

Philosophy News

2020-2021

PROFILE

Philosophy of
Disagreement

UNDERGRADUATE RESEARCH

Elizabeth Zhu

GRADUATE TEACHING

C Dalrymple-Fraser

SUPPORT AND SOLIDARITY

GPSU Mental Health
& Disability Caucus

IN MEMORIAM

Dis—
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Philosophy News

2020–2021

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Contents

2 **Welcome**
A message from our Chair

4 **News**
Tri-campus news, awards, and major achievements

12 **In Memoriam**
Margaret Morrison, Waheed Hussain,
Graeme Nicholson, and Don Waterfall

18 **Disagreement**
A Philosophical Problem When You're Involved

22 **Disagreement: Touchstone Community**
Two Questions for Belinda Piercy

26 **Care, Hope, Action, Change**
Speaking with a Teacher

30 **From Aristotle Contest to Dialexicon**
An Interview with Elizabeth Zhu

32 **At the Core**
Staff in the Pandemic Office

34 **Support and Solidarity**
The GPSU Mental Health & Disability Caucus

36 **A Crowning Accomplishment**
Arthur Ripstein Honoured with the 2021 Killam Prize



18



22



32



Welcome

At the time I wrote my welcome message for last year's Philosophy News, I could not have imagined that a year on we would still be in the middle of the COVID-19 pandemic. But so it is. Looking back from where we are now, in the last months of the academic year 2020–2021, there is no denying that the past twelve months have been an incredibly challenging period for students, postdocs, staff, and faculty. Many in our community had to undertake extra efforts these past months, because kids could no longer go to school or because relatives or a friend needed care; many of us also suffer from the effects of ongoing social isolation. It is important to acknowledge that the pandemic is having a major impact on mental health, especially for students.

Yet the pandemic also brought positive experiences. I personally found the resourcefulness and resilience of our community truly inspiring: let me mention the Graduate Philosophy Student Union's new Mental Health & Disability Caucus as one example, and, as another, the awe I have for new colleagues who started their time at U of T under extraordinarily difficult circumstances. I am also glad that we did not just give up on events this year, but continued with a series of interesting talks, including the Jerome S. Simon Memorial Lectures delivered by Professor Holly M. Smith. These and other lectures made for great occasions to get together and engage in the kind of philosophical explorations so dear to us all. The pandemic also created new opportunities. I fondly remember, for instance, our online orientation day for undergraduates on the St. George campus in early September, an event that drew about 200 undergraduates—we might not have had the same attendance at an in-person event.

We feel immense pride at the many successes U of T philosophers have garnered in the past months. The highlight was certainly the 2021 Killam Prize in the Humanities for Arthur Ripstein. The Killam Prizes are among the highest honours bestowed on scholars in Canada.

I have already alluded to the ups and downs of the past twelve months. We were especially saddened by the passing of four members of our community: Waheed Hussain, Margie Morrison, Graeme Nicholson, and Don Waterfall. You can read abbreviated versions of the memorial notices in these pages, and longer ones on our website. Waheed's untimely death at the end of January proved an exceptional blow.

Let me also mention changes in academic and administrative staff this past year. Gurpreet Rattan has taken over from Diana Raffman as the chair of the UTM Department of Philosophy, while Amy Mullin has replaced Gurpreet as the director of graduate studies. Christopher Henion started right at the beginning of the pandemic as chair's assistant on the SG campus. Unfortunately, his time with us was not very long, as he moved to the Factor-Inwentash Faculty of Social Work as the dean's executive assistant in April. All those who interacted with him remember how important he was in getting us ready for online teaching in the fall, apart from many other things.

Looking forward, I am extremely excited to report the arrival of four new faculty members who will join us over the summer: Boris Babic (Ethical Issues of Big Data), Tarek Dika (Phenomenology, Early Modern Philosophy), Chris Fraser (Chinese Philosophy), and William Paris (Continental Philosophy, Social and Political Philosophy). They will help us further diversify our already rich offerings—welcome to them all!

I hope you enjoy this new edition of our magazine, which will hopefully both update you on what we have been up to during the past year and present you with some stimulating shorter pieces on issues of philosophical interest. This year we have placed a small focus on disagreement, which seems timely. We also look at some activities that developed out of the pandemic, as sliver linings, one might say. This annual publication is meant as a point of contact with our community, so we always welcome your feedback and hope to connect with you on our social media channels and welcome you—hopefully in person soon—at one of our many events, which you will always find listed on the departmental website.

Take care of yourselves and stay well,



Martin Pickavé

Chair, Department of Philosophy

Faculty of Arts and Science

Chair, Graduate Department of Philosophy

The academic year 2020–2021 marked my first year as chair of the department at UTM, and it came with the significant challenge of the coronavirus pandemic and the move to all-online classes. Many thanks to my predecessor, Diana Raffman, for helping me orient to the new position at that difficult time, as well as to our staff, Rob Eberts, Jane Medeiros, and Elisabeta Vanatoru, for bringing me up to speed. UTM Philosophy also did a tech retool in August 2020, and thanks to the professionalism and dedication of my colleagues, everyone was ready and in a good place to teach online once classes kicked off in September. In September, we found classes full of interested and interesting students. UTM Philosophy continued to experience enrolment growth and increasing interest in our programs, inspiring us for the future, which is in the good hands of our new-this-year associate chair, Marleen Rozemond.

In the past year, we welcomed two new postdocs, Jim Hutchinson from UC Berkeley and Matthew Scarfone from McGill. We saw two postdocs move on from Toronto, with Evan Westra taking up a postdoctoral position at York University, and Juan Piñeros Glasscock (whose article you might remember from last year's edition of this magazine) securing an assistant professorship at Georgia State University in Atlanta. We were also able to count on the teaching skills of Etye Steinberg and Jessica Wright, a current and a former graduate student, for some of our teaching needs.

With respect to staff, our new outreach and communications officer, Jeffrey Senese, a well-known face in the UTM Philosophy Department, made important inroads by overseeing the production of our department's first online magazine, *The Rubicon*, as well as organizing the second Ontario High School Ethics Bowl, a Junior Ethics Bowl, and the inaugural UTM summer camps. The camps, "How to win an argument," "The meaning of life," and a preparatory training camp for the Ethics Bowl, proved big successes. We are very proud of the popularity (20 teams registered!) and vibrant engagement we witnessed during the Ethics Bowl! Jeff is certainly a force to be reckoned with.

The past year also saw Jennifer Nagel ascend to the role of president of the Canadian Philosophical Association; James Allen received a five-year SSHRC Insight Grant; Mohan Matthen was awarded a 12-month fellowship at the Jackman Humanities Centre; and Alex Koo was appointed as an Inaugural Fellow of the Online Learning Academy at the Faculty of Arts and Science. On a bittersweet note, our friend and esteemed colleague Bernie Katz has officially retired. UTM Philosophy wishes Bernie the very best for his retirement. Bernie's wonderful presence in the UTM department will be sorely missed.

The academic year also saw the publication of four important books by faculty members: Sergio Tenenbaum's *Rational Powers in Action* (OUP, 2020); two (!) by Owen Ware, *Fichte's Moral Philosophy* (OUP, 2021) and his *Kant's Justification of Ethics* (OUP, 2021); and *Numeral Classifiers and Classifier Languages* (Routledge 2021), co-edited by Byeong-uk Yi. In addition, Andrew Sepielli's *Pragmatist Quietism: A Metaethical System* has been accepted at Oxford University Press. Congratulations!

Let me end with a note of thanks to all the people who make up the UTM Philosophy community, including our students and our philosophy club, the Philosophy Academic Society, the graduate students, postdocs, faculty, and staff, all of whom should be applauded for their resilience and flexibility in adjusting to an ever-changing online learning and working environment during the past year. The fact that we were able, despite the circumstances, to run ethics bowls and camps, our Socrates Project, as well as reading groups and directed studies, among many other things, speaks volumes to the quality of people we are privileged to count as members of the UTM Philosophy community.

Gurpreet Rattan

*Chair, Department of Philosophy
University of Toronto Mississauga*



We are keenly looking forward to reconnecting in person this fall. Students, faculty, and staff have all suffered through an entire academic year of restrictions and exclusively online interaction. As chair, I am extremely grateful and proud of all the effort and patience it took—from everyone—to keep philosophy alive and vibrant. Our faculty worked tremendously to adjust our classes to online delivery, our students responded with the necessary goodwill and extremely hard work, and our administrative staff went the extra mile and beyond to facilitate the new working conditions for everyone. One important measure of everyone's effort and patience is that our program weathered the COVID-19 storm with increasing enrolments in 2020–21 and projected for 2021–22!

We have a mixture of happy and sad news.

Last year was indelibly marked by the tragic early death of Professor Waheed Hussain in January 2021. We are committed to keeping his inspired work in political philosophy alive with our students. We also have to bid farewell to Professor Karolina Hübner, who moved to the United States to work at Cornell University, and to Professor William Seager, who will be retiring at the end of this year.

In happier news, Professor Julia Nefsky was promoted to associate professor with tenure, and I to professor, at the beginning of the new academic year. Hamish Russell received the UTSC Outstanding Teaching Award in Unit 1 for his superb and innovative teaching in political philosophy.

With loss comes renewal, and we are looking forward to searching in three positions this coming year. We will be hiring in philosophy of mind and in political philosophy, and we will be continuing our search in ethics, with a focus in biomedical ethics.

We will have an outstanding group of assistant professors in the teaching stream offering a wide variety of new content in our established courses: Michael Blezy, Rachel Bryant, Douglas Campbell, Elliot Carter, and Hamish Russell. Joshua Brandt will continue to provide inspiration at the helm of our Biomedical Ethics Minor degree. With the continuing growth of our new Minor degree in Biomedical Ethics, we have added a new stream in this area to the Socrates Project. Students will now be able to gain experiential learning as teaching assistants and researchers in biomedical ethics. This adds to the original Socrates Project, in which students serve as teaching assistants in our two first-year introductory courses while researching in any area of philosophy of their choice.

Finally, let me highlight our Association of Philosophy Students (APS), which received both the President Award and the Academic Advocacy Award from the Scarborough Campus Student Union. At a time of need, isolations, and restriction, our APS stepped up with a writing clinic for undergraduate philosophy students; hosted eight guest philosophy speakers to present their research; organized weekly discussions via Discord on various philosophy topics; established active Instagram, Facebook, YouTube, and Discord channels, as well as a website; implemented the APS Philosophy Blog; arranged a (very well-attended) UTSC Faculty Meet and Greet online for students; and actively participated in the Tri-campus Philosophy Undergraduate Research Conference. A standing ovation to the wonderful executive team: Bisma Ali, Courtnee Cuenca, Syed Faateh Ali, Ravena Mohabir, Marybel Menzies, Lisha Manila, Andrew Daley, and Josh Wilkinson.

