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St. Francis College, Brooklyn Heights, N.Y.

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MORAL SENSE COLLOQUIUM IV

Cross-Cultural Morality: Human and Animal

28 September 2019, St. Francis College
182 Remsen Street, Brooklyn Heights, N.Y.
Founders Hall and Callahan Center
Noon – 7pm

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Member, *Council of Editors
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Event Founder and Director:

**Gregory F. Tague, Ph.D., Professor of English/Interdisciplinary Studies
Founder of The Evolutionary Studies Collaborative at SFC
of which the Moral Sense Colloquium is a key module.**

Event Curators:

Kristy Biolsi, Ph.D. (Psychology)

Alison Dell, Ph.D. (Biology/Interdisciplinary Studies)

Clayton Shoppa, Ph.D. (Philosophy)

SungHun Kim, Ph.D. (Psychology)

Student Intern:

Vukasin Petrovic

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Dr. Athena Devlin, Chair, English Department

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English, Psychology, Biology, Philosophy**

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**The Office of Special Events
David Loutfi, Joseph Senisi, Gabrielle Spinelli**

The Office of Admissions

Catering:

Alap Vora, Concord Market

GUIDING QUESTIONS FOR THIS COLLOQUIUM INCLUDE
(but are not limited to):

What is cross-cultural morality? What principles and standards of behavior are shared among cultures? How do values, beliefs, and practices differ among cultures? What is altruism? How do non-human animals, especially primates, and particularly great apes express what humans might call altruism, morality, and culture? Considering the extensive anthropogenic stressors now being forced upon delicate ecosystems and animal habitats, why is it important for humans to view animals as cultural and moral? Why is it important to emphasize the difference between cultures, including the somewhat false division of human-animal, as much as considering similarities?

—

**Past Moral Sense Colloquium guest participants have included:
MSC II, Comparative psychologist (animal behavior) Dr. Diana Reiss;
MSC III, Legendary biologist Dr. Robert Trivers.**

We are happy to add Dr. Carlo Alvaro and Dr. Jeff Sebo to this list.

MORAL SENSE COLLOQUIUM IV PROGRAM

28 September 2019, St. Francis College

**All Events Unless Otherwise Noted Will Take Place In Founders Hall
and Callahan Center, Both Located On The First Floor Of The College.
Enter at 182 Remsen St.**

†12:00pm – Welcome and vegetarian lunch, Callahan Center.

**†12:30pm – Opening Remarks, Callahan Center, Dr. Miguel Martinez-Saenz,
President, St. Francis College and Dr. Jennifer Lancaster, VP for Aca-
demic Affairs, Academic Dean.**

**†1:00pm – 2:30pm – Panel One: Cross-cultural morality, Founders Hall. Follow-
up Q/A and discussion. Student panelists. Moderated by Dr. SungHun
Kim and Dr. Kristy Biolsi.**

†2:30pm – 3:00pm – Coffee Break, Callahan Center.

**†3:00pm – 4:30pm – Panel Two: Virtue ethics, veganism, and chimpanzee rights,
Founders Hall. Follow-up Q/A and discussion. Dr. Carlo Alvaro and Dr.
Jeff Sebo. Moderated by Dr. Gregory F. Tague and Dr. Clayton Shoppa.**

**†4:30pm – 5:00pm – Open Discussion including all participants, Founders Hall.
Moderated by Dr. Alison Dell.**

†5:00pm – 5:30 – Refreshment Break and Book Raffle.

**†5:30pm – 7:00pm – Songs of Story Men, musical and spoken-word performance
by Emmanuel Castis and Vaneshran Arumugam, Founders Hall.**

EXTENDED ABSTRACTS

Exploring a Comprehensive Model of Prosocial Behaviors

SungHun Kim

with

Cherish D. Bookless, Alexa Rutkowska, and Maria Shapiro

Why do some people appear to be altruistic, while others do not seem to be so or, even appear selfish? What characteristics are associated with the prosocial tendencies of human beings? In psychology, researchers have tried to answer these questions by focusing on such aspects as *prosocial reasoning* (e.g. if a poor person gets just enough food to feed himself, should he help another poor person who asks to share the food?), *parental practices* (e.g. specific types of parental style), and *cultural values* (e.g. *communalism* or *familism* for Mexican-Americans). Because many studies, however, used a few of these variables in each study to examine their relationship to prosocial behaviors, little is known about which may be the most influential in a broader context.

This study is designed to explore a potentially comprehensive model of prosocial [altruistic] behaviors. As for the considerable predictors of prosocial aspects, *perceived parenting style* and *influences of peers* are used as socio-developmental factors, *educational attainments* and *income level* as factors of socioeconomic status, *compassionate love* as a personality factor, and *communalism* and the *Inclusion of Other in the Self (IOS)* as cultural factors. How does each predictor explain the dependent variable, prosocial behavior? What is the most influential predictor, when considering all predictors' unique contribution to the model?

These are research questions that the current study tries to answer. Detailed research methods, main findings and implications of the study, limitations, and future directions of research will be discussed.

