

NOÛSLETTER

No. 7

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Can There be a Latin American Philosophy: A Conversation with Jorge J.E. Gracia*

Maybe we could start out with some biographical information about yourself. I know that you are from Cuba.

I should begin by saying that I am a Cuban, and I am here in this country as a result of the Cuban revolution fallout as it were. I came here when I was young, at the age of eighteen. And I went right into college. Of course Latin American philosophy does not exist in the curriculum. There may be perhaps half a dozen universities in the whole of the U.S. which offer a course on Latin American philosophy. There's a lot on Latin American literature. Latin American literature is a very important subject in the departments of Spanish and modern languages, but Latin American thought and philosophy is practically nonexistent in the North American curriculum. So actually I was not exposed to any kind of formal training in Latin American thought and philosophy. When I entered college I became interested in philosophy. You know, the perennial questions: Why is there something rather than nothing? That's the typical sort of question that one gets interested in. What is justice? Why is there evil in the world? These are things that undergraduates really get into. Determinism and freedom of the will: Am I free? Even though it looks to me like I am free, scientists tell us that everything is caused. So how are these two things to be put together? These are the sort of questions that led me to philosophy. I took philosophy in high school in Cuba, and I really liked it. But philosophy is kind of a marginal discipline in underdeveloped countries like Cuba. In these countries few would think to become

philosophers, and being a philosopher in Latin America is a great struggle.

When you were a philosophy student in high school, before Castro, that's when positivism was the influence? Is that correct?

Yes, the nineteenth century positivism of Comte and Spencer was a strong influence in Latin American thought. In fact the high school curriculum in Cuba was primarily positivistic. All the classical languages had been abolished. There was no emphasis on literature. The emphasis was on science. And of course the language that we studied was English, because English was the ticket to the modern world. So the emphasis was positivistic. What works? What will develop these countries and so forth? There was no emphasis on the humanities.

Yet philosophy was studied. Cuban high schools had a two track system. One devoted to the study of science and the other to the humanities. You could choose either of these or both. I chose both. So at the end of high school I had done the work for both degrees and I had the option of going one way or the other. It was difficult for me to make that decision. Since I was attracted to the humanities and the arts and to the sciences I chose architecture. I loved it. Frank Lloyd Wright was one of my heroes. And I never knew that the Martin House, one of his masterpieces, was going to be so close to where I live.

At any rate, I came to the States with the intention of continuing my studies in archi-

* Excerpts from an article by Christopher A. Roell published in Working Title: Intercultural Studies, Vol. 1, No. 1, pp. 157-177.

ecture or science. I planned to become a math major, then the pull of language, the exposure to a different way of seeing things, the experience of learning English, was fascinating to me. Language really reveals a culture. I noticed that one has different personalities as one speaks different languages. A different culture has a different way of looking at the world. It is true. So I was very much interested in this literary side of the world, which had not been part of my academic training. I had read. We had a good library at home. And I had read a lot since the time I was twelve, but that was on my own, not as part of the high school curriculum. So when I came to the States and was given the opportunity to read stuff in connection with courses and analyze literary works and language and so forth, it was fascinating to me! It just changed my perspective on things. I changed from a math major to an English major, even though I barely knew how to speak English.

I was fascinated with what makes a literary work work, what makes a novel a good novel.

So, you were a comp. lit. student?

Yes, and at that time comparative literature did not exist. If it had existed then I probably would have become a comp. lit. student. It's interesting, the tortuous ways in which one finds oneself. I was fascinated by the secret of language and how it works. And now I am still fascinated by it. My forthcoming book is precisely on the question of what a text is and all that business.

What happened was, at that time I took a philosophy course, a history of philosophy course with a guy that was really a showman. This was at Wheaton College, a very conservative religious college in the Midwest. That course made me see that my great interest was in ideas themselves, rather than the literary form which they took. I was interested in finding out what the ideas were.

So I changed my major then to philosophy. I had so many interests that I finally landed in philosophy. Philosophy is the field in which people who don't know what they want to be land in. They like everything, and they can not make up their minds so philosophy is their proper place. Philosophy was a lot of fun. It opened up a new world to me and I decided to go to graduate school in philosophy. So I went to the University of Chicago.

But the seeds of this historical emphasis that had been sown in me during that history of philosophy course and others that I had taken kept bringing me back to the idea that there is a need to learn something about history and culture before one can really understand the philosophy. I couldn't find that at Chicago at that time.

When I talked to a professor there about these concerns, he said, "Look, if you are interested in doing this sort of thing, what you have to do is specialize in medieval philosophy, because that's where most of the ideas of the west were framed. It's sort of a cauldron. Western languages developed at that time and so forth. And in order to do that you have to get into a program that mixes various disciplines, an interdisciplinary program." And he said, "Toronto is the place."

So I went to the University of Toronto. The Pontifical Institute in Toronto had a program which was precisely that. You studied philosophy, art, literature, law, theology, and so on. The first year in that program you studied different disciplines. All about the Middle Ages. You specialized in the second year, and in the third year you wrote your thesis. My original idea was not to specialize in the Middle Ages, but to get a hold of this medieval background as a foundation for doing philosophy. That's what I wanted. I wanted to be a philosopher, but I thought it was impossible to be a philosopher without understanding the past. So that's how I

ended up in the Middle Ages. Of course, once you spend so much time in a specific area, you become a scholar of the period. You begin to publish about the period. And you become typecast. So I got my Ph.D. in Toronto as well as a job as a medievalist and I came to Buffalo to teach medieval philosophy.

But lo and behold, when I came, the chairman of the department here at that time, Dr. William Parry, told me, "Well, you're Cuban..."--This was a very forward-looking guy--"wouldn't you be interested in teaching Latin American Philosophy or thought?" I said, "Come to think of it, of course." It was part of my general view that philosophy has to be done from a cultural perspective or cultural framework. I am a Latin American and I can not escape my past, only develop from it and build on it.

