

Dr. Paul Joseph DiRado

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Area of Specialization

Ancient and Medieval Philosophy

Areas of Competency

Logic, Asian Philosophy, History of Philosophy, Continental Philosophy, Ethics, Medical Ethics

Language Experience

Ancient Greek Proficiency

Education

- 2008-2015 University of Kentucky, Lexington, KY
M.A. in Philosophy (Spring 2011)
PhD. in Philosophy (May 2015)
Dissertation: "Judgment and Perception in Plato's
Theaetetus"
- 2003-2007 Whitman College, Walla Walla, WA
Graduated Summa Cum Laude
B.A in Philosophy with Honors
Honors Thesis: "The Worldly Call of Conscience"

Awards

- 2014 Outstanding Teaching Award, Department of Philosophy, University of Kentucky
- Fall 2012 Graduate School Allocated Fellowship, University of Kentucky
- 2007 Soper Prize for Philosophy, Whitman College
Awarded by Whitman College Philosophy Department, for the top Honors Thesis in senior class
- 2006 Abshire Grant, Whitman College
"Supervenient Conversation in Emerson's 'Experience'"
A semester grant of \$800. Conducted research for Professor Thomas Davis at Whitman College

Curriculum Vitae

Publications

“Cephalus, Myth of Er, and Remaining Virtuous in Unvirtuous Times.” *Journal of the International Plato Society* 14 (2014), pp. 63-84.

“Rabbit’s Feet, Hatches, and Monsters: Mysteries vs. Questions in J.J. Abrams’ Stories.” *The Philosophy of J.J. Abrams (The Philosophy of Popular Culture)*. Ed. Patricia Brace and Robert Arp. University Press of Kentucky, 2014.

“Karl Marx.” *The Concord Review* 14.1 (2003), pp. 121-139.

Papers Out For Review

"Theaetetus' Definition of Incommensurability as Power."

Presentations

September 2015, "Why Plato's Socrates Argues that Being Cannot Be Seen or Heard."
Invited Paper at Whitman College, Walla Walla, WA.

April 2015, "Theaetetus' Definition of Incommensurability as Power." 2015 Meeting of the Ancient Philosophy Society, Lexington, Kentucky.

October 2014, “*Logos* and Eidetic Structure in the *Theaetetus*.” Fall 2014 Meeting of the Society of Ancient Greek Philosophy, Fordham University, New York, New York.

October 2013, “The Normative Structures of Judgment in Plato’s *Theaetetus*.” Fall 2013 Meeting of the Society of Ancient Greek Philosophy, Fordham University, New York, New York.

July 2012, “Dialectic, Midwifery, and the *ὄρμη* for Philosophy.” Participants Conference. 2012 *Collegium Phaenomenologicum*, Città di Castello, Italy.

October 2011, “*Theaetetus* 166a-168c: How Plato Makes Use of his Philosophic Past.” Fall 2011 Meeting of the Society of Ancient Greek Philosophy, Fordham University, New York City, New York.

April 2011, “Can Bodily Life be Ruled by Rational Limit?—The Attuning Structure of Anger in Seneca’s *De Ira*,” 2011 Meeting of the Ancient Philosophy Society, Sundance, Utah.

March 2011, “The Ethical Foundations of Logic,” Gulf University of Science and Technology Conference for the Humanities, Kuwait City, Kuwait.

April 2006, “Self-deception and Nietzsche’s Three Metamorphoses,” Pacific University Undergraduate Conference, Forest Grove, Oregon.

Curriculum Vitae

April 2006, “Loneliness vs. Separateness,” Whitman College Undergraduate Conference, Walla Walla, Washington.

April 2005, “The Dual Character Hypothesis,” Pacific University Undergraduate Philosophy Conference, Forest Grove, Oregon.

Commentaries

March 2014, Commentary on George Harvey’s paper at the Workshop in Ancient Philosophy. University of Kentucky, Lexington, Kentucky.

April 2013, Commentary on Terence Sweeney’s paper at the 16th Annual Philosophy Graduate Student Conference, University of Kentucky, Lexington, Kentucky.

March 2013, Commentary on Matthew Evans paper at the 36th Annual Workshop in Ancient Philosophy, University of Texas, Austin, Texas.

March 2012, Commentary on Mike Neal’s paper at the 15th Annual Philosophy Graduate Student Conference, University of Kentucky, Lexington, Kentucky.

March 2011, Commentary on Donald Beith’s paper at the 14th Annual Philosophy Graduate Student Conference, University of Kentucky, Lexington, Kentucky.

Chaired Panels

October 2013, “The Socratic Way of Life” at the Fall 2013 Meeting of the Society of Ancient Greek Philosophy, Fordham University, New York, New York.

