



COLLÈGE UNIVERSITAIRE DOMINICAIN DOMINICAN UNIVERSITY COLLEGE

PHILOSOPHIE / PHILOSOPHY PROGRAMME DES ÉTUDES SUPÉRIEURES GRADUATE STUDIES

SÉMINAIRES | AUTOMNE SEMINARS | FALL 2017-2018

AN INTRODUCTION TO LEIBNIZIAN METAPHYSICS

FALL TERM

TUESDAY, 1:30 P.M. – 4:20 PM

PROFESSOR: GRAEME HUNTER

Few philosophers can match G.W. Leibniz in either the breadth or quality of their philosophical understanding. Posterity has agreed with Leibniz's contemporaries in placing him among the leading physicists, mathematicians, theologians and philosophers of his age, and among the greatest of any age. He is remembered today for contributing the discipline of Dynamics to physics, for inventing mathematical Calculus, theological Optimism, and philosophical Monadology. Courses on Leibniz can never deal with more than a part of his immense oeuvre. This course will be a graduate-level introduction to the core concepts of Leibniz's metaphysics. We will approach each key idea using both original and secondary sources. Among the topics covered will be God, Nature, Grace, Harmony, Necessity, and Teleology.

THE ORIGINS OF ANALYTIC PHILOSOPHY

FALL TERM

WEDNESDAY, 1:30-4:30 PM

PROFESSOR: IVA APOSTOLOVA

In this course we will look at the very beginnings of Analytic Philosophy. We will start by looking at two of the most influential Oxford Idealists, F. H. Bradley and T.H. Green, and their notions of truth, self-evidence, and being. In the wake of 20th century, Bertrand Russell and G.E. Moore reacted to Bradley's and Green's versions of Platonic Idealism. We will focus on Russell's and Moore's responses and their subsequent 'counter-offer' to Western philosophy which becomes known as the Analytic tradition. We will also look, in passing only, at A. J. Ayer's of Bradley's philosophy, as well as Carnap's refutation of metaphysics. At the end of the course, the professor will provide a quick glimpse at where Analytic philosophy is today, in the wake of the 21st century.

ÊTRE PASSIONNÉ. LIRE THOMAS D'AQUIN À PROPOS DES PASSIONS / BEING PASSIONATE. READING AQUINAS ON PASSIONS

SESSION D'AUTOMNE / FALL TERM

JEUDI 8H30 À 11H20 / THURSDAY, 8:30-11:20 PM

PROFESSEUR / PROFESSOR: MAXIME ALLARD, O.P.

Depuis quelques années, plusieurs ouvrages ont paru sur le traitement des passions par Thomas d'Aquin, inspirés par des approches et perspectives différentes, Ce séminaire entend explorer ces propositions une fois les textes de Thomas d'Aquin replacés dans leurs contextes historiques, conceptuels et rhétoriques.

In recent years, have been published several books on the treatment of the passions by Thomas Aquinas, inspired by different approaches and perspectives. This seminar intends to explore these proposals once the texts of Thomas Aquinas are replaced in their historical, conceptual and rhetorical contexts.

RICŒUR, TAYLOR ET PARFIT SUR L'IDENTITÉ PERSONNELLE / RICŒUR, TAYLOR ET PARFIT ON PERSONAL IDENTITY

SESSION D'AUTOMNE / FALL TERM

JEUDI, 13H30 À 16H30 / THURSDAY, 1:30 – 4:20 PM

PROFESSEUR / PROFESSOR: JEAN-FRANÇOIS MÉTHOT

Le thème de l'identité personnelle a animé des œuvres majeures de la philosophie contemporaine, autant dans la philosophie continentale que dans la philosophie analytique, créant un dialogue important et fertile à travers les traditions. Ce séminaire consistera en une lecture attentive de certaines des œuvres majeures qui marquent ces réflexions et discussions. Paul Ricœur (*Soi-même comme un autre*, 1990), Charles Taylor (*Les Sources du soi*, 1989) et Derek Parfit (*Reasons and Persons*, 1984) et (*On What Matters*, vol. 1-2, 2011; vol. 3, 2017). Le format sera celui d'un séminaire de lecture dans lequel un chapitre des textes à l'étude est présenté par l'un des participants.

The theme of personal identity has animated major works in recent philosophy, both in Continental and Analytic philosophy, creating an important and fertile dialogue across the traditions. This seminar will consist in a close reading of some of the major works that influence these reflections and discussions. Paul Ricœur, *Soi-même comme un autre* (1990), Charles Taylor, *Sources of the Self* (1989) and Derek Parfit, *Reasons and Persons* (1984) and *On What Matters* (vols. 1-2 2011; vol. 3 2017). The format will be of a reading seminar in which a chapter of the texts under study will be presented by one of the participants.