In your book, Latin American Philosophy in the Twentieth Century, you ask that question, "Can there be a Latin American philosophy?" and then you state that it is ambiguous to ask the question in this form. You say that you have to look at what is philosophy and what is Latin American. I sort of feel comfortable with the philosophy part. I think we can get a fairly decent definition of what philosophy is in some sense. It has a tradition of some sort, a certain continuity if you will, but Latin America? What does that mean?

All right. That is a good question, because actually there are people that oppose this whole notion of Latin American philosophy from the position that there is no such thing as Latin America. What is Latin America?

Latin American is all these countries. There are twenty some countries. Each of these countries is a different country. Each of those countries has different groups of people that have different cultures. Look at Mexico. Look at the Mayans, that are actually now revolting in Chiapas, they speak Mayan! I was there in December looking at

the ruins. The people speak Mayan. They dress in Mayan fashion. Spanish is a second language to them. They are of a different culture. If you go up north in Mexico there are people that have a different culture as well. So can we really speak of a Mexican identity, let alone a Mexican philosophy? Some people say there is no such thing. How are you going to talk about Latin America and a Latin American philosophy then?

Well that was my point. Wouldn't it be more precise to speak of problems of Latin American culture?

But, what are these problems? Some people say there are no common problems.

Well, I was thinking about colonialism and cultural dominance.

Ahh yes. That brings me to my own position on the matter. Which is that actually you can talk of a Latin America and a Latin American philosophy because you have a common history. I am very much interested in this, and from the beginning of the interview I hope I have made this clear, that the historical side is determinative.

Yes. It's in your book too, Philosophy and Its History. Chapter three, section four is it?

I love to hear someone who has memorized the content and sections of my book! So yes, you can't divorce them. What Latin Americans have in common is that history...in asking the question, is there a Latin American philosophy?, the fundamental question becomes, is there something in Latin American philosophy that reveals the general point of view, the origin, the provenance of the people that do it.

And you think there is?

I think that there have been certain concerns that are important to Latin Americans and have not been as important to other philoso-

phers. And there are certain concepts on which Latin Americans have worked in particular, because of their cultural background, because of their history, because of their needs. This notion of liberation is one, although the fact is this notion could have been developed elsewhere. And it has in many ways, I mean there are many views about freedom and liberation and all that developed by different cultures, but it took the very peculiar situation of Latin Americans to bring it to the consciousness of humanity. They were the first ones who opened a window and looked out and said, "o.k., it is there." Now if you are looking from another window, well, you may not see it. We, all humans, are sort of in a building with many windows. Our culture determines us to open one window, and from that window we start to describe what we see. And from there we put together all of our experiences. Someone from another culture is going to open another window. Now that doesn't mean that we cannot actually go beyond our windows in our search for knowledge, it doesn't mean that we can't open more windows than one. We can. My view is that we are not culturally determined and bound to do so, which some people believe. I think that by exploring one's own conceptions and ideas and one's history, one can move beyond one's culture, and transcend it. And in fact one can become more multicultural.

Logic Scholar

James Gasser, former Visiting Scholar in our Department and recipient of a 1989 doctorate from the University of Neuchâtel, is currently lecturer in logic at the University of Geneva and also at the University of Neuchâtel (part-time at each). He recently completed a short monograph on Peirce's theory of relations and is now preparing a French-language introductory logic textbook.

Faculty News...

Distinguished Teaching Professor

Kah Kyung Cho received a well deserved promotion to the rank of Distinguished Teaching Professor this past year.

Professor Cho's Consciousness and Nature, originally published in German (Bewusstsein und Natursein), has now appeared in Japanese translation, as vol. 446 of the "Universitas" series. Seven Japanese scholars collaborated on the translation for over two years, declaring it a "definitive edition", going some 50 pages beyond the original, complete with annotations and expositions of their own. "Universitas" is a modern classics translation series by the Hosei University Press in Tokyo. It includes such works as The Sacred and the Profane (M. Eliade), Conjectures and Refutations (K. Popper) and Truth and Method (Gadamer).

APA Book Discussion

The 1994 APA Eastern Division meetings included a special session devoted to **Jorge J.E. Gracia's** book Philosophy and Its History.

Chancellor's Award for Excellence in Teaching

Richard Hull, last year, as every year, has shown himself to be a one-person academic industry. His distinguished teaching was recognized in a Chancellor's Award for Excellence in Teaching. Also noteworthy last year was the fact that Hull directed the dissertations of no less than four people who received their Ph.D.'s at the ceremonies last spring. Another aspect of his activity last

year has been the teaching of the first course (Philosophy 117) in what is planned as a new undergraduate concentration in professional ethics.

Paul Kurtz and **Tim Madigan** co-edited the book, Challenges to the Enlightenment, for the Academy of Humanism. It includes chapters by Karl Popper, Richard Rorty, and Adolf Grunbaum, among others. Kurtz and Madigan read papers at the Special Conference on "Ibn Rushd [Averroes] and the Enlightenment," co-sponsored by the Afro-Asian Philosophy Association, the Arab League, and the Egyptian government, held in Cairo, Egypt, December 1994.

The new Center for Inquiry (Free Inquiry and Skeptical Inquirer), now completed on Sweet Home Road adjacent to the Amherst campus, will contain a special library on "Naturalistic American Philosophy," as well as libraries on "Skepticism" and "Humanism and Freethought." Almost 4 million dollars have been raised worldwide to support this project.

