

The Philosophy Newsletter

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An Interview with Loyola's New President

In July Fr. Michael Garanzini, S.J., became the new president of Loyola University Chicago. In a recent interview with the issue editor, Fr. Garanzini talked about the role of philosophy in a liberal arts education.

read a lot of Pierce, William James, Royce, Dewey, and even Whitehead, trying to figure out how the two systems might talk to each other. I loved it, and continued to read philosophy while working at New York University on my M.A. in American Civilization. In fact, my masters thesis was about the way William James and John Dewey influenced each other's thoughts.

So how does philosophy fit into today's university curriculum?

To answer this, let me mention something that happened just yesterday. I was at a luncheon downtown at the Executive Club, where I sat between the president of General Motors and the CEO of the Chicago Tribune. At one point

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"I think philosophy is a terrific major for most students going into professional lives, precisely because of what I just said about good thinking."



Father Garanzini, could you begin with a few words about your own philosophical education?

Sure. My first four philosophy courses were taken as part of the core curriculum at St.

Louis University, where I got my bachelor's degree. But when I entered the Jesuits and was sent to New Orleans for my philosophy training, I took another 13 courses and discovered pragmatist philosophy. At St. Louis we had focused rather narrowly on what was called "Missouri Valley Thomism," but the program at New Orleans was broader, more comparative. Along with scholastic philosophy we had to study an alternative system and compare its answers to the traditional philosophical questions about the nature of God, the cosmos, and so on. I chose American pragmatism, and

Hegel Scholar's Major Publication

After working on and off the project over the last forty years he said, "I did not foresee that its completion would take *such* a long time."

This summer Adriaan Peperzak, who holds the Arthur J. Schmitt Chair of Philosophy, celebrated the publication of his monumental study of Hegel's thought after a remarkable four-decade gestation period. Entitled *Modern Freedom: Hegel's Legal, Moral, and Political Philosophy*, the book was published by Kluwer Verlag, the premier publisher based,

fittingly, in Peperzak's native country, the Netherlands.

In over 400 pages Peperzak examines Hegel's notoriously complex philosophical theories of logic, morality, history, and religion. Peperzak began writing this book shortly after completing a doctoral dissertation on Hegel's early philosophy on and off the project

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Studies in German Idealism

MODERN FREEDOM

Hegel's Legal, Moral, And Political Philosophy

Adriaan T. Peperzak

Kluwer Academic Publishers

From the Chair . . .



Paul K. Moser

The second issue of *The Philosophy Newsletter* reflects a dynamic familiar in philosophy: *Being and Becoming*. Loyola University Chicago is becoming even better. We just admitted the largest freshman class in the history of Loyola, a 60% increase over last year's enrollment, and we also now have a new president, Fr. Michael Ga-

ranzini, S.J. — read the interview with him on philosophy and the liberal arts.

Of course, while some things change, other things remain the same. Philosophy still contributes three courses to the university core curriculum and remains faithful to the 1599 *Ratio Studiorum* — read our article on the evolution of the

philosophy requirements. And the department still graduates some of the brightest and most articulate students at the University — see the article listing this year's graduates.

So, welcome to this issue of our newsletter, and enjoy the opportunity to catch up with the department. —Paul K. Moser, Chair of Philosophy

Philosophical Safari in East Africa

In May a dozen philosophy students traveled to East Africa with philosophy professor Thomas Derdak as part of a special course in Environmental Ethics. The course began in January with a distance learning format and finished in May with a two week immersion experience in Kenya and Uganda. Philosophical issues such as global justice, obligations to future generations, and “deep



ecology” came alive (often literally) during their “philosophical safari” through such fabulous regions as the Masai Mara and the Nile headwaters.

Because of its novel mix of on-site and distance learning, articles about the course were published by the *Chronicle for Higher Education* and the Jesuit magazine *Connections*. The course will be offered again next semester, and is open to alumni interested in joining this philosophical safari. For details visit the department web site or call 773-508-2291.

The on-line course and practicum will be offered again next spring, and will be open to alumni as well as current students.

