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Educational Record

- Ph.D. University of California at Santa Barbara. 2002
Thesis: "A Defense of the Biological Account of Personal Identity"
Supervisor: Nathan Salmon
- M.A. Analytic Philosophy, New York University. 1996
Thesis: "Personal Identity and Spatial Coincidence"
Supervisor: Peter Unger
- M.A. Continental Philosophy, New School for Social Research. 1994
Thesis. "Legal Skepticism and Dworkin's Jurisprudence"
Supervisor: Agnes Heller
- B.A. University of California, Berkeley. 1985
Independent major in Twentieth Century European Political Theory

Awards

Professor of the Year 2013. Bestowed by the UB Philosophy Department Graduate Students.
Individual Development Award from the State of New York/United University Professions 2008.
University at Buffalo Young Investigator Award 2004
Stough Award for best essay in ethics by a graduate student - University of California at Santa Barbara 1998
Siff Award for best essay in philosophy by a graduate student - University of California at Santa Barbara 2000
Wienphal Award for Graduate Student Teaching Excellence – University of California at Santa Barbara 200?

Employment

Full Professor of Philosophy. University at Buffalo Fall 2010 to present

Associate Professor of Philosophy. University at Buffalo, Fall 2007 to 2010
Assistant Professor of Philosophy. University at Buffalo, Fall 2002-Spring 2007

Areas of Specialization

Metaphysics, Bioethics, Philosophy of Medicine

Articles – Listed by Date of Publication

54. “Morally Relevant Potential” with Rose Hershenov. *Journal of Medical Ethics* 2014
53. “Vague Existence Implies Vague Identity” Forthcoming in Akiba and Abasnezhad eds. *Vague Objects and Vague Identity*. Springer Press. 2014
52. “Split Brains: No Headache for Soul Theorists.” With Adam Taylor. *Religious Studies: An International Journal for the Philosophy of Religion* 2014
51. “The Potential of Potentiality Arguments” with Rose Hershenov in J. Eberl Ed. *Contemporary Controversies in Catholic Bioethics*. Springer Press. Forthcoming
50. “Anscombe on Embryos and Human Beings” in *Anscombe and The Catholic Intellectual Tradition*. Neuman Press. Ed. John Mizzni. Forthcoming
49. “A Hylomorphic Solution to the Problem of the Mental Many” with Rose Hershenov. Invited chapter for a Hylomorphism Anthology ed. Patrick Toner
48. “Who Doesn’t Have a Too Many Thinkers Problem?” *American Philosophical Quarterly*. 50:2, 2013. 203-208
47. “Four-Dimensional Animalism” in *Essays on Animalism* Anthology, eds. Paul Snowdon and Stephan Blatti. Oxford University Press. Forthcoming.
46. “Perdure and Murder” *American Philosophical Association Newsletter on Philosophy and Medicine*. 2011
45. “Embryos, Four-Dimensionalism and Moral Status” in *Persons, Moral Worth and Embryos: A Critical Analysis of Pro-Choice Arguments from Philosophy, Law and Science*. Ed. Steve Napier. Philadelphia: National Catholic Bioethics Center. 2011. 125-144.
44. “Identity Matters” in *The Continuum Companion to Metaphysics*. ed. Manson, N. and Barnard, R. Continuum International Publishing Group. 2010. 33-51
43. “The Metaphysical Basis for a Liberal Organ Procurement Policy.” *Theoretical Medicine and Bioethics*. Special Issue on Personal Identity and Bioethics 34:10 2010. 303-315.

42. "Organisms and their Bodies," *Mind*. 2009, 118:70. 803-809.
41. "Mandatory Autopsies and Organ Conscription." (with Jim Delaney) *Kennedy Institute of Ethics Journal*. 19:4, 2009. 367-391.
40. "Soulless Organisms? Animalism vs. Hylomorphism." *American Catholic Philosophical Quarterly*. 85:3, 2011 465-482.
39. "Restitution and Punishment" in *Punishment and Ethics: New Perspectives* eds. Jesper Ryberg, Angelo Corlett Palmgrave MacMillan Press. 2010. 33-51.
38. "The 'I'm Personally Opposed to Abortion But ...' Argument." *American Catholic Philosophical Association Proceedings*, 82 2009. May 2010.
37. "Why Consent may not be Needed for Organ Procurement," (with Jim Delaney). Target Article. *American Journal of Bioethics*. 9:8, 2009, 3-10.
36. "Response to Seven Critics" (with Jim Delaney) *American Journal of Bioethics*. 9:8, 2009.
35. "Problems with a Constitution Account of Persons," *Dialogue*. 48:2. 2009, 291-312.
34. "A Hylomorphic Account of Thought Experiments Concerning Personal Identity" *American Catholic Philosophical Quarterly*. 82:3. 2008. 481-502.
33. "Organisms, Persons and Bioethics." *APA Newsletter on Philosophy and Medicine*. 8:1, Fall 2008, 8-11. Slightly different version published in *Proceedings of the Creighton Society*. October 2008.
32. "Misunderstanding the Moral Equivalence of Killing and Letting Die." *National Catholic Bioethics Quarterly*. 8:2, Summer 2008.
31. "A More Palatable Epicureanism," *American Philosophical Quarterly*, 44: 2, April 2007, 171-180.
30. "Lowe's Defense of Constitution and the Principle of Weak Extensionality," *Ratio*, 21:2 2008, 168-181
29. "The Memory Criterion of Identity and the Problem of Backward Causation," *International Philosophical Quarterly*, 47:2:186, 2007, 181-85.
28. "Death, Dignity and Degradation," *Public Affairs Quarterly*, 21:1 2007, 21-36.

27. "Shoemaker's Problem of Too Many Thinkers," *Proceedings of the American Catholic Philosophical Association*, 80, 2007, 225-36.
26. "The Death of a Person," *The Journal of Medicine and Philosophy*, 31:1. 2006, 107-20
25. "Personal Identity and Purgatory," *Religious Studies: An International Journal for the Philosophy of Religion*, 42, December, 2006, 439-451.
24. "Explaining the Psychological Appeal of Viability as a Cutoff Point," *National Catholic Bioethics Quarterly*. 6:4, Winter 2006, 681-686.
23. "Fission and Confusion," *Christian Bioethics*, 12:3, December 2006, 237-254.
22. "Hylomorphic Concerns: A Reply to Eberl's Criticisms," *National Catholic Bioethics Quarterly*, 6:1 Spring 2006. 10-12.
21. "A More Palatable Epicureanism I" *Proceedings of the Creighton Club. 152nd Meeting of the New York State Philosophical Association*. November 4, 2006, 1-12.
20. "Do Dead Bodies Pose a Problem for the Biological Account of Identity?" *Mind*, 114:453, January 2005, 31-59.
19. "Persons as Proper Parts of Organisms," *Theoria*, 71:1, 2005, 29-37.
18. "How a Hylomorphic Metaphysics Constrains the Abortion Debate," *National Catholic Bioethics Quarterly*, 5:4. 2005, 751-764.
17. "Two Epistemic Arguments for Deliberative Democracy," *Polity: The Journal of the Northeastern Political Science Association*, 37:2, April 2005, 216-234.
16. "Countering the Appeal of the Psychological Approach to Personal Identity," *Philosophy*, 79, 2004, 445-472.
15. "Can there be Spatially Coincident Entities of the Same Kind?," *Canadian Journal of Philosophy*. 31:1, March 2003, 1-22.
14. "The Problematic Role of 'Irreversibility' in the Definition of Death," *Bioethics*, 17:1, February 2003, 89-100.
13. "The Metaphysical Problem of Intermittent Existence and the Possibility of Resurrection." *Faith and Philosophy*. 20:1, January, 2003, 24-36.
12. "Olson's Embryo Problem," *Australasian Journal of Philosophy*, 80:4, 2002, 502-511.

