BRANIFF GRADUATE SCHOOL OF LIBERAL ARTS

INSTITUTE OF PHILOSOPHIC STUDIES

STUDENT HANDBOOK

2024 2025

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FOREWORD

The University of Dallas is an equal opportunity, co-educational and Catholic institution of higher learning. It is open to students and faculty of all faiths, and does not discriminate in admissions or employment on the basis of race, color, sex, age, handicap, or national origin. Every effort has been made to include in this

ON THE CORE CURRICULUM

The unifying character of the Ph.D. program in the Institute of Philosophic Studies finds its chief expression in its Core Curriculum. It summons the IPS faculty and students to the task of recovery and renewal of the tradition of Western liberal education and the Christian intellectual life. “Recovery” means that there is wisdom in the past. It insists that those who went before have much yet to teach those who come after. It holds that in our search for wisdom about the most important things, the ingenious, formative minds of the past should be chief companions in the inquiry. Moreover, it implies that any grasp of present realities and any serious projects for the future are intimately bound up with the principles of the great tradition. “Renewal” reminds us that history always puts a new face on the difficulties that beset those who endeavor to seek truth and justice in their own time. The IPS faculty accepts the challenge to think critically and creatively about the most significant issues. Indeed, it is the compelling force of our questions today that gives direction and purpose to our study of the tradition. Ancient verities can be neglected, and neither the ancients nor the moderns saw the whole of truth clearly. It is with this sense of purpose our doctoral students are asked to examine at their deepest level the principles of Western liberal learning.

Philosophy, Politics, Literature, and Theology are the four disciplines of the Institute. Although they are four distinct ways of knowing, each engages fundamental questions that concern the whole context of existence. Philosophy and Politics represent the fundamental speculative and practical modes of inquiry respectively, while Literature presents the lived through possibilities embodying philosophy in a whole life. The three disciplines together are cut across and penetrated by the dialogue between faith and reason rooted in revelation and sustained by Theology. Through the Core Curriculum and its interdisciplinary character the student experiences the common quest for wisdom through the differing and complementary disciplines.

The primary vehicle of instruction is the close study of great texts, distinguished by their power to illumine reflective minds across generations and cultures. Although each of these works presents a face of the human soul and its deepest moral and metaphysical concerns in concrete, particular historical contexts, each also possesses the genius to lead reflective thinkers into a consideration of first things.

Core Courses (See most reg-52.998 (i)17.002 (s)3o5.12 792 re n tsesg-52.998 g30.996 (i)-3.n(l)17.002 cd195.996 (o.Lchy

9697 Dissertation Research I. (Dissertation Prep Seminar) Full time in the research and writing of the doctoral dissertation under the guidance of an approved director. A grade of T is assigned for this six-credit-hour course that remains until after the defense of the dissertation. Prerequisite: Completion of both foreign language requirements and comprehensive examination.

9698 Dissertation Research II. Full time in the research and writing of the doctoral dissertation under the guidance of an approved director. A grade of T is assigned for this six-credit-hour course, which remains until after the defense of the dissertation. Prerequisite: Approved proposal.

INSTITUTE OF PHILOSOPHIC STUDIES CORE CURRICULUM
THREE-YEAR CYCLE

Representative Texts Studied in the IPS Core

Bible: Genesis, Exodus, Job, Psalms (1, 2, 22, 23, 29, 37, 47, 51, 53, 73, 95, 110, 130, 146-150), Isaiah, Matthew, John, Romans, Corinthians I and II, Revelation

Homer: *Iliad, Odyssey*

Plato: *Republic*

Aristotle: *Nicomachean Ethics*

Vergil: *Aeneid*

Augustine: *Confessions* and *City of God*

Aquinas: *Summa Theologiae*

Dante: *Divine Comedy*

Machiavelli: *The Prince*

Descartes: *Meditations*

Philosophy

The aim of philosophy at the University of Dallas is to recover a wisdom that deals with those "first things" that ground and locate human experience within the whole of being. Philosophy is impelled by reference to that totality which distinguishes human existence. It analyzes the frameworks within which other human endeavors occur and recommends ways in which they might be situated so as to throw light on the character of the totality. Such illumination, in turn, affects those other human endeavors by giving them perspective. By reason of its location in a Catholic institution, the department of philosophy is particularly interested in the ways revelation has led to development within a properly philosophic wisdom available to believers and unbelievers alike.

The major tool of philosophic research lies in the careful study of classic texts from Plato and Aristotle to Heidegger and Wittgenstein. The cultivation of competence in logic and facility in at least one classical and one modern language are viewed as indispensable auxiliaries in the project. The underlying conviction is that texts that have merited the study of reflective minds throughout the centuries contain profound insights into the fundamental issues of being and thought. Moreover, these books have been instrumental in the formation of our own intellectual horizon. This approach ai

Philosophy Reading List

Parmenides	*On Nature*
Plato	*Republic*
_____	*Apology*
_____	*Crito*
_____	*Phaedo*
_____	*Symposium*
_____	*Theaetetus*
Aristotle	*Categories*
_____	*Posterior Analytics* I.1–6, 18, 34–5; II.1–2, 8–11, 19
_____	*Physics* I–III.3
_____	*On the Soul*
_____	*Metaphysics* I–IX, XII
_____	*Nicomachean Ethics*
Epictetus	*Discourses* I–II
Plotinus	*Enneads* (selection by A. H. Armstrong, 1953)
Augustine	*Confessions* *City of God* VIII and XIX
Pseudo-Dionysius	*Mystical Theology* *The Divine Names*
Anselm	*Monologion* *Proslogion*
Avicenna	(trans. M. Marmura), I.1–7, V, VIII.3–7
Averroës	*The Incoherence of the Incoherence* (trans. S. Van Den Bergh), 4th, 5th, and 13th Discussions

