



Tennessee Philosophical Association

Fall 2025 Newsletter

Volume 1

(**Note:** The Tennessee Philosophical Association is a diverse group of loosely affiliated members, and any views or opinions expressed in the Newsletter are those of the respective author(s) and do not represent or reflect the feelings, opinions, or position of the Tennessee Philosophical Association as a whole or any particular institute of higher learning.)

Note from the Secretary

Court Lewis

Fall 2025

Pellissippi State Community College

Dear Tennessee Philosophical Association Members,

Thank you for being part of the TPA and for taking the time to read and contribute to our Newsletter. This is the first volume of the Newsletter, so it might be a little bare-bones, but I hope in the future you will consider submitting material to share with your colleagues. Some examples of things you might share are:

- Short articles
- Achievements, collaborative efforts, and events
- References and reviews to new and old books that have influenced your work
- Teaching materials, activities, assignments, syllabi
- Short personal statements, reflections, poems, etc.
- Conference announcements
- Publication announcements
- Job postings
- Data, information, and statistics that might be relevant to philosophy in Tennessee
- Book or movie reviews
- Department updates, events, and invitations
- Speaking engagements
- Requests for speakers
- Anything else you think is relevant to philosophical work in Tennessee

I've taken over the website and will be working on updates soon, but I hope we will use the Newsletter to promote collaboration and the sharing of information across the state. Thanks to everyone who shared information for this volume. Hope to see you in Nashville on November 14-15. We've been a little quiet this year, but in the future, I hope our annual meeting will provide the means for all of us to get together and help each other out as we strive to work together to share the love of wisdom.

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Getting Involved

Volume 1

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Upcoming
TPA Annual
Meeting

Tennessee Philosophical Association

56th Annual Meeting: November 14-15, 2025

Vanderbilt University

Presidential Address

C. Todd Meredith, Southwest Tennessee Community College

“Philosophy as a Faith-Based Enterprise”

We often think of *faith* as a religious word, and except in the philosophy of religion, we rarely use the term in a philosophic context. My talk will offer a definition of *faith* which I take to be uncontroversial in theological circles and try to show how faith, so defined, is in fact fundamental to intellectual inquiry in secular contexts as well as sacred ones. In short philosophers, whether they are religious believers or not, are engaged in a faith-based enterprise.

Questions should be sent directly to our President:

C. Todd Meredith

cmeredith@southwest.tn.edu

Newsletter
Contribution

Want to share a short essay, recent news, events, publication, job posting, or other information related to peace and nonviolence studies? Email your contribution to cdlewis1@pstcc.edu. All contributions are subject to approval and space limitations.

Mailing List

You can email Secretary Court Lewis (cdlewis1@pstcc.edu) to be added to our listserv.

TPA Website

<https://tpaweb.org/>

Events, Awards, Opportunities & Activities

Volume 1

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Opportunity

Most schools and departments have zero money for visiting speakers. Inspired by John Hardwig’s work with the “Southern Appalachian Visiting Philosophers Network,” would you like to add your name to a list of volunteer speakers willing to talk to schools, departments, students, civic organizations, etc.? The idea is that some of us might like to volunteer our services — no honorarium, not even any expenses except a hotel room if that was required by an evening meeting. In exchange, volunteers would gain a rather modest speaking engagement line on their vitas, and our students get to hear and interact with different scholars.

If there is enough interest, we will create the TPA Visiting Philosophers Network, and in addition to those willing to volunteer their time, we could also include those willing to speak for a modest fee, creating a complete list of those willing and able to speak across the state. Please email Court Lewis (cdlewis1@pstcc.edu), if you are interested in coordinating the network or wish to have your name added. Put “TPA Network” in the subject line of the email and include the geographical area you are comfortable traveling and topic(s) on which you are capable of speaking.