11. "Scattered Artifacts," *The Southern Journal of Philosophy*, 40:2, 2002, 211-216.
10. "The Thesis of Vague Objects and Unger's Problem of the Many," *Philosophical Papers*. 30:1, March 2001, 47-57.
9. "Van Inwagen, Zimmerman and the Materialist Conception of Resurrection," *Religious Studies: An International Journal for the Philosophy of Religion*, " 38, 2002, 451-469.
8. "A Puzzle about the Demands of Morality," *Philosophical Studies*, 107, March 2002, 275-290.
7. "Why Must Punishment be Unusual as Well as Cruel to be Unconstitutional?" *Public Affairs Quarterly*, 16:1, 2002, 77-98.
6. "Abortions and Distortions: An Analysis of Morally Irrelevant Factors in Thomson's Violinist Thought Experiment," *Social Theory and Practice*, 27:1, 2001, 129-148.
5. "Punishing Attempted Crimes Less Severely than Successes," *The Journal of Value Inquiry*, 34, 2000, 479-489.
4. "An Argument for Limited Human Cloning," *Public Affairs Quarterly*, 14: 3, 2000, 245-258.
3. "The Problem of Potentiality," *Public Affairs Quarterly*, 13: 3, 1999, 255-271.
2. "Restitution and Revenge," *Journal of Philosophy*, 96:2, 1999, 79-94.
1. "The Limits of Liberal Tolerance: The Rights of Gays and Lesbians to Adopt," *International Journal of Applied Philosophy*, 9:2, 1995, 27-34.

Articles – Listed by Field

Bioethics

28. "Anscombe on Embryos and Human Beings" in *Anscombe and The Catholic Intellectual Tradition*. Neuman Press. Ed. John Mizzoni. Forthcoming.
27. "The Potential of Potentiality Arguments" with Rose Hershenov in J. Eberl Ed. *Contemporary Controversies in Catholic Bioethics*. Springer Press. Forthcoming
26. "Morally Relevant Potential" with Rose Hershenov. *Journal of Medical Ethics*
25. "Embryos, Four-Dimensionalism and Moral Status" in *Persons, Moral Worth and Embryos: A Critical Analysis of Pro-Choice Arguments*. Ed. Steve Napier. Springer Press. 2011. 125-144.

24. "Perdure and Murder" *American Philosophical Association Newsletter on Philosophy and Medicine*. 11:1, 2011.
23. "The Metaphysical Basis of a Liberal Organ Procurement Policy." *Theoretical Medicine and Bioethics*. Special Issue on Personal Identity and Bioethics. 34:10 2010. 303-315.
22. "'The I'm Personally Opposed to Abortion But ...' Argument." *American Catholic Philosophical Association Proceedings* 82: 2009. May 2010.
21. "Why Consent may not be Needed for Organ Procurement," (with Jim Delaney). Target Article. *American Journal of Bioethics*. 9:8, 2009, 3-10.
20. "Response to Seven Critics" *American Journal of Bioethics*. 9:8, 2009.
19. "Mandatory Autopsies and Organ Conscriptation." (with Jim Delaney) *Kennedy Institute of Ethics Journal*. 19:4, 2009. 367-391.
18. "Organisms, Persons and Bioethics II." *Proceedings of the Creighton Society: The Philosophical Association of New York*. October 2008.
17. "Organisms, Persons and Bioethics I." *American Philosophical Association Newsletter on Philosophy and Medicine*. 2008. 8:1, 8-11.
16. "Misunderstanding the Moral Equivalence of Killing and Letting Die." *National Catholic Bioethics Quarterly*. 8:2, Summer 2008. 239-245.
15. "A More Palatable Epicureanism," *American Philosophical Quarterly*, 44: 2, 2007, 171-180. 7.
14. "Death, Dignity and Degradation," *Public Affairs Quarterly*, 21:1 2007, 21-36.
13. "Fission and Confusion," *Christian Bioethics*, 12:3, 2006, 237-254.
12. "Hylomorphic Concerns: A Reply to Eberl's Criticisms," *National Catholic Bioethics Quarterly*, 6:1 2006. 10-12.
11. "Explaining the Psychological Appeal of Viability as a Cutoff Point," *National Catholic Bioethics Quarterly*. 6:4, 2006, 681-686.
10. "How a Hylomorphic Metaphysics Constrains the Abortion Debate," *National Catholic Bioethics Quarterly*, 5:4. 2005, 751-764.
9. "The Death of a Person," *The Journal of Medicine and Philosophy*, 31:1. 2006, 107-20
8. "The Problematic Role of 'Irreversibility' in the Definition of Death," *Bioethics*, 17:1, 2003,

89-100.

7. "Abortions and Distortions: An Analysis of Morally Irrelevant Factors in Thomson's Violinist Thought Experiment," *Social Theory and Practice*, 27:1, 2001, 129-148.

6. "An Argument for Limited Human Cloning," *Public Affairs Quarterly*, 14: 3, July 2000, 245-258. Reprinted in *What's Wrong? Applied Ethicists and Their Critics*, Edited by David Boonin and Graham Odie, Oxford University Press, 2004, 688-693.

5. "The Problem of Potentiality," *Public Affairs Quarterly*, 13: 3, 1999, 255-271.

4. "The Limits of Liberal Tolerance: The Rights of Gays and Lesbians to Adopt," *International Journal of Applied Philosophy*, 9:2, 1995, 27-34.

3. *Thomistic Principles and Bioethics* by Jason Eberl – *National Catholic Bioethics Quarterly*. 8:1, Winter 2008, 190-194 (Book Review).

2. *Human Identity and Bioethics* by David Degrazia – *National Catholic Bioethics Quarterly* 8:4, Autumn 2008, 790-793. (Book Review)

1. "The Relevance of Metaphysics to the Morality of Abortion," (with Rose Hershenov) *Mind*. (Resubmission Requested).

Metaphysics

25 "Split Brains: No Headache for Soul Theorists." With Adam Taylor. *Religious Studies: : An International Journal for the Philosophy of Religion*. 2014.

24. "Who Doesn't Have a Too Many Thinkers Problem?" *American Philosophical Quarterly*. 50:2, 2013. 203-208.

23. "Vague Existence Implies Vague Identity" Forthcoming in Akiba and Abasnezhad eds. *Vague Objects and Vague Identity*. Springer Press.

22. "A Hylomorphic Response to the Problem of the Mental Many" with Rose Hershenov. Invited Anthology chapter edited by Patrick Toner

21. "Four-Dimensional Animalism", in *Essays on Animalism* Anthology, eds. Paul Snowdon and Stephan Blatti. Oxford University Press. Forthcoming

20. "Do Dead Bodies Pose a Problem for the Biological Account of Identity?" *Mind*, 114:453, 2005, 31-59.

19. "Organisms and their Bodies." *Mind*. 118:70 2009, 803-809.

18. "Persons as Proper Parts of Organisms," *Theoria*, 71:1, 2005, 29-37.
17. "Identity Matters" in *Continuum Companion to Metaphysics*. Eds. Manson, N. and Barnard, R. Continuum International Publishing Group. In Press.
16. "Problems with a Constitution Account of Persons," *Dialogue*. 48:2. 2009, 291-312.
15. "A Hylomorphic Account of Thought Experiments Concerning Personal Identity," *American Catholic Philosophical Quarterly*. 82:3. 2008, 481-502.
14. "Soulless Organisms?" Hylomorphism vs. Animalism," *American Catholic Philosophical Quarterly*, 85:3, 2011, 465-482.
13. "Lowe's Defense of Constitution and the Principle of Weak Extensionality," *Ratio*, 21:2 2008, 168-181.
12. "The Memory Criterion of Identity and the Problem of Backward Causation," *International Philosophical Quarterly*, 47:2 2007, 181-85.
11. "Shoemaker's Problem of Too Many Thinkers," *Proceedings of the American Catholic Philosophical Association*, 80, 2007, 225-36.
10. "Countering the Appeal of the Psychological Approach to Personal Identity," *Philosophy*, 79, 2004, 445-472.
9. "Can there be Spatially Coincident Entities of the Same Kind?," *Canadian Journal of Philosophy*. 31:1, 2003, 1-22.
8. "Olson's Embryo Problem," *Australasian Journal of Philosophy*, 80:4, 2002, 502-511.
7. "Scattered Artifacts," *The Southern Journal of Philosophy*, 40:2, 2002, 211-216.
6. "The Thesis of Vague Objects and Unger's Problem of the Many," *Philosophical Papers*. 30:1, 2001, 47-57.
5. "Embryos, Four-Dimensionalism and Moral Status" in *Persons, Moral Worth and Embryos: A Critical Analysis of Pro-Choice Arguments*. Ed. Steve Napier. Philadelphia: Springer Press. 2011. 125-144.
4. "The Metaphysical Basis for a More Liberal Organ Procurement Policy." *Theoretical Medicine and Bioethics*. Special Issue on Personal Identity and Bioethics. 34:10 2010. 303-315.

