells you that, whatever may come, life is great.

Certainly life will be great for Jackie and Bob, who leave at the zenith of their careers to make room for junior colleagues, but who will continue to research and lecture, and also spend time with beloved grandchildren in both hemispheres.

Thank you Jackie, for sharing your Queen's career with us!

*Christine Sypnowich*

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### HENRY LAYCOCK

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The occasion of my writing this piece is a sad one. After almost fifty years in the Philosophy Department at Queen's University, Professor Henry Laycock has retired.

Henry has been a standout member of the Department in all respects: as a philosopher, teacher, and colleague. I am, however, delighted to know that he will continue to teach for us on a part time basis, and will remain an active presence in the department. Accordingly, let me dedicate the remainder of this note to commenting on and celebrating Henry's long and distinguished, but by no means finished, career.

As a fellow traveler in analytic metaphysics, Henry's work has taught me as much or more than any philosopher writing in the past 100 years and is a large part of why my own time at Queen's has been worthwhile. Let me summarize.

Since the late 19<sup>th</sup> Century, formal logic has had a tremendous impact on the practice of philosophy, at least in the so-called analytic tradition. The work of such notables as Frege, Russell, Wittgenstein, Carnap, Quine, Davidson, Putnam, Kripke, Lewis, and others, focuses, in many respects, on trying to understand the relationship between formal systems and philosophical theories. Thanks largely to the seminal work of Tarski, the standard approach to the semantics of formal languages is through model theory, i.e. by employing domains of objects broken up into extensions, or sets. The advances offered by this theory, in everything from the philosophy of language to metaphysics to computer science, are impressive. We have at our disposal a very powerful method of enhancing and, in the case of computers, automating our understanding of objects and their relations.

All is not well, however, in the model theoretic house. We know this in large part because Henry's work in semantics and ontology has shown us that there is a category to which the usual methods simply will not apply: that of non-individuated matter or, more informally, "stuff". While it is clear that the world around us contains such objects as pine trees, polar bears, moons, and alpha particles, it is equally clear that it contains water and wine, lead and gold. Henry has persuasively demonstrated that such substances cannot be understood as either individual objects, or collections thereof. Hence, the standard semantic toolbox will not serve to sharpen our understanding of some of the most basic elements of reality. New tools are required.

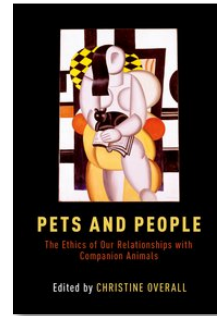
This constitutes a truly profound insight. If we seek a full understanding of the structure of our reality, our models will have to go beyond what is taught in the logic textbooks. What the new tools will ultimately look like, we don't fully know. But thanks to Henry's work, we now know the directions in which we must explore. Thankfully, he continues to do lead the exploring himself, and I look forward with great anticipation to his forthcoming publications on the matter of matter.

The foregoing is by no means an exhaustive summary of Henry's contributions. Not only is there more to say about his work in semantics and ontology, but I would, rightly, cover his writings on Marx, labour, and social power. Henry is, moreover, a tireless defender of the causes of the powerless and exploited, and regularly draws attention to injustice in the world. So, I should say much more, but I will stop here.

In short, we are lucky to have had Henry for close to half a century, and if our fortunes continue, he will continue to be in the department for many more years. Thank you, Henry, for all that you have done for philosophy at Queen's, and all that you have taught me personally; may both continue indefinitely.

For more on Henry's ongoing projects, see here: <https://queensu.academia.edu/henrylaycock>

*Joshua Mozersky*



The 2016/17 year was a busy one for me.

My edited anthology, [\*Pets and People: The Ethics of Our Relationships with Companion Animals\*](#) (Oxford University Press) was published in March of 2017. The book is divided into two parts. The first investigates the foundations of our moral relationships with companion animals (especially cats and dogs), and what our relationships with them can teach us. The second part explores specific ethical issues, including breeding, sterilization, cloning, adoption, feeding, training, working, sexual interactions, longevity, and euthanasia.