1994 Gustav Bergmann Lecture

Now that the cold war has been won, it is time to move on with renewed vigor to the next great battle on behalf of truth and justice, namely the battle against those who would subvert the ("phallogocentric") traditions at the heart of Western reason. In this light, **Barry Smith** delivered in November the 1994 Gustav Bergmann Lecture in the University of Iowa. Smith's lecture, which represents a return to the topic of the Marvin Farber Lectures he delivered in Buffalo in 1991, is entitled: "The Glory and the Misery of Continental European Philosophy: From Husserl to Derrida". As motto for his lecture Smith selected the following passage from the "Realistic Postscript" to Bergmann's Logic and Reality, in which Bergmann characterizes certain fashionable outpourings of pseudophilosophical talk of his day: "What is true

in this talk is not philosophical; what is philosophical is not true; the bulk of it is a mixture, à la française, of ignorance, antiscience, and mediocre literature."

Good-bye to Hare as Chair

Peter Hare retired as Chair of the Department this fall after setting a self imposed term limit on himself. His decision after three terms left the department saddened but we rallied at the thought that we now had another excuse for a party. The event, which was held on November 5, 1994 at Crawdaddy's, featured among other speakers **Lynn Rose** whose astute observations left Peter Hare practically but not quite speechless....

"Who deserves the principal credit for Peter Hare's administrative successes? Himself? Daphne? The three chairs under whom he was assistant chair (**Rollo Handy**, **Ed Madden**, and **Bill Parry**)? No, indeed. In reviewing Peter's twenty years of administrative work, and in thinking back to my own administrative work (1963-1967), I have discovered where Peter acquired the knowledge that made him so successful. He got it from me.

I was the model, the paradigm. During the time that we both were assistant chairs, he carefully observed how I carried out my various responsibilities, and just how I did things. Then he very deliberately did the opposite. Right there was the key to his success.

My principal difficulties seem to have been errors of omission. But Peter Hare did not make these errors of omission. This makes it all the easier for me to appreciate his accomplishments. Let us consider some examples of this.

1. I never learned to delegate. If you're going to be an administrator, you have to

New Chair

A hearty welcome to **John T. Kearns** as the new Chairman of the Philosophy Department. John started his new duties this past September.

A Bit O History

"After listening to Farber babbling about virulent phantasmagoria we are almost inclined to favor prohibition."

* * *

"**Marvin Farber** was made manager of the debating team, which will compete with the Law Frosh sometime in the future. All the luck in the world to you, Farber."

The above quotations were taken from the undergraduate UB newsletter The University Bison, March 1919.

Donations Requested

The Philosophy Department is seeking donations of copies of the following:

The *Monist*, all issues vols. 1-46; 48 (4); 49 (1); 53 (2, 4); 55 (2); 56 (2); 59-65; 66 (1, 3); 67-present.

The *Journal of Value of Inquiry*, vols. 1-21, 22 (4).

Transactions of the C.S. Peirce Society, all volumes.

The Carus Lectures, all volumes.

The Library of Living Philosophers, all volumes except those for Cassirer and Jaspers and part 2 of Popper.

Contributions may be forwarded to the Philosophy Department, attention of **Eva Koepsell**.

We were saddened to learn of the death of **MARIE FLEISCHAUER'S** husband, Theodore, in November. Marie served as a Philosophy Department secretary for many years before she retired nearly four years ago.

Current Graduate Students...

James Lee Dugan, S.J., Acting Director of the Counseling Center and Adjunct Associate Professor of Philosophy at Canisius College, presented a roundtable on the theme "The Professional Counselor in a Post-Modern World" at the 29th Annual Convention of the New York Counseling Association (formerly New York State Association for Counseling and Development, Inc.) which was held in New York City in October. In November he offered two workshop sessions on the topic "How to Beat the Blahs" which is part of the "Christian Seminars for the Heart, Body, Mind & Spirit" program of St. Gregory the Great Church in Williamsville, NY. In September the university press of the Pontifical Oriental Institute, Edizioni Orientalia Christiana, published *Il 75° Anniversario del Pontificio Istituto Orientale: Atti delle celebrazioni giubilari, 15-17 ottobre 1992* (Vol. 244, in the series of "Orientalia Christiana Analecta"), which he co-edited with Robert F. Taft, S.J., Professor Oriental Liturgics, at the same Institute in Rome, Italy, where Jim was Managing Editor and Librarian from 1981-1993, before returning to Canisius College.

Karen Iseminger was awarded the American Cancer Society National Doctoral Scholarship for Cancer Nursing, 1994 & 1993, totaling \$8,000 per academic year.

Karen gave the following presentations/workshops: "Quality of Life and the Feminist Research Agenda" at the First World Congress in Paris, France in June; "Health Care Ethics and Quality of Life" at St. Christopher's Hospital in Philadelphia; and presented a poster session in Brussels, Belgium entitled "Philosophy as an Underpinning for Quality of Life Research" at the International Health-Related Quality of Life Society. The latter paper has been published in Quality of Life Research, Vol. 3, January. Karen is coauthor of "Terminal Care of the Patient with Advanced Cancer" in Current Therapy in Hematology-Oncology; and "A Phase II Trial of Edatrexate in Previously Treated Ovarian Cancer: A Gynecologic Oncology Group Study", in American Journal of Clinical Oncology.

Elizabeth Millán will be returning this spring following a two-year stay at Heidleberg.

Patricia Walsh-Frank presented "Compassion: An East-West Comparative Study" in August at the Fifth International Congress of Vedanta held in Ohio. This comparative philosophical essay has been accepted for publication, pending revision, in the Journal of Asian Philosophy. Pat's review of Susan Sherwin's text "No Longer Patient" has been accepted for publication in the APA newsletter.

In September Pat travelled to The Netherlands to attend an international conference, and is currently serving on the ethics committee of South Buffalo Mercy Hospital.