3. "Merricks's Identification of the Person and the Organism," *Australasian Journal of Philosophy* (Resubmission Requested).
2. "Organisms, Artifacts and Eliminativism," *Pacific Philosophical Quarterly*. (Resubmission Requested).
1. "The Relevance of Metaphysics to the Morality of Abortion," (with Rose Hershenov) *Mind*. (Resubmission Requested).

Philosophy of Religion

10. "Split Brains: No Headache for Soul Theorists." With Adam Taylor. *Religious Studies: : An International Journal for the Philosophy of Religion* Forthcoming.
9. "A Hylomorphic Response to the Problem of the Mental Many" with Rose Hershenov. Invited Anthology chapter edited by Patrick Toner
8. "Who Doesn't Have a Too Many Thinkers Problem?" *American Philosophical Quarterly*. 50:2, 2013. 203-208
7. "Soulless Organisms? Hylomorphism vs. Animalism." *American Catholic Philosophical Quarterly*. 85:3, 2011 465-487.
6. "The Metaphysical Problem of Intermittent Existence and the Possibility of Resurrection." *Faith and Philosophy*. 20:1, January, 2003, 24-36.
5. "Van Inwagen, Zimmerman and the Materialist Conception of Resurrection," *Religious Studies: An International Journal for the Philosophy of Religion*, " 38, December 2002, 451-469.
4. "A Hylomorphic Account of Thought Experiments Concerning Personal Identity" *American Catholic Philosophical Quarterly*. 82:3. 2008. 481-502.
3. "Fission and Confusion," *Christian Bioethics*, 12:3, December 2006, 237-254.
2. "Personal Identity and Purgatory," *Religious Studies: An International Journal for the Philosophy of Religion*, 42, December, 2006, 439-451.
1. *Bodies and Souls, or Spirited Souls* by Nancy Murphy - *Religious Studies*, June 2007 43:2 2007, 237-242. (Book Review)

Normative Ethics

4. "A More Palatable Epicureanism," *American Philosophical Quarterly*, 44: 2, April 2007, 171-180.

3. "A Puzzle about the Demands of Morality," *Philosophical Studies*, 107, March 2002, 275-290.
2. "Misunderstanding the Moral Equivalence of Killing and Letting Die." *National Catholic Bioethics Quarterly*. 8:2, Summer 2008.
1. "Two Epistemic Arguments for Deliberative Democracy," *Polity: The Journal of the Northeastern Political Science Association*, 37:2, April 2005, 216-234.

Philosophy of Law

4. "Restitution and Punishment" in *Punishment and Ethics: New Perspectives* eds. Jesper Ryberg, Angelo Corlett Palmgrave MacMillan Press. 2010. 33-51.
3. "Why Must Punishment be Unusual as Well as Cruel to be Unconstitutional?" *Public Affairs Quarterly*, 16:1, 2002, 77-98.
2. "Restitution and Revenge," *Journal of Philosophy*, 96:2, February 1999, 79-94.
1. "Punishing Attempted Crimes Less Severely than Successes," *The Journal of Value Inquiry*, 34, Fall 2000, 479-489.

Articles in Anthologies

1. "An Argument for Limited Human Cloning" *In What's Wrong? Applied Ethicists and Their Critics*, Edited by David Boonin and Graham Odie, Oxford University Press, 2004, 688-693.
2. "Restitution and Reconciliation" in *Punishment and Ethics: New Perspectives* eds. Jesper Ryberg, Angelo Corlett Palmgrave. MacMillan Press. 2010. 33-51.
3. "Identity Matters" in *Metaphysics: Continuum Companion Series*. ed. Manson and Barnard. Continuum International Publishing Group Forthcoming.
4. "Embryos, Four-Dimensionalism and Moral Status" in *Persons, Moral Worth and Embryos: A Critical Analysis of Pro-Choice Arguments from Philosophy, Law and Science*. Ed. Steve Napier. Philadelphia: National Catholic Bioethics Center. 2011. 125-144.
5. "Four-Dimensional Animalism" in *Essays on Animalism Anthology*, Eds. Paul Snowdon and Stephan Blatti. Oxford University Press. Forthcoming.
6. "Vague Existence Implies Vague Identity" Forthcoming in Akiba and Abasnezhad eds. *Vague Objects and Vague Identity*. Springer Press.
7. "A Hylomorphic Response to the Problem of the Mental Many" with Rose Hershenov. Invited chapter for a Hylomorphism Anthology ed. by Patrick Toner

Invited Book Reviews/Critical Notices

1. *Bodies and Souls, or Spirited Souls* by Nancy Murphy - *Religious Studies*, June 2007 43:2 2007, 237-242.
2. *Thomistic Principles and Bioethics* by Jason Eberl – *National Catholic Bioethics Quarterly*. 8:1 Spring 2008, 190-194.
3. *Human Identity and Bioethics* by David Degrazia – *National Catholic Bioethics Quarterly* 8:4 Winter 2008, 790-793.
4. Critical Notice of Alexander Pruss's *One Body: An Essay on Christian "Sexual Ethics"*. Forthcoming either *Roczniki Filozoficzne* or *Etyka Praktyczna* (Polish Philosophy Journals)

Articles Under Review– Resubmissions Requested

1. Article on metaphysics and abortion. Resubmission Requested by *Mind* (with Rose Hershenov). Earl Conee has argued that the metaphysics of personal identity is irrelevant to the morality of abortion. He claims that doing all the substantial work in abortion arguments are moral principles and they garner no support from rival metaphysics theories. Conee argues that not only can both immaterialist and materialist theories of the self posit our origins at fertilization, but positing such a beginning doesn't even have any significant impact on the permissibility of abortion. We argue that this thesis is wrong on both accounts. We do so, in part, by relying on a hylomorphic rather than a Cartesian conception of the soul. There are good reasons for believing such a soul theory can favor an earlier origin than the leading materialist accounts. We also show that the theological metaphysics of hylomorphism provide greater support for a pro-life position than the Cartesian position Conee discusses. However, we argue that even on a materialistic account of personal identity, metaphysics has substantial bearing upon the morality of early abortions. We then consider the possibility that such metaphysics will run afoul of Rawlsian public reason and thus has no relevance to public policy.
2. Article on Merricks's sparse ontology . Resubmission Requested by *Australasian Journal of Philosophy*. Trenton Merricks argues that there do not exist any composite material objects other than thinking organisms. Merricks bases these claims on the grounds that if there were such non-thinking composite objects they would exercise redundant causal powers. Objecting to such pervasive causal overdeterminism as well as the alternative of epiphenomenal material objects, he embraces eliminativism. I'll argue that mindless organisms avoid elimination by Merricks's overdetermination argument but that their existence is not something that he can easily accommodate. Because of the existence of mindless organisms, Merricks cannot maintain that identity is what matters, organisms can be transplanted if the parts of their brain responsible for producing thought are, and that it is possible for living persons to undergo part replacement and become inorganic, while also insisting that there is not a human person co-located with a distinct human organism.

3. Article defending an ontology that posits organisms but no artifacts. Resubmission Requested by *Pacific Philosophical Quarterly*. This paper is a contribution to a tradition in which artifacts are viewed as the poor cousins of organisms - i.e., the former are ontologically suspect in a way that the latter are not. It is argued that positing the existence of artifacts gives rise to a number of intractable metaphysical puzzles such as backward causation, overpopulation due to an explosion of spatially coincident objects, distinguishing substantial change from phase change without having to tolerate vague identity or sharp breaks, the lack of a principled way to determine the essentiality of origins, and things coming into existence merely by thinking that they exist. Organisms can evade such quandaries for they are unlike artifacts in two significant ways. First, their existence and their nature are not essentially dependent upon the intentions of others. Secondly, they possess the internal power to acquire, assimilate, maintain, and remove matter.