The 2001 John F. Grant Lecture

Kathryn Montgomery was the featured speaker of this year's John F. Grant Lecture in Health Care Ethics.

Montgomery is the Director of Medical Ethics and Humanities at Northwestern University Medical School. She has written extensively in the areas of literature and medicine, the epistemology of medicine, and medical education. Her *Doctors' Stories* was published by Princeton

University Press in 1991, and she is now finishing a book-length study of medical epistemology, tentatively titled *Is Medicine a Science?*

In her lecture Montgomery argued that medical education is much more than the simple acquisition of basic science knowledge. Rather, it is the acquisition of certain professional virtues—those traits of character that define the physician. While experience, gar-

nered over years of practice, may teach some of the habits and insights that form virtues, educating medical students and medical residents through literature, art, and philosophy can also be of invaluable assistance in forming humane, virtuous physicians. Montgomery used the poetry of John Stone, a cardiologist, to show how literature can be a powerful vehicle for teaching and forming virtue.

Alumni, this is your newsletter, too! Please write to us with your ideas, news, questions, memories, and other comments.

Hegel Scholar (cont'd)

(Continued from page 1)

over the last forty years. "I was well aware that some of Hegel's texts stubbornly resist a thorough deciphering of their meaning and argumentation," Peperzak said, but then wryly admitted, "I did not foresee that its completion would take such a long time."

In 1987 and 1991 he published two interim books on Hegel designed to set the stage for the masterwork just released. His writings also include three other books on Hegel and nine others on continental philosophy, ethics, philosophy of religion, and meta-philosophy.

Before joining Loyola's philosophy department in 1991, Peperzak held professorships at the Universities of Amsterdam, of Utrecht, and of Nijmegen in the Netherlands, and had been a visiting professor at a number of other universities in America, Europe, and Indonesia.

"Freedom is both the substance of right and its goal, while the system of right is the realm of freedom made actual."

—G.W.F. Hegel

John F. McCormick, S.J., Philosopher–Poet

Alumni from the 30's and 40's will remember John F. McCormick, S.J., who was considered one of the finest American philosophy teachers of his day. In addition to his extensive publication record, which included textbooks on metaphysics and natural theology as well as what one biographer called "myriad articles and book reviews," McCormick was a published poet who wrote hundreds of poems, many reminiscent of Plato's concept of ideal Beauty (see inset).

He was one of the founders of the American Catholic Philosophical Association and served on its executive committee when it was first organized in 1926. Two years later McCormick was elected its president. In 1932 he came to Loyola to head the new philosophy department, and stayed until his death in July, 1943, just months before his 70th birthday, when a meeting in his honor was to be held by the American Catholic Philosophical Association.

"Fr. McCormick was a very

austere, dignified person," recalls John Reinke, S.J., one of his students who is now Vice-President of Campus Ministry at Loyola. "You just didn't break in on him easily. It would have been like joking around with the Pope. But he was very pleasant and gracious to everybody." For this reason some of his students nicknamed him "John the Serene." As Clare Quirk Riedel put it in a collection of essays dedicated to McCormick, "The white-haired philosopher was never concerned with dignity, yet somehow was always dignified."

It is hard to overestimate McCormick's stature as one of the major Catholic philosophers of his era. As another of his students, Ed Marciniak (A&S '39, M.S.A. '42), explained: "When the famous philosopher Jacques Maritain was lecturing at the University of Chicago, he called Fr. McCormick one of the best philosophers in the country." This opinion was shared by another prominent Catholic philosopher of the time, An-

ton Pegis, who insisted that the love Fr. McCormick's students had for him was less important in the long run than his influence on their philosophical careers. "There are many laymen teaching philosophy today," Pegis claimed years later, "who were first drawn to this work by the encouragement, the advice, and the foresight of Fr. McCormick."



John F. McCormick, S.J.