Of the nineteen contributors to *Pets and People*, four (in addition to me) have ties to the Queen's Philosophy Department. They are Dr. Jennifer Parks (now a Professor of Philosophy at Loyola University Chicago); Dr. Katherine Wayne (now a Postdoctoral Fellow at the University of Ottawa); Dr. Zipporah Weisberg (a Research Associate with Animals in Philosophy, Politics, Law, and Ethics [APPLE] in the Queen's Department of Philosophy); and Dr. Josh Milburn (a Postdoctoral Fellow in the Queen's Philosophy Department).

My own chapter in *Pets and People* is "Throw Out the Dog? Death, Longevity, and Companion Animals." I argue that longevity for companion animals, as for human beings, is very important: Barring great suffering, a longer life for cats and dogs is a better life, and we should not be insouciant about sacrificing animal lives for human lives. This chapter is a development of my work on issues of human longevity and aging. How long is a good life? Would it be good to live forever, or even just for twenty or forty years longer than the current life expectancy? In July, 2016, at a [symposium at the University of Mainz](#), in Germany, I gave an invited lecture on the paradox of human temporal finitude. Much of human life is devoted to striving to transcend the restrictions on our lives. Yet in overcoming one limit, another is encountered; the very act of transcendence itself results in an encounter with another limit. Nonetheless, temporal finitude (like some other limits) is a necessary component of the human condition. If human beings were not temporally finite, we would be (like) gods. Thus the paradox of temporal finitude is that it is both necessary to being a human person, and also a regrettable aspect of the human condition, one that we consequently resist and strive to overcome.

In another recent paper, "[How Old is 'Old'?](#)" (in *The Palgrave Handbook of the Philosophy of Aging*, edited by Geoffrey Scarre [Palgrave Macmillan, 2017]), I point out that conceptions of old age are changing, at least partly because people in the West are living so much longer. And these conceptions *should* change, because ageism and ableism make the lives of aging people harder than they otherwise need to be. On the one hand, to be old is not necessarily to be feeble and debilitated; on the other hand, many of the social and medical problems associated with oldness itself are affected by social perspectives on aging and the socio-economic deprivation and oppression they produce.

Another area in which I have been doing research is the practice of so-called surrogate motherhood. Since the 1980s I have been critical of surrogacy, because it can be unfair and/or harmful both to the women who gestate and to the babies they create for wealthy commissioners. However, it is obvious that the practice is not going away, so ways of mitigating its problems must be found. In invited papers I delivered this year at [conferences at the Université Grenoble Alpes, France, and the University of Ottawa](#) I argued that protecting the surrogate mother and her offspring requires that her authority over and responsibility for the infant must be recognized. Surrogacy should be regarded as a form of adoption—adoption that is arranged prior to the child’s conception. Therefore, the new parents should be assessed for minimal competency, just as other prospective adoptive parents are screened, and surrogates should not be forced to surrender the baby if they change their minds.

Why must adoptive parents—whether in surrogacy arrangements or in ordinary adoption—be screened and licensed for parenthood, whereas biological mothers are not? In a recent paper (in [Pregnation, Parenthood, and Educational Rights: Ethical and Philosophical Issues](#), edited by Jaime Ahlberg and Michael Cholbi [Routledge, 2016] I argue that the experience of pregnancy affords a period of intensive parental preparation and education along with continuity of care and responsibility for the future child. Hence, there is no need for screening and licensing of women who gestate (along with their partners, if any, of whatever sex).

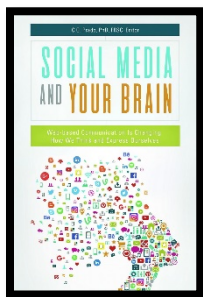
*Christine Overall*  
**Professor Emerita of Philosophy and**  
**University Research Chair**

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CARLOS PRADO

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Dr Prado has edited a new book entitled *Social Media and Your Brain: Web-Based Communication Is Changing How We Think and Express Ourselves*. While society has widely condemned the effects on preteens and teens' natural social maturation of digitally enabled communication, such as texting and messaging, and of social media apps, such as Facebook, Instagram, and SnapChat, these forms of communication are adversely affecting everyone, including adults. This book examines how social media and modern communication methods are isolating users socially, jeopardizing their intellectual habits, and, as a result, decreasing their chances of achieving social and professional success.