Articles Under Review: Decisions Pending

4. Article on abortion and infanticide with Rose Hershenov. It is frequently claimed that there is no common ground between abortion defenders and opponents. One side believes that the soul that bestows value upon its possessor, or that all human life is sacred, or the human species has special value, or fetuses are persons from conception, while the other side denies these and deadlock results. But there is common ground – both sides are opposed to infanticide. Our contention is that nearly all of the major arguments for abortion are also arguments for permitting infanticide. One can't distinguish the fetus from the infant in terms of an intrinsic morally significant property, nor are they morally discernible in terms of the degree of burdens they always impose on their mothers. The logic of our position is that if such arguments justify abortion, then they also justify infanticide. Since infanticide is not justified, then such arguments will fail to justify abortion.

5. Article on metaphysical foundations of autonomy with Adam Taylor. We argue that the animalism is the only materialist account of personal identity that can provide for the autonomy of thinkers like ourselves. All the rival materialist theories suffer from a moral version of the problem of too many thinkers when they posit a human person that overlaps a numerically distinct human animal. The different persistence conditions of overlapping thinkers will lead them to have interests that conflict which prevents them both from to autonomously forming and acting on the same intentions. These problems are exacerbated by problems of self-reference plaguing the overlapping thinkers. We contend that the impossibility of simultaneous autonomous action by animals and persons provides a reason to favor animalism over Neo-Lockeanism, Four-Dimensionalism, Constitution theory, and brain-size views of the person cannot escape this dilemma. We anticipate and reject arguments that the autonomy of the person and the animal can be shown to be compatible by relying upon either the Parfitian thesis that identity isn't what matters or claiming that animals acquire the interests of the person they constitute.

6. Article on personal identity and the extended mind with Meghan Roehll. Chalmers and Clark develop their thesis of the extended mind to include a notion of the extended self. An identity

problem arises when there is a mutual dependency of extended selves. If two selves each include the other as parts, their having the same parts entails their identity according to classical mereology. If it is claimed that they are spatially coincident selves, composed of the same parts but non-identical, then there will be an individuation puzzle since they won't differ in modal or sortal properties and we can construct a scenario where they have the same historical properties.

7. Article comparing an anti-abortion alternative to Marquis's pro-life position. Comparison of one pro-life view with Marquis's well known pro life position: Embryos and infants are said to warrant protection because of their potential. But valuing potential supposedly leads to absurdities like protecting gametes, skin cells or even kittens that could be technologically altered or put into the appropriate environment to develop into persons. These and other some other reductios due to unrestricted composition can be avoided by recognizing that morally relevant potential is determined by what is presently healthy development (proper functioning) for an organism. . The only interests of mindless organisms are in the flourishing that necessarily depends upon their healthy functioning. They can be harmed when those interests are frustrated. I then argue that my view can avoid the reductios better than Marquis's well-known future like ours account and can even make better sense than his of the degree of harm due to an early death

8. Article on pervasiveness of the Problem of Too Many Thinkers." The traditional problem for the materialist is to account for how matter could give rise to thought. But however the explanatory gap is filled in, there's a greater threat to materialism due to the possibility that there is more than one material thinking being overlapping you. This is *The Problem of Too Many Thinkers*. Ignored in discussions about this problem is the threat it poses to our moral lives. The materialist can accommodate what seem to be truths about respecting the autonomy of creatures like us only by accepting a very sparse ontology, an unpopular view of vagueness, and by denying that our minds and personhood are essential traits. Immaterial accounts of the person might look good by comparison with the costs of materialism. But Unger's propensitized soul theory and Zimmerman's emergent dualism don't do as well as those theories that posit a divine creator of the soul.

9. Article merging some motivations for dualism and motivations for panpsychism co-authored with Adam Taylor. We argue that dualism and panpsychism are far more plausible accounts of consciousness than many bioethicists realize. We wed Chalmers and Strawson's defense of the pervasiveness of experience to Unger's immaterialist solution to the problem of the thinking many. The result is that the soul's thoughts depend upon physical composites that though themselves are unable to think, still contribute to a thinking soul whenever they exist. If being an experiencer is sufficient for prima facie moral status, the brainless embryo will have it. But so will countless other nonhuman organisms. However, the potential of brainless human organisms can be construed in such as way that it bestows a moral status upon them that is lacking in non-human organisms. Our conclusions about the morally relevant sense of potential should be applicable even if readers reject our hybrid account of consciousness and prefer either a pure panpsychic or typical materialistic account.

Articles in Production

10. Article about whether momentary stages can think. It is hard to conceive of how momentary stages or four-dimensional worms could think. I focus my efforts upon denying thought to stages since it is often claimed that the worm has certain properties in virtue of its temporal parts having them. If stages can't think, then thought can't be predicated of a worm in virtue of its stages thinking. My contention is stages can't think because they are too short-lived. It doesn't matter that they are causally connected in the certain ways to other stages.

11. Article supporting compatibilism with cosmic coincidences that avoid some puzzles of Frankfurt cases. Frankfurt-style arguments against the principle of alternative possibilities have come under heavy criticism for failing to show that people could be morally responsible in the absence of the ability to do otherwise. It is claimed that the Frankfurt-style intervener needs there to be a sign that the monitored agent is going to choose to do one thing rather than the other. But in an indeterministic world there won't be reliable indications of later conduct. As a result it is claimed that if the world is physically indeterministic, then the Frankfurt-style interventions will come too late or too early. If the latter, they fail to show that an agent is morally responsible in the absence of alternative possibilities. If they come too late, then there would have been morally responsibility and alternative possibilities. We offer a cosmic coincidence Frankfurt-style scenario that rules out the possibility of alternative actions without an earlier indication, yet nevertheless involves an agent that is intuitively responsible for his actions. We show that our account avoids some of the criticisms that have been leveled at other Frankfurt-inspired accounts that purport to show the existence of moral responsibility in the absence of alternative possibilities in a indeterministic world.

12 X phi exploration of the use of cases in some well known personal identity papers with James Beebe. We are engaged in an X phi investigation of whether Mark Johnston is correct to claim that the method of cases leads to an implausible *bare locus view* of the person. Johnston is building on thought experiments of Bernard Williams that were put forth as showing that people will apparently adopt a physicalist criterion in one thought experiment that when describe differently led to the adoption of what looks like a psychological criterion. When the story is told one way, people will believe that they survive with a rewired brain that no longer realizes any of the earlier memories, desires and beliefs etc. But when the story is told a different way, they will maintain they have switched brains and bodies rather than remain with a rewired brain that no longer realizes its previous psychology. Johnston claimed that only a bare locus view of the self would avoid inconsistency but that this was a terribly implausible view which reveals the method of cases to be unreliable. We anticipate that many subjects will not respond as Johnston claims but reveal a more common-sense physicalist approach to their mentality and identity. We also suspect that when the order of presentation is reversed, the physicalist intuitions elicited first, there will be fewer people later abandoning the physicalist response with the second thought experiment than there will be people abandoning the psychological approach when the thought experiment that typically elicits it is presented first. When the order of presentation is thus

controlled, we expect that it will indicate that the physicalist approach is a more deeply held belief. We are also looking at whether subjects when it is pointed out to them that the presentations in the two cases don't differ in the relevant ways, will adjust their responses in the direction that will make them consistent physicalists.

13. Article about those personally opposed to abortion but publicly tolerant of the option with Rose Hershenov. We're all familiar with claims about abortion that begin with the following phrase: "I am personally opposed but..." These claims amount to roughly the same position: it would be morally wrong for me to have (or advocate) an abortion, but morally permissible for others to do so. Some of the individuals asserting this position have been prominent Catholic Politicians. Our concern here, however, is not to establish that opposition to abortion is right or wrong, rather, we are interested in whether it is coherent to be personally opposed but accepting of the abortions of others. We suspect that while a few with idiosyncratic beliefs might be able to consistently hold such a position, the vast majority cannot. We believe that the latter should be calling for a legal ban on abortion rather than claiming "I am personally opposed but..."). However, even if we are wrong that their personal objection commits them to support legal prohibition, we still maintain that it doesn't make sense for them to verbally tolerate rather than condemn the abortions of others.