Sonia Sedivy

*Chair, Department of Philosophy
University of Toronto Scarborough*



Graduate Department

In the past year, we proudly launched our new master's degree with a concentration in the Philosophy of Science; we will welcome the first four students in this cohort in September 2021. Ultimately, we expect to have five new students join us every year in this program, which we oversee in collaboration with the Institute for the History and Philosophy of Science and Technology. The Philosophy of Science concentration in our master's program is aimed at students with a strong background in the physical and social sciences who also have considerable exposure to and interest in philosophy.

A change of note we made to our existing programs is an expansion of course areas that meet breadth requirements. We now allow students to count both courses in the history of philosophy as well as courses that reflect a geographical tradition to meet breadth requirements. We are pleased that new hires in Chinese philosophy and South Asian philosophy have enabled us to regularly offer courses in these areas and look forward to additional expansion over time.

Perhaps because of the impact of COVID-19, we had a record number of applicants to our graduate programs, with an increase of about 200 applications. We are also pleased to have been enabled to adopt a more flexible approach to admitting international PhD applicants, with a target number of graduate students in our program, rather than a specific number to be admitted on an annual basis. In keeping with our efforts to communicate more extensively with prospective students and let them know what to expect of graduate study in philosophy at the University of Toronto, as well as to showcase the breadth of our programs, we produced a series of successful short videos produced this past spring. In them, five current graduate students (Jack Beaulieu, Andriy Bilenkyy, Alexandra Gustafson, Julia Lei, and Zain Raza), as well as Martin Pickavé and I, talked about typical graduate experiences and offered some application tips.

We continue to have a diverse and intellectually stellar group of graduate students, both in our MA and in our PhD programs, many of whom routinely win prestigious external awards. You will find more about their successes in these pages. We are pleased to be able to offer a level of support to our graduate students that goes beyond that provided by the Faculty of Arts & Science, largely because of endowed awards and generous pledges by our faculty of their research funds. This coming year will represent the highest amount pledged to date.

Let me end with a word of congratulations to our 10 freshly minted PhDs this year, and the successful placements many of them were able to achieve. Despite this recent success in placements, both academic and non-academic, the academic job market in particular remains challenging, and we are grateful that the Philosophy Department has managed to increase its support of our recent graduates, by offering more postdoctoral fellowships and lectureships, across all three campuses. Knowing the difference it makes, we hope to be able to continue this kind of assistance.

Amy Mullin

*Associate Chair, Graduate
(Director of Graduate Studies)*



St. George Undergraduate Department

The academic year 2020–2021 was one like no other, with all undergraduate instruction at the university shifting online. While we hope this never happens again, our faculty, staff, and students took pandemic learning with good grace and a mighty effort to make it work. And it worked well. Let me show you how:

First, several undergraduate courses put on the books in the preceding academic year were taught for the first time in AY2020–2021, notably, several new courses in South Asian philosophy and the freshly rationalized and revised logic curriculum (thanks to Alex Koo for getting our logic courses into a structured sequence coordinated between UTM and St. George!). This year we continued our push for more diverse offerings, setting up new courses for next year in East Asian philosophy and in philosophy and statistics ("Ethical Issues in Big Data"). The changes seem quite popular. In fact, despite the pandemic, our undergraduate course enrolments soared! They might have risen even higher, but we ran out of professors and teaching assistants to staff our courses.

Second, thanks to the chair of our department, Martin Pickavé, the faculty were well supplied with both equipment and technical assistance for the demanding prospect of teaching online. Of course the sudden mass deployment of new technology came with glitches, but far fewer than there might have been, and our students proved both understanding and forgiving as we tried to recreate the excitement and community that happens naturally in the physical classroom. From pre-recorded videos to live-stream lectures and dual-delivery classes with TAs monitoring the chat section for questions, both teachers and students found their way to ensuring that the educational experience, despite its mediation by computer screens, would be as full and rewarding as ever. Almost no one even mentioned the online character of their learning experience in the end-of-course evaluations!

Third, our extracurricular events were both well-attended and popular, from Robin Dembroff's World Philosophy Day lecture to our department-sponsored career panels and prospective job talks. Students were not shy about raising questions, pressing points, and engaging with the speaker(s) even in electronic venues. I hope we can keep this level of engagement once safely returned to our in-person ways of doing things.

Fourth, Eric Correia, the department's unflappable and indefatigable undergraduate administrative assistant, received a Dean's Outstanding Staff Award for his "utterly extraordinary" work. Our undergraduates know that Eric is the person to talk to for any question or problem. We are delighted at his well-deserved recognition.

A final word about the Class of 2021, whose last year as undergraduates so radically differed from their previous experience and who had to attempt to bring together everything they had learned while the pandemic kept them apart. They did so with perseverance and no small measure of grace, earning their degrees under circumstances no one had imagined or properly prepared for. Congratulations and special kudos to all of you who succeeded in spite of such monumental difficulties!

Finally, thanks to everyone who made my three years as Undergraduate Coordinator a success. I certainly could not have done it without Eric or the support of my colleagues on the faculty, but the undergraduates made it a pleasure rather than a duty. I'm handing off the reins to Professor Jim John, who is himself a truly extraordinary teacher. I'm sure he will do a fine job in the role!

Peter King
Associate Chair, Undergraduate



News Highlights

Undergraduate Honours

Victoria College honoured two young philosophers in July 2020: **Amani Haskouri** with the Silver V Award, and **Kate Kazimowicz** with the John E. Engeland Award.

In November 2020, **Sophia Whicher** won the Brian M. Keenan Prize for her essay titled “Legal Positivism and a Dynamic Picture of the Law.” Two other Philosophy undergraduates at the time, **Patrick Fraser** and **C. Kwesi Thomas**, were short-listed for the prize.

Molly Dea-Stephenson and **Sanghoon Oh** both received a 2021 University of Toronto Student Leadership (“Cressy”) Award for their tireless efforts to enrich the undergraduate experience in the Department of Philosophy and beyond.

From the St. George Department and the Faculty of Arts & Sciences, **Yazmeen Martens Samadi** received the Scotia Capital Markets Bursary in Philosophy; **Karci Aldridge Vegi** the Thomas J. Lang Scholarship in Philosophy; **Ethan Millar-Virkutis** the Sunflower Scholarship; **Brandon Fawkes** the John F. M. Hunter Memorial Scholarship; **Julia DaSilva** the George Kennedy Scholarship; **Lana Glozic** the John MacDonald

Scholarship in Philosophy; and **Molly Dea-Stephenson** the Thomas A Goudge Scholarship in Philosophy.

The UTM Department awarded the Seneca Prize to **Breanna Ashkar, Matthew Lam, Alex de Guzman** and **Jonathan Yeung**; the Erindale Prize to **Melissa Ramsammy** and **Nicholas Tessier**; the Jacqueline Brunning Award to **Samantha Zikos**; and the André Gombay Prize to **Isabella Robinson**.

At UTSC, **Zachary Tsang** received the Graduation Award for the Department of Philosophy UTSC.

Graduate Honours

C Dalrymple-Fraser received recognition for their thoughtful course design and instruction in the form of a 2020–2021 Superior Graduate Student Course Instructor Teaching Award from the Faculty of Arts & Science.

Lu-Vada Dunford took home the Martha Lile Love Teaching Award for 2019–2020 for her outstanding course PHL204H5F Philosophy in Everyday Life, taught at the UTM campus.

Greg Horne earned a prestigious 2020 Vanier Scholarship for his project titled “At the Confluence: The Philosophy of Consciousness from Scientific and Cross-Cultural Perspectives.”

Henry Krahn won the Martha Lile Love Essay Award 2020 with his essay “The Dilemma of Sanctioning: Blame, Responsibility, and the Participant Stance,” originally written for Brendan de Kenessey’s seminar titled “Morality and Accountability.”

Parisa Moosavi (PhD, 2019) was awarded the 2019 David Savan Dissertation Prize for her thesis titled “From Function to Flourishing: Neo-Aristotelian Ethics and the Science of Life,” supervised by Sergio Tenenbaum and Denis Walsh.

Daniel Munro emerged as the recipient of the first Philosophy of Memory Essay Prize awarded by the Centre for Philosophy of Memory at the Université Grenoble Alpes for his piece titled “Remembering the Past and Imagining the Actual.”

Zain Raza and **Dwight Crowell** jointly won the 2019–2020 Robinson Essay Prize in Ancient Philosophy.

Rashad Rehman received the Outstanding Graduate Student Paper Award for the 2020 Annual Concerned Philosophers for Peace (CPP) Conference for his essay “Pieper’s Defense of Aquinas on Peace.”



Defended Dissertations

Michael Blezy, “Kant and Heidegger on Judgment and Understanding” (Nick Stang)

Celia Byrne, “Avicenna’s Modal Metaphysics: The Necessity of the Actual” (Deborah Black)

Doug Campbell, “Circles and Rivets: Cosmology and Teleology in Plato’s Theory of the Soul” (Rachel Barney)

Roberto Granieri, “Being as a Kind in Plato’s Sophist” (Lloyd Gerson)

Robbie Matyasi, “Spinoza’s Metaphysics of the Finite: Composition, Essence, Modality” (Karolina Hübner)

Geordie McComb, “On Thought Experiments and Literary Learning” (James Robert Brown)

Manish Oza, “Logical Form and the Limits of Thought” (Gurpreet Rattan)

Daniel Rabinoff, “Making Sense of Relativized Identity” (Jessica Wilson)

Julia Smith, “Unacknowledged Permissivism” (Jennifer Nagel)

Evan Taylor, “Knowledge and Anxious Thought” (Jennifer Nagel)

Daniel Walsh, “Action, Causation, and Discretion: An Essay on the Metaphysics of Intentional Action” (Philip Clark)

Mason Westfall, “Understanding Minds: Essays on Social Cognition” (Jennifer Nagel)

Jessica Wright, “Owning Implicit Attitudes” (Jennifer Nagel)

Faculty Honours

George Boys-Stones and **Mohan Matthen** each earned a 12-month appointment as Chancellor Jackman Research Fellows in the Humanities for the 2021–2022 academic year.

David Dyzenhaus received a prestigious Guggenheim Fellowship.

Joseph Heath was honoured with a 2020 Killam Research Fellowship and won the 2020 Donner Prize for his *The Machinery of Government: Public Administration and the Liberal State*.

James John, **Owen Ware**, and the late **Waheed Hussain** were promoted to the rank of associate professor.

Mark Kingwell’s *Wish I Were Here: Boredom and the Interface* won the Media Ecology Association’s 2020 Erving Goffman Award for Outstanding Scholarship in the Ecology of Social Interaction.

PHOTO Jessica Wright defends her doctoral thesis in a virtual meeting room.

Alex Koo was appointed as an inaugural fellow of the Online Learning Academy at the Faculty of Arts and Science.

Cheryl Misak was appointed as Interim Director of the Munk School of Global Affairs & Public Policy.