Indian Summer: Lines Written on an October Day of Extraordinary Beauty

Could but this passing breeze
Of Summer, lent us from some sunny land,
Restore the vanished verdure to the trees
Now seared by Autumn's hand
Or in its balmy bosom from afar
Bring back the music of the summer wood—
The chilling days that mar
Fair Nature's bloom might be forgot,
So pure a gleam of light that fadeth not
This fair October day has caught.

—John McCormick, 1893

From the *Ratio Studiorum* to Today's Curriculum

The story of philosophy at Loyola University actually begins in 1599 with the *Ratio Studiorum*, which articulated the principles of Jesuit education and prescribed the study of philosophy in order to deepen students' understanding of Catholic doctrine. Francis J. Catania, former philosophy chairman and later dean of the graduate school, has tracked the evolution of today's philosophy curriculum in a fascinating little booklet available upon request (also on the department website).

While exploring the university archives with Archivist Michael Grace, S.J., Catania found that in 1884 the Bachelor of Arts degree required courses in logic, metaphysics, ethics, and natural philosophy. By 1909 "dialectics" and psychology were also included, and by 1911 the philosophy requirement had the general shape it would retain for a number of years: logic and epistemology, ontology, cosmology, rational psychology, and natural theology (the last three considered "special metaphysics"), and general and applied ethics. Two faculty members taught the whole philosophy curriculum.

Similar courses were required at other Jesuit colleges, where philosophy continued to be the main vehicle for transmitting the Catholic intellectual tradition as well as providing a language and modes of reasoning for students to discuss ethical issues with those who did not share their faith.

By 1968, the department had grown to 33 faculty, the largest philosophy department in the country, with Catania as the first layperson to chair a philosophy department in a Jesuit university. The curriculum no longer focused exclusively on the writings of



Campus sculpture of St. Ignatius

Aristotle and Aquinas, and was more exploratory, bringing diverse positions alongside each other and nudging students to discover underlying issues through critical comparison.

Inevitably, questions were raised about why the philosophy department had such a large share of the required undergraduate curriculum. The original justification was that philosophy provides the rational structure of understanding most consistent with the Catholic tradition, but Catholic intellec-

tuals inspired by the Vatican Council II's "opening of windows" no longer understood philosophy in this parochial sense. Since it was no longer clear that the philosophy courses being taught at the end of the decade still reflected the original objectives of the *Ratio Studiorum*, some university faculty felt that philosophy should have a smaller role in the curriculum. The question of what philosophy courses, if any, would be required of all undergraduate students was debated until 1979, when the core curriculum took its present form.

The required courses are now grouped into three areas: Philosophy of Human Nature, Action and Value, and Knowledge and Reality, which correspond to the older categories of rational psychology, ethics, and epistemology/metaphysics. Students are expected to take three courses, one from each area, regardless of their major. The rationale for this requirement, which continues the aim of the *Ratio Studiorum*, is stated in the undergraduate catalogue: "The core curriculum program in Philosophy is designed to help students develop the reflective ability and logical skills necessary for clear and careful reasoning, to acquaint them with basic and perennial philosophical questions and with classical and contemporary philosophical literature, and to encourage them to develop their own critically informed responses."

Alumni Comments

"It was refreshing to see current photos of some of the faculty that altered the course of my life and good to hear about those that have retired or moved on. I especially enjoyed the article by Dr. Peperzak, 'Meaning and Mystery and Life.' I found it to be engaging, brief, and practical — elements that I, as a working policeman, find essential." **Mark A. Vaccaro**

"Thank you for sending me *The Philosophy Newsletter*. Back when I attended Loyola, I was not a philosophy major but then the Jesuits wouldn't let you out of the place without a lot of philosophy courses. I appreciate it." **Roger C. Slattery**

"Although I am not able to use many things I learned 'academically,' my philoso-

phy background has helped me in many unexpected ways. For one, it helped me realize that I belonged in the Catholic Church.... Also, it has helped me in various apologetic endeavors in general, as well as given me a sort of systematic approach to — well, pretty much everything." **Monica Rafie (Ross)**

Garanzini interview (cont'd)

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I asked, "What do you look for when you hire?" And both of them said, "When we need people with some particular expertise, we look for those who are well trained. But we're almost always disappointed sooner or later because few of the people we hire turn out to be thinkers." I think it's significant that they both used the word "thinkers."