14. Article about a Hylomorphic response to the Problem of the Mental Many" with Rose Hershenov Unger's problem of the thinking many raises the possibility that there are many overlapping thinking material beings where we would like there to be just one. Only one of the materialist solutions on offer can completely do away with coinciding thinkers but it involves a sparse ontology and denying that we are persons essentially. Only a soul theory can preserve the view that personhood is ontologically significant. We argue that Zimmerman's emergent dualism and Unger's propensitized account of the soul will not solve the problem of too many thinkers as well as a divinely created hylomorphic soul. Emergent dualism will have to rely on a suspect theory of overlapping portions of matter overdetermining the same soul, while the propensitized account will falter when confronted with fission, fusion and Ship of Theseus part replacement puzzles. So the choice is between a divinely created hylomorphic soul and a divinely created Cartesian soul. The former construes the soul as an extended simple that configures matter resulting in a human being and so can preserve our sense of embodiment and animality better than the Cartesian account that identifies us with our soul. Hylomorphism, but not Cartesiansim, can also avoid having to accept an analogue of the overdetermination thesis that plagued emergent and propensitized soul theories.

15 Article about moral problems that arise from positing overlapping thinkers. The debate about spatially coincident objects has reached a dialectical stalemate. One side argues that sortal or modal differences are ungrounded, the other insists that such properties are primitive. I will offer a new argument against coincidence that hopefully can break the deadlock in favor of those who deny coincidence. The basis of this moral argument is that the different persistent conditions of the coinciding thinkers will mean that they have diverging interests. In many situations it will be impossible to respect the autonomy of overlapping thinkers. So if we such principles are true and

that ought implies can, then we had better deny that there can be overlapping thinkers and instead identify persons and animals. I contend that moral truths need to cohere with metaphysical truths, and so the former can put pressure on which metaphysical theories we accept. But even if one is not a moral realist, our belief that beings like ourselves are autonomous agents provides us with good reason to reject a metaphysical theory that denies that self-understanding and apparent fact.

16. Article about the unwelcome costs of materialist account of persons. Philosophers of mind realize that materialism must solve “the explanatory gap”. But considerations of personal identity reveal that the typical materialist solutions to the problem of the explanatory gap will not avoid the problem of too many thinkers. To solve this problem will involve a very sparse ontology, one which many philosophers will recoil from for they will eliminate too much of our commonsense ontology and perform counterintuitively in the stock personal identity thought experiments. But the materialist alternatives that preserve our folk ontology and intuitions in the personal identity thought experiments will mean accepting some version of coincident thinkers which will entail certain core moral principles like respecting the autonomy of beings like ourselves can’t be accommodated. So if “Ought implies Can” then the impossibility of respecting the autonomy of overlapping thinkers suggests such principles aren’t true. Thus the Materialists’ dilemma is to choose between a sparse ontology in which persons have the persistence conditions of animals, or to give up belief in some rather deeply held moral principles.

17. Article defending Baker’s constitution theory against some animalist attacks. Defenders of psychological views of identity maintain that we are essentially thinking beings. Their animalist rivals insist that we are essentially living beings and thought is but a contingent trait of ours. The capacity to think is not ontologically significant. While my sympathies are with the animalist, what I mostly want to do here is defend psychological views of persons against some bites of my fellow animalists. I don’t think they break the skin and draw any blood. My contention is that there are not any good arguments for why mental capacities can’t be ontologically significant despite the claims of my fellow animalists, Olson in particular. i) I will first reject the claim that “Person” can’t be a substance term but is instead a mere function term like “locomotor”– while “animal”, on the other hand, is a substance kind term that can provide an answer to the question “What is it (fundamentally)?” Ironically, it turns out that organism itself a functional term. ii) Then I will consider and rebut the charge that even if some functional kinds are also substantial kinds, person is like locomotor, the wrong kind of functional kind to also be a substantial kind. iii) Next I will show that there is little merit to the claim that there is no principled answer about *when* constitution takes place as opposed to an already existing object just acquiring new properties. iv) Finally, I will show that there is little substance to the related charge that there is no principled answer to what parts of the animal constitutes the person.

18 Article critiquing Shewmon’s latest linguistics inspired pluralistic view of death. Shewmon’s “linguistic turn” has led him to defend an account of death that relies upon something akin to semantic indecision theories of vagueness, i.e., vagueness as a form of ambiguity. Shewmon claims death before the invention of the modern ICU didn’t need to be made more precise which of the various candidates concepts was being expressed. His claim is reminiscent of Lewis’s view

that we didn't need to decide which of the countless candidates for the *Australian Outback* we are referring to by the name. I offer a reductio of semantic indecision account of vagueness about death that is analogous to there being many equally good candidates for decay causing the dead body to go out of existence. Those decay causing non-existence events, are along a continuum like the many events of life cessations along a continuity, can happen only once for each being. Nothing goes out of existence twice, unlike Shewmon's patient who can die many different deaths if the term is ambiguous. So there are countless entities decaying. That is absurd for it means that those countless decaying entities were earlier many entities dying the same type of death (somatic disintegration), not just one thing dying different kinds of deaths and going out of existence at a single time. I also argue that there are priori reasons to think there is one biological death, not a quirk of language. Our fundamental taxonomy and the persistence conditions of those objects are knowable a priori.

19. Article criticizing Wakefield's harm condition in his account of disease. Jerome Wakefield is right to believe that disorders (diseases) involve dysfunction but wrong to maintain that a dysfunction must also be harmful for there to be a disorder. I'll mostly concentrate on showing that the standard counterfactual account of harm won't allow us to consider obvious disorders to be disorders since harm is absent in cases of overdetermination or preemption or where one disorder is less harmful than the disorder it replaces. But I will also contend that the examples Wakefield provides to show that harm needs to be added to dysfunction for there to be a disorder are not actually examples of dysfunctions. Consider either a case of fatal preemptive or overdetermined diseases A and B. It appears that you wouldn't have been harmed by the fatal disease A because its absence wouldn't be any better for you given the presence of B. The standard attempts to preserve our judgments of harm in such scenarios won't allow that distinct diseases are involved. It wouldn't help to appeal to notions of total or plural harm, for if the harm was the combination of A and B, then A and B themselves are not harms and hence not diseases. Only the total harm could be a disease, but there is no such single disease. Nor does it help to relativize harm, for then pneumonia, "the old man's friend", is not a harm when considered in the context of prematurely ending the misery of a terminally ill cancer patient, but it is a harm relative to a context in which the patient did not suffer a painful cancer. So there is no such disease *simpliciter*. The same instance of pneumonia is both a disease and not a disease. Wakefield doesn't provide compelling instances of dysfunction being insufficient for disorder. None of his counter-examples actually involve dysfunctions, contrary to his belief that they are dysfunctions that aren't disorders because they're harmless. Fused toes and right-sided hearts are structural abnormalities that are not disorders because they are not dysfunctional. They don't interfere with blood pumping and running from predators. His example of someone who has his life extended beyond the age he was designed to die isn't a harmless malfunction but an enhancement like an improved immune system. Possessing lower levels of aggression than selected for your ancestors is not a harmless dysfunction, for your contemporaries' useless higher levels should be judged vestigial.

20. Article about disease, healthy functioning, harm and potential with Rose Hershenov We argue that healthy development/proper function is the key to understanding morally relevant potential. All living beings, mindless or not, necessarily have an interest in their health. For the mindless, health is constitutive of flourishing. For the minded it is not all there is to flourishing since they

have contingently acquired interests relevant to their flourishing. Since healthy human beings will develop brains of considerable sophistication, they have a potential for great value and so it is a great harm when illness or injury or death frustrates their interests in development. We maintain that health is a beneficial without defining disease as harmful proper function. We believe that disease and health, pace Wakefield, must be understood in a value neutral manner even though the terms are normative, i.e. it is proper to so develop and a malfunction if one doesn't. That harm can't be part of the nature of disease can be seen in cases in which diseases are overdetermined or preempted but not harmful according to standard counterfactual accounts of harm. Our account can also make sense of cases where diseases are beneficial, such as keeping one out of the war, bestowing immunities, or allowing one to find one's true love while bedridden, for these will still require some (mental and physical) health for the patient to be benefitted. Cases where it appears beneficial to die of a disease are either not benefits for Epicurean reasons or involve new contingently acquired interests overriding the necessary interest in health. Our theory of potential involving an interest in healthy development will also allow us to avoid all the standardly alleged reductions of potentiality where somatic cells are totipotent or become so and beings acquire through sci fi means the potential to become person. Since the earlier inability of such creatures wasn't to become a person then didn't have an interest when mindless is in becoming one. Finally, our notion of the mindless having only an interest in health can explain why it is not as great a harm for the mindless embryos to miscarry or frozen embryos not to be rescued as is for children and adults to die. The latter pair have contingently acquired additional interests that can be frustrated.