Sophia Moreau received a six-month appointment as a Chancellor Jackman Faculty Research Fellow in the Humanities.

Jennifer Nagel and **Denis Walsh** were appointed part of the inaugural Research Leadership Team of the Schwartz Reisman Institute for Technology and Society.

Christian Pfeiffer ranked among the recipients of a 2020 Connaught New Researcher Award.

Gurpreet Rattan and **Sonia Sedivy** were promoted to the rank of full professor.

The Canada Council for the Arts recognized **Arthur Ripstein** with the 2021 Killam Prize in the Humanities.

Michael Rosenthal is serving as Acting Director of the Anne Tanenbaum Centre for Jewish Studies for the 2021 calendar year.

SSHRC Insight Grants went to **James Allen** for “Aristotle’s Invention of Logic”; **Nate Charlow** for “Non-Truth-Conditional Content”; **David Dyzenhaus** for “The Politics of Legal Space”; **Robert Gibbs** for “Study and Dialogue: Buber and Rosenzweig”; **Joseph Heath** for “How to Criticize Society”; **Christian Pfeiffer** for “Aristotle’s Theory of Substance in Metaphysics H”; **Arthur Ripstein** for “Members of the Public”; **Michael Rosenthal** for “Spinoza’s Arguments for Religious Toleration and the Problem of Jewish Modernity”; **Nick Stang** for “How Is Metaphysics Possible?”; **Denis Walsh** for “Natural Agency: An Ecological Approach”; and **Jonathan Weisberg** for

“Centrality & Belief.” **Peter King** forms part of the SSHRC-funded “Practices of Commentary” project.

Staff Honours

The department’s undergraduate administrator, **Eric Correia**, saw his work recognized with a Dean’s Outstanding Staff Award in the spring of 2021.

Book Publications

Chris Fraser, *The Essential Mòzǐ: Ethical, Political, and Dialectical Writings* (Oxford: Oxford University Press, 2020).

Jonardon Ganeri, *Virtual Subjects, Fugitive Selves: Fernando Pessoa and His Philosophy* (Oxford: Oxford University Press, 2020).

Masaharu Mizumoto, Jonardon Ganeri, and **Cliff Goddard**, eds., *Ethno-epistemology: New Directions for Global Epistemology* (New York: Routledge, 2020).

Peter Adamson and **Jonardon Ganeri**, *Classical Indian Philosophy* (Oxford: Oxford University Press, 2020).

Lloyd P. Gerson, *The Plotinus Reader* (Indianapolis: Hackett, 2020).

Joseph Heath, *The Machinery of Government: Public Administration and the Liberal State* (Oxford: Oxford University Press, 2020).

Mark Kingwell, *The Ethics of Architecture*, (Oxford: Oxford University Press, 2021).

Mark Kingwell, *On Risk* (Windsor: Biblioasis, 2020)

Arthur Ripstein, *Rules for Wrongdoers: Law, Morality, War* (Oxford: Oxford University Press, 2021).

Ingrid Stefanovic and **Zafar Adeel**, eds., *Ethical Water Stewardship* (Basel: Springer, 2020).

Sergio Tenenbaum, *Rational Powers in Action: Instrumental Rationality and Extended Agency* (Oxford: Oxford University Press, 2020).

Owen Ware, *Fichte’s Moral Philosophy* (Oxford: Oxford University Press, 2020).

Owen Ware, *Kant’s Justification of Ethics* (Oxford: Oxford University Press, 2021).

Stefano Bacin and **Owen Ware**, eds., *Fichte’s “System of Ethics”: A Critical Guide* (Cambridge: Cambridge University Press, 2020).

Jessica Wilson, *Metaphysical Emergence* (Oxford: Oxford University Press, 2021).

Chungmin Lee, Young-Wha Kim, and **Byeong-uk Yi**, eds., *Numeral Classifiers and Classifier Languages: Chinese, Japanese, and Korean* (London: Routledge, 2021).

Go to <https://uoft.me/2020-2021-publications> for more departmental publications

Special Events

The Philosophy Departments at Mississauga and St. George organized the second **Ontario High School Ethics Bowl** entirely online to immense success.

For UNESCO World Philosophy Day 2020, **Robin Dembroff** (Yale) gave a stimulating lecture examining the concept of patriarchy.

New Faculty Faces



Jonardon Ganeri

Bimal K. Matilal Distinguished Professor of Philosophy

Jonardon Ganeri is a philosopher whose work draws on a variety of philosophical traditions to construct new positions in the philosophy of mind, metaphysics and epistemology. He advocates an expanded role for cross-cultural methodologies in philosophical research, together with enhanced cultural diversity in the philosophical curriculum. His research interests are in consciousness, self, attention, the epistemology of inquiry, the idea of philosophy as a practice and its relationship with literature. He works too on the history of ideas in early modern South Asia, intellectual affinities between India and Greece, and Buddhist philosophy of mind.

Joining us as new part-time assistant professors, Teaching Stream, for the 2020–2021 academic year, were some familiar faces from the Graduate Department: Michael Blezy, Julia Smith, and Etye Steinberg. Julia and Michael started on the St. George campus, Etye at UTM.

In this most unusual of years, the department welcomed three new faculty members to its fold, as well as three new part-time assistant professors, Teaching Stream.



Elisa Freschi

Assistant Professor

Elisa Freschi works on Sanskrit philosophy, specifically on topics in the epistemology of testimony, philosophy of religion, philosophy of language, deontic logic, and on the reuse of texts in the Sanskrit cosmopolis. She firmly upholds the importance of reading Sanskrit philosophical texts within their history and understanding them through a philosophical approach. She has worked as an Assistant at the University of Vienna and as research leader of projects on Viśiṣṭādvaita Vedānta and on deontic logic and Mīmāṃsā at the Austrian Academy of Sciences.



Trevor Teitel

Assistant Professor

After completing a bachelor's degree at the University of Toronto, Trevor Teitel did his graduate work in the philosophy departments at NYU (PhD 2020) and Oxford (BPhil 2015). His research focuses on metaphysics, including related topics in philosophy of physics and philosophy of science.

In Memoriam

**Margaret C.
Morrison**
1954–2021



On January 9, 2021, the world of philosophy, especially philosophy of science, lost one of its brightest lights with the passing of Professor Emerita Margaret (“Margie”) C. Morrison. Dr. Morrison, who had joined the Department of Philosophy at the University of Toronto (U of T) in 1989, succumbed to cancer after a protracted battle with the illness. The revered scholar leaves in her wake not only influential insights into the nature of scientific modelling in knowledge production, mathematical explanations in physics and biology, and the epistemic power of computer simulations but also a generous network of successful former students and mentees.

Margaret Morrison first dabbled in philosophy of science as an undergraduate research assistant in the Department of Biophysics at Dalhousie University. She then went on to pursue graduate and post-graduate degrees at the University of Western Ontario, earning her PhD in 1987. Before joining U of T, she taught at Stanford University and the University of Minnesota. In Toronto, she received tenure in 1992 and gained promotion to the rank of full professor in 1998.

Her long and illustrious career also took her elsewhere as a research fellow: the Wissenschaftskolleg zu Berlin, the Institute for Advanced Study at Durham, UK, and the Centre for the Philosophy of the Natural and Social Sciences at the London School of Economics, as well as, in 2015, to the Centre for Mathematical Philosophy at the Ludwig Maximilian University in Munich as a Humboldt Fellow. She retired from teaching in 2019.

WORK

In much of her early work, Morrison examined how we extract concrete information from abstract mathematical representations. Her *Unifying Scientific Theories: Physical Concepts and Mathematical Structures* (Cambridge University Press, 2000) provides a fully articulated account of the way in which mathematical structures contribute to the notion of unity in science. Developing an account of the role of mathematical modelling in unification, she showed that unification does not increase the explanatory power of a theory.

More recently, she focused on questions related to the epistemology of computer simulation, asking, for example, when, if ever, computer simulations can replace “material” experiments, and whether data from computer simulations can achieve the same epistemic status as measurements. She discussed much of this work in her book *Reconstructing Reality: Models, Mathematics, and Simulations* (Oxford University Press, 2015). As her colleague and friend of 30 years, University Professor Arthur Ripstein, remembers, Morrison delayed the publication of *Reconstructing Reality* to take into proper account the recent discovery of the famed Higgs boson particle by physicists at the Large Hadron Collider at CERN in Switzerland. “In addition to her rigour and originality, Margie stood apart as a scholar of unparalleled academic integrity,” he states. In the end, Morrison demonstrated the decisive role simulation played in the discovery of the elusive particle, significantly enhancing our understanding of the scientific process.

Practising scientists are not always interested in the reflections of philosophers on their activities; Morrison’s work stands out in attracting the attention of leading physicists. In 2004 she was elected to the Leopoldina, the German National Academy of Sciences, and in 2015, to the Royal Society of Canada. She received a Guggenheim Fellowship in 2017 and was a member of the Académie Internationale de Philosophie des Sciences. Her many accolades also include several grants from the Social Sciences and Humanities Research Council of Canada, as well as fellowships from the British Academy, the Connaught Fund, and the Jackman Humanities Institute.

TRIBUTES

Yet colleagues and former students remember in Margie Morrison more than an incisive and innovative thinker who managed, as Professor Michael Miller puts it, “to display a masterful command of the relevant scientific details” that she then used “to establish general conclusions of deep philosophical interest.” She was also “kind, caring, and very funny, and everyone who knew her loved her,” writes **Stephan Hartmann**, professor of philosophy at Ludwig Maximilian University and co-director of the Munich Center for Mathematical Philosophy, while University Professor Cheryl Misak sums her up as a brilliant scholar “with deep reserves of warmth and limitless capacity for friendship.”

Morrison’s generosity of spirit particularly struck her many students. She was an immensely popular teacher of both philosophy of science and the history of modern philosophy, inspiring generations of students and mentoring younger scholars in her field with great dedication.

Kirstin Borgerson (Dalhousie) describes Morrison as an “endlessly supportive and deeply critical/evaluative” PhD supervisor with whom she could discuss both philosophy and bad sushi in her Trinity College office. Sorin Ioan Bangu (University of Bergen, Norway), encouraged by Morrison to explore the non-orthodox issues at the borders of philosophy, physics, and mathematics, admits he still struggles to emulate his teacher and friend’s generous commitment to her students. He calls her “a class act” whose “academic demeanour was always gracious and firm at the same time, with virtually no tolerance for nonsense.” Eran Tal (McGill) agrees, stating simply what so many who knew Morrison feel: “I will miss her kindness, strength, and humour immensely.” Her passing has truly, in the words of the poet Edna St. Vincent Millay, “left a hole in the world.”