—

Should Chimpanzees Be Considered “Persons”

Jeff Sebo

You might be aware that chimpanzees can recognize themselves in a mirror, communicate through sign language, pursue goals creatively and form long-lasting friendships. You might also think that these are the kinds of things that a person can do. However, you might not think of chimpanzees as persons.

The Nonhuman Rights Project does. Since 2013, the group has been working on behalf of two chimpanzees, Kiko and Tommy, currently being held in cages by their “owners” without the company of other chimpanzees. It is asking the courts to rule that Kiko and Tommy have the right to bodily liberty and to order their immediate release into a sanctuary where they can live out the rest of their lives with other chimpanzees.

The problem is that under current United States law, one is either a “person” or a “thing.” There is no third option. If you are a person, you have the capacity for rights, including the right to habeas corpus relief, which protects you from unlawful confinement. If you are a thing, you do not have the capacity for rights. And unfortunately, even though they are sensitive, intelligent, social beings, Kiko and Tommy are considered things under the law.

In response, the Nonhuman Rights Project is taking a bold position: It is arguing that if every being must be either a person or a thing, then Kiko and Tommy are persons, not things. I agree, and many other philosophers do, too.

In February, a group of philosophers, including me, [submitted an amicus curiae brief](#) to the New York Court of Appeals in support of legal personhood for Kiko and Tommy. (Members of the group contributed to this article as well.) The court is considering whether to allow the case to proceed.

The idea of nonhuman personhood might seem confusing at first, since we tend to use the terms “human” and “person” interchangeably. But they are not equivalent. “Human” is best understood as a biological concept that refers, at present, to a member of a particular species, *Homo sapiens*. In contrast, “person” is best understood as a moral and legal concept that refers to an individual who can hold moral and legal rights.

The question, then, is: If “human” and “person” are not interchangeable, why might someone think that only humans can be persons?

One view is that only humans can be persons because humanity is the basis of personhood. However, this view is implausible. There is nothing special about species in and of themselves. They are morally arbitrary taxonomic categories. There is a great deal of variability within species, similarity among species and change in species over time.

When we think about the basis of our own personhood, we do not think about how we happen to be classified in a biology textbook. Instead, we think about features of our lives such as conscious experience, emotionality, a sense of self and bonds of care and interdependence. When it comes to whether one should be treated as a person or a thing, these kinds of features, and not their genetic bases or evolutionary histories, are what matter. This is why we can all know that we have rights without having to check our genes.

Another view is that only humans can be persons because only humans have the ability to use language and reason in abstract and sophisticated ways. Kiko and Tommy can do many impressive things, including communicate with others and pursue goals in a creative, intelligent manner. But they cannot do these things in the same kinds of ways that many humans can.

However, this view of personhood is unacceptably exclusionary. We all lack the ability to use language and reason in abstract and sophisticated ways early in life, some of us lose these abilities later in life, and some of us never develop them. Yet while humans might not have moral or legal *duties* when we lack these abilities, we can clearly still have moral and legal *rights*. This is why many judges and legal experts now rightly reject this exclusionary view of personhood as fundamentally at odds with contemporary standards of human rights.

But now suppose we accept a more inclusive view of personhood, according to which humans are persons because we have some or all of the features mentioned before: conscious experience, emotionality, a sense of self or bonds of care or interdependence. This view is more plausible than the opposing view, in part because it includes all humans within the scope of personhood. At the same time, it includes some non-humans too. For example, Kiko and Tommy are conscious, emotional, intelligent, social beings whose lives are deeply entangled with our own, their current state of isolation notwithstanding. As a result, they count as persons on any view inclusive enough to meet contemporary standards of human rights.

The idea of nonhuman personhood does raise difficult questions. One question is which rights nonhumans can have. For instance, if Kiko and Tommy can have the right to liberty, can they also have the right to property? What about the right to free expression or association, or the right to political representation or participation?

Another question is which nonhumans can have rights. For instance, if Kiko and Tommy can have rights, can bonobos and gorillas have rights too? What about cats, dogs and fish? What about chickens, cows and pigs? What about ants or sophisticated artificial intelligence programs?

These questions are unsettling. They are also reasonable to ask. After all, we might think that we need to draw the line somewhere. So if we decide not to draw the line at species membership — if we decide to accept that at least some nonhumans can have at least some rights — then it is not immediately clear where to draw it instead, or even, on reflection, whether to draw this particular kind of line at all.

However, it is important to keep two points in mind. First, the fact that a question is unsettling is not a justification for avoiding it. We should not ignore injustice out of fear of what it might mean to recognize it.

Second, the fact that a question is reasonable is not a justification for doubling down on our current answer. Some lines need to be either redrawn or eliminated. The histo-

ry of human rights struggles (to say nothing of contemporary human rights struggles) is evidence enough of that.

Sometimes when we are overwhelmed by the complexity of an issue, it can help to start by stating a simple truth and going from there. In this case, the simple truth is that Kiko and Tommy are not mere things. Whatever else we say about the nature and limits of moral and legal personhood, we should be willing to say at least that. The only alternative is to continue to accept an arbitrary and exclusionary view about what it takes to merit moral and legal recognition. Kiko and Tommy deserve better than that, and so do the rest of us.