Hourani Lecture Series

The Department will host the Second Hourani Lecture Series with **Caleb Thompson**, a UB Post-Doctoral Fellow, presenting five talks. The lectures will be held on March 29,

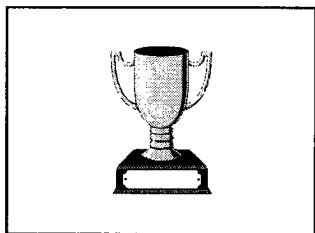
April 5, 14, 19, and 26, 1995. The Hourani Lecture Series is made possible by an endowment from George and Celeste Hourani.

A Floor Called "Sam"

To those of you who have not been to the department since prior to April 1994, a warning...When stepping off the elevator be prepared to encounter bright walls and tile--gone are the days of somber grays and blues to which you were accustomed. The cement floor has been tiled and the walls painted. The wrought iron rail by the window has been replaced with an oak rail and bench, and the whole ambience is bright and almost cheerful. This transformation is due to the indefatigable efforts of **Peter Hare** spanning 15 years, with no small effort on the part of **Judy Wagner**, to overcome redtape, reluctance and foot dragging on the part of various key offices at the university. Such a metamorphosis required no less than a floor party which was attended by all the departments on the sixth floor as well as the full contingent from the Dean's office (the dean having paid the price of the transformation and in honor of whom a brass plaque is now imbedded in a corner of the floor reading:

Tile Laid 1994
Ross D. MacKinnon Dean
Mark B. Kristal Associate Dean
Sam Crisante Assistant Dean

The News Bureau of the University was represented by Mary Beth Spina who wrote and performed a ballad commemorating the event. Fred Seidl, Dean of the School of Social Work, joined Mary Beth in singing the ballad and playing his guitar. The song is framed and hangs in the hallway along with a framed pictorial representation of the before and after of the floor. Champagne flowed, speeches were made and the floor was christened "Sam", with the prerequisite bottle-breaking, in honor of Sam Crisante, Assistant Dean, who was most instrumental in getting bids and administering the funds necessary. The celebration was captured on videotape and is available for viewing at the department.



Awards...

Distinguished Visiting Professor

Newton Garver was Distinguished Visiting Professor at San Diego State University for the Spring '94 semester.

Mary C. Whitman Scholarship

The 1994 winner of the Whitman Scholarship competition is **Marilynn Deane Mendell**.

Dean's Awards

At Spring graduation every year each of the three Faculties in the Arts and Sciences gives an award to the best graduating student in that faculty.

In 1994 two of those three awards went to our students: **Thomas E. Sharp** in the Faculty of Social Sciences and **William D. Scott** in the Faculty of Arts and Letters (joint major Philosophy/English).

First International Summer Institute in Cognitive Science

The Philosophy Department, with the generous support of Ross D. MacKinnon, Dean of the Faculty of Social Sciences, was involved in coordinating the highly successfully First International Summer Institute in Cognitive Science. **Barry Smith** was co-director of this event which took place through July 1994. The Institute, the first of its kind, attracted nearly 500 participants and faculty from 32 countries and provided an intense schedule of courses, speakers and workshops. The Institute attracted national and international attention and boosted the reputation of the University and the Department. Five other University departments were involved. Smith, along with visiting scholar Wojciech Zelaniec, coordinated the workshop series as well as taught in the Institute. Other participants from the Department included **John Kearns**, **Peter Hare**, **John Corcoran**, and **Mariam Thalos**. **Bill Rapaport** from Computer Science, Adjunct Professor in the Philosophy Department, was responsible for all e-mail communications and production of the Institute Handbook. **William Baumer** served as advisor on the Planning Committee and **Eva Koepsell** was coordinator. **Judy Wagner** and **Eileen McNamara** provided additional staff support

and a number of graduate students in the Department volunteered their time and effort to make this groundbreaking event a success. Publication of the proceedings of the workshops are in the works and their availability will be announced at a later date.

International Alumni Relation Committee

The Graduate Philosophy Association (GPA) has recently established the International Alumni Relation Committee (IARC). This committee was formed to serve the academic needs of the GPA's international alumni who work outside of the U.S.

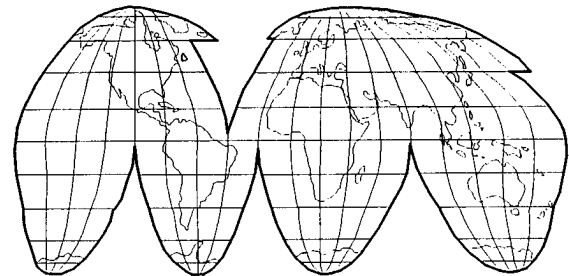
The GPA understands the difficulties that foreign alumni encounter when trying to find philosophical journal articles only available in the U.S.A. The service that will be given by the IARC is making copies of the requested journal articles. Graduate student volunteers will do the labor to make copies and mail them. The necessary fee for copies and mail, however, shall be paid by the requester.

Anyone of our international alumni who would like to take advantage of this service may contact the IARC or Seon-Wook Kim who is currently in charge of the committee via his e-mail "vp2385g2@ubvms.cc.buffalo.edu" or by letter.

Wright On...

The Hallway by the Chair's and Assistant to the Chair's office is graced by a new photographic work donated by Peter Hare. It is a wonderful triptych of the Darwin Martin House designed by Frank Lloyd Wright. With much attention to light and perspective, Hare took into account the space and light in the hallway to compose the photograph complementarily. Peter Hare says of the work that he is moving toward horizontality as opposed to the exaggerated perspective of his other works displayed in our hallways.

Mark Murphy, an undergraduate philosophy major, presented *From the Physical to the Phenomenal: Theories of Temporality in Leibniz, Husserl, and James* at the New England Undergraduate Philosophy Conference in April 1994.



