

**Indiana Philosophical Association**  
**Fall Meeting 4**  
**November 2006 at**  
**Purdue University**  
Purdue Memorial Union  
Anniversary Drawing Room

*Program*

- 9:30** Coffee
- 10:00** *Poetry and the Heart's Content: Folk Psychology in Classical China*  
Marthe Chandler, DePauw University  
Commentator: Brian Morton, Indiana State University
- 11:00** *The Justification Scale*  
Peter Murphy, University of Indianapolis  
Commentator: Rod Bertolet, Purdue University
- 12:00** Lunch
- 1:30** Business Meeting
- 2:00** *Duties, Drugs, and Drowning People: The Moral Obligations of Pharmaceutical Companies*  
Todd Johnson, University of Tennessee-Knoxville  
Commentator: TBA
- 3:00** *Falstaff and Hegel's Theory of Comedy*  
Tony Svoboda, Southern Illinois University  
Commentator: Ursula Niklas Peterson, IUPUI

## Abstracts of Papers

"Poetry and the Heart's Content: Folk Psychology in Classical China" Marthe Chandler, DePauw University

Elizabeth Anscombe claims that we should not do moral philosophy until we have an adequate philosophical or moral psychology. On Anscombe's account philosophical psychology is part of both moral philosophy and folk psychology. Although defenders of folk psychology insist that its fundamental concepts will be found in cultures other than the one in which it originated, Chad Hansen argues that classical China provides a counter example to this thesis. This paper attempts to evaluate Hansen's argument by investigating the folk psychology of ancient China. I begin by noting that while the history of philosophy in the West is inextricably tied to the history of science, in China the arts - poetry, painting and calligraphy - played much the same role in the development of thought as science did for philosophy in the West. Thus, one place to look for the folk psychology of classical China is in early literary texts on poetry. Starting with the ancient Chinese definition of poetry as expressing the heart's intent, or *zhi*, I examine two Chinese poems to see what can be learned from them about *zhi* or the "heart's intent," its role in Chinese folk psychology and what, if any thing, it has to do with the belief-desire theory of Western folk psychology. I argue that while Hansen is correct that much of Western folk psychology turns out to be contingent, there are some common themes in Western and ancient Chinese folk psychology that should play a significant role in any moral psychology, and *a fortiori* moral philosophy, that reflects more than mere presumptions of Western culture.

"The Justification Scale" Peter Murphy,  
University of Indianapolis

Standard theories of epistemic justification imply that there is a ceiling on the degree to which a belief can be justified.

This ceiling is reached when the relevant justifier entails the truth of what is believed. This is a mistake: a belief for which there is a truth-entailing justifier can be further justified. I propose an alternative view of the justification scale.

"Duties, Drugs, and Drowning People: The Moral Obligations of Pharmaceutical Companies" Todd Johnson, University of Tennessee-Knoxville

Much attention has recently been devoted to the nature of the moral obligations pharmaceutical companies have in regards access to life saving drugs, both locally and globally. For our purposes, here, the term "life-saving" will be used to designate both drugs that literally maintain existence, and those that are medically required for a minimum level of well-being. The consensus that is slowly arising is that pharmaceutical companies have *some* degree of moral obligation to ensure access to certain drugs, although great debate still persists as to how this obligation should be satisfied. However, I submit that the literature thus far has mischaracterized the actual moral obligations of pharmaceutical companies- The purpose of this essay, then, is to argue that pharmaceutical companies have no obligation to research, develop, or produce life saving drugs, but they are, however, morally required to ensure access and distribution of life saving drugs to those that need them if *readily* available.

"Falstaff in Hegel's Theory of Comedy"  
Tony Svoboda, Southern Illinois  
University

In this paper, I first present Hegel's treatment of comedy as it appears in the *Phenomenology of Spirit*, supplementing that presentation with as much reference to the *Aesthetics* as seems necessary. This presentation offers an explication of the two points in Hegel's theory I wish to highlight: (1) that the comic character is cheerfully self-confident in the face of the stifling essentialities of the "universal order," and (2) that the comic character must be buffoonishly self-assured in order to be truly comical. I next move to a consideration of Shakespeare's Falstaff, illustrating how that character adheres to Hegel's first contention but contravenes his second. I use this example to show that Hegel's theory is insufficient to explain the most interesting type of comic character.

## **Fall 2006 Indiana Philosophical Association Meeting**

### ***Purdue University***

Purdue Memorial Union (PMU) *Anniversary Drawing Room*

(Second Floor, east end, 304)

Welcome to the Fall 2006 meeting of the Indiana Philosophical Association at Purdue University. We shall be meeting in the Anniversary Drawing Room, which is on the second floor of the Purdue Memorial Union. The PMU (if you wish, see <http://www.union.purdue.edu/Welcome.aspx>) is on Grant Street - a north-running, one-way street where it intersects State Road 26 / State Street as one enters campus. There is parking available in the Grant Street Parking Garage (PGG), just across the street from the PMU: as you enter, grab a ticket to raise the gate, but when you leave you won't owe anything. Here are some directions to help in driving to campus;

From the Chicago Area:

1-65 south to Exit #178, St. Rd. 43. Follow 43 to West Lafayette (7 miles) to light at intersection of 43 and St. Rd. 26/State Street. Right on 26/State Street to second light/Grant Street. Right on Grant St. one-half block. Garage is on the right.

From the Indianapolis Area:

1-65 north to Exit #172, St. Rd. 26/State Street. Follow 26/State Street through Lafayette (watch for signs). Once you cross the Wabash River, you will be in West Lafayette. From the river, go to the fourth light/Grant Street. Right on Grant Street one-half block. Garage is on the right.

From the Ft. Wayne Area:

Follow U.S. 24 to Logansport to St. Rd. 25. Take 25 South to Lafayette. At the intersection of 25 and U.S. 52, turn right on 52 and go to the fourth light - Yeager Road. Left on Yeager to the first light and turn left on Northwestern Avenue. Follow Northwestern to the fourth light; go straight and follow the Y in the road to the right. At the next light, turn right on State Street. At the next light, turn right on Grant Street. Go one-half block; garage is on the right.

From the South Bend Area:

U.S. 31 south to St. Rd. 25; 25 to Lafayette to U.S. 52. Turn right on 52 and go to the fourth light - Yeager Road. Left on Yeager to the first light and turn left on Northwestern Avenue. Follow Northwestern to the fourth light; go straight and follow the Y in the road to the right. At the next light, turn right on State Street, At the next light, turn right on Grant Street. Go one-half block; garage is on the right.

From the Terre Haute/Crawfordsville Area:

Follow U.S. 231 North across the Wabash River and into West Lafayette. At the junction of 231 and St. Rd. 26/State Street, turn left and go to the second light/Grant Street. Turn right onto Grant and go one-half block. Garage is on the right,