Opportunity

TPA Writing Workshop

Are you interested in leading or participating in a 2-3 day workshop designed to review works in progress with an eye towards publication? This would be an opportunity to work with colleagues, get constructive feedback, and make progress towards publication. If you’re interested in leading or participating, please email Court Lewis (cdlewis1@pstcc.edu) with “TPA Writing Workshop” in the subject line to volunteer or express interest.

Member Activity

Phil Oliver

- Author of *William James's "Springs of Delight": The Return to Life* (Vanderbilt Press, 2000)
- Current president of the William James Society, wjsociety.org, and on Bluesky [@wjsociety.bsky.social](https://bsky.app/profile/wjsociety.bsky.social)

Member
Activity

Ismail Kurun

- 5th-year PhD Candidate in Philosophy at Vanderbilt University
- Correspondence co-manager of the AAIWG ([Aquinas and 'Arabs' International Working Group](#)):

[The Aquinas and 'Arabs' International Working Group](#) (AAIWG) fosters dialogue among Abrahamic philosophical traditions, with special emphasis on understanding the influence of Arabic philosophy on Aquinas. Founded in 2005, the AAIWG currently has more than 120 members around the world. We welcome scholars and students interested in being a member. To apply for (free) membership, please send your CV and a brief statement of interest (a paragraph or two) to our Membership Committee (Rosabel Ansari and Jacob Andrews) at rosabel.ansari@stonybrook.edu and jacobandrews@sbcglobal.net. Members are automatically added to our occasional newsletter (roughly one per week, mostly announcing events regarding medieval philosophical traditions, including AAIWG's annual conferences). But those who want to be added to the newsletter without being a member can email the Communications Committee (Ismail Kurun and Nathaniel Taylor) at ismail.kurun@vanderbilt.edu and taylor@cu.edu.

Member
Activity

Matt Deaton and Court Lewis

Matt and Court have created a student Ethics Bowl team at Pellissippi State Community College, and the team will be competing in the two-year college regional Intercollegiate Ethics Bowl (IEB) competition at Harper College, in Palatine, IL, on November 22.

Member
Activity

Adib Ben Jebara

- Philosopher who has written extensively on various topics, including the nature of thoughts, mathematical waves, and their connection to the afterlife. Some of his conclusions include:
- **Thoughts as Mathematical Waves:** He proposes that thoughts are mathematical waves, which implies that they are eternal and non-perishable. This idea forms the basis of his argument for the immortality of the soul.
- **Afterlife:** According to Ben Jebara, the soul is partly made up of thoughts, and since thoughts are mathematical waves, the soul is immortal. He argues that afterlife exists for souls, not bodies.
- **Climate Change:** Ben Jebara also writes about the need to change our lifestyle in response to climate change, advocating for a greater emphasis on mental activities over physical ones.
- **Philosophy of Mathematics:** His work explores the relationship between mathematics and philosophy, including discussions on the axiom of choice and its implications for understanding infinity.

Publications: Some of his notable works include *A New Philosophy* (translation of "une nouvelle philosophie") and *Philosophical Shortcuts*. These publications are available in ebook format on platforms like Kobo and Amazon.

Member
Activity

Hunter Kallay

Hunter is a PhD student at University of Tennessee, Knoxville, and an Adjunct Professor at Pellissippi State Community College. He has two new publications.

Kallay, Hunter. (2025). How AI Can Make Us More Moral: Capturing and Applying Common Sense Morality. *AI and Ethics*.

Kallay, Hunter. (2025). Moral Knowledge and Epistemic Limits: A Theistic Framework for Understanding Blameless Ignorance. *International Journal for Philosophy of Religion* 98 (1): 209-222.

Job Opportunities

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Posting

No openings currently posted. Please email Court Lewis (cdlewis1@pstcc.edu) with any job postings.