News about Our Graduates

B. Richard Beatch (Ph.D. 1994) is now an Assistant Professor at Kent State.

Michael Gorman (Ph.D. 1993) won the Machette Prize. This prize is given by the American Catholic Philosophical Association to the best essay written by a philosopher younger than 35; only essays submitted for the ACPA Convention are considered. You may remember that another former student of our Department, Doug Davis, won the prize a few years back.

Raymond Lam (B.A. 1991) completed a MPhil. in Philosophical Theology at Oxford.

Zosimo Lee (Ph.D. 1990), writes, "I'm enclosing a copy of a research report a friend and I made on peace zones [in the Philippines]. There's not that much philosophical reflection, it's primarily an empirical study, but hopefully I'll have some

time later for a more philosophical paper. This is meant to share with the department some of my intellectual output.

Conclusions and Lessons Learned

The peace zones were declared during the period from 1987 to 1990. There was a particular convergence of historical national events that established the peace zones as viable alternatives. On a national level, the issue of ending hostilities was already being considered, although actual fighting was still raging in many areas. Clearly, in many rural areas war fatigue has already set in and many civilians would take any opportunity to stop the fighting. In those cases where the civilian population is directly threatened, it is perhaps only a matter of time before the communities actively seek a cessation of hostilities....

No national organization devoted to peace issues can be credited with the idea of peace zones for it was truly a grass roots initiative based on the sincere desire for demilitarization and self-determined boundaries as well as a palpable fear of weapons of war. Moreover when the peace zones were declared, communities looked first to local support before any sort of national projection was made....

One major lesson learned from a study of peace zones is that, trite as it sounds, the human spirit always prevails in the face of adversity. The most successful peace zones are those where people have stared death in the eye yet not succumbed to fear....

Recognition of the power in organization seems to be a key ingredient in the success of a peace zone. The experience and exposure of the leaders, by way of training programs, also matter as do networks, allies and support mechanisms. But ultimately it is how the people organize themselves that determines whether the peace zone will prosper.

Excerpts taken from Peace Zones in the Philippines in Peace, Conflict Resolution

and Human Rights Research Reports, 1994, No. 2, written by Zosimo Lee and Cecilia Conaco.

John Mulhern (Ph.D. 1970) and **Mary Mulhern** (Ph.D. 1970) write that Mary has been an adjunct faculty member in the Humanities and Communications Department at Drexel University in Philadelphia for the past five years, teaching what amounts to full time. Her protests about not being allowed to compete for a regular position there were alluded to in the report of the APA's Committee on the Defense of Professional Rights of Philosophers at the end of Bill Mann's tenure. Things generally are at sixes and sevens at Drexel, where the president has just resigned, and Mary does get a chance to teach the seminar in communication ethics in their MS in Technical and Science Communications program, as well as the odd other philosophy course amid the business writing and technical writing courses.

John is Senior Lecturer and Research Associate at Penn's Fels Center of Government, which is their very small graduate school of government administration, awarding only an MGA. He has found his true *métier* there as a political philosopher. He teaches very conceptual courses in intergovernmental relations, privatization, and the like. He joined the staff at Fels after a stint as president of Spring Garden College, a venerable technical institution in Philadelphia which unfortunately sought his help too late and was not able to survive in spite of the wonders which he worked while there. He gave it two more years of life, which enabled students, staff, and programs to make a much more orderly transition to other venues. He retired on 31 August 1992, the last day the Navy would let him serve and after a full day's work on active duty, at the rank of Captain, from the Supply Corps of the United States Naval Reserve, with a number of decorations but fewer than he deserved.

In our day jobs, as it were, we are principals in a consulting firm, Mulhern Associates, whose heaviest current involvement is in a technology access project funded under

ARPA's Technology Reinvestment Program. We are assisting in the economic adjustment occasioned by the closing and realignment of Naval activities in and around Philadelphia. Dick Hull kindly wrote that he had seen our piece on philosophy and consulting in the International Journal of Applied Philosophy.

Mary and John have three sons and five daughters.

Woosuk Park (Ph.D. 1988) has accepted a position as associate professor at the Korea Institute of Science and Technology (KIST).

Michael Rhodes (Ph.D. 1994) has accepted appointment as assistant professor at Oklahoma State University.

Alan Soble (Ph.D. 1976) writes "...I'm on sabbatical, which means an essay on love for a Cambridge U. P. collection, an essay on sex (La Morale Sexuelle, or some such title) for a French dictionary, several reviews, plus a grant from IREX and the Hungarian Ministry, to give 12 lectures in Budapest during May...."

Cone Distinguished Professor of Teaching

John Lincourt, Ph.D. 1972, of The University of North Carolina at Charlotte, who was named the 1992 CASE Professor of the Year in the state, has been selected as the university's second Bonnie E. Cone Distinguished Professor of Teaching. The professorships are named in honor of UNC Charlotte's founder, Bonnie Cone, and are designed to bring attention to the university's commitment to excellence in teaching.

Philip Dubois, vice chancellor for academic affairs, said "John Lincourt has been a model teacher, scholar and citizen at UNC Charlotte since 1973. His extraordinary accomplishments and commitment to excellence in teaching in all aspects of his professional life convinced the selection

committee that John was very deserving of this special recognition."

Dean Schley Lyons of the College of Arts and Sciences said in endorsing Lincourt for the professorship, "If assigned the task of describing an ideal senior professor and colleague, John Lincourt would be my model. He is the type of professor students remember because he does much more than teach subject matter; he assists students to mold their lives."

Fowl News

The following excerpt is taken from *Nature Watch*, a regular column written by Gerry Rising in *The Buffalo News*.

Richard Hull has passed on a photograph of a black-necked swan on Spaulding Lake in Clarence. He tells me that it was there in November with a flock of Canada geese. Clearly evident in the picture is the swan's contrasting white body and black neck as well as the orange knob on its bill.

