

**God and the Philosopher are Gender Non-conforming: How to Subvert Dogmatic Thinking about the Philosophical Canon. With examples from Plato, Spinoza and Kant** *by Dr. Marie-Élise Zovko*

Introductory questions: What is the task of the philosopher? What have your experiences with the canon been? What is your model of philosophy?

Josh says that he did his undergraduate in South Africa and never heard mention of an African philosopher even once. Part of the reason, he suggests, is a “deeply entrenched colonial legacy”. His HoD dismissed it as “not philosophy”. Who gets to define it? And why has recognition of the error been so slow? Today, one who has no access to an institution doesn’t get to be a philosopher.

Deleuze’s thought, it is said, is in the process of being canonized. Who is responsible for this, though?

The image of North America and Europe being “above” other countries in the map of the world has connotations. In philosophy, what gives the academic sphere its authority? It has its roots in the pre-Socratics: Logos as the locus of truth.

A Spinozist critique of Descartes: In the latter, sexless minds are masculinely coded. In the former, the mind is an “idea” of the body and so has a sex to begin with. Reason is not something abstract and detached from everyday life but just another passion.

In Phaedo, Socrates grips with the problem of how one can explain anything. Explanations via Form vs explanations via Content. Fleeing to the logos.