Calls for Papers

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The Bill Gay Award for an Early Career Scholar

Yearly Award from Concerned Philosophers for Peace

The Bill Gay Award is for an early career scholar (scholar who is within 6 years of receiving a terminal degree) who has demonstrated their commitment to engaging with peace, peace studies, and peace and justice scholarship or activism. To be eligible for the award, the scholar must submit a full paper (5-7K words) and a CV or letter illustrating their commitment to engaging with peace, peace studies, and peace and justice scholarship or activism. Submit to CPP Executive Director Kate C.S. Schmidt (kschmi37@msudenver.edu) with “Bill Gay Award” in the subject line (**2026 Due Date: 18 September**). All submissions will be blind reviewed by the CPP awards committee. The award will be announced at the annual CPP conference by the awards committee chair. It comes with a \$2000 prize, formal certificate of recognition, and paper publication (subject to editorial approval) in the scholarly, peer-reviewed journal *The Acorn: Philosophical Studies in Pacifism and Nonviolence*. Winners will be invited to present at the annual CPP conference. Many thanks to Dr. Bill Gay, long-time CPP member, contributor, and activist scholar for peace and justice. His generous financial support is the backbone of this prestigious award, and CPP hopes that awardees will follow in Dr. Gay’s illustrious footsteps as lifelong champions for a more just and more peaceful world.

PACIFISM AND WORLD PEACE

Guest Editor: Andrew Fiala, Ph.D.

Special Issue of *Dialogue and Universalism*
(<https://dialogueanduniversalism.eu/next-issues-call-for-papers/>)

As wars continue to rage across the globe, we invite philosophical reflection on pacifism and world peace. Philosophers of the European Enlightenment once worked to formulate proposals for world peace. Kant’s proposal for “perpetual peace” is perhaps the most famous of these. Before Kant, Bentham, Rousseau, and others discussed the problem of world peace, while criticizing war and political systems that prepare for war. Jane Addams suggested in her 1907 book *Newer Ideals of Peace* that we should begin “extinguishing war” by substituting “nurture” and “good-will” for the spirit of warfare. Similar ideas can be found in William James’s proposal for a “moral equivalent of war” as articulated in his influential essay from 1910. And in his “Last Essay” (from 1967), after a lifetime spent arguing against war, Bertrand Russell concluded, “The powers must learn that peace is the paramount interest of everybody. To cause this to be realized by governments should be the supreme aim.” More recently, Cheyney Ryan, Robert Holmes, Alex Bellamy, and other scholars have supported pacifism, criticized the war system, and outlined proposals for developing a more peaceful world. This literature indicates that there are complex problems to be solved as we work to build a more pacific human future.

We invite papers for this special issue of *Dialogue and Universalism* that further the philosophical work of imagining world peace and criticizing militarism and war. To this end, we encourage papers that provide a broad philosophical exploration of this topic. We are not looking for case studies of particular wars (so we are not soliciting papers that focus exclusively on contemporary wars in Gaza, Ukraine, or on other historical cases). Nor are we looking for papers that offer a limited exegetical focus on a single philosopher or text (so we are not calling for papers that focus narrowly on Kant, Addams, James, or Russell). Rather, our goal is to encourage work that takes up the challenge that was articulated by such authors. This is a call for papers that engage in broad critical reflection on human nature, the war system, war economics, geo-political structures, militaristic cultures, and related themes, along with papers that offer imaginative and constructive proposals for developing a more peaceful world. This may include discussions of “dialogue” and “universalism,” which are part of the thematic focus of the journal, and which would likely be an important component of world peace.

More information on the journal: <https://dialogueanduniversalism.eu/>

Dates and Deadlines:

Full papers to be submitted May 1, 2026

Anticipated publication date: Fall 2026

Length: 8,000 words maximum (including notes and bibliography)

Send inquiries and completed papers to Dr. Andrew Fiala: afiala@csufresno.edu

Articles, Essays, and Reviews

Volume 1

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On ‘The Post War Dream’: 80 Years Since the Nightmare, by Court Lewis

Pellissippi State Community College

Originally appeared in the Concerned Philosophers for Peace, Volume 33, Spring 2025, Newsletter

Roger Waters’s song “Perfect Sense, Part I,” from the 1992 album *Amused to Death*, contains the cynical proclamation: “And the Germans kill the Jews. And the Jews kill the Arabs. And the Arabs kill the hostages. And that is the news.” This nightmarish cycle of death and disregard for human life, so plainly framed as ‘just the news’, is the sad answer to a question Waters first posed in Pink Floyd’s 1983 album *The Final Cut*: “What happened to the post war dream?”