Teaching Experience

Instructor, University of Kentucky

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|---|--------------------------|
| Introduction to Philosophy | Spring 2010, Fall 2014 |
| Introduction to Logic | Fall 2010 |
| Introduction to Ethics and Political Theory | Spring 2011, Spring 2013 |
| Death, Dying and Quality of Life | Fall 2011 |
| Symbolic Logic | Spring 2012, Spring 2014 |
| Philosophy and Science Fiction | Spring 2013 |
| Asian Philosophy | Fall 2013 |
| Ancient and Medieval Philosophy | Spring 2014 |
| Healthcare Ethics | Spring 2015 |
| Upper Division Ethics | Spring 2015 |

Teaching Assistant or Grader, University of Kentucky

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|---|------------------------|
| Introductory Logic | Fall 2008, Spring 2009 |
| Introduction to Ethics and Political Theory | Fall 2009 |
| Asian Philosophy | Spring 2012 |

Curriculum Vitae

Academic Service

- 2014 Graduate Student Organizer of the Workshop in Ancient Philosophy at the University of Kentucky
- 2009 Research Assistantship, University of Kentucky
Conducted research for Professor Eric Sanday at the University of Kentucky concerning Plato's *Gorgias*

Graduate Coursework

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| Ancient Metaphysics | Eric Sanday |
| Nietzsche and the Greeks | David Bradshaw |
| Republic and the Laws | Eric Sanday |
| Parmenides, Philebus, Timaeus | Eric Sanday |
| Theaetetus and Sophist | Eric Sanday |
| Parmenides | Eric Sanday |
| Independent Study: Seneca and Aristotle | Eric Sanday |
| Independent Study: Plotinus | David Bradshaw |
| Medieval Philosophy: Early Church Fathers | David Bradshaw |
| Medieval Philosophy | David Bradshaw |
| 19 th Century Philosophy | Dan Breazeale |
| Phenomenological Directions | Bob Sandmeyer |
| Existentialism | Ron Bruzina |
| 20 th Century Continental Value Theory | Eric Sanday |
| Phenomenology and the Power of Place | Omer Aygün |
| History of Western Marxism | Arnold Farr |
| The Analytic Turn | Clare Batty |
| Metaphysical/Epistemological Paradoxes | Meg Wallace |

Curriculum Vitae

References

Dissertation Chair: Dr. Eric Sanday
Associate Professor of Philosophy
University of Kentucky
859-257-6540
eric.sanday@uky.edu

Dissertation Committee Member: Dr. David Bradshaw
Professor of Philosophy
University of Kentucky
859-257-7107
david.bradshaw@uky.edu

Dissertation Committee Member: Dr. Arnold Farr
Associate Professor of Philosophy
University of Kentucky
859-257-9414
arnold.farr@uky.edu

Teaching Evaluator: Dr. Brandon Look
Professor of Philosophy, Department Chair
University of Kentucky
859-257-3071
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Curriculum Vitae

Dissertation Abstract

Title: Perception and Judgment in Plato's *Theaetetus*

I argue that Plato's dialogue *Theaetetus* demonstrates that knowledge is never caused by sense perception. While various kinds of qualities appear to the soul or mind as a result of sense perception—as a result of external bodies impacting with the sense organs—the being (*einai* or *ousia*) of these qualities is something different from the mere appearance of the qualities that occurs through the senses. While white colors appear to the soul through vision, perception itself does not reveal that these many appearances are all instances of one white quality. However, I demonstrate that it is impossible to know anything, even something as basic as “the chalk is white,” if the knower does not recognize that “white” is some one thing and not merely a plurality of instances. Since sense perception does not disclose the one being of what appears within it, knowledge always requires the soul or mind to go beyond what is receptively disclosed to it through sense perception.

In order to demonstrate this conclusion, I show how the Plato uses a *reductio ad absurdum* argument in the *Theaetetus*. He develops a theory I will call the Flux Thesis. This theory argues that perceiving and knowing are the same. In order to justify this result, the Flux Thesis posits that qualities have no one being that is distinct from their many appearances. I show that the theory entails a series of unacceptable consequences. The worst of these consequences is that it makes reality itself unintelligible. According to the theory, the world cannot be linguistically described because the world does not possess any concrete determinacy to describe as a result of the theory denying the difference between being and appearances. Plato's Socrates demonstrates that these conclusions are unacceptable on the theory's own terms. As a result, the theory fails and the postulate that being and appearances are identical must be rejected. It is impossible for the mere appearance of a quality through sense perception to ever be knowledge. It will only be possible for knowledge to come about through an activity of the soul that discovers the being of what appears to it.