

PGSA 2018 Winter Colloquium Abstracts

Opening Remarks: Josh Grant-Young

(4:30 – 4:40)

Panel I: Critical Epistemic and Ethical Approaches to Philosophy of Medicine

(4:40 – 5:25)

Jordan Walters (B.A.)

Proponents of ‘patient-centered medicine’ (PCM) generally agree that ‘evidence-based medicine’ (EBM) is too positivistic and narrow in its perspective. Advocates of PCM also emphasize the uniqueness of patients, their individual needs and preferences, and their emotional status as relevant factors in clinical decision-making processes.

In §1 of this paper I show that a large class of arguments against EBM appeal to arguments from intuition. In §2 I survey three kinds of philosophical intuitions: (1) intuitions as beliefs, (2) intuitions as dispositions to believe, and (3) Intuitions as *Sui Generis* states. In §3 I argue that intuitions of the second and third kind fail. I also give an account of why proponents of PCM must regard legitimate intuitions as intuitions of the first kind. In §4 I argue that for intuitions to be treated as evidence in clinical decision-making they must have propositional content, i.e. their justification must not be regarded as *prima facie* justification, in virtue of having the intuition. In §5 I conclude that the legitimacy of intuitions in clinical decision-making is much narrower than previously taken to be. I close by providing a brief taxonomy of the restricted sense that intuitions ought to have in clinical decision-making.

Quinn McGlade-Ferentzy (M.A.)

What role does epistemology, specifically, the epistemic privilege of assigning or denying gender identity play in the clinician patient relationship? While increased awareness and better legislation have made access to transitioning specific health care better, there is a fundamental epistemic and ethical problem with the process in which a person’s gender identity is appraised and judged either sufficient or insufficient by a predominantly cis medical institution.

My essay examines transfeminist and bioethicist perspectives to examine factors that complicate trans patient’s access to health care. While are infrastructure based, most queer and trans specific health centres are located in urban areas, some are based on stereotypes. These assumptions, when combined with the privileged position of the physician as knower, make access to hormones, surgeries, as well as general health care, a potentially fraught site.

10 Minute Break

Panel II: Concerning Agency: Self-Transformation and Self-Legislation

(5:35 – 6:20)

Jeannette Hicks (PH.D.)

In his 1971 lecture on the painter Édouard Manet, Michel Foucault says that Manet brought about a “deep rupture” with the conventions of classical representation, making it possible to one day move beyond representation itself. Yet Foucault’s claim that Manet’s paintings broke with existing artistic norms, and inaugurated new ones stands in apparent tension with several important aspects of Foucault’s work— his minimization of the role of the founding subject as the origin of discursive norms, and his problematization of revolutionary narratives. In this paper I attempt to resolve this apparent tension and clarify Foucault’s conception of artistic agency. I argue that at least two conceptions of artistic agency can be found in Foucault’s work— critical agency and self-transformation. I conclude by raising two difficulties— if the intelligibility of works of art is constituted by existing artistic norms, how are artworks that critique those norms themselves intelligible? If the desires of subjects are constituted by relations of power, how should we account for the motivation for self-transformation?

Jordan Nikolov (M.A.)

In *Modern Moral Philosophy*, Elizabeth Anscombe rejects Kantian self-legislation as incoherent. But are virtue ethicists, by rejecting self-legislation, throwing out the Kantian baby with the deontological bathwater? And if so, what would an aretaic version of the notion of self-legislation look like? Kant's self-legislator is the unspecified, undifferentiated free and rational agent pure and simple – the person.

But is there a self-legislation that pertains to (and is performed by) the specific kind of free and rational agent which we ourselves are – the embodied, social, political human being? If so, what would it look like?

10 Minute Break

Keynote: Dr. Antoine Panaïoti – “Nietzsche as Metaphilosopher” **(6:30 – 7:30)**

In this paper I examine two extended metaphors that pervade Nietzsche's metaphilosophical reflections from the beginning to the end of his writing career, namely: (1) the astral metaphor – which depicts the philosopher as a star or celestial body, and (2) the entomological metaphor, which invokes the contrast between winged and crawling insects to flesh out the differences between philosophers and “men of science” (Gelehrte).

Drawing on the exegetical results thereby secured, I point to some of the ways in which Nietzsche's post-Romantic metaphilosophy challenges conventional wisdom on what philosophy consists in. I then turn to the significant metaphilosophical discontinuities between Nietzsche's self-understanding and philosophical output, on the one hand, and Nietzsche's reception in contemporary Anglo-American philosophical scholarship, on the other. The paper ends with a plea for reading Nietzsche first and foremost as a metaphilosopher.

Closing Remarks – Josh Grant-Young **(7:30 -7:35)**