Unfamiliar with that species, I...found a perfect replica, but it is a swan whose range is restricted to southern South America and the Falkland Islands. How in the world did it get here? One thing is sure: It did not fly from its normal territory; the species is non-migratory. Almost certainly it escaped from a zoo or from one of several private game farms in this region where such exotic birds are raised.

The above appeared in the 12/26/94 edition, p. D-7.

New Adjunct Faculty Member

William J. Rapaport joined the Philosophy Department as an adjunct faculty member in September of last year. Bill is currently an associate professor in Computer Science and interacts professionally with many members of our Department. His Ph.D. is in philosophy, from Indiana University.



*New
Graduate Students*

Jason N. Adsit	B.A. American University (1994) Interests: Logic, Analytic Philosophy, History of Philosophy
Daniel W. Barwick	B.A. SUC at Geneseo (1990), M.A. University of Iowa (1992) Interests: Metaphysics, Epistemology
Eric Bronson	B.A. Boston University (1993) Interests: Continental Philosophy, History of Philosophy
Bela Stephen Csaki	B.A. Colgate (1989), M.A. University of South Carolina (1994) Interests: Asian Philosophy and Religion
Robert A. Delfino	B.A. (1994) St. John's University Interests: Metaphysics, Ethics, Philosophy of Science, Ancient and Medieval Philosophy
Gerald J. Erion	B.A. SUC at Geneseo (1994) Interests: Ancient Philosophy, Mind and Artificial Intelligence, Ethics, Political Theory, Philosophy of Religion
Idris Hamid	B.S. Georgia State University (1990) Interests: Philosophy of Science, Metaphysics, Islamic Philosophy
Michael Happold	B.A. Michigan State University (1991), M.A. Loyola University of Chicago (1994) Interests: Cognitive Science, Philosophy of Mind, Philosophy of Science
Brian J. Imiola	B.A. Niagara University (1986) Interests: History of Philosophy, Political Philosophy, Philosophy of Law
Shannon Kincaid	B.A. SUC at Cortland (1994) Interests: Metaphysics, American Philosophy, Continental Philosophy
Richard Main	B.A. Colby College (1991) Interests: Philosophy of Logic, Philosophy of Language

Andrew J. Marx	B.A. University of Delaware (1993) Interests: Philosophy of Law, Ethics, Analytic Philosophy
Ivonne Pallares Vega	B.A. National University of Mexico (1987), M.A. Ohio State University (1994) Interests: History and Philosophy of Logic and Mathematics, Metaphysics
Andrew W. Schwartz	B.A. Colorado College (1992) Interests: Hegel, Marxism, Poststructuralism, Feminist Philosophy
Heron E. Simmonds	B.A. Brandeis University (1992) Interests: Ethics, Social and Political Philosophy
Nicolas J. Smith	B.A. Vassar College Interests: Ethics, Philosophy of Law
Matthew B. Strom	B.A. Moorhead State University (1994) Interests: American Pragmatism, Continental Philosophy, Philosophy of Mathematics
Vicki Toscano-Cantaffa	B.A. Muhlenberg College (1994) Interests: Ethics, Political Philosophy, Philosophy of Science
Zach W. Wilson	B.A. University of Wisconsin-Madison (1993), M.A. Winona State University (1994) Interests: Philosophy of Language, Logic, Philosophy of Science
Sarah E. Worth	B.A. Furman University (1992), M.A. University of Louisville (1994) Interests: Ancient Philosophy, Aesthetics
Gloria L. Zúñiga	B.S. California State at Hayward (1987), M.A. California State at Hayward (1994) Interests: Philosophy of Economics

Pun-ic Wars

The next few issues of the Noûsletter will carry, as historic artifact, a serialization of the Pun-ic Wars that occurred in the department and were faithfully recorded (and constantly rekindled) by **Richard Hull**.

...The pun, as an idealized form of life, represents the (lower) limit of humor attainable for those of us who are philosophers. And for those of us who are Cartesian foundationalists, the pun may well represent that long-sought-for rock bottom on which to rebuild. But perhaps I am getting Descartes before the horse. So let us turn to the philosophical significance of the pun

as a form of life--the *imum bonum* attainable in these halls.

I propose to illustrate one of the traditions of this form of life which I choose to call Nominalistic Punning. As you consider the examples which I (and others) provide, please note that two defining characteristics of all nominalistic positions are met by the puns therein contained: (1) they all involve plays on proper names; (2) each play using what might be thought to be a name previously used uses it in a different way, so that no two puns are alike. (One example violates this second rule; the reader is invited, etc., etc.)

My illustrations do not stop there in their broader implications for the philosophical life. For I am also exploring quite a new literary form and its possibilities for interweaving with, through, and among human *lebens-welten*--the chain punletter. While it is true that philosophical correspondence has formed an important source of corrections and elaborations in interpretative philosophical journalism, virtually no attention has been paid to the chain punletter. I commend it to you as a rich potential source of dissertation topics and scholarly tomes on psychohistory, literary allusion, and the like.

It all started during a lecture by Marvin Kohl at a conference in Connecticut in the 1970s. Kohl was talking about active euthanasia, and **Alan Soble** leaned over to whisper, "He's talking about killing people in Kohl blood." I jotted a note down on my lined pad and handed it to Alan:

I'll Koehl you Kohl if you Hareass me any more with your puns. You Madden me, and I'll not Parry them any more.

Alan, of course, replied:

Handy as you are with words, I doubt that you have the good Gracia to speak Franklin about what is and what is not Lawler.

(Obviously Alan was already beginning to think twice about what he was letting himself into. I knew he couldn't last.) I immediately replied with withering scorn.

I nearly Cho,kk-ed when I read your note. Of Korsmeyerresponse must be Loudon clear. The Smerekampaign that you've Cooked up is Barberous, and most obvious and unSutula. You may naively think you Rose to the challenge, but I perceive that I have you Inadaze. Your tricKearns you no praise, and I'll thank you if you'll Butler out of this whole business.