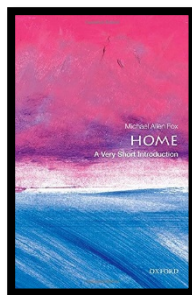



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MICHAEL ALLEN FOX

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Michael Allen Fox has published a new book in the Oxford 'Very Short Introductions' series: *Home: A Very Short Introduction*.



“Be it ever so humble, there’s no place like home.” “Home is where the heart is.” These well-known expressions indicate that home is somewhere desirable, but that also exists in the mind’s eye as much as in a particular physical location. Across cultures and centuries people of varied means have made homes for themselves and those they care about. Humans have clearly evolved to be homebuilders, homemakers,

and home-nesters. Dwellings recognizable as homes have been found everywhere archaeologists and anthropologists have looked, representing every era of history and prehistory. Why is home so important to us? Because for better or worse, by presence or absence, it is a crucial point of reference—in memory, feeling, and imagination—for inventing the story of ourselves, our life-narrative, for understanding our place in time. But it is also a vital link through which we connect with others past and present, and with the world and the universe at large.

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POSTDOCTORAL  
 FELLOWS

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JOSH MILBURN

This academic year, I have been based in the Department of Philosophy and the APPLE (Animals in Politics, Philosophy, Law and Ethics) research group as the Postdoctoral Fellow in Animal Ethics. This fellowship offers a chance for an early career academic to come to Queen’s to carry out research on human/animal relationships, contribute to the research culture of APPLE, and teach a large course introducing undergraduate students to animal studies. The Fellowship has existed in various forms, and I am roughly the fourth to hold it. Originally from England, I am a moral and political philosopher specialising in animal ethics, which I define simply as ethical work – including moral philosophy, social philosophy, political philosophy and more – focussed on questions about human relationships with animals.



Coincidentally, prior to coming to Queen’s, I read for a PhD in philosophy at a *different* Queen’s: Queen’s University Belfast, in Northern Ireland. My thesis was entitled *The Political Turn in Animal Ethics*, and explored the emergence of animal ethics informed by political philosophy, rather than moral philosophy. Coming to (this) Queen’s afterwards was a natural next step, as

Will Kymlicka, who is the head of APPLE, has been the leading name in this area since the publication of his 2011 book *Zoopolis: A Political Theory of Animal Rights* in 2011, which was co-authored with Sue Donaldson.

My research this year has been on the intersection of animal ethics and the philosophy of food. This latter area is currently enjoying something of a renaissance, having seen only limited discussion in the 20<sup>th</sup> century. It covers not just moral and political questions about what we should eat and how we should acquire it, but metaphysical and ontological questions about what makes something food, aesthetic questions about what makes something *good* food, and so on.

It is no secret that animal ethicists have a lot to say about food; most obviously, they will often say that we should be vegans, and that killing animals and making them suffer just so we can eat their bodies (or things that have come from their bodies) is generally wrong. While I certainly endorse this, I recognise that this is to oversimplify, and claim there are a range of further questions that need to be addressed. For example, technological solutions open the door to the production of meat and other animal products without harm to animals. In a 2016 paper, I explore *in vitro* meat (meat grown from animal stem cells), while in a paper written in 2017 I explore clean milk (milk created using yeast containing bovine DNA). These are technological developments that we can expect to see seriously changing food production in a few short years. I argue that we should be in favour of both – admittedly, the latter more so than the former – and hold that they offer the possibility of an animal-rights-respecting society in which humans can still eat meat and dairy. To coin a phrase, we can have our cow and eat her too.

