A Portrait of Philosophical Psychology in the 15th Century: Dominic of Flanders on Particular and Universal Knowledge (With an Edition of Book III of his Expositio super libros de anima)

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Author:

Garcia, Brian

Abstract:

This dissertation focuses on the philosophical psychology of a little-studied author, Dominic of Flanders (†1479), as elaborated upon in a work that has received no attention in the scholarly literature thus far—viz., his Expositio super libros de anima (composed ante 1470). No modern editions of Dominic’s works exist. Born in the County of Flanders during the first half of the fifteenth century, Dominic was first educated at the University of Paris, but then made his intellectual home in Italy, where he entered the Dominican Order, teaching at the studia of his order, as well as at the University of Florence. This study attempts to place Dominic within the broader context of Aristotelianism to which he belongs, recognizing his place within the school of Thomism that was thriving in Italy at the time, especially in Bologna. We have provided an account of his life and works, exhaustively examining available (bio-)bibliographical literature, and have situated the composition of his Expositio during his period of Bologna following his entrance into the Order. In particular, we have studied the third book of his Expositio, which takes up the philosophical topics related to cognition and intellectual understanding. We have given attention to the themes of the cognition or knowledge of particulars (or singulars), as well as the theory of abstraction, which is required for universal understanding. Beyond the fact that the theory of the internal senses is taken up at the outset of Dominic’s third book, it is our contention that a treatment of the internal senses is necessary for a proper understanding of particular knowledge. Dominic is firmly rooted in the Aristotelian tradition, and so for him there is no intellectual cognition without phantasms. Further, the role of the agent intellect is both to abstract from phantasms, as well as to turn back towards phantasms. In this study, we have shown the Flemish master’s reliance upon the thought and writings of Thomas Aquinas; we also have uncovered a silent source of Dominic’s Expositio—viz., the De anima commentary of John Versoris († post 1482). Versoris’ commentary has been equally unstudied in the relevant scholarly literature. This Versoris had been Dominic’s teacher at Paris. The results of this research also include an edition of Latin text of the third book of Dominic’s Expositio super libros de anima. This edition is based on the four surviving manuscripts of the work, as well as three selected early modern editions (including the editio princeps); this edition is presented in the dissertation as an appendix.
continue to shape psychology for years to come. Where Are All the Women in Psychology History? Philosophical debate in 19th century Scotland was very vigorous, its agenda being set in large part by the impact of Kant and German Idealism on the philosophical tradition of the Scottish Enlightenment. The principal figures are Thomas Brown, Sir William Hamilton, James Frederick Ferrier and Alexander Bain, and later in the century, the so-called “Scottish Idealists” notably James Hutchison Stirling, Edward Caird, and D.G. Ritchie. Yet it is in the 19th century that something called “Scottish philosophy” came to consciousness, and gained an honored place in the international academy of its day. Thirdly, there was his almost unique knowledge of German philosophy.