Alan rallied a bit at the challenge of all this, but spent his last in the attempt to counter it:

Farber it for me to suggest that you're about to Garver own goose, but why, I ask, do you always Riepe yourself? You only manage to Cosgrove pain. You'd be better off if you were known as the kind of guy who Eddins to a task rather than to Moser out of it. I guess you don't because you're made of Clay or Wood, or because you haven't yet seen the Light, or perhaps just because you're plain Nutter or

Simpson. Thus, I expect that your Moranic mind Peters out sooner than mine.

Charlotte Farley somehow obtained a peek at our correspondence, and thrust herself into the word-fray:

Dear Dick and Alan,

I think this Hull thing is ridiculous, and you are both imposSoble. Even a child could make puns suPerryor to yours. They all, by all odds, are the Hareiest I've heard. To make just one that was really a Corcor-an better than these--you'd need an AIEddins lamp.

Alan fell strangely silent at this point, no doubt hoping that I would drop my pen, but when I shot back with

Charlotte:

We'd have to search Farley and wide for a Riepelacement for you, but if you insist on showing up pun-ch drunk, we're Schermeracles such as that are Feezellable. While you're still our Choi-ce, we Kant go on beyond Schmid-year with these thousands of pounds of red Herrings; not even one Singleton more can be tolerated. Either you Barr further outbreaks, or you must put your Hatton and leave this Garrison. I urge the utmost effort on your part to Kongquer this disease, but whatever you do, don't let anyone else Ketchum.

Soble threw in the towel:

I resign. I could never come up with anything Richard than "Ketchum."

Charlotte's reply was characteristically charming and disarming:

I came to the Department all Dewey-eyed and lighter than Ayer, but in the routine of work, one day became much like Inada. Perhaps this run-of-the Mill existence Marx a transition from the fiery Furnas to a world where every whim is Ketter to (and in these times of women's lib, it matters not whether you're Boyer girl). Your recent pun-gent comments, however, have served to enliven the daily humdrum. In fact, your last communication has really topped the Somit but unfortunately has Parrylyzed my powers of invention, which is really Maddening. To quote the Bard, who steals my Peirce steals trash, but if someone deprives me of a good pun this really does Ryle me.

For some reason, perhaps concern over Soble's resignation, I failed to reply to this genteel ribbing. It is possible that I gave myself over to a few verbal Sallys in the halls. At any rate, I shortly received this note from Charlotte:

You're the most dogged individual I know, but a bit of a wag, at that. You remind me a bit of the Gunsmoke program, and the man-Chester, though he usually looked to the Western horizon and you're always Pekingese. By now you're probably past Cairn about this. But you might want to Kerry it home and Springer on your wife. Or perhaps you'd really rather throw it over the Golden Gate bridge (that's a Spaniel never forget). Perhaps the best thing you can do for your wife is Pinscher.

I must confess that my resourcefulness nearly failed me. I was able only to muster this reply:

If you ever think a Dogwood bear edible fruit, you'd be barking up the wrong tree. It's like trying to row a bark straight on a bight--the bark would be worse than the bight once it bites into the bight's shore. Now, I'd like to bite into a melon, but I'd have to setter down to do it, and I always make a Poodle on the plate. While that doesn't sound too melon Collie, it is really just a lot of bull. "Terrier I shan't," I just thought, "Af gahn hounded her enough." So, unless you're still feeling Pugnacious, I'll just go Wolf my lunch.....To be continued in the next issue.

Lectures and Colloquia...

- Feb 2 "Understanding Disagreements Over Using Animals in Research" *Richard Hull* (SUNY-Buffalo). 5:15-7:15 p.m., Butler Auditorium, Sherman.
- Feb 7 "Is It Ethical to Create Transgenic Animals?" *Bernard Rollin* (Colorado State Univ). 5:15-7:15 p.m., 246 Carey Hall.
- Feb 9 Human Rights Conference. "How Should Human Rights be Conceived?" *Thomas Pogge*, Columbia University. 4 p.m., 280 Park Hall
- Feb 10 "Rights and Harm" *Samantha Brennan* (Western Ontario). "Human Rights and Global Solidarity: A Jasperian Perspective." *Greg Walters* (Univ. of Ottawa). 1:30-5:00 p.m., 280 Park Hall.
- Feb 16 "Animal Research: Necessary to Human Welfare? A Debate" *Ronald Allison, M.D.* (Oncologist) and *David Trigg*, (Dean of Pharmacy). 5:15-7:15 p.m., Butler Auditorium, Sherman.
- Feb 22 "Can There be Definitive Interpretations?" *Jorge Gracia* (SUNY-Buffalo). 4 p.m., 684 Baldy Hall.
- Feb 23 "Ethics of Experimental Design, Data Management and Analysis" *Elaine Hull* (Behavioral Neuroscience), *Bruce Holm* (OB/Gyn, Pharmaceuticals), *Linda Duffy* (Pediatrics). 5:15-7:15 p.m., Butler Auditorium, Sherman.
- Mar 2 "Postmodernism and the Origin of Modern Philosophy." *Herman Philipse* (Princeton). 4 p.m., 280 Park Hall.
- "Background to the Use of Human Subjects in Research" *Richard Hull* (SUNY-Buffalo). 5:15-7:15 p.m., Butler Auditorium, Sherman.
- Mar 9 "Multicenter Trials, Eligibility Criteria and IRBs" *Benjamin Freedman* (University of Montreal). 5:15-7:15 p.m., G 26.
- Mar 20 Talk on Philosophy of History. Title to be announced. *Rudolf Lütke* (Aachen). 5 p.m., 684 Baldy (co-sponsored with History Department).
- Mar 23 "Deception in Research: The Lumpectomy-Mastectomy Study" *Donald Marquis* (Univ. of Kansas). 5:15-7:15 p.m., G 26.