Waheed Hussain

1972–2021



With the premature passing of Waheed Hussain on January 30, 2021, the philosophy community lost not only a valued faculty member and spellbinding teacher but also one of the most innovative contemporary thinkers at the intersection of politics, moral philosophy, and economics. Students and colleagues mourn a man of deep integrity, incisive thought, and a pointed sense of humour who was in the middle of producing some of his most brilliant work.

Hussain, who had earned his PhD from Harvard in 2006 under the supervision of Tim Scanlon and Joshua Cohen, joined the University of Toronto Scarborough (UTSC) and the Graduate Department of Philosophy in 2014. He had spent the previous year as Laurence S. Rockefeller Visiting Faculty Fellow at the University Center for Human Values at Princeton, after having taught at the University of Pennsylvania's Wharton School of Business for several years. Back in his native Canada, he gained tenure and promotion to the rank of Associate Professor at U of T in 2020.

WORK

Both a bold, distinctive thinker in his own right and a penetrating interpreter of other scholars' work, Hussain focused his research on some of the central questions faced by those living in present-day capitalist societies, where the forces of the market interact with liberal democracy. He asked: how can people live with autonomy and freedom—yet on fair terms with their fellow democratic citizens—within the particular framework of a market economy? Such questions led him to examine the ethics of consumption, the interplay of community and competition, and the nature of the corporation, for example.

Many critics of a market society have sought to insulate other domains from the perceived coercive effects of market forces. Hussain's approach differed: he offered a constructive reinterpretation of central features of market arrangements on which they could be made more consistent with liberal democracy. To do so, he developed a compelling account, inspired by Rousseau, that understands market competition as a form of social cooperation that is only morally defensible when embedded in a broader framework of interaction that does not assign all tasks to markets.

The title of Hussain's unfinished book manuscript, which some of his colleagues hope to edit for publication, encapsulates both his principal concerns and the cooperative solution he proposed: *Living with the Invisible Hand: Markets, Corporations, and Human Freedom*. Other, already published pieces from his body of work include the influential "Is Ethical Consumerism an Impermissible Form of Vigilantism?" (*Philosophy & Public Affairs*, Summer 2012), in which he argued that we should not mistake what economists call "consumer sovereignty" as a substitute for democratic political participation. In another recent piece, "Pitting People against Each Other" (*Philosophy & Public Affairs*, Winter 2020), Hussain suggested that the benefits of market competition can corrode important human relationships. Writing with Jeffrey Moriarty in the *Journal of Business Ethics* in 2018, he asked, "Accountable to Whom? Rethinking the Role of Corporations in Political CSR."

TRIBUTES

Yet those who knew Waheed Hussain remember more than a scintillating mind. Professor **Sophia Moreau** recalls a colleague "of deep integrity" who was fully present not only to his academic projects, rejecting the facile in the face of empirical complexity, but also to every individual interaction he had: "He was not busy thinking about something else or silently critiquing what was going on. It was not only his work that served as a model of philosophical analysis that takes human relationships seriously; his way of living was too." Professor **Andrew Franklin-Hall**, who was set to co-teach a class with Hussain in the summer of 2021, agrees that his friend's "commitment to authenticity and independence of mind" in his everyday life helped him arrive at his critical perspective on social arrangements. He continues, "It is inspiring to have known someone whose life and work were so evidently of a piece. And this makes it all the more wrenching that we have lost him so prematurely, as he still had so much to contribute as a person and a philosopher. I can only take some comfort in realizing that Waheed and his thought have made a mark on many of us that will be remembered for a long time to come."

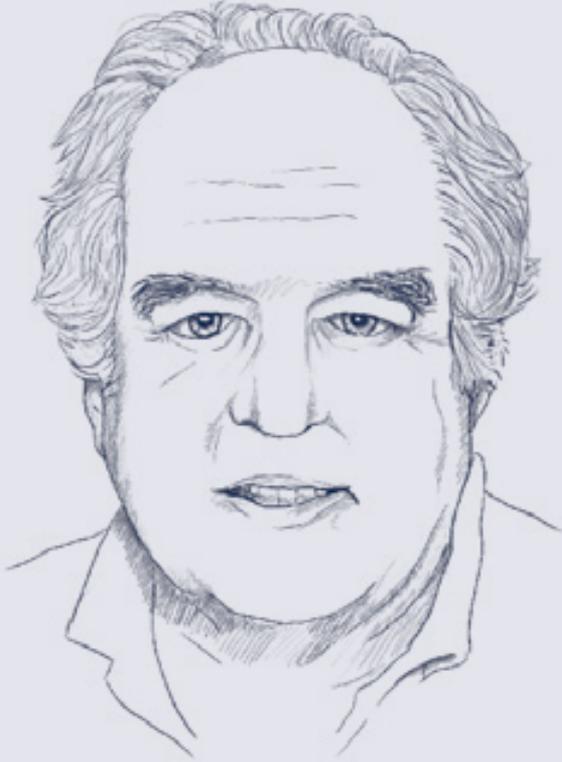
Possibly some of the greatest influence will have fallen on Hussain's many admiring students. **Hamish Russell**, a PhD student in the department, felt that "to be a student in Waheed's classes was to be invited to take part in something bigger than yourself. His graduate classes centred on the questions that he himself was grappling with, and he made every class feel like an opportunity to make a genuine breakthrough." And in undergraduate classes, too, he described his mentor as "spellbinding. He could cause a sleepy lecture hall of students to erupt in laughter—always in the service of pushing them to reconsider something that they had hitherto taken for granted."

That warmth and sense of engagement, often combined with hard-hitting inquiry bordering on bluntness, also stands out for Professor **Julia Nefsky**, who "can't remember a conversation with Waheed in which he didn't have me laughing." Professor **Arthur Ripstein**, who chaired the Graduate Department when Hussain was hired, described it as the characteristic twinkle in Hussain's eye, a spark now sadly forever lost but to memory.

Laughter. Perspicacity. Cooperation. Hussain's death is a "devastating loss," as **Sonia Sedivy**, chair of the UTSC Department of Philosophy, writes, but those of us left behind have a clear model of living and thinking worth our emulation.

Graeme Nicholson

1936–2021



The department was saddened by the passing of our colleague Graeme Nicholson, who died on Sunday, February 21, 2021, at the age of 84.

Graeme did his PhD in our department under the supervision of Emil Fackenheim, joining the teaching staff in 1967. He was an expert in Heidegger, Kant, Hegel, and other philosophers of the Continental tradition. In 2002, after 35 years of active service, he retired and became a Professor Emeritus.

We publish here an excerpt from a personal tribute by his one-time student and later colleague, Professor Rebecca Comay. (The full memorial can be found at uoft.me/Graeme-Nicholson-memorial.)

ALL THE REST IS ANECDOTES...

When it was time to introduce a new philosopher in his lectures, Graeme sometimes liked to recall that little quip of Heidegger—“Aristotle was born, he thought, he died, all the rest is anecdotes.” Then he would tell the students some stories. In this spirit, I offer a few anecdotes from my years as Graeme’s student.

A TRUE MENTOR

Graeme was my thesis supervisor and I cannot imagine a more wonderful one. He had no interest in playing *Doktorvater*—he had no investment in coercive mentorship, discipleship, cloning, influence, branding, succession—and this is one of the things that made him so powerful as a mentor. (I can’t overstate what this meant for a young woman studying philosophy in the 1980s at a time when the profession was [even more of] a bastion of white male entitlement. As for continental philosophy, marginalized from mainstream philosophy, it was its own little hothouse, propagating on the sidelines in little clans and coteries and spreading through secret handshakes.) I’m not sure I would have had the stomach for any of this if Graeme hadn’t been there during those years. He opened up a breathing space in the stifling world of graduate school, and he continues to be an inspiration. Graeme gave meaning to the word inspiration: it meant pausing to take a breath; it meant breathing life into very old and

crackly texts; it meant discovering an idea of such breathtaking simplicity that you felt as if you'd always known it. I think revelatory is not too strong a description for the kind of insights Graeme offered. Inspiration also meant engaging seriously with some of the wildest moments in Plato's *Phaedrus*. In his book on this dialogue, my favorite of all Graeme's books, there are some beautiful pages about divine mania—what we today call, more prosaically, poetic inspiration—and what can happen when a philosopher bangs into this.

Graeme gave me the intellectual space and nourishment I needed. It turned out that we had quite dissimilar philosophical tastes and sensibilities, and these differences increased over the years as my own focus and orientation shifted. Graeme was bemused at first, then slightly appalled, when I went down the Derrida rabbit hole and climbed out two years later with a very long dissertation on Heidegger's crossing out of the word Being. It wasn't his cup of tea. He was skeptical, intrigued, occasionally irritated, unpersuaded, unflinchingly supportive. I never felt pressured to change my tune or to change a word, although I do remember him wondering once, perhaps only half in jest, that while my writing showed much esprit, I might want to consider cultivating a bit more *deutsche Gründlichkeit*, not to mention maybe a dose of old-fashioned Anglo-Saxon common sense. Coming from someone else it would have felt condescending or belittling, but I knew exactly what he meant, and in any case Graeme himself was someone who managed to combine such exemplary scholarly rigour with such bracing common sense that I took it to be a serious question. It had nothing to do with philosophical "style" or cultural mannerisms. It had everything to do with what philosophy was all about, why it sometimes had to be so clumsy and laborious, what it had to do with regular life, what the point was. These are basic questions, but they can be unnerving for those of us who work with texts that are distant in time or opaque in other ways, often requiring immense efforts of philological labour and resisting easy capture.

Donald E. Waterfall

1943–2021



The department mourned the passing of a beloved sessional instructor, Donald (“Don”) E. Waterfall, at his Toronto home on Sunday, April 11, 2021. Waterfall, who had earned a bachelor’s degree in philosophy from the University of Toronto and a PhD in the same field from Princeton, had returned to undergraduate teaching in the Department of Philosophy after a long and illustrious career in the Canadian Foreign Service. Colleagues and former students fondly remember his careful dedication to teaching, generous spirit, and an expansive sense of humour.

Professor Emeritus Wayne Sumner, who knew Waterfall since their undergraduate years, shared some time in the Princeton PhD program with him, and who would later become Waterfall’s office mate back in the Philosophy Department at U of T, understood that instruction for his friend was “a labour of love. Though we paid him, I think that he would probably have taught for us for free.” And he is not the only one who describes Waterfall—who was also a passionate outdoorsman, espresso aficionado, avid reader, and caring family man—as “one of the loveliest men I have ever met.”

His affability, courage, and strong spirit will be missed.

Dis—
agree
—ment

... Is A Philosophical Problem When You're Involved



by **Gurpreet Rattan**

Disagreement can pose serious practical problems, but is there any philosophical problem about disagreement? Yes, there is—when you're involved.

Everyday life is rife with disagreement, and so there is a sense in which, when we encounter it, it is not unexpected. Not only is it not unexpected, it looks as though we can rather easily explain both the possibility of disagreement in general and the existence of particular disagreements.