My major research project, however, has been on a topic that – though it should be of interest to both philosophers of food and animal ethicists – has been sorely overlooked: the feeding of animals. I am writing a research monograph provisionally entitled *Just Fodder: The Ethics and Politics of Feeding Animals*. In this book, I explore the many and multifarious relationships that humans do (or could) have with animals, and the normative differences that these relationships make. Along the way, I take a look at some under-explored ethical puzzles, including the conflict that vegans feel about feeding meat to their companions, the ethics of feeding garden birds, the possibility of minimising harm to wild animals in arable agriculture, and more.

As part of my time at Queen's, I organised a workshop on the themes of my research entitled *Veganism and Beyond: Food, Animals, Ethics*. Bringing together philosophers (and some others!) from across North America, the workshop featured nine papers exploring the intersections of animal ethics and food, and was hosted at the Donald Gordon Centre on 10 June. The workshop is one of my last major events at Queen's, with my fellowship drawing to a close at the end of July. I have no doubt that I will look back on my time in Kingston with great fondness, and I thank the philosophy faculty and graduate community for being so welcoming.

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## MICHAEL HANNON

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Dr Hannon joined the Philosophy Department at Queen's University in September 2016. Before taking up his role here as a Bader Postdoctoral Fellow, Michael was a Postdoctoral Researcher on the \$4.5 million Varieties of Understanding project in New York City from 2013-2016. Before that, he received his PhD from the University of Cambridge and his BA from York University.



Michael is currently writing a book titled *What's the Point of Knowledge?* This book explores the social role of knowledge and illustrates how reflecting to the function of knowledge will help resolve some of the most pressing and interesting problems in epistemology, such as the Gettier problem, the lottery paradox, and the intractability of philosophical skepticism. Some questions this book answers are: Why do humans use words like 'knows,' 'understands,' and 'rational'? What epistemological practices and norms best facilitate human survival and flourishing? Why should we care about knowledge, understanding, and other cognitive achievements? A few theses this book defends are: knowledge is socially constructed; epistemic relativism is false; and knowledge is more central to human life than understanding, justification, or wisdom.

This project builds on Michael's previous work about the nature, purpose, and value of knowledge. He argues that humans think and speak of 'knowing' for a variety of reasons, but most importantly because we need to identify useful sources of information. This apparently simple view has wide-reaching implications; for instance, it tells us how much justification is required for knowledge, and it throws light on the connections between knowledge, assertion, and practical reasoning. Michael also uses this theory to tackle issues in social epistemology, such as the division of epistemic labor, group knowledge, and epistemic injustice.

Michael's next book, *Knowledge in a Post-truth Society*, will explore a cluster of epistemological, ethical, and political issues centering on the "post-truth" paradigm, the parlance of "alternative facts," and the partisan weapon of "fake news." This project emerges from his more theoretical work on topics such as human fallibility, our epistemic dependence on other people, the reliability of informants, and the value of knowledge.

While his main area of research is social epistemology, Michael also works in ethics, the philosophy of language, and experimental cognitive science. Within the past year he has published papers on the cognitive foundations of skepticism and the role of intuitions vs. reflective judgments in philosophy. His next experimental study, titled *Are Philosophers Bullshit Detectors?*, will examine whether philosophers are less likely than non-philosophers to be seduced by irrelevant scientific information when evaluating the quality of an explanation.

During his time at Queen's, Michael has presented his work at York University, Ryerson University, and Queen's University. Soon he will give talks in Slovenia, Germany, Italy, and the United States. Michael also taught PHIL 348 Freedom of the Will, which



drew on neuroscience, legal theory, psychology, and philosophy. It was his favorite class ever.

## PH.D. STUDENTS

### MICHAEL TREMBLAY



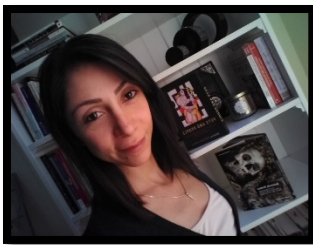
Michael Tremblay, a first year Ph.D. student in philosophy, has qualified for the Brazilian jiu-jitsu world championships in Abu Dhabi. On October 26<sup>th</sup>, Michael won the national qualifying tournament in Toronto. In doing so he won a place on the national team and an all-expenses paid trip to Abu Dhabi for the professional world championships, which run from April 18<sup>th</sup> to the 22<sup>nd</sup>,

and will feature qualifying athletes from over 100 countries.