But can't thinkers be trained in any liberal arts program, with or without philosophy?

I think it's possible, but philosophy does it par excellence. What other program, what other discipline deliberately says, "This is about thinking and about articulating what you're thinking"? Philosophy not only looks at the history

of ideas but tries to get a handle on the most important, fundamental subjects. I would also add that those CEOs were disappointed because the people they hired were not broadly based, broadly educated persons. They found that people from strong liberal arts backgrounds—including of course philosophy backgrounds—turn out in the long term to be the most successful employees in the corporation and become the people who run things.

Please tell us what hopes do you have for philosophy at Loyola. What do you see in our future, and what would you like to see?

First of all, I think a strong core curriculum is an indispensable part of the Loyola experience, and contributing to it is central to the mission of the

philosophy department. Our university must continue to give all its undergraduates a truly complete, interdisciplinary, holistic education, regardless of their areas of specialization.

Secondly, I think philosophy is a terrific major for most kids going into professional lives, precisely because of what I just said about good thinking. Philosophy should not think of itself as impractical. Students ought to know, and tell their parents, that philosophy is very practical since it trains them to think. Actually, "trains" isn't really the word I want here. You get trained to do job-specific tasks, but you can't get "trained" to be a well-rounded thinker. You can't pick that up on the job or in a purely

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"Our university must continue to give all its undergraduates a truly complete, interdisciplinary, holistic education, regardless of their areas of specialization."



2001 Philosophy Graduates

PH.D. Liam Harte

M.A.

Paul R. Bryant, Jr., Randi Feder, Antonio Martinez, S.J., Paul Taylor Newell

M.A. in Social Philosophy

Michael T. Conley, S.J., Raymond J. Donaldson, S.J. Matthew James Paschke, S.J.

M.A. in Health Care Ethics

Michael W. Douglas, Chad Marshall Gregory, Krista Anne Maizel, Kirkland E. Young

B.A. Summa Cum Laude

Nathan Joseph Sebastian Jun, Aldona Salska.

B.A. Magna Cum Laude

Kelly Ann Link, Michelle Lilly Nijm.

B.A. Cum Laude

Emily Kathryn Agustin, Ryan Wayne Booth, William Edward Child, Marc Elliot Mineo Harrison, Roxana Lulusa, Amanda Jo McMurray,

Kurt Andrew Oreshack, Melaina Louise Prest, Kristen Nicole Terbrack, Robert James Walter.

B.A. Robert J. Adams, Levy Charles Rodriguez Cordero, Chona B. Estacio, Andrea-Elena deLeon Blando, Martin Evan Jacobs, Aisha Paclibare Javedullah, Nikolas John Lavrakas, Thomas Aloysious McGettrick, Rita Michelle Mitchell, Diamond Montana, Marcus Wilson Mudd, Marzena Barbara Plizga, Carl B. Ridenour, Robert Joseph Zwilling.

Departmental Honors

Nathan Jun, *Outstanding Senior, First Place in Mellon Essay Contest, Honors in Philosophy*

Colin McQuillan, *Outstanding Junior*

Gail Bremner, *Second Place in Mellon Essay Contest*

Marian Adly, *Grant Scholar in Health Care Ethics*

Kurt Oreshack, *Grant Scholar in Health Care Ethics*

Alvia Siddiqi, *Grant Scholar in Health Care Ethics*

Robert Walter, *Honors in Philosophy Contest*

Garanzini interview (cont'd)

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professional program.

And the graduate program?

That's point number three. I think a good graduate program — and this applies to philosophy as well as elsewhere in the university — builds itself around the strengths of the faculty. It recognizes that at the graduate level we can't do everything, even though in a sense you should try to do everything for the undergraduate major. You want to introduce your undergraduates to logic, linguistic analysis, and so on, even though you may have a lot more faculty in other areas

of philosophy, such as phenomenology. At the graduate level, on the other hand, programs should have specific thrusts. I'm just getting to learn what the strengths of the Loyola faculty are, program by program, and what our programmatic thrusts are or should be. So I look forward to learning more about the philosophy graduate programs here.