-From *The New York Times*, by Jeff Sebo, 7 April 2018, copied with permission-
<https://www.nytimes.com/2018/04/07/opinion/sunday/chimps-legal-personhood.html>

Outlaw Meat

Carlo Alvaro

Abstract

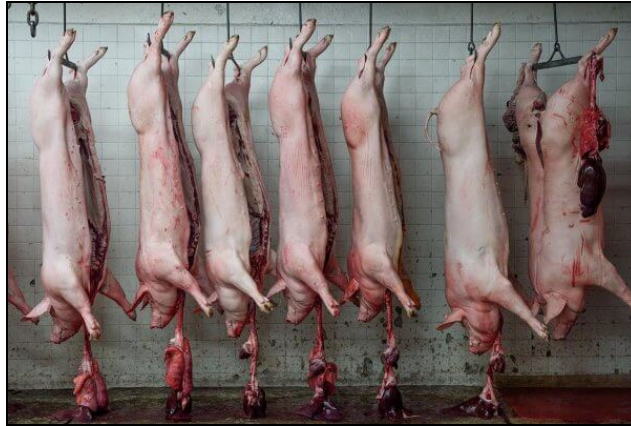
Every year, billions of farm animals have a short and horrendous existence that ends with death. Their dead bodies are mutilated, packaged, and sold for human consumption. Yet, eating animal products is not necessary; raising animals for food is a leading cause of environmental degradation and the spread of diseases; animal-based diets are highly inefficient because farm animals consume most of the grains, corn, legumes cultivated, which could directly feed humans; and consuming animal products is unhealthy. In other words, raising animals for food is bad for the animals, bad for the environment, highly inefficient, and bad for our health. Why do people continue to eat animal products, then? They have no options because most societies in the world are animal-product-centered. The public is deliberately deceived into believing that consuming animal products is normal and necessary, when in fact it is neither. I propose political changes in the form of education and a qualified legal ban of animal products.

Outlaw Meat

A number of features of life appear quite ordinary, but upon closer inspection they prove to be mystifying. For example, humans have conscious experience – and no one can explain it yet. Another one: people eat animals, but is it a noble practice? Consider the following:

- Eating animals is not necessary to survive. In fact, nutrition sciences show that eating animals is deleterious to human health.

- Farm animals have hellish lives and are prematurely killed.
- Animal agriculture is a leading cause of environmental degradation.
- Meat essentially is the rotting, mutilated parts of animal cadavers.
- Slaughterhouses are horrendous places where animals are killed, gutted, and bled without any considerations for the animals or the environment.



- If an animal cuddled to you in fear, would you be able to kill him? Most people would not. However, slaughterhouse workers experience this on a daily basis.
They have to kill them, sometimes thousands a day.
- Some workers called “stickers,” slit the throats of animals so they bleed out – think about it, a food that requires slitting throats to be eaten!
- Others kill livestock by stunning them with a bolt-gun or “knocker,” or by a large electrical shock.
- As a result, many workers suffer from psychological disorder and pathological sadism.¹
- In slaughterhouses there are dead animals and blood everywhere and workers are covered in blood. Imagine how much blood has been spilled in the name of steak considering that in the US alone 50 billion animals are killed every year.

Having considered these facts, any sensible person would run away in horror. It is hard to think about any positive aspects of animal farming. Yet, people eat animals. What is the explanation of this sort of moral and psychological inconsistency? On the one hand, virtually all people regard such practices as barbaric and heartless. On the other hand, people eat animals. The explanation is very complex. Part of it is that animal agriculture, hunting, scientific research, and the entertainment business have established very powerful mechanisms to subvert and override our moral feelings of compassion and empathy toward animals. Early on in our lives, we are disciplined to regard animals as property and food. Children are fed animals in forms that do not

resemble animals, things like mush, nuggets and things labeled “happy meals”; yet, they are read “Hey, diddle, diddle...the cow jumped over the moon. And the dish ran away with the spoon,” though the cow is not *the* dish. In most cases, caregivers avoid discussing with children that the cow does not jump over the moon but she is slaughtered instead.

Advertisements, meat trade, and hunting journals are deliberately deceptive about animals. They all work hard to make us believe that animals exist for our benefit, that eating meat is normal, and that we must eat it. A typical expression about meat is that it is “juicy.” What juice? The juice is blood! Butcher shops prefer to be called “meat markets.” Slaughterhouses are “meat plants” or “meat factories.” Terms such as beef, pork, mountain oysters, drumsticks, and other euphemisms are used to refer to animal flesh. Vivisectionists prefer the term “dispatch,” or “sacrifice” instead of “kill.” Hunting is regarded as a “sport” of “harvesting” animals.



Deliberately deceitful language about meat pervades society. Veganism is constantly ridiculed. Heroes are never vegans or vegetarians. Heroes are men, and men are strong, and strong men eat meat, while girly girls eat salad. Vegans are portrayed as obnoxious salad eaters who bother other people, feel superior, and pretend to save the world. The very term, “vegan” is nowadays ubiquitous and is associated with a cult-like diet. Animal exploitation thrives not because it is normal, but because the public is deliberately manipulated by a system of exploitation, which comprises the media, scientific research, meat and dairy industries, hunting, and the food industry. If we are constantly told these messages, we cannot be properly informed about the lives of animals, and therefore cannot sympathize with them.