### NIKOO NAJAND

## QUEEN'S PHILOSOPHY TO ALBERTA HEALTH SERVICES

Dr Nikoo Najand gained her Ph.D. in philosophy in our Department. Here is an insight into the work she is doing now.



*"Shortly after completing my PhD in Philosophy at Queen's, I joined Alberta Health Services (AHS) as a Clinical Ethicist in March, 2016. My areas of specialization in philosophy are in Bioethics, Feminist Philosophy, and Applied Ethics and my role with AHS combines all three of those specializations. All throughout my undergraduate and graduate work, I've had an interest in applied philosophy and clinical ethics is about as applied as it gets!"*

*While at Queen's, I had the opportunity to complete a practicum in clinical ethics at Kingston General Hospital (KGH) and Hotel Dieu. As a practicum student, I gained valuable hands-on experience in clinical ethics, both in the classroom and at the bedside. I learned how to systematically and consistently*

*analyze, address, and resolve complex ethical issues that arise in the planning and delivery of healthcare, alongside ethicists working at KGH and Queen's. My experience at Queen's played a fundamental role in my decision to pursue clinical ethics after graduation. As a PhD student, not only did I have the opportunity to hone my philosophical skills but I also learned ways of integrating those skills in a healthcare context. Now in my current role, I regularly find myself returning to the lessons I learned both as an undergraduate and graduate student in philosophy.*

*The Clinical Ethics Service (CES) at AHS is a provincial service and there are currently ten ethicists across the province. AHS is the largest healthcare provider in the country and serves 4.1 million Albertans with over 100,000 employees, 7,700 medical staff, and 15, 600 volunteers. The CES provides support to staff, patient, and families across Alberta.*

*My responsibilities in my current role can be divided into four main areas: conducting and facilitating ethics consultations, providing ethics education, drafting and reviewing policy, and providing ethics input into organizational initiatives.*

*Ethics consultations take priority and can be requested by staff, patients, and families facing ethical issues, disputes, or challenging situations. My role in consultations range from providing one-to-one guidance conversations regarding an ethical issue, attending team meetings and/or rounds, facilitating multidisciplinary team meetings, or conducting retrospective debriefs for staff after challenging cases (often involving a high degree of moral distress). Some common themes from the consultations that I have been involved with include responding to concerns about patients with compromised capacity who live at risk, providing debriefs for participating staff after a medically assisted death, and outlining the ethical considerations of late-stage terminations.*

*The CES also provides education sessions and tailored workshops for staff and volunteers on a variety of ethical issues. Education sessions range from general ethics in-services on a particular unit or in-services on a particular ethical issue. Throughout the year, we also provide short, case-based "Lunch 'n' Learn" education seminars across the province using Telehealth technology on ethical issues submitted by healthcare staff and volunteers. This past year, I have provided education sessions on a variety of topics including several on medical assistance in dying, patient "responsibilities," introduction to ethics, parenthood and families, and the ethical use of restraints.*

*The CES also works closely with the AHS policy department in drafting and reviewing policies, guidelines, and procedures that have significant ethical implications. For instance, several members of the ethics team helped draft and review the AHS policy on medical assistance in dying.*

*Finally, part of my role with the CES also involves providing ethics support for organizational initiatives. Two areas that ethics has been involved with include the AHS roll out of province-wide advance care planning initiatives and organizational resource allocation.*

*All four main areas of my current role (consultations, education, policy, and organizational initiatives) are a direct application of the experience and knowledge I gained at Queen's University and I'm thrilled that I can use my skills to make a difference in people's lives.*