Waters has a long history of vocal activism against fascism, authoritarianism, and the industrial military complex that continually inflames and profits from international conflicts and wars, and though he is not a trained philosopher, his query into the post war dream is worthy of analysis, since 2025 marks 80 years since the end of World War II. And though there are daily reminders of why cynicism might be the only sensible response to our contemporary

world, proponents of nonviolence and peace activism are called to embrace hope instead of cynicism. So, instead of wallowing in the mire of *Amused to Death*, which is a masterpiece of an album in its own right, let us take a deep dive into the meaning and insights of Pink Floyd’s *The Final Cut*, as a way of asking “what happened to the post war dream?” and as a means of offering a solution of hope.

The Final Cut is the result of several tracks left over from *The Wall* (known as “spare bricks”) combined with several new tracks written by Roger Waters, who was inspired to condemn Britain’s 1982 assertion of colonial power over the South Atlantic Falkland Islands. Known as the Falklands War, Britain fought against Argentina to retain control, after Argentina had itself invaded the islands. Waters felt that a diplomatic solution should have been reached, and that Margaret Thatcher and the British government’s

decision to engage in a nationalistic war was a betrayal of the sacrifices of society and soldiers during World War II. With Britain reasserting colonial naval prowess, Waters concluded that the post war dream had failed.

The Final Cut begins with the song, “The Post War Dream,” which contains several news announcements detailing features of early 1980’s life: nuclear fallout shelters, dubious high court activities, nefarious international business agreements, wartime enemies becoming partners in the creation of new wartime supplies and military vessels, and the rise of drug manufacturing and violence in third-world countries. These headlines give way to a set of penetrating questions:

Tell me true, tell me why, was Jesus crucified?
Was it for this that Daddy died?
Was it you? Was it me?
Did I watch too much T.V.?
Is that a hint of accusation in your eyes?

With blame sufficiently spread, Waters continues by noting how the globalization of the military industrial complex interconnects nations into global partners dedicated to warism, utilizing moments of peace as opportunities to invest, engineer, and produce materials for the next, even more devastating war. As the military industrial complex expands, and economic interests consume local and international policy decisions, the effects of warism spread their blight and depression. In light of this, as the first stanza

comes to an end, Waters laments the rise in childhood suicides and asks:

What have we done?
Maggie, what have we done?
What have we done to England?

Should we shout? Should we scream?
“What happened to the post war dream?”
Oh, Maggie, Maggie, what did we do?

The Nightmare

For Waters, the warism of the past 80 years is a trap, one of our own creation, one that continues to utilize violence and war to gain profit and power, as though killing others were merely a game. *The Final Cut* illustrates this nightmare of war and violence in several haunting ways. “Get Your Filthy Hands Off My Desert,” makes clear how world leaders utilize instruments of war as though they were pawns in chess:

Brezhnev took Afghanistan
Begin took Beirut
Galtieri took the Union Jack
And Maggie, over lunch one day
Took a cruiser with all hands
Apparently, to make him give it back.

Imagine having the power to simply command a cruiser into action or a missile or a drone to destroy a home. Then, imagine the character of the person willing to do so. Waters calls on us to find a better, more peaceful way. In “Déjà vu” (from *Is This The Life We Really Want?*), he goes so far to imagine if he were a drone, “I’d be afraid to find someone at home.”