In affluent societies, consumption of animal products jeopardizes the environment and human health unjustifiably – even the health of those who do not consume animal products. One critical issue is that of zoonotic diseases, i.e., infectious diseases that are spread between animals and people, of which the livestock sector is a leading

cause. Furthermore, animal-based diets are not efficient. Raising animals for food involves deforestation to grow crops and create pasture. Farm animals consume most of the grains, corn, legumes cultivated. These are foods that could directly feed humans. It would be more efficient if food were directly produced for human consumption. In other words, raising animals for food causes unjust and unnecessary harm to animals, it contributes to environmental degradation, it is highly inefficient, and animal-based diets are unhealthful. People have no options because society is animal-product-centered. The public is deliberately deceived into believing that consuming animal products is normal and necessary, when in fact doing so is degrading the environment and our health, and it inflicts unjust and unnecessary pain on animals. Something must be done! I propose a qualified legal ban on the production of animal products that may start with an increased price of animal products.

Price increase: In order to reduce the consumption of animal products it is necessary to increase the price of such products. I argue that it is necessary that governments discontinue subsidies and introduce heavy taxation for the least sustainable forms of agriculture. In other words, the more environmental damage a form of agriculture causes, the heavier the tax it is applied to it. Government initiatives must be implemented to reduce ecological footprint. At the same time, governments should give subsidies to encourage activities that reduce ecological footprint. Looking at studies, it is not hard to imagine which activities reduce environmental degradation – planting trees, cleaning waters, growing vegetables, in short, vegan diets.²

Qualified Legal Ban: The next steps are political and legislative reforms to reduce the likelihood that people will not fulfill their duties when they make choices about what to eat. In other words, the next step is to ban the production and sales of animal products. This is of course a colossal difficulty in light of many factors, the most serious of which is the fact that our society is animal-product-centered. We have been disciplined by the livestock sector into believing that consuming animal products is necessary, normal, and that being vegetarians or vegans is a radical and unnecessary position. It is not difficult to understand why this is the case – blueberries don't generate money, meat does!

This ban is hard to accomplish, but not impossible, and that is the point. A ban of animal products, however, has to be the result of education. It is often said that one should decide his or her diet as an adult. This is one of the problems because it is much more difficult to convince a person who has a settled way of life. Therefore, I suggest educating children from a young age through clear information in the form of lectures, videos, and more that clearly explain the impacts of animal agriculture; moral education emphasizing virtuous action; and vegan food preparation and nutrition. Every time one talks about educating people a certain way, immediately a red flag goes up. I am not suggesting that children be brainwashed. The sort of education I

have in mind is the integration of environmental studies starting in grade school where facts are presented in a neutral, unbiased way.

One objection is that people are not ready to go vegan, and consequently it is pointless to pursue a ban. Most people (except for some hunting enthusiast) detest the idea of blood, dead animals, and everything that is associated with slaughtering. People consume meat because the meat, steak, chops, or whatnot, have been disassociated with those negative aesthetic values, the violence, the suffering, and so on. Then why do people consume meat? There are many reasons to me mentioned. An obvious reason is that animal products are everywhere. Especially affluent societies in the world overemphasize meat and animal products. This is because corporations are trying to shove animal products down the throats of the public for reasons that have nothing to do with health or morality.

As Marx rightly said, production is prior to consumption: it isn't consumers who create demand for products, it's those who own the production system who make decisions for the public – the music they should listen to, and the food they should eat. The point here is that there is no inherent or natural reason that people should eat animal products. Eating animal products is like smoking cigarettes or using gasoline as combustible. In other words, animal products are just part of a long list of things that people consume because the market gives no serious options but to consume those products. Consequently, information and education alongside more options in the way of plant-based foods will likely facilitate the legal ban of animal products.

1. Lebwohl Michael, A Call to Action: Psychological Harm in Slaughterhouse Workers. The Yale Global Health Review, <https://yaleglobalhealthreview.com/2016/01/25/a-call-to-action-psychological-harm-in-slaughterhouse-workers/>
2. <https://www.vox.com/2014/7/2/5865109/study-going-vegetarian-could-cut-your-food-carbon-footprint-in-half>

Songs of Story Men

Vaneshran Arumugam and Emmanuel Castis

Songs of Story Men is an experiential meditation on cultural relationships and story. It aims to incite the imagination and evoke the emotions of the audience into drawing together different musical, literary and performance styles and techniques into a cohesive “narrative.” The piece aims to present a thinking, feeling platform for experiencing one’s own reflections and glimmers of memory...it attempts, by providing impressions of characters, songs and scenes to create an empty narrative space for the audience consciousness to play in – to co-create the story unfolding before them. The piece is designed to feel as though it is actually manifesting as it is being observed,

and with its high demand in musical and performance techniques (often being executed simultaneously) provides the palpable excitement and stakes of the fleeting moment of experience and meaning. The piece uses familiar and original music to lure audience participation at a deeper level than the rational, making a detailed script of melody and rhythm, while similarly using curated text from various sources to make an evocative music of the words. The creation and curation of content is evolving and arises from and in response to the actual life experience of the performers, as men, as children of immigrants, as Africans...and as storytellers. The intended overall effect is a thinking, feeling experience, dense with personal references elicited by material and method, that also invites an exploration of the performance/story moment – and perhaps the illusion that time and space has been contorted to allow more experience to be shared than should be possible within the constraints of one and a half hours and four square metres.