Is there anything you'd like to say in dosing to our alumni?

One thing I really want to say to them, and say very precisely, is this: Loyola has no intention of abandoning its strong liberal core. Another is

that Loyola has no intention of walking away from the theology-philosophy strength we have, even at the graduate level, although we will be taking a closer look at all our graduate programs and perhaps shrinking their numbers in some cases. If in fact we have to do that — but I'm not sure we have to yet — we will not move from our central mission, which is excellent teaching and research. As soon as we get a little better handle on our budgetary situation, I'm sure our programs will be thriving again, and I suspect that will only take two or three years.

We're on
the web at

[www.luc.edu/
depts/philosophy](http://www.luc.edu/depts/philosophy)

Arthur J. Schmitt — Humanist and Industrialist



Arthur J. Schmitt.

Arthur J. Schmitt was a benefactor for several Chicago-area institutions, including Loyola University, which honored him in 1957 as a distinguished Chicagoan. Schmitt was an industrial executive who in 1941 established the foundation that bears his name and promotes the moral ideals to which he was always committed. In the years following World War II he devoted his energies and financial resources to forming moral leaders who could lead society toward justice and peace.

He even founded a small engineering school which, though shortlived, produced a number of visionary leaders, one of whom later became a college president.

Schmitt was a deeply religious man who regarded philosophical wisdom as essential to the goal of "fashioning a better and more humane world" (from the mission statement of his foundation). Shortly after his death in 1981, the Schmitt Chair of Philosophy was established at Loyola in his honor by the Schmitt Foundation. Its first

chairholder was John Sallis, a prominent Heidegger expert who in 1991 was succeeded by the Hegel and Levinas scholar, Adriaan Peperzak (also featured in this issue). In addition, numerous philosophy graduate students have received Schmitt Scholarships to finish their doctoral dissertations, the latest being Ryan Madison, who is currently writing about Aristotle's metaphysics. Information on other Schmitt Scholars and on Mr. Schmitt himself can be found on the philosophy department web site.

Join Our Holiday Celebrations

For decades, department faculty, graduate students, and their families have gathered on a Wednesday in early December to share food, drinks, and the good cheer of the holiday season. Alumni and their families are welcome too. Why don't you join us for the festivities? For information on date, time, and parking, contact Dan Vaillancourt (dvailla@luc.edu).

Philosophers Abroad

Loyola philosophers continue to trot around the globe. **Kenneth Thompson** spent the spring 2001 semester in Rome and made cultural forays across Europe, while **Heidi Malm** visited Borneo and elsewhere in Southeast Asia. **Patricia Huntington** participated in the Praxis Seminar last April in Dubrovnik, and returned to the Czech Republic in July. In May **Ardis Collins** gave a paper in Venice at an international Hegel conference and attended the Shaw Festival in Toronto in September. Also in May **Thomas Derdak** led a group of philosophy students to Kenya and Africa (see story in

this issue) and **Al Gini** visited South Africa. **Adriaan Peperzak** gave a talk at the Hegel Conference in Padua in June, and goes to Rome in January for a meeting of philosophers of religion. Two of our graduate students, **Kristi Sweet** and **Jason Barrett**, traveled to Havana in June with a group of U.S. philosophers and met with various Cuban intellectuals. **Jennifer Parks** and **David Ingram** traveled to Toronto in July. **Parks** returned to Canada for the Society for Women in Philosophy conference at Guelph, Ontario, in September, about

the same time that **Frank Catania** attended the Stratford Festival in Ontario. **Jacqueline Scott** took a busman's holiday to Buenos Aires in July where she met with some prominent Argentinian philosophers. **Hugh Miller**, who is teaching in Rome this year, traveled to the Institut Catholique in Paris and to other places in southern Europe. In September **David Schweickart** delivered a paper on market socialism at the University of Paris, and in October **Thomas Wren** spoke at the Association for Moral Education in Vancouver.