*Clinical ethics has evolved in Canadian hospitals over the past 20 years and the need for ethics involvement in healthcare continues to grow. Although clinical ethics is not currently professionalized, there is a general trend towards that goal. Clinical ethics is an exciting and growing profession in applied ethics and I'm grateful (especially to my supervisor, Christine Overall), for the experience, knowledge, and insights I gained at Queen's. I currently work at the Royal Alexandra Hospital in Edmonton and I'm looking forward to expanding my practice with AHS in Edmonton."*

**Nikoo Najand, Ph.D., Clinical Ethicist**

## RESPECTING DIVERSITY AND PROMOTING INCLUSIVITY

The Equity and Women's Concerns Committee (EWCC) of the Queen's Philosophy Department officially comprises two faculty members, one graduate student, and one undergraduate student. For the 2016-2017 school year, however, the EWCC included Dr. Christine Sypnowich and Dr. Udo Schüklenk, two graduate students (Tracey Hamilton and Jonas Monte), and two undergraduate students (Mario Lofranco and Salma El Dessouky). The main purpose of the EWCC is to 'strive to facilitate a collegial, respectful and inclusive atmosphere in the Philosophy Department' and 'to educate the Department about the needs and problems of women, visible minorities and members of other equity-seeking groups', with the goal of making philosophy studies more inclusive.

In the past year the EWCC sought to address in particular questions of diversity in philosophical studies and the pressing problem of anxiety in academic settings.

To address the first issue, on November 16 the EWCC hosted a 'Meet and Greet' to encourage women undergraduates to apply to our graduate programme. As well as a number of talented undergrads, current women graduate students were on hand to provide their perspectives and the event was very successful.



In addition, on January 19 the Department sponsored a Colloquium entitled "No Slippery Slopes: Same-sex Couples, Monogamy and the Future of Marriage", with guest speaker, Dr. Stephen Macedo, Laurance S. Rockefeller Professor of Politics and the University Center for Human Values at Princeton University. The room was filled to capacity and the discussion very lively.



To further address the overriding issue of how to make the university philosophy curriculum more inclusive the EWCC sponsored a two-hour workshop on February 3, which consisted of a presentation by Philosophy Professor Jacqueline Davies, 2015 recipient of the Queen's University Alumni Award for Excellence in Teaching, followed by a discussion with the helpful input of panel members PhD candidate Agnes Tam, MA candidate Derek Beamer, and honours students Jelani Theo Culley and Kenya Longsworth.

Recognizing that anxiety in academic settings has been a perennial problem and has far deeper roots than frenzied late-night attempts to meet deadlines for papers, on March 3 the Committee presented a workshop on Anxiety in the Academy. On this occasion the main presenter was Jennifer Dods, Executive Director of Queen's Student Wellness Services, who addressed the issue with the assistance of a panel of faculty and students. The focus was on mental health and wellbeing in the face of academic pressures, and included a discussion of how to recognize and cope with anxiety, and the help that is available to deal with it.

The Committee recognizes that these basic issues cannot be dealt with in any simplistic manner, but require real awareness on all sides and genuine involvement not only of those who are most concerned about them, but from the whole academic and broader community. These are systemic problems that have a long genealogy and require careful analysis and an attitude of respect for a variety of viewpoints. But they go beyond the realm of solely personal concerns. Today they have become genuine institutional problems. One might be well advised to consider – and perhaps even expand to cover the broad palette of contemporary diversity – Che Guevara's 1959 address to the students at the Central University of Las Villas: "So what must I say about the university's fundamental duty, its article number one, in this new Cuba? What I must say is that the university should colour itself black and colour itself mulatto – not just as regards students but also professors. It should paint itself the colour of workers and peasants. It should paint itself the colour of the people..."

*Jonas Monte*  
*cand. M.A.*

## PHILOSOPHY OF EDUCATION WORKSHOP AT QUEEN'S

In March this year, the Department hosted a workshop on the philosophy of education – “Teaching and Learning: Metaphysical, Epistemic and Ethical Issues”. The event, organized by David Bakhurst, brought together a number of prominent thinkers from around the world.



Workshop delegates in our departmental lounge.