To explain the possibility of disagreement in general, we can appeal to the notion of *someone making a mistake*. The general form of explanation of how disagreement is possible is that some party to the disagreement is (or maybe all parties are) making a mistake. We can explain the existence of particular disagreements by citing various ways in which someone can make a mistake, for example, having misleading evidence, handling evidence poorly, having mistaken background beliefs, being prone to bias and wishful thinking, or having an epistemically problematic framework, background, or upbringing. However, we'll just need the notion of *someone making a mistake*.

Let's apply these simple ideas in an example. The example is about you. Suppose you're not much into politics, but you notice that there are lots of political disagreements. For example, you

notice that Libertarian and Liberal (these are people, not ideologies) disagree about whether societal lockdowns of a certain severity under pandemic conditions constitute legitimate or not infringements on liberty. You notice as well that this seems very much to be a good-faith disagreement, in which both parties to the disagreement think that the "politically right thing to do" exists—and want to get at just what that right thing is.

Moreover, from the outside at least, neither Libertarian nor Liberal is making any obvious mistake, and when one charges the other of making a mistake, the other denies it and explains why there is no mistake. There is no *independent* reason to favour one view over the other. Further, it is evident that, in their attempts to get things right, they have thought long and hard about their views and secured them against objections, at least to their own satisfaction, if not to the other's. Call such a disagreement a *deep disagreement*.

Now, not being much into politics, you don't have a view about the matter of their deep disagreement. But when you think about how such a disagreement is possible, the answer is not hard to come by: although you don't know which one it is, either Libertarian or Liberal is making a mistake. That's the explanation of how such a disagreement is possible.

This deep disagreement might, and actually does, pose severe practical problems. But is it a philosophical problem?

Let's say we have a *philosophical problem about X* if there is no way of explaining how X is so much as possible without becoming enmeshed in some classic or easily recognizable philosophical problem. This definition relies on the idea that there are some classic or easily recognizable philosophical problems, and that a philosophical problem about X brings up these classic or easily recognizable philosophical problems. As applied to our topic and example, it says that we have a *philosophical problem about disagreement* if there is no way to explain how disagreement is so much as possible without becoming enmeshed in some classic or easily recognizable philosophical problem.

By this definition, your political disagreement may constitute a practical problem, but it does not look like it poses a *philosophical* problem. This is because we can explain how such a disagreement is so much as possible: someone is making a mistake. Maybe it is hard to figure out what *exactly* the explanation is, but being problematic in this way is distinct from being philosophically problematic, as we have defined it. Note that our definition does not require that the notion of bias or the notion of a mistake not be philosophically problematic. Maybe those notions are philosophically problematic. As long as those notions are not classic or easily recognizable philosophical problems, this political disagreement does not constitute a philosophical problem.

Let's change your story a little bit. Now suppose that *you are* into politics. And suppose that you *are* Libertarian and your friend, whom you take to be your equal on thinking through such political matters and whose opinion you trust, *is* Liberal. So you are involved in a

deep disagreement. Now this disagreement may or may not be a practical problem, but, I want to argue now, it is a philosophical problem—now that you are involved. But why would that be? What's the big difference between the two examples? And why can't you explain how the disagreement is possible by using the general form of explanation of how disagreement is possible, by saying that someone is making a mistake?

The big difference between the two examples is you. You are involved in both examples, but in the first, you are *outside* the disagreement and don't have a view on the subject matter of the disagreement; in the second, you are inside, a *participant* in and *having* the disagreement. I want to argue that this difference is the key to the second question. I want to argue, that is, that when you are involved in the disagreement, you cannot explain how such a disagreement is possible by using the general form of explanation of how disagreement is possible, not without becoming enmeshed in some classic and easily recognizable philosophical problems.

There are two options to consider for how it is that you can explain how your disagreement is so much as possible. These options describe the general ways that you manage deep disagreement. Of course, in ordinary disagreements, you might take one option sometimes and another option some other times. But we are wondering how to deal with a certain kind of disagreement, deep disagreement. This form of disagreement is uniform in having particular distinguishing features, and so it warrants a uniform treatment. With this in mind, you can then explain the disagreement by saying either, first, that you yourself are making a mistake, or second, that Liberal is making a mistake.

Suppose you explain how this disagreement is possible by saying that you made a mistake. If you do this, you are in the overall state of mind of believing in libertarianism about lockdowns while also believing that you are making a mistake by believing in libertarianism about lockdowns. But that looks like an incoherent state to be in—believing but also believing that belief is a mistake. If you believe that your belief is a mistake, then you should stop believing in libertarianism about lockdowns, on pain of incoherence. So if you explain how this disagreement is so much as possible by saying that you made a mistake, then you arrive either at a kind of *skepticism*, where this disagreement and its explanation has forced you to give up your belief, or at a kind of *irrationalism*, where this disagreement and its explanation have forced you into a kind of incoherence.

Suppose you explain how this disagreement is possible by saying that your friend, Liberal, is making the mistake. Why would this be warranted? Although from the outside, disagreement looks to possess a symmetry that makes privileging one side of the disagreement over the other arbitrary (this was your predicament when you were an outsider to the disagreement), from the participant perspective, there is an important *asymmetry* in the disagreement. From the participant perspective, it looks to you like you have carefully weighed the reasons for and against in the disagreement and have come to the right verdict.

Maybe, but if this is the way to explain disagreement, shouldn't you cease to think of your friend as someone whose opinion you can trust? And shouldn't you do that with all your friends, on all matters on which you have opinions, including with those friends with whom you agree? Since it's possible that they too will, or at least could, disagree with you at some time on something,

and since you know in advance (based on the consideration from the previous paragraph) that you will take the mistake to be on their side, shouldn't they be demoted too? Indeed, it looks like there is only one person with whom it is impossible to disagree, and that is *yourself*—or maybe, if you think changing one's mind is disagreeing with oneself, *your current self*. Going down this road, however, in which as a rule you take others to always be mistaken when you are in a deep disagreement, leads to a kind of epistemological *solipsism*, where you can, ultimately, trust only your own current opinion.

Thinking that there is such an asymmetry in disagreement looks problematic for another reason. The reason is that you can realize that the kind of reasoning by way of which you convinced yourself of the existence of such an asymmetry is also available to your friend, where it will favour her and not you. This constitutes a higher-order symmetry in the situation, and if the symmetry in the original disagreement was problematic, so, too, should this symmetry be problematic. To reinstate the symmetry would be to head back to skepticism through the door of both believing that your friend is making the mistake and believing that someone is making a mistake about who is making a mistake, and that this someone could be you. To resist this return to skepticism, you must, it seems, accept a kind of epistemic *egoism*, in which, despite the symmetry, you continue to find in favour of your own view without any independent grounds for doing so.

Explaining disagreements that you yourself are a participant in and are having, thus, is enmeshed in classic philosophical problems about skepticism, irrationalism, solipsism, and egoism. So, disagreement, deep disagreement in particular, is a philosophical problem, when you are involved in one—and more generally, when any of us is involved in one. ☺

Disagreement: *Touchstone of Community*

**Two Questions for
Belinda Piercy**



Belinda Piercy first arrived in the U of T Philosophy Department as a master's student in 2007, finishing her PhD in 2015. For several years after graduation she taught part-time at both the UTM and St. George campuses, recently making the switch to an administrative position as the assistant to the chair in Philosophy. She describes it as “wonderful to be able to learn a new role within a community that I love.” She came to philosophy almost accidentally, via a high school play she wrote that a drama festival judge compared to Plato's dialogues—even though she hadn't yet read Plato, the assessment put philosophy on the map for her. It still took an entire undergraduate career of studying studio art, art history, and philosophy to firm up the final turn toward graduate work in the latter discipline, but in the end, she made her choice, integrating aesthetics into her philosophical studies. Belinda's research has focused on how to rationally respond to disagreement about beauty, and she agreed to answer two questions about what disagreement means to her.

What, to you, is disagreement, and what is it not?

Disagreements are a touchstone—they tell us how we differ from others, they reveal the tensions between our perspectives, but most importantly, they give us a reason to remember how much we long to be in community with them, to be able to understand what they think and feel, and be understood by them in turn. Disagreements often threaten, frighten, and confuse us, but by those very responses, they show us that sharing a world of perception and value with others is the bedrock of our lives. The coherence of our sense of self, enmeshed as it is in the world we share with others, is often at stake. This is why we can react badly to disagreements, but also why we often enjoy them—we like to stay in touch with the shape of our relation to others, feeling out the places where we seamlessly meet and picking at the ragged edges.

When we respond to disagreements, we often try to find common ground that we can use to bring the other person to see things our way—sometimes we are reassured to find agreement there, at least, but at other times we are faced with the unsettling silence imposed on those who disagree at the deepest level about something crucial to their lives. I think disagreement requires the sense that such an abyss could open between us; the potential for finding ourselves left in this kind of unsatisfied silence is there. Unsatisfied, because when we disagree, we think that something has gone wrong with at least one of us. We have not simply arrived at different but compatible judgments that can be left in a happy, companionable silence; we have arrived at judgments that conflict with one another about something we think we should share. One of us has made a mistake.

Disagreement has a hard edge, and it can be wielded as a way to cut others down, but at bottom, disagreement indicates that we expect the other person to agree, and the irritation, the frustration of disagreement spurs us to do whatever work is needed to share an understanding. I have always thought that disagreement, and being bothered by disagreement, reveals a powerful drive toward each other. To bring the other person to agree, we will likely have to better understand how they are currently thinking, or seeing, or feeling.

Whereas when we encounter mere differences between us, differences where we don't think anyone has made a mistake, we have no reason to concern ourselves with each other that is internal to the kind of judgment we are making. There is no need, internal to our own belief or feeling, that directs us toward the other person in such a case. Whereas, whenever we think it is important for us to share something—a vision, a feeling, a judgment, a belief—the potential for disagreement with its hot knife edge will be with us, reminding us that we are fractured apart in some way that we would like to mend.

As I was working on philosophy of disagreement I found this poem by Richard Wilbur, which became a touchstone for the way mistakes and disagreements show us our commitment to living in a world shared with others.

On Having Misidentified a Wild-flower
A thrush, because I was wrong,
Burst rightly into song
In a world not vague, not lonely,
Not governed by me only.

I remember the first time my twin sister, Stephanie, said something I disagreed with. We were probably seven or eight, and a parent asked for our opinion; I can't remember what it was about. But she said something unexpected, the opposite of what I was going to say, and that was the first time I realized we had different inner lives. We were two people, not one. It sounds dramatic, but up until then, even when we fought or argued, I always felt like I thoroughly understood, and almost was, a part of it on both sides. I could have been in either position of the game we were playing, or the fight we were having, and it was arbitrary which one I happened to inhabit. I didn't notice my assumption that our inner lives ran in sync until it was disrupted, at a surprisingly late age, by this disagreement. I was not the only one governing the shared self of our twinhood, and with that realization the world of that self became less predictable, more fraught with the real frustration of failing to reach agreement, but less lonely as well. Disagreement reminds us we are not alone; making mistakes reminds us that we share a wonderfully precise, vivid world with others.