The Philosopher's Corner

The Only Thing Socrates Knew, by James Blachowicz, Professor of Philosophy

A friend of Socrates once asked the oracle at Delphi whether there was anyone wiser than Socrates. The oracle replied there was not. But Socrates, who insisted that he knew nothing, was determined to find someone in Greece who was wiser. His failure to do so revealed the truth of the oracle: he was wiser than all others because he at least knew that he knew nothing.

Yet there was, after all, one thing that Socrates did claim to know. He tells us in the *Meno*: "One thing I am ready to fight for as long as I can, in word and act—that is, that we shall be better, braver and more active men if we believe it right to look for what we don't know than if we believe there is no point in looking because what we don't know we can never discover."

And so, while Socrates still claimed to know nothing, he remained convinced that we can come to know. He positioned himself squarely between sophistry and knowledge "appropriate to the gods," as he once said.

We also find this commitment in Kant. He too warned us away from any claim that we have in fact completed our inquiry in any region of experience: that we had found out, for example, all there ever was to know about gravity. Yet he guaranteed we would always have a map to guide us in further research.

Most other thinkers, unfortunately, take knowing as "all or nothing," believing either that we've pretty much already achieved the answers or that we can never get them. "True believers"—who are found in science as well as in religion—have at least this much in common with skeptics: neither can tolerate the insecurity that open-mindedness requires. This openness is

the only thing that Socrates claimed to teach. And he knew how difficult this path has to be.

There are, I believe, three principal characteristics of intelligent inquiry. First, we can know something in one sense before coming to know it in another. When Socrates asks his friends "What is justice?," he doesn't yet know what it is; yet if he knew nothing about it, he wouldn't be able to ask the question in the first place.

Second, we have some sense of how far we are at any given time from our goal. Socrates knew that he was closer to understanding justice at the end of his inquiry than he was at the beginning. If we can judge our proximity to an answer in this way, of course, it must mean we're using a map to find our way.

Finally, intelligent inquiry has two distinct goals: our answer must not only be true to our experience; it must also coherently explain it. An exhaustive set of examples of justice would certainly represent our experience, but no one in Socrates' circle would take that as a satisfactory understanding of justice.

Do I claim to know that inquiry is more fundamental than knowledge? No. Yet what is true of the subject of this discussion is true of the discussion itself: even though the theory I have worked out is not the complete answer, I have some confidence that I have advanced on the path toward that goal.



This theory of inquiry is the subject of James Blachowicz's book, *Of Two Minds: The Nature of Inquiry* (SUNY Press, 1998).

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"This is the most significant non-financial correspondence I have received from LUC since graduation." — J. Carson, Scottsdale,



Look inside for your invitation to the Philosophy Christmas Party!

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Social Justice Happenings at Loyola

- ◆ An all-day philosophy symposium on "Disability and Social Justice" will be held November 3, 2001, directed by Jennifer Parks and David Ingram. Five nationally recognized philosophers who are also experts in the field of disability theory will address the general question of what obligations society has toward its disabled members. Speakers are: **Anita Silvers:** Disability, genetic technology, and work; **Alasdair MacIntyre:** The need for a standard of care; **Eva Kittay:** Caregiving issues and disability; **Mary Mahowald:** Genetic technology, bioethics, and stand-point theory; **Jennifer Parks:** Disability and social justice.
 - ◆ An international symposium on justice and poverty, directed by Dan Hartnett, S.J., and David Ozar, is scheduled for April 11-12, 2002.
 - ◆ The philosophy department has received \$90,000 from the National Endowment for the Humanities for a social justice seminar for school teachers, July 1-25, 2002. Seminar directors David Ingram and Thomas Wren will focus on the relationship between group identity and human rights. The stipend for participants is \$2,800; eligible alums are encouraged to apply.
- Call 773-508-2291 or visit the department web site for more information about all these programs.*

The Philosophy Newsletter

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