Waters highlights the nightmarish mentality of war that calculates the cost of a bridge in terms of the death of a few hundred “ordinary lives” (“When the Tigers Broke Free”). It calls on soldiers to cling to their shields, and guns, and masks, and when faced with questions from those who seek peace, to distrust their motives and hide behind paranoid eyes (“Paranoid Eyes”). Use alcohol and overcompensating behaviors to cope with the killing and lies, and when faced with the horrors of war, never cease trying to “hide, hide, hide.” And if you are one of the “lucky ones” to survive, here’s your nightmarish comfort:

(Ta! You was unlucky there, son)
You believed in their stories of fame, fortune, and
glory
Now you’re lost in a haze of alcohol soft middle
age
The pie in the sky turned out to be miles too high
And you hide, hide, hide...
Behind brown and mild eyes. (“Paranoid Eyes”)

The last line is Waters’s attempt to illustrate that surviving soldiers are expected to “be normal,” to pretend nothing is wrong, even as soldiers, politicians, and citizens praise war, death, and even genocide. Hide behind your “mild eyes.”

Waters’s utilization of eyes throughout the album is intended to illustrate that only those who have caused or suffered (directly or indirectly) through war can truly know the torment that exists; and it is a torment that few are capable of sharing with others or coming to terms with its destruction. The focus on eyes also serves as a constant reminder that the post war dream would involve

a world in which no eyes suffered the effects of war. As the title track “The Final Cut” says:

Through the fish-eyed lens of tear-stained eyes
I can barely define the shape of this moment in
time
And far from flying high in clear blue skies
I’m spiraling down to the hole in the ground
where I hide.

In other words, through war, the high-flying dreams we had as youth are replaced with the terrors of war, physically hiding in the ground, and mentally hiding within ourselves.

As warmongering and the effects of war take hold, Waters sings of how our possible pasts and our tainted futures entwine to create a paranoid sense of ever-impending battles. In “Your Possible Pasts,” poppies (an image of peace) intertwine with the everyday (cattle trucks) to create a constant threat of war, of another mission of promised glory and gold, or a suicide mission with knives in each soldier’s back. With such knowledge, Waters seems to hope that veterans, survivors, and surviving families would be more willing to denounce violence and war, yet he laments that too often they are only capable of helplessness: “I was just a child then, now I’m only a man” (“Your Possible Pasts”). Waters, whose father died in World War II and is the featured subject of several albums, understands the challenges of standing up against violence and war. He knows the mental and physical struggles that exist for survivors, their families,

and families who lost a loved one to war. As he sings in “The Final Cut”:

If you negotiate the minefield in the drive
And beat the dogs and cheat the cold electronic
eyes
And if you make it past the shotgun in the hall,
Dial the combination, open the priest hole
And if I’m in I’ll tell you what’s behind the wall.

There’s a kid who had a big hallucination
Making love to girls in magazines.
He wonders if you’re sleeping with your
newfound faith.
Could anybody love him
Or is it just a crazy dream?

And if I show you my dark side
Will you still hold me tonight?
And if I open my heart to you
And show you my weak side
What would you do?
Would you sell your story to Rolling Stone?
Would you take the children away
And leave me alone?
And smile in reassurance
As you whisper down the phone?
Would you send me packing?
Or would you take me home?

Thought I oughta bare my naked feelings,
Thought I oughta tear the curtain down.
I held the blade in trembling hands
Prepared to make it but just then the phone rang
I never had the nerve to make the final cut.

With lack of communal support, fear of not living up to the standards of society for soldiers, and the overwhelming terror of being oneself, the final cut is one’s own suicide. Waters knows the dangers, and he knows how the experience of war forever changes a person’s Self. He lays out the post war nightmare, and longs for a more peaceful post war dream.