Can disagreement feature as a teaching tool?

I think it is important to teach disagreements about philosophical questions, presenting ideas from those on both sides, in part because it gives students a chance to learn about disagreement itself. Philosophy is like a case study in disagreement. Disagreement structures much of the collective endeavour of philosophy, and in a way that is designed, basically, to keep the disagreement going. I think that can be something that annoys people about philosophy, because we rarely get a satisfying resolution to those disagreements. Learning how to sit with disagreement, and live with it productively, without dulling the urge to connect with each other, concern ourselves with incompatible perspectives, and work toward agreement—that is no small thing, and it's one of the things philosophy can offer.

Ongoing disagreements can be exhausting, they can leave us feeling completely uninterested in continuing a conversation, and it can be really important to disengage from disagreements, sometimes. But insofar as there is an expectation, or hope, of community underlying the exhaustion and frustration of disagreement, it can be worthwhile to draw on that hope, unfulfilled, as a perpetual source of interest in the perspective of others as relevant to one's own understanding of the things we ought to share. At its best, philosophy gives us an example of how to do that joyfully, in a way that embraces the never-ending project of working toward agreement with others without requiring a satisfying resolution for the project itself to be considered worthwhile. With philosophy, we practise feeling the edge of disagreement as something positive, a spur to intellectual conversation and community not discouraged by its failure to bring everyone to agreement. At its best, there is a model here for the kind of courage and compassion required by long-lasting disagreements between friends.

Usually, we say that it is important to teach philosophical views on both sides of an issue so that students can better appreciate the arguments made on both sides, arguments made in conversation with each other. And that's true. But not giving up on those conversations in the face of perpetual failure, and finding the joy at the centre of those frustrations, forms part of what makes philosophy so full of life, and so relevant to life, I think. ☺



Care, Hope, Action, Change

Speaking with a Teacher

At the end of March, C Dalrymple-Fraser, one of the department's PhD students and course instructors, received recognition for their dedication to accessible, equitable, and practice-based undergraduate instruction in the form of a Superior Graduate Student Course Instructor Teaching Award from the Faculty of Arts & Science. C's PHL382 course, taught in the summer of 2020, focused on contemporary issues of death and dying in healthcare systems. C's teaching stood out for the exceptional care they took in designing a course that targeted the development of both advanced philosophical and interdisciplinary skills appropriate for a third-year course in bioethics. Their course also became a benchmark for accessibility and student engagement during the initial stages of online learning in response to COVID-19.

One of C's primary pedagogical goals was for students to become familiar with and gain confidence using various formats for publishing and public writing in the field of bioethics. From assigned readings to course assignments, C's course prepared students in stages to pursue their own interests in bioethics and potentially contribute their own work to the field. This approach gave students a concrete point of reference for the value of their work and showed them how the skills they were developing could be applied in practice.

C's course thus dealt not so much with the topic of disagreement itself, but followed a pedagogy rooted in what we might call "positive disagreement"—with the status quo, with the all-too-familiar, with settling quietly. We spoke to C about student-focused learning, their inspirations in teaching, accessibility in the classroom and beyond, and life as a graduate student, teacher, and person during a global pandemic.



Why do you think it is important for undergraduates to publish and what do you think the wider world—academic or otherwise—has to gain from hearing these often underrepresented voices?

As a short version of one of several longer arguments: Members of this course had opportunities to address debates or issues that were only days or weeks old. While many questions in bioethics have long histories, these questions and conversations are regularly called to reflect on current circumstances—unfolding medical technologies, new or reinterpreted data, changing social practices and laws, etc.—and this is especially true of thinking through death and dying in the shifting context of the novel coronavirus pandemic. Because students in our course joined conversations very recent in context, their contributions had great potential to contribute to our unfolding conversations in the field.

Further, our students expressed a diversity of ideas, backgrounds, and experiences that can vary widely from perspectives most often mainstreamed. Several students reflected on the roles of age and ageism in COVID-19 research and practices: younger people are not typically the intended audience of advance directives; younger disabled people are often vulnerablized in ways that medicine often misses or ignores in triage appraisals;

ongoing deficits of race-related data in COVID-19 and mortality statistics generally are compounded when we look at the racial and age groups most represented among our “essential” workers; still, younger lives are often deemed more valuable than older lives. Each of these reflections remains relatively underrepresented in the unfolding COVID-19 publications, and we knew that forthcoming conferences would definitely take the pandemic as central themes. So the course served as a good opportunity to discuss and practise disciplinary writing norms for different audiences and venues. And by all means, we should be encouraging students to share their thoughts beyond our courses!

You taught a course on death and dying in the middle of a global pandemic. How did the weekly changing realities of COVID-19 in the world influence your course design and topics?

My courses are typically designed to be flexible to respond to our changing interests, access needs, and circumstances, and I consider students key collaborators in course design. Having taught more flexible courses before definitely helped make this course a little less chaotic despite the constantly shifting climate. The First Annual Report on Medical Assistance in Dying (MAID) in Canada was published in the middle of the course, right before our

discussions of MAID, while the epistemic landscape of the pandemic was constantly changing and continues to change. And less locally, disasters like the Lebanon explosion and the Yemen humanitarian crisis meant we chose to shift the course around so we could focus on contemporary global disaster ethics. This flexibility allowed us to remain current in our conversations, as well as to practise some of the research skills we were developing in sourcing information and the critical appraisal of empirical data.

Of course, the pandemic also affected us as course members in different ways. A majority of the class was, by self-report, experiencing forms of bereavement, while others had personal experiences with our topics on suicide, medical racism, trauma and grief, etc. Many of us were experiencing or struggling with forms of isolation or other life changes. Since we were living around the world—rather than meeting in a classroom—we didn't have as much control of the shared course spaces, and could not always separate them from our domestic lives. These things and others made it harder to engage in the kinds of community building and support that we might have in other times, but I'm proud of the community and conversations we managed to create.

If students were to take only one thing from your class, what do you hope it would be?

A radical sense of curiosity. Angela Davis reminds us that “radical simply means ‘grasping things at the root.’” I hope that our course members have left with a drive to explore the questions and assumptions lurking behind our questions; to interrogate the evidence, practices, and norms that motivate and support our modern theories and policies. And, where that work is often philosophically and emotionally difficult, I hope we have the curiosity to explore different ways we can care for ourselves and for others, and to seek out opportunities for building hope, action, and change toward the futures we desire.

What inspires and guides your teaching?

Students. I have gained so much from learning with and from students and other course members: celebrating our successes, working through our struggles, exploring our differing perspectives and knowledges. I regularly solicit student feedback throughout and between courses to help reflect on our failures and update my teaching practices. My teaching would be stagnant and stale if not for the guidance of current and previous students—at least as much as that of my other teaching mentors past and new.

You have a strong research interest in disability studies, and your course received praise for its emphasis on making study materials and assignments as accessible as possible. Could you speak to us about the steps you take, and that other instructors might also easily perform, to create an accessible classroom, especially online, and how that really benefits everyone, including non-disabled students?

A decent answer here would take books and books, and so my first recommendation is probably to read those! Do the research: disabled people and others have been publishing guides for decades, and very rarely will access advice generalize to all circumstances. My own first attempt at a “concise” answer here was well over 1,000 words long! So to avoid stretching on at length, I'll just list a few more superficial changes that could be made in one day. I occasionally run informal workshops that cover these and other tips at greater length.

1. Trust and learn from students; they are the experts of how their own conditions and circumstances work, and may have advice on how to easily implement accommodations.
2. Avoid requiring documentation for accommodations wherever possible. Doctors' notes often cost money students don't have, and diagnoses of conditions as common as ADHD can cost thousands of dollars in Ontario, let alone further social and institutional barriers.

3. Avoid using PDFs. Unless we're very comfortable with things like embedding navigation, reading pane order, alternative image text, and the like, PDFs can become highly inaccessible despite best intentions. Word documents and rich-text files generally provide greater flexibility.
4. Use the accessibility checker tools built into MS Word and MS PowerPoint to review all documents and slides for accessibility and apply needed fixes.
5. Ask librarians for help making scanned or hard-to-find readings more accessible. They have advanced optical character recognition tools and other resources available to them.
6. On Speedgrader, try to keep comments in the dedicated comments box, or through the "point annotation" tool that looks like an upside-down teardrop. Highlights, text typed on the student's page, etc., are not always visible to screenreaders, and not uniformly preserved when the feedback is downloaded for offline use.
7. Learn how to caption or subtitle uploaded videos and try to provide transcripts where possible. The University's licensed MS Stream app can generate both for you. Try to integrate captioning into live sessions also. Zoom currently has a tool for this.
8. Upload video and/or audio recordings of lectures or seminars. (Audio-only files can be easier for folks with precarious internet access to download and use.)
9. Reflect on how accommodations could be extended to other students or built into the design of future courses. If one student benefitted from a form of support, they're unlikely to be the only one.
10. Request and attend accessibility trainings, preferably designed and/or run by disabled people. The AODA training mandatory for employees is not a particularly useful resource. (More than 15 years after its creation, the AODA still does not have an education standard!) Various people and groups also offer accessibility consultations about course design.
11. Lobby for more institutional support: accessibility is not a one-person job! Lobby for improved access to and funding for Accessibility Services, the Health and Wellness Centre, better financial support for students seeking diagnoses, more robust and integrated accessibility training, etc. Even an email to an administrator on any of these issues is a better start than none!

What does it mean to you to receive recognition in the form of the Superior Graduate Student Course Instructor Teaching Award?

Honestly? I'm still processing. But where there are many ways of teaching and learning, it is affirming to know that that the choices we made as a course community ended up working as best we could hope. This in itself is a wonderful accomplishment for such a philosophically and emotionally difficult course in such difficult and dangerous times. I hope my students can know this award is in part theirs too for the course we built together. I am also simultaneously overjoyed and saddened that accessibility came up so regularly as part of the nominations. I do think access work needs to be recognized, valued, and commended if we're going to help normalize it as a fundamental part of teaching work, and I'm glad the students felt supported by it. At the same time, I wish it were already such a norm that it disappeared into the background in these conversations. Ultimately, I understand this award as an expression of kindness and support, and an encouragement to continue doing and lobbying for this kind of work, even when it can feel so hard. And I'm grateful for all of that.