SÉMINAIRES | HIVER SEMINARS | WINTER

HEGEL'S SCIENCE OF LOGIC

WINTER TERM

TUESDAY, 1:30 – 4:20 PM

PROFESSOR: FRANCIS PEDDLE

In the Introduction to the *Science of Logic* (1812 - 1816) G.W.F. Hegel remarks that logic is "the exposition of God as he is in his eternal essence before the creation of nature and finite mind." Logic is the system of pure reason, the realm of pure thought. Few texts in the history of philosophy have made as strong and as radical claim for the predominance and ubiquity of thought itself as the *Science of Logic*. Logic as a complete system is the conceptual articulation and development of the totality of the philosophical tradition as fully mediated in the Absolute Idea. There are three fundamental aspects to this logical exposition and mediation - The Doctrine of Being, the Doctrine of Essence and the Doctrine of the Concept. Likewise, it is impossible for post-Hegelian modernity to avoid a confrontation and interplay with dialectico-speculative logic. It is therefore necessary that the so-called larger logic be situated within the historical and contemporary context of our philosophical tradition. The objective of this course is to examine the overall architecture and basic categories or thought-determinations of this system of logic. The course will primarily focus on a close reading of Hegel's *Science of Logic* as well as relevant corresponding texts in the *Encyclopedia of the Philosophical Sciences*, especially the so-called smaller or *Encyclopedia Logic*.

LE CORPUS HISPANORUM DE PACE / THE CORPUS HISPANORUM DE PACE

SESSION D'HIVER / WINTER TERM

MERCREDI 13H30-16H30 / WEDNESDAY, 1:30 - 4:30 PM

PROFESSEUR / PROFESSOR: EDUARDO ANDÚJAR

Pendant la majeure partie du XVI^e siècle en Europe, ce qu'on appelle une restauration théologique et philosophique [Maurice de Wulf] a eu lieu, principalement, à l'Université de Salamanque.

Bien que l'exacte influence exercée par les membres de l'école de Salamanque dans le développement de la pensée moderne est toujours une question ouverte, il est devenu de plus en plus évident que des penseurs modernes comme Descartes, Leibniz, Locke, Wolff, Pufendorf et Grotius ont été fortement influencés par les théories développées à l'École.

Les membres de l'Université de Salamanque ont beaucoup écrit sur un grand nombre de questions théologiques, philosophiques et juridiques qui ont été intégrées dans ce qu'on appelle le Corpus Hispanorum de Pace. Le séminaire explorera quelques-unes des théories les plus importantes de ce Corpus développées par Francisco de Vitoria, Domingo de Soto, Melchor Cano, Bartolomé de las Casas et Francisco Suárez. Nous nous concentrerons, entre autres points pertinents, sur l'éthique et la théorie du droit naturel de l'État, l'Orbis Communitas et le droit de la guerre, la légitimité et les limites du pouvoir politique, l'émergence de la notion subjective d'ius, la communauté politique comme une entité morale, le constitutionnalisme moderne et l'approche contractualiste de l'obligation politique.

During most of the 16th Century in Europe, what has been called a theological and philosophical restoration [Maurice de Wulf] took place, principally, at the University of Salamanca.

Although the exact influence exerted by the members of the Salamanca School in the development of modern thought is still an open question, it has become increasingly clear that modern thinkers such as Descartes, Leibniz, Locke, Wolff, Pufendorf and Grotius were strongly influenced by theories developed in the School.

The members of the University of Salamanca wrote extensively about a large number of theological, philosophical and legal matters, which have been integrated in what is known as the Corpus Hispanorum de Pace. The seminar will explore some of the most significant theories of that Corpus developed by Francisco de Vitoria, Domingo de Soto, Melchor Cano, Bartolomé de las Casas and Francisco Suárez. We will focus, among other relevant points, on ethics and the natural-law theory of the state, the *communitas orbis* and the law of war, the legitimacy and the limitations of political power, the emergence of the subjective concept of *ius*, the political community as a moral entity, modern constitutionalism and the contractarian approach to political obligation.

THE MIND OF GOD - ARISTOTLE, PSEUDO-DIONYSIUS, THOMAS AQUINAS

WINTER TERM

THURSDAY, 1:30 – 4:20 P.M

PROFESSOR: JAMES LOWRY

Human intellectual history after the High Middle Ages has been a relentless descent from the high ground of Heaven to the rift valley of the underworld – from the Mind of God to the mindlessness of matter – from the light of intelligibility to the murky bleakness of chance. The path to the present has had many high points to many hopes – but the hard won destination unexpectedly leads to a spirit longing for justice, for art free at last, for conclusive evidence – to a spirit imprisoned in an imaginary world, given yet claimed as its very own – a self-imposed world where evidence seeking a conclusion always seems to morph into a conclusion seeking for evidence. Faith exchanged for Evidence – the form of both the same as different in the grip of Imagination – always between intellect and sense, sense and intellect. The human story remains unfulfilled and unfulfillable unless there is a “restoration of all things” – a reacquaintance with the Mind of God – a third path leading out of Tartarus to Olympus making the way stations of justice, art and evidence an experience empowered by excitement and meaning and the promise of achievement gathered not lost. Bonaventure was captivated by the idea of a journey by our soul into the Mind of God. Our three were astonished at God’s completeness – Aristotle at God’s self-relation to all else always existing – Pseudo-Dionysius and Thomas at the teleology of God’s procession and return – at His creative life and pre-existent love – at His timeless enfolding of time. The class will study their astonishment in the hopes of empowering our own.



“WONDER IS A KIND OF DESIRE FOR KNOWLEDGE...”
- THOMAS AQUINAS

« L'ÉTONNEMENT EST UN CERTAIN DÉSIR DE SAVOIR... »
- THOMAS D'AQUIN