The Dream

“The Gunner’s Dream” attempts to illustrate soldiers’, and by extension society’s, dream of love, freedom, family, and peace. As the gunner flies over beautiful foreign fields, he daydreams about the life he wanted to live before the war, but because he is part of the war (the genocide, the firebombing of Dresden, unethical experiments, the nuclear attacks on Japan, etc.) such a future can only be known through the lens of war and one’s impending death:

Floating down, through the clouds
Memories come rushing up to meet me now
But in the space between the heavens
And the corner of some foreign field
I had a dream
I had a dream

Goodbye, Max, Goodbye, Ma
After the service, when you’re walking slowly to
the car
And the silver in her hair shines in the cold
November air
You hear the tolling bell
And touch the silk in your lapel
And as the tear drops rise to meet the comfort of
the band
You take her frail hand
And hold on to the dream!

The simple, everyday aspects of life that we too often take for granted—to experience family, love, and connection with other humans, free from war and violence—this is what Waters takes to be the post war dream. It is a dream of peace:

Where you can speak out loud
About your doubts and fears
And what’s more, no-one ever disappears

You never hear their standard issue kicking in
your door
You can relax on both sides of the tracks
And maniacs don't blow holes in bandmen by
remote control
And everyone has recourse to the law
And no one kills the children anymore
No one kills the children anymore

Take heed of the dream
Take heed.

Yet, since war exists, our dreams can only be
“post war dreams.” We are left to live in a world
where we must constantly strive to avoid the
nightmare of continual violence and war. Though
we might not experience war first-hand, and we
will hopefully never be the one who starts a war,
we all would be better off living without the
constant, “burning” reminder that violence and
wars plague our existence. This is the lesson
highlighted in “The Hero’s Return,” quoted here
with a few italicized portions for emphasis:

Jesus, Jesus, what’s it all about?...

And even now part of me flies
Over Dresden at angel’s one five [*Firebombing
of Dresden killed 25,000 civilians.*]
Though they’ll never fathom it, behind my
sarcasm
Desperate memories lie

Sweetheart, sweetheart, are you fast asleep?
Good
‘Cause that’s the only time that I can really
speak to you
And there is something that I’ve locked away
A memory that is too painful to withstand the
light of day [*Filled with inner turmoil.*]

And when we came back from the war
The banners and flags hung on everyone’s door
We danced and we sang in the street and

The church bells rang [*Society pretends war and
brutally killing other humans is normal.*]

But the burning in my heart [*An allusion to the
firebombing and how it’s killing him too.*]
The memory smolders on
Of the gunner’s dying words... [*Remember, it
was the gunner who had the dream of
peace—hold on to the dream!*]

The Waking Alarm

The album ends with “Not Now John” and its
declaration of “fuck all that,” an attempt to ignore
the effects and fears of war, and “Two Suns in the
Sunset,” a song about what happens when we do
ignore it:

Like the moment when the brakes lock
And you slide towards the big truck
You stretch the frozen moments with your fear
And you’ll never hear their voices
And you’ll never see their faces
You have no recourse to the law any more

And as the windshield melts, tears evaporate
Leaving only charcoal to defend
Finally, I understand the feelings of the few
Ashes and diamonds, foe and friend
We were all equal in the end.

The nightmare ends when war leads to more war,
which leads to death. We have killed each other
and left only charcoal outlines of ourselves to
carry on.

I began this essay with the stated desire to offer
hope, and *The Final Cut* does not provide a lot of
hope. Its working title was supposedly “Requiem
to the Post War Dream,” and as mentioned earlier,
the “final cut” is a reference to both a soldier’s
suicide and how society participates in its own

suicide when it engages in war. So, where is the hope?

Hope is found in the Gunner's dream—that even though our life and history is plagued with war, we can imagine a better future of peace, love, and recourse to the law. For Waters, the dream is to find ways of enjoying the simple, everyday aspects of life that we too often take for granted—to experience family, love, and connection with other humans, free from war and violence. And when conflicts do occur, we utilize negotiation and the due process of law to settle these disputes. Without due process, we simply embrace the Nazi ideology highlighted by “In the Flesh,” from Pink Floyd's *The Wall*: “Are there any queers in the theater tonight? Get them up against the wall. There's one in the spotlight, he don't look right to me. Get them up against the wall. And that one looks Jewish, and that one's a coon. Who let all of this riff-raff into the room? There's one smoking a joint. And another with spots. If I had my way, I'd have you all shot!” That's the Nazi, authoritarian way, and it is the mentality of all those who see themselves as superior and worthy of comfort, freedom, and existence over all who are supposedly “undesirable.”