PARTICIPANT BIOS

Dr. Carlo Alvaro is a moral philosopher whose research concerns animal ethics, environmental ethics, and metaethics. Recent and forthcoming topics include virtue ethics, sentience, food, health, animals and the environment. Dr. Alvaro completed his Ph.D. in philosophy at The New School for Social Research in New York under Professor Alice Crary. He has been teaching philosophy at New York City College of Technology of the City University of New York since 2011. He has also taught at St. Francis College and at Kean University.

In addition to a variety of articles in peer-reviewed journals, he is the author of *Ethical Veganism, Virtue Ethics, And The Great Soul* (Lexington Books, 2019), a monograph on the relation between deontology, utilitarianism, virtue ethics, and ethical veganism. Currently he is working on his second book, *The Human Diet*, on the social and health impact of veganism and raw veganism on adults and children.

Besides being a philosopher and a writer, Dr. Alvaro used to be a competitive distance runner. He has been a vegan for over thirty years. He lives with his vegan wife Ma-laika, an opera singer and music teacher, and their three healthy children who have been vegans since birth, George 13, a fencer and drummer, Jon 12, a soccer and piano player, and Valentina 10, a distance runner and saxophone player.

Vaneshran Arumugam is a veteran of the South African and International independent film scene, and a film maker in his own right with the independent offbeat hit, “Actorholic.” On stage, he has played the part of parts – Hamlet – for the Royal Shakespeare company in England, while in South Africa he has become the very image of Othello gracing the cover of the Oxford University press edition of the play. Vaneshran graduated with a Master’s degree in Consciousness in Performance as a Ford Fellow in 2008, which first brought him to New York where he studied at Columbia University under Kristin Linklater. He was a Fullbright Scholar in Residence at St Francis College in 2013, teaching and performing. Vaneshran has been selected as a finalist in the global social innovation challenge 2019 (Civil Society Academy) in recognition of his innovative vision for the arts in social design.

Dr. Kristy Biolsi is Professor and Chair of the Department of Psychology at St. Francis College. She serves on the editorial board for the Journal of the Association for the Study of Ethical Behavior and Evolutionary Biology in Literature (ASEBL), and is a co-founder of the Evolutionary Studies Collaborative. She also serves as co-editor for *Aquatic Mammals*, the “oldest peer-reviewed journal publishing papers on marine mammal science.” She received her B.S. in Psychobiology from Long Island University, Southampton College in 2001 and in 2007, received her Ph.D. in Cognitive Psychology from the University of California, Santa Cruz (UCSC) focusing on marine mammal cognition with the Pinniped Cognition and Sensory Systems Lab (PCSL) at Long Marine Lab. Her current research interests are in comparative cognition, focusing on marine mammals, and she has two main lines of scientific inquiry; laboratory work that is conducted at the Long Island Aquarium in Riverhead N.Y. investigating concept learning with trained, California sea lions, and field work which consists of data collection from surveys and naturalistic observations of the local wild harbor seal

population. She is the co-founder and Director of the Center for the Study of Pinniped Ecology and Cognition (C-SPEC: <http://www.sfc.edu/pinniped>).

Cherish Dawn Bookless (Saint Francis College) is expected to receive her MA Degree in Applied Psychology from Saint Francis in May 2020. At Hillel Realty Group she works as a realtor and in Human Resources Department where she recruits and hires new agents. She also interns at a group home for boys called Saint John's home for boys. There she helps evaluate group home members under a psychologist's supervision. Cherish also has experience at North Eastern Services working with adults and children who have disabilities and some individuals that are drug-addicted. There she helped individuals perform and/or monitor job tasks for low functioning and high functioning clients. Cherish is passionate about helping individuals strive to meet their fullest potential no matter what walk of life they come from and is a firm believer that research can be a start to help humanity as a whole.

Emmanuel Castis became a household name through his character Steve in the popular South African drama, *Isidingo*. Since then he has been on film sets and stages all around the world. Having played a role in major soaps/dramas in South Africa (*Sevendee Laan*, *Erfsondes*, *Scandal*) and the United States (*General Hospital*, *Days of our Lives*), Emmanuel is a well-known star of the screen. Emmanuel started his theatre career in Bloemfontein on the Sandt Du Plesis stage playing Rocky in the Rocky Horror show (1999). He has gone on to star in a host of musical and live theatre productions, including, *Jersey Boys* and *Grease*. His other claim to fame is beating Trevor Noah in strictly come dancing season 4, 2008, proving that white men can dance! Emmanuel released an album in 2008 called *South of Nowhere*. He now gigs regularly with his band, *Dalliance*.