Andrea Kern from the University of Leipzig opened the proceedings with a paper examining the concept of education itself; Will Small of the University of Illinois, Chicago, discussed the enduring significance of Gilbert Ryle to the question of the structure of practical knowledge; David's former teacher, Jonathan Dancy, now at UT Austin, explored how his recent work on practical deliberation might illuminate moral education; developmental psychologist Henrike Moll, of the University of Southern California, presented her empirical work on children's conceptions of knowledge; and Sebastian Rödl, also from Leipzig, spoke on the nature of teaching. The department's own Paul Fairfield presented a paper on whether creative thinking can be taught.

A large audience enjoyed the proceedings. The department's graduate students were much in evidence. PhD students Lesley Jamieson and Omar Bachour helped with the organization. Michael Vossen, who successfully defended his PhD the day before the workshop began, chaired one of the sessions, as did Lesley Jamieson, former doctoral student Ryan McInerney, and Kurt Mertel, a former Queen's MA who was a research fellow here in 2016-17 following the completion of his doctorate at Northwestern University.

The philosophy of education has been much neglected by mainstream philosophy over the years, which is remarkable given the crucial role that education plays in human life. But things are changing. Philosophers are now much more interested than they used to be in the cultural formation of the human mind, and this naturally brings education into view.

Moreover, the burgeoning field of social epistemology has created tremendous interest in questions about our epistemic dependence on others. Epistemology in the old Cartesian style represented each individual as entirely responsible for everything he or she can

be said to know, but the reality is that much of what we know we take on trust from other people, from teachers, from books, and public institutions that embody knowledge.

The workshop saw especially lively discussions of whether and to what extent moral judgement can be taught and whether our capacity for education explains the special nature of human cognitive powers. MA student Owen Clifton commented, “It was exciting to see such accomplished philosophers sharing their views and engaging with one another – and with the audience – in an accessible setting. As a student, it's fun to see philosophers thinking on their feet and working things out together. I especially appreciated that our discussions involved a lot of careful observation, reflection, and insight and that the speakers showed an appreciation for wisdom above cleverness. That was inspiring.”

The papers from the Queen's workshop will appear in a volume of essays to be published by Wiley-Blackwell next year, together with contributions from a second workshop held in London in May. This second event, organized by David and Jan Derry of UCL Institute of Education (UCL IoE), brought together a further group of internationally renowned philosophers, including Paul Standish (UCL IoE), Guiseppina D'Oro (Keele), Katherine Hawley (St. Andrew's), Adam Carter (Glasgow), Duncan Pritchard (Edinburgh), and Ben Kotzee (Birmingham).

Funding for the workshops was provided by The Spencer Foundation and the Philosophy of Education Society of Great Britain.

*David Bakhurst*

## UP-COMING EVENT RESEARCH ETHICS WORKSHOP AT HERSTMONCEUX CASTLE



[Udo Schuklenk](#), is organizing an international workshop on research ethics from August 14-17, 2017 at Queen's Herstmonceux Castle in

the UK. Speakers from all over the globe will discuss recent changes to influential international research ethics guidance documents. Follow this link for further information:  
<https://www.eventbrite.ca/e/2017-matariki-research-ethics-workshop-at-herstmonceux-castle-tickets-34321639949>

## SUPPORTING PHILOSOPHY

As you have read in this newsletter, the Department of Philosophy is accomplishing exciting things and working hard to provide an excellent learning environment. We hope that you consider supporting one of the funding initiatives that enable us to continue the important work that we do.

You can make your gift by visiting us online at

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**[WWW.GIVETOQUEENS.CA/PHILOSOPHYGIVING](http://WWW.GIVETOQUEENS.CA/PHILOSOPHYGIVING)**

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*or* by contacting us at the phone numbers or email addresses below.

We would be delighted to hear from you to discuss specific projects or ways you can support the department, either now or in the future.

You can send a cheque payable to Queen's University with 'the Philosophy Department' in the memo field to:

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Any communication about giving and estate planning will be held in the strictest of confidence.

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