In many ways 2025 resembles Waters's post war nightmare. Warism, pernicious polarization, hyper politicization, and the stripping away of due process in the United States of America has only intensified in horror. Instead of maintaining the moral high ground, American political

leadership, along with many citizens, continue to embrace the scariest aspects of the post war nightmare—anger, hatred, Othering, the illiberal stripping away of due process and free speech rights. Implied by U.S. judge Patricia Millett's suggestion that “Nazis got better treatment” under the law than some recent litigants, America can no longer claim to be better than the Nazis when it comes to respecting the worth of all people, whether criminal, innocent, citizen, or not. And so, we slowly creep ever closer towards conflict and war in every aspect of life.

But there is always hope, and each one of us is a candle in the dark. As Waters sings in “Each Small Candle”:

Not the torturer will scare me
Nor the body's final fall
Nor the barrels of death's rifles
Nor the shadows on the wall
Nor the night when to the ground
The last dim star of pain, is hurled
But the blind indifference
Of a merciless, unfeeling world

Lying in the burnt out shell
Of some Albanian farm
An old Babushka
Holds a crying baby in her arms
A soldier from the other side
A man of heart and pride
Breaks ranks, lays down his rifle
To kneel by her side

He gives her water
Binds her wounds
And calms the crying child
A touch gives absolution then
Across the great divide
He picks his way back through the broken
China of her life

And there at the curb
The Samaritan Serb turns and waves ... goodbye

And each small candle
Lights a corner of the dark
Each small candle
Lights a corner of the dark
Each small candle lights a corner of the dark
When the wheel of pain stops turning
And the branding iron stops burning
When the children can be children
When the desperados weaken
When the tide rolls into greet them
And the natural law of science
Greets the humble and the mighty
And the billion candles burning
Lights the dark side of every human mind.

We stand at an always evolving crossroads, one that offers paths towards peace and towards war. The path towards war seems so easy, for it feeds the nightmare Waters presents in *The Final Cut* and *Amused to Death*, one that seems to be simply a natural part of life. Yet, the path towards peace is the only one that truly matches everyone's internal (sometimes unrealized) desire to be and to live in peace. So, let us hear the words and see the future (or lack thereof) of the post war nightmare and awake from our dogmatic slumber; and let us learn to embrace and struggle for a peaceful future for all in the post war dream. And maybe, as Waters suggests in "The Tide is Turning," one day the tide will turn away from warism to peace.

I used to think the world was flat
Rarely threw my hat into the crowd
I felt I had used up my quota of yearning

Used to look in on the children at night

In the glow of their Donald Duck light
And frighten myself with the thought of my little
ones burning
But, oh, oh, oh, the tide is turning
The tide is turning

Satellite buzzing through the endless night
Exclusive to moonshots and world title fights
Jesus Christ imagine what it must be earning
Who is the strongest
Who is the best
Who holds the aces
The East
Or the West

This is the crap our children are learning
But oh, oh, oh, the tide is turning
The tide is turning
Oh, oh, oh, the tide is turning

Now the satellite's confuse
'Cause on Saturday night
The airwaves were full of compassion and light
And his silicon heart warmed

To the sight of a billion candles burning
Oo, oo, oo, the tide is turning
Oo, oo, oo, the tide is turning
The tide is turning Billy

I'm not saying that the battle is won
But on Saturday night all those kids in the sun
Wrested technology's sword from the hand of
the war lords
Oh, oh, oh, the tide is turning
The tide is turning Sylvester
The tide is turning

"That's it!
Now the past is over but you are not alone
Together we'll fight Sylvester Stallone
We will not be dragged down in his South China
Sea
Of macho bullshit and mediocrity.¹

¹ All lyrics from Roger Waters. I do not own the rights to the lyrics, and no infringement was intended.

