
someone would likely regard their own death as a deprivation, or alternatively, whether something other than death is a more fundamental cause of one's deprivation. The evaluation results in three distinct and exhaustive classes of death as an evil, partial-evil, or non-evil. These classes are explained in terms of the Aristotelian efficient versus final cause distinction, in accordance with the interpretation of the efficient cause as the most fundamental. Lastly, death should not be actively feared, but rather realized as a necessary fact of life that should be appropriately avoided and treated with caution. Fear is only warranted if it is in response to an immediate threat of a depriving death, and motivates action to evade that death.

4:00pm-4:15pm: Break & Discussion

4:15pm-5:30pm

Keynote Speaker. Dean Chris GoTo-Jones (Dean of Humanities, University of Victoria)

“Is there Philosophy where Philosophy Isn't? Considering Lost and Discarded Voices.”

Abstract:

This paper considers some of the principles of inclusion and exclusion around the edifice of disciplinary Philosophy and asks whether it is possible to find Philosophy in cultural spaces that fall outside the European or Western tradition. Along the way, we will be forced to engage with some fundamental questions of identity and value — what are the stakes (and of what nature are these stakes) in the debate about the parameters of Philosophy? Does the category of 'Philosophy' include the category of 'not-Philosophy'? And what the heck is this thing called Philosophy anyway?

5:30pm: Dinner and Discussion.