From Aristotle Contest to Dialexicon

An Interview with Elizabeth Zhu



Elizabeth Zhu is a name to remember. As a 16-year-old Grade 11 student, Elizabeth genuinely impressed the judges with her submission to the 2019 Aristotle Contest, an annual essay-writing competition co-hosted between U of T's Department of Philosophy and OPTA, the Ontario Philosophy Teachers' Association. The adjudicating committee noted an inspired combination of cogent argumentation and beautiful prose in Elizabeth's "Reality Is a Shared Hallucination," awarding her first prize (which comes with a \$500 recognition) among a strong field of competitors. One year later, in the midst of a global pandemic, the committed debater continued to breathe philosophy, not only co-organizing a free online debate camp for youth stuck at home during the first COVID-19 summer but also launching a website and journal aimed at engaging high school students with philosophical thinking. Talk about a making the best use of unanticipated developments!

Thank you, Elizabeth, for agreeing to answer a few questions. Please briefly introduce yourself.

I'm happy to do so! I'm Elizabeth, a rising senior at the University of Toronto Schools. I'm interested in philosophy, specifically moral philosophy and epistemology. I'm planning on majoring in either philosophy or economics in university, most likely with a minor in the other.

The last time our readers heard from you, in the fall of last year, you had just won the 2019 Aristotle Contest with your essay titled "Reality Is a Shared Hallucination." What have you been up to since then?

Since then, the world has taken quite a turn! I did an internship in behavioural economics at Rotman, and our team drafted a report/playbook for TD Wealth. We analyzed behavioural finance from the lens of different segments—for example, women, Indigenous people, or persons with disabilities. I've been experimenting with some projects on the side, like co-running an online, entirely free debate camp (@globaldebatecamp). Most excitingly, I set up a platform called Dialexicon, which is designed to engage youth in philosophical writing and discussion!

You are a competitive debater, and still do tournaments regularly. How did you get into this pastime and what impact would you say it has had on your life?

I started debating when I was in Grade 8 and continue to do it as a rising senior. My school has a well-established debate society, so I was fortunate to have invaluable coaches and older students to look up to when I first started as a timid, introverted kid. I enjoy debating because it is intellectually stimulating and forces you to consider various sides of an issue, rather than passively accept your ingrained beliefs or societal norms. Debating introduced me to philosophy, since almost every argument has a philosophical basis. For example, motions where a government might be banning a certain thing raises issues of autonomy and political philosophy.

What do you consider the most challenging aspect of making a good argument? And what the most thrilling?

The most challenging part about good argumentation for me is walking the judge through every link in your argument so that it can withstand rebuttal. Many principled arguments rely on our intuitions; for example, many of us uphold choice as an intuitive right, but it can be hard to explain those intuitions and analyze them on

a deeper level, beyond rhetoric. I think the most thrilling part about making arguments is meta-debating, which involves a debate within a debate as you weigh the strategic importance of the argument in the round and explain why it wins the debate.

You have recently created a philosophy website/journal for high school students, *Dialexicon*. Tell us a little bit about the project.

Of course! *Dialexicon* is a platform for youth to engage in philosophy. It consists of a forum to discuss philosophical issues, a series of webinars with philosophy professors, and a youth philosophy journal that will soon be accepting submissions from middle and high school students. The idea for *Dialexicon* popped into my head late at night, out of the blue, when I was thinking about how barely any of my friends were interested in philosophy to the extent that I was (understandable, they would much rather be doctors). After doing a bit of research, I couldn't find an organization in Canada dedicated to engaging, educating, and providing youth a platform to discuss philosophy. I was excited, so I emailed our school's philosophy teacher and you, and here we are! I think *Dialexicon* is important because among Generation Z, philosophy has become a bit of a forgotten art, associated with old professors lounging in their armchairs in ivory towers puffing on a cigarette. Not many young people read Plato or Camus, which I think is regrettable since past philosophers shape the basis of modern-day society, and reading these works fosters critical thinking, emotional maturity, and allows us to better understand our place in the world.

Is philosophy for everyone? Why?

For sure. I think regardless of what you do in life, philosophy is useful. At some point, everyone is going to be faced with a philosophical dilemma of some sort. You can't eat meat without considering at least once what the ethical implications are, similar to how you don't pay taxes without thinking about what obligations you owe to the state and vice versa. Even branches like metaphysics are about asking the big questions that shape our lives, which isn't always immediately practical, but I think everyone gets a bit of joy from asking these questions. I like to think of philosophy not so much as a field, but as a way of continuously looking at the world. That's the purpose of the *Dialexicon* journal—to look at philosophy from a political lens, an economic lens, examining the importance of philosophy in relation to STEM, and so on. You can be passionate about different fields, but everyone can apply philosophical thinking to their life.

What can one find you doing when you are not wrangling ideas and arguments?

Lockdown has gotten me watching a lot of movies and reading books. I loved *Whiplash* and *The Truman Show*. They incorporate surprising amounts of philosophy.

What are your plans for the future?

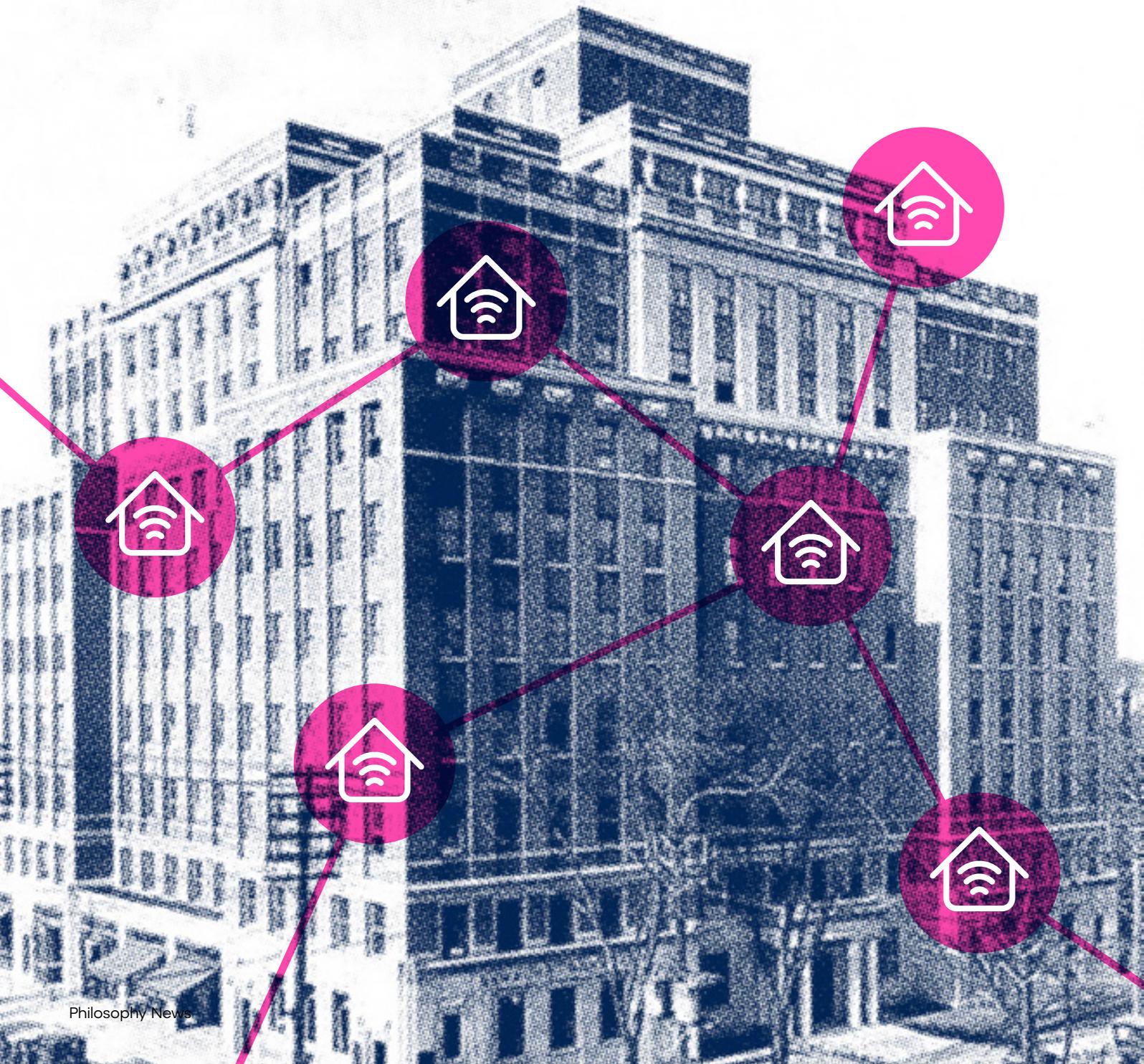
I'm honestly not too sure. I plan on majoring in economics or philosophy, depending on how practical I'm feeling. Perhaps I'll even double-major in the two. In the future, I'd love to work in developmental economics, academia, or in consulting. As you can tell, I'm not too set on a specific career, and I'm not sure what the future holds!



Jacques-Louis David, *The Death of Socrates*, 1787. Oil on canvas. Metropolitan Museum of Art, New York

At the Core: Staff in the Pandemic Office

by **Martin Pickavé**



Philosophers like to ask questions about the nature of things. One question perhaps lurking in the background during the past twelve months of working remotely and online was, “What is an academic department?” Well, if the pandemic taught us one thing, it is that a department does not necessarily describe a physical location. And if “a group of people committed to a common academic goal” rings closer to the truth, our fabulous administrative staff members are right at the core of what constitutes such a unit.

Staff members in the philosophy departments on all three University of Toronto campuses have been extraordinary during the current pandemic. They include Jason Ferreira, Ashfak Khan, and Natalie Zammit at UTSC; Robert Eberts, Jane Medeiros, Jeffrey Senese, and Elisabeta Vanatoru at UTM; and Eric Correia, Petra Dreiser, Mary Frances Ellison, Christopher Henion, Joanne Hurley, and Margaret Opoku-Pare on the St. George campus, as well as temporary staff members Rosie Hirschkop and Roshan Leynes. Without them, nothing would work, and thanks to their presence and dedication, we are able to shine in achieving our academic goals. This held true before the pandemic, and it holds even truer now. As Zain Raza, the 2020 president of the Graduate Philosophy Student Union, put it: “The staff have worked tirelessly to ensure a smooth transition to virtual life in the department, going above and beyond in many cases. We are very lucky to have them, and this experience would have been far more stressful without them.”

It is difficult to imagine the situation Natalie Zammit and Christopher Henion found themselves in last year: both assumed their positions in the middle of the pandemic. Beginning a new job is difficult at the best of times, but being cut off spatially from your new colleagues and getting used to the demands of the job only by email and MS Teams makes for a particular challenge. Yet both mastered the situation splendidly. We were thus sad to learn in March that Christopher had accepted a new position as executive assistant to the dean of the Factor-Inwentash Faculty of Social Work. Christopher’s time in the department was short but impactful. He was crucial in securing supplies of tech equipment and in making sure that the equipment reached those who needed it. Among other things, he also ensured that teaching assistants and graduate instructors who lacked a stable internet connection at home could safely use office spaces during the prolonged lockdown. In recruiting him, our colleagues in Social Work have made quite a catch!