Department Updates Across the State

Volume 1

Fall 2025

[To add any information, such as faculty, students, courses, degree offerings, needs, etc., please email Court Lewis (cdlewis1@pstcc.edu)]

**Austin Peay State
University**

Belmont University

Bethel University

Bryan College

**Carson-Newman
University**

**Chattanooga State
Community College**

**Cleveland State
Community College**

**Columbia State
Community College**

**Christian Brothers
University**

**Cumberland
University**

**David Lipscomb
University**

**Dyersburg State
Community College**

**East Tennessee State
University** Chair of the Department: David Harker
- Students can pursue a BS or BA in Philosophy

-
- ETSU offers three concentrations: Philosophy; Religious Studies; Justice, Ethics and Law
 - Dr. Michael Allen has a new book coming out with Palgrave Macmillan: *Gandhi's Popular Sovereignty of Truth: Devotional Democracy*
 - ETSU invites 5-6 speakers to campus every year for the last few years
 - Ian Hensley has accepted a job at James Madison University.

Special Event: This year, ETSU is celebrating the 65th anniversary of the formation of the Philosophy Department at ETSU. On November 15th, we're having a day of philosophy and reunions, to which we're inviting alumni, current students, as well as current and former faculty and staff.

Fisk University

**Freed-Hardeman
University**

Hiwassee College

**Jackson State
Community College**

Knoxville College

Lane College

**Le Moyne Owen
College**

Lee University

**Lincoln Memorial
University**

**Martin Methodist
College**

Maryville College

**Middle Tennessee
State University**

Chair of the Department: Mary Magada-Ward

- Students can pursue a BA or BS in Philosophy.

Special Event: MTSU hosts a speaker series called the Applied Philosophy Lyceum.

- Agnes Callard (U of Chicago) was the guest in March.
- Mariana Allesandri will be the guest in September.

Motlow College

**Nashville State
Community College**

**Pellissippi State
Community College** Faculty: Frank Mashburn, Court Lewis, Kristin Pandolfi, Matt Deaton

- PSCC has a few majors, but most of our students earn an AA or AS for transfer to a four-year school
- PSCC hosts a Philosophy and Ethics Club and a Ethics Bowl team
- PSCC offers four classes: Intro, Ethics, Critical Thinking, and World Religions
- PSCC hoss the TPA website and Court Lewis is the TPA Secretary

Rhodes College

**Roane State
Community College**

**Southern Adventist
University**

**Southwest Tennessee
Community College**

**Tennessee State
University**

**Tennessee
Technological
University**

**Tennessee Temple
University**

**Tennessee Wesleyan
College**

**Trevecca Nazarene
University**

Tusculum College

Union University

**University of
Memphis**

**University of
Memphis Lambuth**

**University of
Tennessee at
Knoxville**

Chair of the Department: Allen Dunn
- Students can earn a BA, MA, and PhD

Faculty: Nora Berenstain, Judith Carlisle, E.J. Coffman, Adam Cureton, Alex Feldt, Jon Garthoff, Kristina Gehrman, David Palmer, Clerk Shaw, Joe Stratmann, and Mariam Thalos.

News: Mariam Thalos was selected to receive a Fulbright U.S. Scholar Program award for the 2024-25 academic year from the U.S. Department of State and the Fulbright Foreign Scholarship Board.

A full list of Lecturers, Graduate Students, events, and program details can be found at: <https://philosophy.utk.edu/>

**University of
Tennessee at
Chattanooga**

**University of
Tennessee at Martin**

**University of the
South**

**Vanderbilt
University**

**Volunteer State
Community College**

**Walters State
Community College**

Books of Interest

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