Alison Dell is scientist and an artist whose work explores the structures and patterns inherent in biological systems, as well as the production of meaning in scientific images. Dell received her Ph.D. from the University of Pennsylvania in 2013, following pre-doctoral research at Columbia University. Both doctoral and pre-doctoral work examined cell signaling in developing neurons. As Associate Professor of Biology and Interdisciplinary Studies at St. Francis College, her research focuses on neural development during low-level exposure to common environmental pollutants. Dell is co-founder of *Art in the Lab* – an ongoing project bringing scientists and artists together for events that mix drawing and laboratory work.

SungHun Kim, Ph.D. (St. Francis College) earned his Bachelors Degree from Seoul National University and his Masters and Doctorate from the University of Texas at Austin. Dr. Kim's research interests have been formed in the juncture of culture, human development, education, and health and their influences on psychological behaviors. His current research pursuit is to understand how a specific culture may influence laypeople's conceptions of such topics as morality, education, etc. He is also interested in finding family factors and their roles in health-related decision and behaviors of adolescents. Dr. Kim's expertise includes theories and applications of qualitative and quantitative research methods and his recent publications use one or both of these methods. Dr. Kim received a postdoctoral training opportunity in quantitative psychology before joining the faculty of Saint Francis College, where he teaches Statisti-

cal Methods, Developmental Psychology, and Research Methods. Psychological courses in the areas of development, education, cross-cultural psychology, social, and personality can be added to his teaching agenda.

Alexa Rutkowska (St. Francis College) is a second-year graduate student at St. Francis College who is expected to earn her Master's degree in Applied Behavioral Psychology in May 2020. In this time, she will be expected to complete her master's thesis where she will be looking at the topic of suicide contagion. Her goal is to understand the concept of contagion through both a cultural and forensic perspective. Her research interests include various aspects of clinical, social, forensic and cross-cultural psychology.

Jeff Sebo is Clinical Assistant Professor of Environmental Studies, Affiliated Professor of Bioethics, Medical Ethics, and Philosophy, and Director of the Animal Studies M.A. Program at New York University. He works primarily on bioethics, animal ethics, and environmental ethics. His co-authored books *Chimpanzee Rights* and *Food, Animals, and the Environment* are currently available from Routledge, and his book *Why Animals Matter for Climate Change* is currently in contract with Oxford University Press. Jeff is also on the Board of Directors at Animal Charity Evaluators, the Board of Directors at Minding Animals International, and the Executive Committee at the Animals & Society Institute.

Maria Shapiro (St. Francis College) is expected to receive her Master's in Applied Behavioral Psychology in May 2020. Maria currently interns at Staten Island CIRT, a social service agency that provides case management services to incarcerated individuals at Riker's Island diagnosed with mental illness. In this position, Maria administers interactive assessments to evaluate clients' psychological and social readiness to re-enter society. In addition, she assists in creating clinically sound service plans for the individuals that address their behavioral health needs. Ms. Shapiro's research interests include developmental, cross-cultural, and social psychology.

Clayton Shoppa is Assistant Professor of Philosophy at St. Francis College. Recent work on logic, intentionality and the environment has appeared in *Review of Metaphysics* and elsewhere. He translated Pierre Aubenque's work on Aristotle for Edinburgh University Press.

Gregory F. Tague, Ph.D., earned his doctorate in English and American literature from New York University, 1998. Tague is a professor of English/Interdisciplinary Studies, founder of The Evolutionary Studies Collaborative at St. Francis College, and founder and editor of the *ASEBL Journal* (ethics/arts/evolution). Professor Tague is the author or editor of many academic and literary books. Recent, relevant work in evolutionary studies includes: *Making Mind: Moral Sense and Consciousness* (Rodopi, 2014); *Evolution and Human Culture* (Brill, Value Inquiry Book series, 2016); *Art and Adaptability: Consciousness and Cognitive Culture* (Brill, Consciousness and the Arts series, 2018). His current book project, *An Ape Ethic and the Question of Personhood*, is under contract for the philosophy list of Rowman and Littlefield's imprint, Lexington Books. Professor Tague has taught courses of his own design in evolutionary studies on: Charles Darwin; Women Primatologists; Environmen-

tal Writers (non-fiction). He is available to work with students on independent study projects dealing with cognitive culture or evolutionary studies.

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DARWIN'S VIEW ON THE MORAL SENSE