It is one thing to move an entire work environment online; it is another to embrace the potential of our forced online existence and make the best of it. Our staff on numerous occasions did the latter in the past year. Let me just mention two examples. To combat the negative effects of social isolation, Mary Frances organized weekly online “kitchen” parties and reached out to graduate students regularly. The parties not only raised morale; they also upped the department’s cooking and baking skills. Jeff, on the other

hand, seized the opportunities provided by online platforms to expand the Ontario High School Ethics Bowl, allowing more schools to participate and making the event a huge success.

But how did the staff experience working from home? The verdict came back mixed. Everyone clearly feels isolated to some degree and notes that elements of the job have become more difficult. As Mary Frances succinctly put it: “Being with other people would be really nice!” Whereas in the past, many problems could easily be solved by walking to a coworker’s office, now everything needs to be written down in an email or chat message, making interactions more formal. Something as simple as setting up meetings suddenly becomes a highly complex endeavour—“like swimming in molasses,” to once again quote Mary Frances.

Moreover, even for staff as tech-savvy as ours, a difference still exists between working mostly paperless and going completely paperless, which can create all sorts of follow-up questions about documentation and the organization of records. It turns out that for Eric, the pandemic proved a curious flashback to his time as an undergraduate writing a thesis on online social interactions, exploring whether people can develop social capital in an online work environment. The pandemic thus almost provided a giant social experiment for him.

Yet the home office also offered clear upsides. More time with family and the absence of an often long commute registered as very positive. Provided you don’t sit at your desk all the time—commuting to work may have some hidden benefits after all—working from home seemed healthier to some staff members. Petra found it easier to prepare nutritious lunches with the kitchen so close by, adding, “I also enjoy that I can fully engage in my particularities while working at home, such as walking around my space while thinking of a way to phrase something in an article.” Mary Frances, finally, points to the advantages of technology: “Contacting people and staying in touch with them is much easier” when everyone is just a screen and a keyboard away.

Maybe the pandemic has thus also opened new possibilities for flexible work in the future. But if so, the question of balance between work and private life needs to be considered. Staff varied in their assessments here: some found setting boundaries quite difficult, while others felt they achieved work-life balance more easily.

As the pandemic, hopefully, recedes ever further, we are looking forward to resuming more familiar office routines in the fall. Our experiences over the past months will no doubt have an impact on how administrative staff works in the future, even if that future yet remains unclear. For now, staff members seem happy with the prospect of seeing each other face-to-face again. The rest of us, too, are eager to meet them in person again—if only to express our deep gratitude.

Support and Solidarity

The GPSU Mental Health & Disability Caucus

by **Petra Dreiser**

It was at the July 2020 meeting of the Graduate Philosophy Student Union (GPSU) that Andriy Bilenkyy and Alexandra Gustafson, both PhD students in the Department of Philosophy at the University of Toronto, decided to address the elephant in the room: more needed to be done to support the hard-working and ambitious community of grads when things did not go well. Yes, valuable mental health resources existed at the University and within the City of Toronto, but navigating them could prove complex. So why not create a mental health liaison position within the GPSU to help manoeuvre the possibilities?

To their surprise and delight, the other students present at the meeting not only embraced the idea but immediately came up with suggestions on how to extend it. And so, following a few animated discussions, the GPSU Mental Health & Disability (MH&D) Caucus was born.

What to Expect from the MH&D Caucus

According to Bilenkyy, the caucus “unites members of our department’s graduate community that experience mental health and disability-related situations and challenges” in the pursuit of three principal aims: 1) the existence of a friendly, accommodating, and non-judgmental space in which peers can share their experiences and support one another; 2) the creation of an advocacy force that will assist in ongoing improvements to make the department an ever-kinder space conducive to everyone’s well-being; and 3) the broader destigmatization of MH&D challenges in academia.

How does it work? So far, the caucus, which is co-chaired by Gustafson and Kristen Beard, has created three platforms of peer support: students can come together at casual monthly Disabili-Teas to discuss issues in a supportive, non-competitive environment—or just to decompress. (During our pandemic times, these teas, like all the caucus’s offerings, of course take place online.) They may also choose to attend any of the bi-weekly Office Hours for Well-Being, hosted by Beard every second Wednesday between 3 and 5 PM. In this camera-optional space, Beard, who has a certification in peer support, will lend a sympathetic ear to callers struggling with anything from school-induced anxiety to grief to the simple winter blahs. On Gustafson’s suggestion, the caucus also operates an active and well-attended Discord server with multiple discussion channels.

If they hit a particularly rough spot late at night, students might sign into the “Can Anyone Talk Now” chatroom on Discord for some support. They might also choose to discuss the ever-present perils of perfectionism or impostor syndrome in another section, or seek out advice from their peers on a particularly pesky teaching situation. But it’s not all struggle and worry on Discord: it’s also community spirit built on the latest memes, cute cat photos, and “(coffee) mug shots aka selfies,” Bilenkyy assures us.

The Importance of Community

Community stands as the unifying concept behind the initiative. Beard, Bilenkyy, Gustafson, and Emma McClure, another driving force behind the MH&D Caucus, all decided to dedicate energies to the project in an effort to strengthen their community of peers. They didn't want others to struggle quietly as they had with mental health challenges or diagnoses while going through the considerable rigours of a demanding graduate program. Says Gustafson, who lives with both Generalized Anxiety Disorder and Persistent Depressive Disorder: "One of my main professional goals is to help create a more humane academia: that starts with making public talk of our mental health and other diagnoses less taboo. A publicly recognized forum for private discussion of these topics is a first step."

At the same time, the organizers never tire of emphasizing that any philosophy grad student—with or without diagnosis, struggling with something major or minor, common or uncommon—is welcome at the MH&D events and platforms. After all, everyone experiences difficulties sometimes, maybe especially in graduate school and during a seemingly never-ending pandemic, and acknowledging this fact does not diminish the very real and specific challenges of diagnosed conditions. Coming together in an open forum normalizes the feelings, provides support and solidarity, and offers learning experiences to everyone present.

Still, her own experience of fibromyalgia, a condition characterized by chronic pain and fatigue, made it important for McClure to see the D for disability added to the caucus name. Diagnosed in the middle of her PhD program, she felt "completely disconnected from the department," McClure admits. "Mental health is a big issue and a maximally inclusive umbrella, since everyone needs to maintain mental health, especially right now," she adds. "But many grad students also experience the onset or worsening symptoms of a disability during grad school, and it's important to have a place to talk about those experiences and offer concrete supports."

What's Next?

Enthusiastic feedback and participation from the graduate community suggest that the GPSU MH&D Caucus has filled a need in the department—and might serve as inspiration for other groups of students to band together in peer support alongside any institutional resources that may exist. For the moment, the caucus is focused on maintaining last semester's progress, but it is also taking steps to expand its undergraduate outreach and thinking about the inclusion of alumni. Once the pandemic has passed, Beard suggests, "a Mental Health Retreat Weekend trip" may even hover on the horizon. It would undoubtedly be a treat!

Eight Self-Care Tips

1. Create (and maintain!) strong boundaries between your work and your personal life.
2. Acknowledge the difference between work and effort. Sometimes when struggling with a problem, take a break and believe in the power of your unconscious mind to solve it while you're doing an unrelated activity.
3. Give yourself credit for non-philosophy achievements, even if they're small, like making a stressful phone call.
4. Be assertive about your mental health needs. You owe yourself the duty of care, and that sometimes means saying no or withdrawing from engagements. Choose your needs over getting more work done when the two are in competition.
5. Use your research and observation skills to learn more about your mental health states and needs.
6. Don't be alone in dealing with your challenges—reach out!
7. When dealing with a chronic MH&D situation, try to be creative in managing it and don't expect to find a solution that will take care of it once and for all.
8. Resist the pressure toward constant productivity and embrace your hobbies or pastimes, whether they are painting or binge-watching anime.

A Crowning Accomplishment

Arthur Ripstein Honoured with the 2021 Killam Prize



At the beginning of 2021, the Canada Council for the Arts has recognized Arthur Ripstein, University Professor of philosophy and law, with the distinguished 2021 Killam Prize for his outstanding contributions to scholarship in the humanities. Five prizes are awarded every year—one each in the fields of humanities, social sciences, natural sciences, health sciences, and engineering—constituting one of the highest honours bestowed on scholars in Canada.

A fellow of the Royal Society of Canada and the author of several influential books and articles, Ripstein joined the University of Toronto's Department of Philosophy in 1987 and was jointly appointed to the Faculty of Law in 1999. His scholarly work has contributed to contemporary discussions about the connections between individual responsibility and social equality, the legitimate use of public power, and the morality and legality of war. In 2019, he delivered the Tanner Lectures at UC Berkeley, one of the most prestigious lecture series in philosophy. Oxford University Press published Ripstein's lectures as *Rules for Wrongdoers* in February.

With this latest accomplishment, Ripstein follows in the footsteps of two other members of the Department of Philosophy: Ian Hacking received the Killam Prize in the humanities in 2002, while Tom Hurka took the honour in 2017. Martin Pickavé, the current chair of the Department of Philosophy, describes Ripstein as “an inspiration,” adding, “the Killam Prize could not have gone to

anyone more deserving. Over the past 35 years, Arthur has crafted an impressive and hugely influential body of work,” all while proving an “outstanding presence in the classroom,” be it in philosophy or law.

The prize-winner himself sees a close connection between his research and his teaching: “My thinking about legal philosophy is in part informed by what I need to do to explain the structure of torts to law students. I also teach philosophy courses on Kant's daunting work of theoretical philosophy, the *Critique of Pure Reason*. By thinking through these ideas with my students, my teaching feeds back into my research.”

He also sees a close connection between advancing one's thinking and disagreement. In a discipline like legal philosophy, he claims, some of the most steadfast support from interlocutors takes the form of dissent. He tells the story of reaching out to his mentors when he first learned of receiving the Killam Prize, “because I wanted to thank them for all of the support they had given me early in my career.” One of his former teachers, still active in the classroom at 87, reacted by saying he wanted to announce Ripstein's success to his class—by planning a lecture for the day that would detail all the ways in which he disagreed with Ripstein's arguments. “It is difficult to think of a greater honour,” his former student says with a signature smile.

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The Department of Philosophy at the University of Toronto

- ▶ is widely considered the best of its kind in Canada
- ▶ ranks among the top 15 Philosophy programs in the English-speaking world
- ▶ has more than 50 faculty members who offer a broad range of expertise and years of teaching experience and classroom innovation
- ▶ offers a vibrant and collaborative intellectual environment through a full schedule of lectures, conferences, and workshops, as well as multiple area-specific working groups

In other words, the department allows academically talented and engaged students to explore the history, major tenets, and latest trends of philosophical thought.

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