Mar 22-24 *Kai Nielsen*. Prometheus Lectures. The title of the series is "Naturalism Without Foundations," and the three lectures are: "Nonscientific Historicized Naturalism," "Naturalism and Method," and "Religious Belief and Responsibility." Two lectures will be held in 280 Park at 4 p.m. and 1:30 p.m., and one at Prometheus Books.

Mar 29 Hourani Lecture #1 "Ethical, Philosophical, and at the same time Literary." *Caleb Thompson*. 4 p.m., 684 Baldy Hall.

Mar 30 "Scientific Misconduct: Fraud and Plagiarism" *David Trigg* (Dean, School of Pharmacy). 5:15-7:15 p.m., Butler Auditorium, Sherman.

Apr 5 Hourani Lecture #2 "Wittgenstein, Tolstoy, and the Meaning of Life." *Caleb Thompson*. 4 p.m., 684 Baldy Hall.

Apr 12 *Daniel Dennett*. Title to be announced. 2 p.m., 280 Park Hall (co-sponsored with Cognitive Science Center).

Apr 13 *Daniel Dennett*. Title, Time, Place, to be announced.

"Intellectual Property and Conflict of Interest" *Kathleen Terry* (JD, Office of Technology Transfer). 5:15-7:15 p.m., Butler Auditorium, Sherman.

Apr 14 Hourani Lecture #3 "The Confessional Narrative of Wittgenstein's *Tractatus*." *Caleb Thompson*. 1 p.m., 684 Baldy.

Apr 19 Hourani Lecture #4 "The Real Discovery: Wittgenstein, the Will and Philosophical Resolution." *Caleb Thompson*. 4 p.m., 684 Baldy.

Apr 20 "Societal Resource Allocation: The Ethics of Research Goals" *James Lindemann Nelson* (The Hastings Center). 5:15-7:15 p.m., Butler Auditorium, Sherman.

Apr 26 Hourani Lecture #5 "The Temper of our Souls: Ethics and Confession." *Caleb Thompson*. 4 p.m., 684 Baldy.

Conferences...

Third Annual Graduate Student Conference The Morality of Pluralism

The Third Annual SUNY at Buffalo Graduate Philosophy Conference will take place on Saturday, **April 22, 1995**. The conference is being co-sponsored by the Graduate Student Association of the Philosophy Department and the Marxist Studies Group of SUNY at Buffalo. The focus of the conference will be on ethical issues, particularly those dealing with the morality of pluralism. John Kekes (SUNY at Albany) will deliver the keynote address with **Pablo De Greiff** (SUNY at Buffalo) serving as commentator.

Graduate students are welcome to submit appropriate papers within the following guidelines: 1) Papers should have a reading time of about thirty minutes (12-15 pages maximum). 2) Submit three copies of the paper, and an abstract of the paper must be included. 3) Papers will be blind refereed and each copy should have a cover page with the author's name, address, phone number and institutional affiliation.

Send papers to **Leonardo Zaibert**, The State University of New York at Buffalo, Department of Philosophy, 607 Baldy Hall, Amherst, NY 14260. The deadline for submission is February 24, 1995.

1995 New York Conference on Asian Studies

SUNY at Buffalo will host the 1995 New York Conference on Asian Studies to be held on **September 15 and 16, 1995**. Graduate students in philosophy are encouraged to

submit papers for this conference addressing the following:

current research dealing with East, Southeast and South Asia
pedagogy for Asian Studies in higher education
feminism and Asian Studies
ethical and aesthetic issues in Asian Studies
comparative philosophy

Deadline for papers is April 15, 1995.

Send submissions or inquiries to:

Prof. Kenneth Inada
Philosophy Department
University at Buffalo
607 Baldy Hall
Buffalo, NY 14260

A small stipend of \$50 will be given to students whose papers are accepted to help defray expenses. Housing assistance may be available on a first-come, first-served basis.

Conference on Morality, Legality and Drugs

An academic conference and community forum on the topic of drugs, drug abuse and social policy will be hosted by the Philosophy Department **September 14 - 16, 1995.**

While there is a small but growing number of philosophers and political scientists who have done systematic research on drugs, the most prominent moral and political theorists have not spoken directly about this issue. The conference will provide a forum for important thinkers to extend their broad political theories toward a more concrete social problem. They will do this in front of an audience of commentators and discussants who have done active research in this area, and whose views on the subject are already in print.

Sixth Annual Undergraduate Conference

The Sixth Annual Undergraduate Conference will be held at the University on Saturday, **April 29, 1995**, 10 a.m. to 3:00 p.m. at SUNY at Buffalo Amherst Campus, room to be announced later. The Conference, which has been quite successful in past years, is open to both majors and non-majors in philosophy and is free and open to the public. A complimentary deli lunch is provided.

We need volunteers to make ten-minute commentaries on the papers. Call **Tim Madigan** (716-877-9428). Call for papers for the conference: papers should be ten pages in length and may address any topic in the field of philosophy. The deadline for submissions is March 3, 1995. Please send submissions to Professor John T. Kearns, Department of Philosophy, 607 Baldy Hall, SUNY at Buffalo, Buffalo, NY 14260.

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At the end of every semester scores of philosophy students come into the main departmental office to turn in their final papers to their instructors. To alleviate the congestion this causes in the office, boxes are placed on a table and labeled with an instructor's name and the course number taught. Students then can easily drop their paper into the appropriate box. Despite our best efforts to direct incoming papers to the proper instructor, invariably some students forget to include on the paper their own name, instructor's name, or the course number. This often leads to confusion. This past semester a box with a new label was spotted among the usual labeled boxes. It read:

Moron Box
Papers with no student
or instructor's name (needs more on)!?

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