“The following proposition seems to me in a high degree probable – namely, that any animal whatever, endowed with well-marked social instincts, would inevitably acquire a moral sense or conscience, as soon as its intellectual powers had become as well developed, or nearly as well developed, as in man. For, firstly, the social instincts lead an animal to take pleasure in the society of its fellows, to feel a certain amount of sympathy with them, and to perform various services for them. The services may be of a definite and evidently instinctive nature; or there may be only a wish and readiness, as with most of the higher social animals, to aid their fellows in certain general ways. But these feelings and services are by no means extended to all the individuals of the same species, only to those of the same association. Secondly, as soon as the mental faculties had become highly developed, images of all past actions and motives would be incessantly passing through the brain of each individual ; and that feeling of dissatisfaction which invariably results, as we shall hereafter see, from any unsatisfied instinct, would arise, as often as it was perceived that the enduring and always present social instinct had yielded to some other instinct, at the time stronger, but neither enduring in its nature, nor leaving behind it a very vivid impression. It is clear that many instinctive desires, such as that of hunger, are in their nature of short duration; and after being satisfied are not readily or vividly recalled. Thirdly, after the power of language had been acquired and the wishes of the members of the same community could be distinctly expressed, the common opinion how each member ought to act for the public good, would naturally become to a large extent the guide to action. But the social instincts would still give the impulse to act for the good of the community, this impulse being strengthened, directed, and sometimes even deflected, by public opinion, the power of which rests, as we shall presently see, on instinctive sympathy. Lastly, habit in the individual would ultimately play a very important part in guiding the conduct of each member; for the social instincts and impulses, like all other instincts, would be greatly strengthened by habit, as would obedience to the wishes and judgment of the community.” Charles Darwin. *The Descent of Man*. Volume one. NY: D. Appleton, 1872. Chapter III.

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REPRESENTATIVE IMAGES

Songs of Story Men, Emmanuel Castis and Vaneshran Arumugam



Sociality Among Chimpanzees



(World Wildlife Fund)

While Cultural Practices Vary, There Are Some Shared Universals



(Sapiens.org)

ABOUT ST. FRANCIS COLLEGE

St. Francis College has a proud heritage of preparing students to take their places as leaders in their fields and to become contributing members of society. With a mission founded on the ideals and teachings of St. Francis of Assisi, the College plays a vital role in the community and in the lives of its students and alumni.

A group of Franciscan Brothers first came to Brooklyn in 1858, opening St. Francis Academy several months later in 1859. It was the first private school in the diocese of Brooklyn. The school, which was opened to educate the boys of the diocese, started in a building on Baltic Street and grew quickly. In 1884, just 25 years later, the trustees of St. Francis received permission from the state legislature to "establish a literary college" under its current name and giving it the power to confer diplomas, honors, and degrees. In June 1885, St. Francis College conferred its first Bachelor of Arts degree, and seven years later the first Bachelor of Science degree was granted.

The College continued its meteoric growth and built a new facility on Butler Street in 1926. In 1957, the Regents of the University of the State of New York granted an absolute Charter to the Trustees of the College. In 1960, St. Francis embarked on an expansion program. It moved to Remsen Street, where it had purchased two office buildings from Brooklyn Union Gas Company, allowing it to double its enrollment. Shortly thereafter, it became a co-educational institution and additional property was purchased on both Remsen and Joralemon Streets. The College expanded its facilities with the construction of a science building, athletics complex and housing to accommodate the Franciscan Brothers and provide more space for faculty.

The addition of the Anthony J. Genovesi Center in 2003 offers students additional opportunities to participate and watch athletic events while the \$40 million Frank and Mary Macchiarola Academic Center which opened in 2006, houses a library, numerous smart classrooms, HDTV studio, and black box theater.

Today the School has more than 2,600 students and 20,000 alumni. They come primarily from Brooklyn and the other boroughs of New York City, although their diverse backgrounds represent some 80 countries. A record 450 undergraduate and graduate degrees were conferred in the liberal arts and sciences in May of 2012. Many distinguished public servants, scientists, lawyers, business professionals, and teachers call St. Francis College *alma mater*, as do many of the priests and nuns within the Dioceses of Brooklyn-Queens and Rockville Centre. [As of March 2019]

ABOUT ASEBL
www.asebl.blogspot.com

ASEBL Journal is fully peer-reviewed, a member of the Council of Editors of Learned Journals, and indexed in the MLA International Bibliography and EbscoHost scholarly database. The journal is published every year around January. On occasion there might be a special issue. If you are interested in the journal please visit the blog (About tab) for complete information, mission, goals, aims and scope: www.asebl.blogspot.com You may contact the editor at publisher@ebibliotekos.com, with ASEBL in the subject line, but do so only after you have carefully reviewed the About tab. Sister site: www.ebibliotekos.com

ASEBL Journal has consistently blended interdisciplinary approaches in the following instances: competitive altruism in *Beowulf* (v. 9, January 2013), cultural traditions from an anthropological perspective in *Romeo and Juliet* (v. 11.1, January 2015), art and evolution (v. 11.2, April 2015), the cultural evolution of attitudes about homosexuality (v. 12, February 2016), traditional ethical codes as a puzzle to evolutionary theory (v. 12, February 2016), morality and biology (v. 13, January 2018), and great ape personhood (v. 14, January 2019).

Continuing in this effort to cross disciplinary boundaries, it is anticipated that an upcoming and final issue of the journal will focus on consciousness, but this is not an open call.