21. "The Potential of Potentiality Arguments" with Rose Hershenov for *Catholic Controversies in Bioethics*. Ed. Jason Eberl. Both defenders and critics of potentiality arguments in the abortion debate have failed to appreciate the morally relevant aspects of potential. One mistaken belief of pro-lifers is to maintain that a sufficient condition for the wrongness of abortion is that the mindless embryo has an identity preserving potential to become an entity that typically possesses a very valuable mental life. A second misunderstanding is that the fetus's potential must be active or intrinsic to distinguish it from other kinds of hypothesized potential that don't warrant moral protection. A third error is to believe that the harm death bestows upon the embryo is as great if not greater than the harm brought by death to those already born because the latter typically lack the potential to live as long into the future as the embryo. Abortion's defenders make errors about potential that have much graver consequences. One mistake is to maintain that potential is morally insignificant because it can't bestow intrinsic value on the embryo but merely makes it possible that the fetus later obtain the intrinsic value necessary for it to warrant protection. A second mistake is to assert that it is a type of consciousness and not the potential for such a mental life that is required for an entity to have interests in more life and be a subject that could be harmed. A third mistake is to maintain that if potential mattered morally then absurdities would follow such as a duty to protect various real or hypothesized living entities that have the capacity to become persons - totipotent cells, reprogramed cells, and sci-fi imagined entities that undergo high-tech interventions. We argue that the morally relevant potential is tied to the fact that mindless organisms have interests but only in their healthy development or proper functioning. Unlike most organisms that develop minds, the operations of a healthy human mind are of a sophistication and range that bestows them with great value. Thus the frustration of those interests in healthy mental development is a great harm. In the absence of such interests present in the mindless, mere identity to a future creature with an impressive mind would not suffice to warrant protecting that creature

when mindless. Since the healthy development that is in the fetus's interest can require all sorts of extrinsic interventions, the morally relevant potential isn't limited to that which is intrinsic or active. And given that entities in the cases that are supposed to show the absurdity of protecting potential don't need their potential for personhood to be actualized in order to be healthy or functioning properly, it follows that they don't have any interests frustrated by that potential going untapped. Moreover, since those who have already become self-conscious persons will have contingently acquired interests in addition to those that they necessarily always have in the healthy development of their cognitive and affective faculties, we can explain why their deaths are more harmful than the deaths of fetuses or frozen embryos and thus can make sense of the greater efforts many make to save their lives. But our theory, unlike those that make harm dependent upon actualized mental capacities or psychological ties, can still account for why embryo destruction is a great and immoral harm and explain why the potential of human embryos for personhood requires our support while the hypothesized potential personhood of all other known living creatures is morally irrelevant.

Book in Progress 164,540 Words

The Metaphysical Foundations of Bioethics. The book contains chapters on each of the major metaphysical accounts of personal identity and draws out the theory's implications for when we come into and go out of existence. It then shows how such metaphysical accounts can provide support or obstacles for opposing moral positions regarding beginning and end of life issues such as abortion, embryonic stem cell research, euthanasia, genetic interventions, physician-assisted suicide, advanced directives and organ procurement. After a lengthy first chapter introducing the issues, terminology, and methodology, there are chapters on Animalist, Hylomorphic, Cartesian, Constitution, Neo-Lockean, Four-Dimensionalist, and Brain accounts of personal identity. Each chapter includes discussions about when the particular theory posits that someone comes into and goes out of existence, whether it is possible for a harm (or a harmless wrong) to occur at the time of the medical procedure in question, whether the problem of too many minds makes informed consent unlikely or even impossible, and how well the approach in question fares as a general theory of personal identity.

Presented Papers

45. "Health, Harm and Potential" *PANTC Conference*. August 1-2, 2014
44. "Health, Harm and Potential." *UB Clinical/Research Ethics Center* June 17, 2014
43. "Morally Relevant Potential" with Rose Hershenov. 8th Felician College Ethics Conference. Rutherford, New York. April 26, 2014
42. "Personal Identity and the Possibility of Autonomy" SUNY Fredonia Philosophy Colloquium Wednesday April 2, 2014.

41. "Anscombe on Embryos and Persons" with Rose Hershenov, Anscombe: Contributions to the Catholic Intellectual Tradition Conference, Neuman University, Aston Pa. March 15, 2014,
39. "The Costs of a Materialist Account of Mind" *Southern Society of Psychology and Philosophy Conference* Feb 6-8, 2014 Charleston College. Charleston, South Carolina
- 38." Hylomorphism and the Problem of Too Many Thinkers" Keynote Address at Biola University Graduate Student Conference. November 2, 2013 Biola University, Los Angeles
37. "Is the Soul the Sole Solution?" *Society for Christian Philosophy's Eastern Division* Conference. University of South Florida, Tampa Florida. October 24-26. 2013
36. "Healthy Development and the Potential that Matters." PANTC Conference. University at Buffalo, Buffalo New York. August 2-3, 2013. Paper sent to conference participants. Due to time constraints, a different paper was delivered "Morally Relevant Potential."
35. "Is the Soul the Sole Solution?" Keynote address at University of California, Santa Barbara Department of Philosophy and Department of Religious Studies Graduate Student Conference *Personhood, Place, and Possession: Embodiment and Emplacement in Special Contexts* May 28-29, 2013 Santa Barbara
34. "Protecting Persons from Animal Bites" Presented at UMass Amherst Retirement Conference in honor of Lynne Rudder Baker on April 20, 2013
- 32 South Carolina Society for Philosophy Conference. "Morally Relevant Potential." Charleston, South Carolina March 8-9, 2013
31. "Split Brains: No Headache for the Soul Theorist." With Adam Taylor. Western New York American Catholic Philosophical Association. Canisius College, Buffalo New York. November 17, 2012
30. "Morally Relevant Potential" with Rose Hershenov. Presented at the New Jersey Regional Philosophical Association, Bergen Community College, Lyndhurst New Jersey, November 10, 2012
29. "How to Argue the Pro-Choice Position on Abortion" Presentation to the UB undergraduate Philosophy Club. April 18, 2012
28. "Dualism, Panpsychism and the Bioethical Status of the Brainless" UB Lunchtime Philosophy Talks. Park Hall 141. University at Buffalo. November 11, 2011
27. "Perdure and Murder." UB Lunchtime Philosophy Talks. Park Hall 141. University at Buffalo. April 29, 2011

26. "Perdure and Murder." American Philosophical Association Committee on Philosophy and Medicine Panel on "Potentiality" American Philosophical Association. Central Meeting. March 31, 2011 Minneapolis, Minnesota
25. "Embryos, Temporal Parts and Moral Status," Southern Society of Philosophy and Psychology. New Orleans, Louisiana. March 13, 2011
24. "A Comparison of Hylomorphic and Animalist Conceptions of the Afterlife." Western New York and Northwest Pennsylvania Regional Meeting of the American Catholic Philosophical Association. April 17, 2010, Canisius College. Buffalo, New York
23. "The I'm Personally Opposed to Abortion But'...Argument." (with Rose Hershenov). American Catholic Philosophical Association. New Orleans, Louisiana. November 13-14, 2009.
- 22 "Animals, Persons and Bioethics." University of California at Santa Barbara. Santa Barbara, California Fall 2009.
21. "Soulless Organisms? Animalism vs. Hylomorphism." American Catholic Philosophical Association Annual Meeting. Satellite Session of the Society for Catholicism and Analytical Philosophy. November 14, 2009. New Orleans, Louisiana. November 14, 2009. (Commentator Jason Eberl)
20. "The I'm Personally Opposed to Abortion But'...Argument." (with Rose Hershenov) Western New York and Western Pennsylvania Regional Meeting of the American Catholic Philosophical Association. Canisius College. Buffalo, New York. May 1, 2009
19. "A Justification for Organ Conscriptio" with James Delaney. Center for Thomistic Studies. Ethics of Organ Transplantation Conference. University of Saint Thomas, Houston, Texas, March 27-29. Paper delivered by co-author Jim Delaney.
18. "Animals, Persons and Bioethics." Wake Forest University Philosophy Department, Wake Forest, North Carolina, December 9, 2008
17. "The Metaphysical Basis of a More Liberal Organ Procurement Policy." Wake Forest University Bioethics Center Search Committee. December 8, 2008.
16. "Organisms, Persons and Bioethics II" *Creighton Club*. Hobart and William Smith Colleges. Geneva, New York. October 18, 2008. (Commentator: Ben Bradley).
15. "Organisms, Persons and Bioethics I." American Philosophical Association Committee on Philosophy and Medicine Panel on "Persons, Human Organisms and Bioethics." Pacific Division Meeting of the American Philosophical Association. March 18-23, 2008. Panel Commentators:

Mayra Schectman, David Shoemaker, Mary Anne Warren, John Lizz (chair).