Leibniz	*Discourse on Metaphysics*
_____	*Monadology*
Locke	*Essay Concerning Human Understanding* (Intro.; Bk. 1, ch. 1; Bk. 2, ch. 1–13, 19–27, 31–33; Bk. 3, ch. 1–3; Bk. 4, ch. 1–4, 9–11, 18–19)
Hume	*An Inquiry Concerning Human Understanding*
_____	*Dialogues Concerning Natural Religion*
Rousseau	First Discourse: *Discourse on the Sciences and the Arts*
Kant	*Grounding for the Metaphysics of Morals*
_____	*Critique of Pure Reason*
Hegel	*Philosophy of Spirit* (Part 3 of the *Encyclopedia of Philosophic Sciences*)
Kierkegaard	*Fear and Trembling*
_____	*Concluding Unscientific Postscript*
Mill	*Utilitarianism*
_____	*On Liberty*
_____	*The Subjection of Women*
Nietzsche	*Genealogy of Morals*
_____	*Thus Spake Zarathustra*
Bergson	*An Introduction to Metaphysics*
Husserl	Ideas392 re T28 Ideas(, 3 Ideas(, 3

Politics

The study of politics at the University of Dallas comprises all things human. If the polis is the association whose purpose is the complete human life, then politics includes all the activities whose end is the complete human life. In reflecting upon these activities, politics becomes philosophic. Indeed, it is only political philosophy, whose founder was Socrates, which takes seriously the possibility of the best regime as the standard whereby every other polity is to be judged. Political philosophy, according to Aristotle, is an inquiry into the soul. For, it is ultimately the proper order of the human soul which determines the proper order of constitutions.

The modern difficulty is that we no longer think of politics as concerned with all human things. The state has replaced the polis, and that means that we now understand politics as concerned only with the external conditions for human existence. In the Institute Politics program students engage the great texts of political philosophy. They enter a conversation or rather a dialectical exchange between the texts, the student, and the teacher that is ordered toward discovering the truth about human nature.

The program also means to restore the importance of the rhetorical tradition. We wish to restore the understanding of the power that the word has over the soul. The tendency in political thought today is to interpret human actions as caused by some impersonal force, whether the mode of production, the market place, sexual or biological forces, or the mysterious dispensations of History. Political thought becomes an epiphenomenon, a mere reflection or deceptive rationalization of true hidden causes. Thus not rhetoric, but a science of economics, of behavior, or of the history of being is said to be of primary importance.

Courses in contemporary politics are an integral part of the program. Just as Aristotle's *Politics*

Politics Reading List

Thucydides, *The Peloponnesian War*

Aristotle, *Politics*

Cicero, *Republic*

Plutarch,

ON DEGREE REQUIREMENTS

The Institute of Philosophic Studies awards the Ph.D. and M.A., under the titles Doctor of Philosophy in Literature, Philosophy, or Politics, and Master of Arts in English, Philosophy, or Politics.

Doctoral Requirements

First year residency.

A total of 66 credit hours of course work that includes 21 hours of the Core Curriculum (6 Core courses over the 3-year cycle plus one Bible course), and 45 additional credit hours in the concentration (9 of which may be in a related discipline).

Successful completion of the Qualifying and Comprehensive Examinations.

Reading knowledge of one classical language (Latin or ancient Greek) and one modern language (usually French or German).

Successful defense of a Ph.D. dissertation.

Student Absences

Regular class attendance of graduate students is fundamental to success in the programs of the Braniff Graduate School of Liberals Arts. Therefore graduate students are expected to attend all scheduled classes and to satisfy all course requirements within the time limits established by their professors, unless prevented from doing so by extraordinary circumstances such as serious illness. In the case of extraordinary circumstances, students must inform the instructor at the earliest opportunity. Absence from class does not excuse students from completing course assignments or meeting course requirements, and it is the student's responsibility to initiate discussion about how and when missed work can be made up.

A professor who deems that a student has been excessively absent during the first half of the semester may recommend that the student withdraw from the course. If a student misses six or more hours of class time in a semester, a professor may assign a grade of FA (failure due to absence), or depending on the student's academic performance, a grade of F. Ultimately the instructor has discretion over the assessment of class attendance and its contribution to the final grade for the course. Students are encouraged to review the attendance policies instructors set out in their syllabi.

Time Limit

All requirements for the Ph.D. degree must be met within ***ten years*** from the time the student begins course work in the program. Periods for which a Leave of Absence is requested and formally granted are not counted toward the limit. Any extensions to the limit must be formally requested of and granted by the Graduate Dean.

Residence

Each student is required to complete the first two semesters in full time doctoral course work (9 credit hours per semester constitute full time course work). This one-year residency is the minimum required of all doctoral students. Generally, all course work is done in full time work. Part-time doctoral studies are discouraged and rarely permitted.

Course Work