Status of establishments might have changed – call in advance

PUBS

Cody's Ale House Grill – 154 Court Str. (b/w Pacific & Amity) 718-852-6115
O'Keefe's Bar & Grill – 62 Court Str. (b/w Joralemon & Livingston) 718-855-8751
Brooklyn Marriot Hotel Lounge and Bar – 333 Adams Street – 718-246-7000

RESTAURANTS

Armando's – 143 Montague Str. – 718-624-7167
Buon Gusto – 151 Montague Str. – 718-624-3838
Grand Canyon – 141 Montague Str. – 718-797-1402
Heights Café – 84 Montague (Hicks Str.) – 718-625-5555
Marco Polo Ristorante – 345 Court Street (Union Str.) – 718-852-5015
Queen Italian Restaurant – 84 Court Street (b/w Livingston & Schermerhorn) 718 – 596-5954
The Archives Restaurant – 333 Adams Street (Brooklyn Marriott Hotel) – 718-222-6543
Juniors Restaurant – 386 Flatbush Avenue – 718-852-5257
Peter Luger Steakhouse – 178 Broadway – 718-387-7400
River Café – 1 Water Street – 718-522-5200
Tripoli Restaurant – 156 Atlantic Avenue – 718-596-5800
Morton's The Steakhouse – 340 Jay Street – 718-596-2700
Jacques Torres Chocolate – 66 Water Street – 718-875-1269
Bubby's Restaurant – 120 Hudson Street – 212-219-0666

PIZZERIAS

Monty Q's Brick Oven Pizza – 158 Montague Str. – 718-246-2000
My Little Pizzeria – 114 Court Str. – 718-643-6120
Grimaldi's Pizzeria – 19 Old Fulton Street – 718-596-6700
Savoia Pizzeria – 277 Smith Street – 718-797-2727

CAR SERVICES

Clinton Limo Service – 718-852-9000
Montague Car Service – 718-625-6666
Promenade Car & Limo Service – 718-858-6666

CAMPUS MAP



ACCOMMODATIONS

Prices not current and therefore subject to change – we cannot be responsible for changes in price or broken links – please use this as a guide and check on your own.

Brooklyn Marriott. Very close to the college – full service hotel. Approximately \$335US per night. From this hotel, easy train commutation into Manhattan.
<http://www.marriott.com/hotels/travel/nycbk-new-york-marriott-at-the-brooklyn-bridge/>

Nu Hotel. In downtown Brooklyn, a bit farther away from the college than the Marriott. About \$235 a night.
<http://nuhotelbrooklyn.com/hotels-in-brooklyn-ny/>

3B Downtown B&B. Short walk (about four blocks) to the college. From approximately \$75 to \$195US.
<http://3bbrooklyn.com/>

Best Western Gregory Hotel, Bay Ridge. Subway ride (about 30 minutes) to the college. Approximately \$195US a night. There are other local hotels (such as in Queens), but we mention this one since the neighborhood is nice and the subway ride short.
<http://bestwesternnewyork.com/hotels/best-western-gregory-hotel/>

Places to stay in Park Slope via Air B&B. Variable rates, some reasonable. One of the more desirable neighborhoods in Brooklyn. Depending on where you are in the Slope, could range from a very long walk to a cab ride (with some public transportation). Park Slope is an idyllic Brooklyn neighborhood complete with immaculately maintained brownstones and well-behaved children. The families and professionals that share Park Slope are savvy and eco-friendly big-city dwellers with a refined neighborly sensibility. Easily accessible and self-sufficient, Park Slope's main avenues are filled with boutiques, restaurants, and bars serving a crowd that expects nothing less than the crème de la crème.
<https://www.airbnb.com/locations/new-york/park-slope>

Places to stay in Cobble Hill (within walking distance to college) via Air B&B. Variable rates, some reasonable. A lovely neighborhood – wonderful just to walk around. Corner cafes, cinemas, fire escapes and stoops—such is the streetscape in Cobble Hill. Known for its mom-and-pop shops, Italian meat markets, and boutique shopping, Cobble Hill fits in with its Brooklyn neighbors along Smith Street, Carroll Gardens and Boerum Hill. A little bit trendy and a little bit hip, this neighborhood preserves an approachable atmosphere in a picturesque NYC setting.
<https://www.airbnb.com/s/New-York?neighborhoods%5B%5D=Cobble+Hill>

Places to stay in Carroll Gardens via Air B&B (next neighborhood over from Cobble Hill) and so a little farther from the college – either a robust walk or a bus ride. Variable rates, some reasonable. Carroll Gardens has established itself as a Brooklyn favorite. Although flush with hip bars, boutiques, and restaurants, this

neighborhood has never lost its old-NYC mystique. Quintessential brownstones line tree-trimmed sidewalks and local retailers and Italian eateries populate its cheerful main street. For a stroll or a stay, Carroll Gardens promises a healthy dose of Brooklyn's cool candor.

<https://www.airbnb.com/locations/new-york/carroll-gardens>

Hostels. From approximately \$50 to 75US per night. You might be best looking for a hostel in either lower or mid-Manhattan, a subway ride from Manhattan into Brooklyn Heights. If you stay at a hostel in Brooklyn, there is not telling which neighborhood you will be in (in terms of safety and transportation).

<http://www.hostelworld.com/hostels/New-York>

Trivago - the world's largest hotel search. Allows users to compare hotel prices with just a few clicks from over 200 booking sites for more than 700,000 hotels worldwide. More than 75 million travelers use the hotel comparison monthly and save an average of 35 percent for the same hotel room, in the same city. Our conference is in Brooklyn Heights, NYC.

<http://www.trivago.com/>

YOUR NOTES