14. "Mandatory Autopsies and Organ Conscription," Association for Practical and Professional Ethics. Seventeenth Annual Meeting. February 21-24, San Antonio, Texas.

13. *Hylomorphism and Personal Identity Thought Experiments*. Western New York and Western Pennsylvania Regional Meeting of the American Catholic Philosophical Association. Canisius College, Buffalo, New York. November 17, 2007.

12. "Organisms, Brains and their Parts." *University at Buffalo Philosophy of Biology Workshop*. Buffalo, New York. September 29, 2007.

11. "The Possibility of Resurrection" – *Albert the Great Lecture*. Niagara University. May 2, 2007. Invited

10. American Medical Students Association. "Why Consent may not be needed for Organ Procurement." University at Buffalo Medical School. April 24, 2007. Co-delivered with J. Delaney. Invited.

9. "A More Palatable Epicureanism." *Creighton Club*. Hobart College. November 4, 2006. (Commentator: Ben Bradley.)

8. "Shoemaker's Problem of Too Many Thinkers." *American Catholic Philosophical Association 2006 Annual Meeting*. Denison University, Grandville, Ohio. October, 27-29, 2006. (Commentator: Jason Eberl.)

7. "Personal Identity and Purgatory." *Selves, Souls and Survival Conference*. Society for Christian Philosophers Pacific Regional Meeting. University of San Diego. San Diego, California. February 16-18, 2006. (Commentator: Aaron Schiller.)

6. "The Definition of Death." *University at Buffalo Metaphysics of Medicine Conference*. Buffalo, New York. November 13, 2004.

5. "Organisms, Artifacts and Eliminativism." *University at Buffalo Philosophy Colloquium*. Buffalo, New York. September 5, 2002.

4. "The Subject of Thought." *University at Buffalo Workshop on Intentionality and its Biological Foundations*. Buffalo, New York. February 1, 2003.

3. "Personal Identity and Bioethics." *University of Delaware Philosophy Department Colloquium*. Newark, Delaware. January 2002.

2. "Personal Identity and Bioethics." University of Buffalo. Buffalo, New York. December 2002.

1. "Van Inwagen, Zimmerman and the Materialist Conception of Resurrection." University of California at Santa Barbara Philosophy Club. Santa Barbara, California. November 13, 2001.

Comments Delivered at Conferences

1. Comments on David Shoemaker's "What's Identity Got to do with It"? Pacific APA, March 19, 2008

2. Comments on Mayra Schectman's "Persons and the Practical". Panel on Organisms, Persons and Bioethics. Pacific APA, Pasadena California. March 19, 2008

3. Comments on Mary Anne Warren. Pacific APA "What Would Kant Have Said about Abortion and Embryonic Stem Cell Research, and Why Does It Matter?" APA. Panel on Organisms, Persons and Bioethics. Pasadena, California. March 19, 2008.

4. Comments on Jason Eberl's "The Unactualized Potential of PVS Patients". American Philosophical Association Committee on Philosophy and Medicine Panel on "Potentiality" American Philosophical Association. Central Meeting. March 31, 2011 Minneapolis, Minnesota

5. Comments on Bertha Alvarez Mettinen's "Why Fetal Potential Matters" American Philosophical Association Committee on Philosophy and Medicine Panel on "Potentiality" American Philosophical Association. Central Meeting. March 31, 2011 Minneapolis, Minnesota

6. Comments on John Lizza's "Potential, Possibility and Ethical Relevance." American Philosophical Association Committee on Philosophy and Medicine Panel on "Potentiality" American Philosophical Association. Central Meeting. March 31, 2011 Minneapolis, Minnesota

Talks to Non-Academic Audiences

"How to Respond to Some Common Abortion Arguments" at St. Theresa's Roman Catholic Church in Buffalo, NY March 21, 2012

"How to Respond to Some Common Abortion Arguments" at St John the Baptist Roman Catholic Church in Kenmore, New York on May 24, 2012

Professional Service

External Letter Writer for Tenure Evaluation Summer 2013

Philosophy Department External Review East Carolina February 23-24, 2012

Panel Chair APA Central Division Talk by Joungbin Lim (University of Virginia), "Two Dilemmas of the Eliminativist Ontology of Brains" Minneapolis, Minnesota. April 01, 2011

Organized Buffalo-area colleges reading group in preparation for John Fischer's Hourani Lectures Reading Group, Summer 2008.

Organized Buffalo-area colleges reading group in preparation for David Velleman's Hourani Lectures Reading Group, December 2010 – January 2011

Organized Buffalo-area colleges reading group in preparation for Michael Smith's Hourani Lectures (March and April 2012)

Co-Founded (with Neil Williams) Western New York Metaphysics Reading group called the Vienna Circle: Cheektowaga Chapter. It is a Buffalo-area colleges faculty reading group in Metaphysics. Fall 2010 to the present

Co-Founded (with James Delaney) Western New York Bioethics Reading Group called PANTC – Plato's Academy: North Tonawanda Chapter. It is a Buffalo-area colleges faculty and graduate student reading group on Bioethics. April 2011 to the present.

Co-Founded (with Neil Williams) metaphysics discussion group called "BUMS" – Buffalo University Metaphysics Society. We read books rather than articles and also discuss each others' works in progress. Spring 2012 to the present.

Refereeing for the following Peer Reviewed Journals and Presses:

Mind

Australasian Journal of Philosophy (five times)

Social Theory and Practice (Five Times)

Canadian Journal of Philosophy (Three Times)

Journal of Social Philosophy

The Philosophical Quarterly (Three Times)

Mind and Machines

Dialogue: Canadian Philosophical Review

The Monist (Twenty times)

Public Affairs Quarterly (Nine times)

Philosophia

Philosophical Papers

Philosophical Studies

Journal of Moral Philosophy

Southern Journal of Philosophy (Twice)

Erkenntnis

American Philosophical Quarterly

Journal of Medical Ethics

Journal of Philosophical Research (twice)

Press Referee (Book length manuscripts)

Oxford University Press (three times)

Editorial Work

Guest Editor of *The Monist*, “Coming Into Being and Passing Away.” 98:3, July 2006.

Guest co-Editor (with Randy Dipert) of *The Monist* ‘Composition and Constitution.’ Forthcoming

Conferences Organized

Co-organizer (with Barry Smith) of *Metaphysics of Medicine Conference*. University at Buffalo. November 13-14, 2004.

Co-organizer (with Randall Dipert and Barry Smith) *The Philosophy of E.J. Lowe*. University at Buffalo. April 7-9, 2006.

Co-organizer (with Randall Dipert) *The Philosophy of Lynne Baker: The Metaphysics of Everyday Life*. University at Buffalo. April 24-25, 2009.

Co-Organizer (with Jim Delaney) *PANTC Bioethics and the Philosophy of Medicine Conference*. University at Buffalo, August 2-3, 2013.

Co-Organizer (with Jim Delaney) *PANTC Bioethics and the Philosophy of Medicine Conference*. August 1-2, 2014

Debates Organized

“What Survives Death: The Person or the Soul?” David Oderberg v. Patrick Toner. September 26, 2013

“Is Abortion Ethical?” Catherine Nolan vs. Steve Kershner March 5, 2014.

Teaching

Graduate Seminars

Bioethics (three times)

The Subject of Thought

Philosophy of Science

Evolution and Epistemology

Philosophy of Medicine

Personal Identity

Teaching Philosophy (twice)

The Metaphysical Foundations of Bioethics

First Year Intensive Writing Seminar
Teaching Bioethics (One day workshop for graduate instructors that I have taught 8 times)
Intensive Writing Seminar for First Year Graduate Students

Undergraduate Courses

Bioethics (30 + times)
Introduction to Philosophy (2)
Philosophy of Law (2)
Introductory Ethics (5)
Business and Professional Ethics (2)
Advanced Ethical Theory (1)
Early Modern Philosophy (1)
Ancient Philosophy (1)
Critical Thinking (1)

Summer Teaching (6 week intensive sessions.)

2003- Social and Ethical Values in Medicine
2004 - Introduction to Philosophy; Social and Ethical Values in Medicine
2005 - Social and Ethical Values in Medicine
2006 - Social and Ethical Values in Medicine
2007 - Social and Ethical Values in Medicine
2008 - Social and Ethical Values in Medicine
2009 - Social and Ethical Values in Medicine; Metaphysical Foundations of Bioethics

Independent Studies Directed

Independent Graduate Study in Personal Identity (Mark Niswonger) Spring 2004
Independent Undergraduate Study in Bioethics (Melanie Arison) Spring 2003
Independent Graduate Study in Bioethics (Ryan Kohl) Fall 2002
Independent Graduate Study in Bioethics (Andrea Ott) Fall 2004
Independent Graduate Study in Bioethics (Elisa Ruhl) Fall 2004
Independent Graduate Study in Bioethics (Todd Bindig) Fall 2004
Independent Graduate Study in the Foundations of Bioethics (Steve Halady) Fall 2007
Independent Graduate Study in Catholic Bioethics (Mark Spencer) Fall 2008
Independent Graduate Study in Bioethics (Peter Koch) Fall 2008
Independent Graduate Study in the Foundation of Bioethics (Adam Taylor) Fall 2008
Independent Graduate Study in The Metaphysics and Ethics of Death (Peter Koch) Spring 2009
Independent Graduate Study in Bioethics (Yuichi Minemura) Fall 2010
Independent Undergraduate Honors Course in the Badness of Death (Brendon Bochacki) Fall 2010
Independent Graduate Study in Christian Philosophy (Peter Koch) Spring 2011
Independent Graduate Study in Christian Philosophy (Catherine Nolan) Fall 2011
Independent Graduate Study in Christian Philosophy (David Hahn) Fall 2011
Independent Graduate Study in the Philosophy of Mind (Catherine Nolan) Spring 2012

Independent Graduate Study in Metaphysics (Clint Dowland) Spring 2013
Independent Graduate Study in the Philosophy of Medicine (Catherine Nolan) Spring 2013

Reading Groups Directed

Led two Fall 2002 Bioethics Reading Groups - Jeff McMahan's *Ethics of Killings at the Margins of Life*

Led Spring 2003 Bioethics Reading Group - Daniel Brock, Allen Buchanan, Norman Daniels, Daniel Wikler's *Genetics and Justice: From Chance to Choice*.

Led Summer First Session 2004 Bioethics Reading Group - H. Tristram Englehardt's *The Foundations of Bioethics*

Led Summer Second Session 2004 Bioethics Reading Group - H. Tristram Englehardt's *The Foundations of Christian Bioethics*

UB Faculty Metaphysics and Epistemology Reading Group. 2006-2007

WNY faculty reading group on John Fischer's *My Way* – Summer 2008

WNY faculty reading group on David Velleman's Hourani Lectures Winter 2010-2011

WNY Faculty reading group preparing for Oderberg's Hourani 2013 Lectures

Vienna Circle, Cheektowaga Chapter. Faculty Metaphysics Reading Group Fall 2010 to Fall 2012
Plato's Academy, North Tonawanda Campus. Faculty/Grad Bioethics Reading Group Summer 2011 to present

Blameless Buffalo? Faculty/Grad Free will & Moral Responsibility Reading group. 9/13 to present

Graduate Student Dissertation Committees

Rose Koch (chair – Graduated August 2005)

Larry Torcello (chair – Graduated April 2006)

Mark Ninswonger (chair from 2006-2009)

Todd Bindig (chair – Graduated May 2006)

Andrea Ott (chair) – Graduated May 2010)

Adam Taylor (chair) Ongoing

Yuichi Minemura (Chair) Ongoing

Catherine Nolan (Chair) - ongoing

Meghan Roehl (Co-Chair ongoing)

David Kaspar (Graduated October 2003)

George Backen (Graduated August 2005)

Mark Spencer (Passed Spring 2012)

Elisa Ruhl (Graduated 2010)

Tim Campbell (Rutgers University Graduate Student)

Peter Koch (Chair - ongoing)

Clint Dowland (Chair – ongoing)

Jelena Krgovic (Ongoing)

Keith Hay (UCSB graduate student, ongoing)

Master's Theses

Nick Lane (Spring 2005)

Chris Barlow (Spring 2005)

Alisa Wandzilak (Summer 2007)

Krystyl Newell (Spring 2011)

Grants

Applied for \$1.25 million grant from the Templeton Foundation

Title: (29450) Causality, Persistence and Resurrection

Core Funding Area: Philosophy and Theology

Project Co-Leader: Neil Williams

Preliminary Decision Rejected May 23, 2011

Philosophical Associations

American Philosophical Association

Creighton Club: The New York State Philosophical Association

Society for Christian Philosophers

American Catholic Philosophical Association

Association for Practical and Professional Ethics

2002-2003 Department Committee Work

Progress and Evaluation Committee

Library Committee

Qualifying Examinations Committee

2003-2004

Placement Officer Committee (chair)

Colloquium Committee (chair)

Search Committee

Executive Committee

Graduate Examinations Grader

2004-2005

Admissions Committee

Graduate Examinations Committee

Executive Committee

2005-2006

Admissions Committee

Library Committee

Graduate Student Teaching Award Committee
Romanell Chair (Lowe) Committee

2006-2007

Placement
Library
Progress and Evaluation

2007-2008

Director of Graduate Studies
Executive Committee
Admissions (Chair)
Placement
Library
Course Committee – Bioethics

2008-2009

Director of Graduate Studies
Executive Committee
Curriculum
Admissions
Progress and Evaluation
Placement
Course Committee - Bioethics
Graduate Affairs
Hourani Lectures (John Fischer) Organizer

2009-2010

Director of Graduate Studies
Curriculum Committee
Admissions Committee
Progress and Evaluation
Placement
Course Committee - Bioethics
Graduate Affairs Committee

2010-2011

Chair of Department

2011-2012

Chair of Department
Search Committee for Early Modern Philosophy
Gender Committee

Organizer of Friday Lunchtime Philosophy Department Talks
Editor of the NousLetter (Department magazine for alumni)

2012-2013

Chair of Department
Editor of the NousLetter (Department magazine for alumni)
Organizer of Friday Lunchtime Philosophy Department Talks

Public Service

Videotape Interview with High School Students at Williamsville North for C-Span project on the Science and Ethics of Embryonic Stem Cell Research - Fall 2007

Delivered talk “How to Respond to Some Common Abortion Arguments” at St. Theresa’s Roman Catholic Church March 21, 2012

Delivered talk “How to Respond to Some Common Abortion Arguments” at St John the Baptist Roman Catholic Church on May 24, 2012

Participated in an abortion debates sponsored by the UB Students for Life and the UB undergraduate Philosophy Club April 5, 2012

University Service

Advisor to Health Sciences Librarian Renee Bush on Bioethical book purchases - Spring 2007-Fall 2008

2012 Organizer of future philosophy department run debates on the existence of God, vegetarianism, abortion, embryonic stem cell research, affirmative action, death penalty, gay marriage,

Summer School Teaching

Social and Ethical Values in Medicine Phi 337 taught every Summer 2002-2009
Metaphysical Foundations of Bioethics – UB Ontology Workshop July 2009

References

1. Jeff McMahan
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900 University Avenue
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6. Jason Eberl

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