PHI 402/PHI 506.01: LYOTARD'S AESTHETIC THEORY – READING DISCOURSE, FIGURE
Hugh J. Silverman
Monday 7:00-9:50

Available to multi-disciplinary graduate students and advanced undergraduates, this seminar will focus in particular on Jean-Francois Lyotard’s (1924-1998) recently translated *Discourse Figure* (1971). A close reading of this seminal text will show the crucial link between Lyotard’s aesthetic theory and contemporary theories of language, desire, and the political. In order to frame the detailed reading of *Discourse Figure*, consideration will also be given to his *Phenomenology* (1954), several 1970s essays on art and psychoanalysis included in *Toward the Postmodern* (1993), and some of the subsequent developments in his postmodern aesthetic theory from *The Inhuman: Reflections on Time* (1988).

PHI 500.60 FEMINIST ETHICS
Eva Kittay
Thursday 11:00-2:00

The development of a feminist perspective on moral philosophy has introduced not only new areas of ethical inquiry such as sexual harassment, reproductive ethics, mothering, among others, it has also brought into play new ways of thinking about the project of ethics. That is, it has questioned whether the modes of ethical inquiry that have been thought of as universal in scope and method have not been constrained and shaped by men’s lives. When one asks ethical questions through the lens of experiences that have characterized women’s lives, lives infused by responsibilities of care and subject to men’s dominance, lives lived in a female body, important shifts in emphasis, method and content take place. The specificity of ethical inquiry as viewed from the perspective of gender has forced the question of whether other important perspectives such as race, sexuality, disability and the intersection of these are not equally relevant to shaping both the content and the form of ethical inquiry. Thus feminist ethics has opened the space for an ethics that far more grounded in actual lives and experiences. The most recent developments focus on the need for a global feminist ethics. Topics will include the ethics of care; sexual violence; the role of embodiment for ethical concern; the question of intersectionality; the role of emotion and reason in ethics; the need for a global feminist ethic. Reading will include the work of Alison Jaggar, Sara Ruddick, Iris Young, Virginia Held, Margaret Walker, Sally Haslanger, Judith Butler, among others.

Reading will be drawn from the following material.

Kittay and Feder, *The Subject of Care: Feminist Perspectives on Dependency*, Rowman and Littlefield, 2002
Virginia Held, *The Ethics of Care* Oxford University Press 2006 (Also available online).
Cheshire Calhoun, *Setting the Moral Compass*
The relationship between Philosophy and Language has been a complex, unsettling issue since antiquity and in the XX century it has reached paradoxical levels. Little explored is the following of theories about language that mark the transition from the Middle Ages to Early Modernity, where several new factors enter the scene: secularization, the ideal city, the disputes between logicians and rhetoricians, the preeminence of dialogue, the rise of rationalist philosophies, the epistemological challenges of discovery, the rethinking of myth as a cognitive form of narration, the passage from resemblance to representation.

In this course we will begin with Dante's treatise “On the Vernacular,” go through Bacon's “New Organon,” and end with Vico's “New Science.” In between we will cover key selections from Valla, Pico, Agricola, Ramus, Vives, Montaigne, Luther, Hobbes, and other critical excerpts (Nietzsche, Whorf, Benveniste, Foucault, Perelman, Wittgenstein) will be provided electronically.


Student responsibility: one class presentation and a term paper, conducted in English.

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**PHI 507.01 JOHN DEWEY'S ART AS EXPERIENCE**  
**Megan Craig Wednesday 2:30-5:20**

This course will entail a close reading of John Dewey’s *Art as Experience*, in addition to relevant secondary literature and source material for Dewey's views on art. We will explore Dewey’s notion of the developmental nature of experience, the roots of aesthetic experience in particular, the nature of creativity, imagination, sensation, the relationship between the artist and the spectator or audience, and the social, political, and psychological implications of art. No prior knowledge of John Dewey or American Pragmatism is required, although significant philosophical interest and/or past introductory level course work in aesthetics will be assumed. This is a writing intensive seminar.


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**PHI 511.60 HEGEL AND RECENT FRENCH THOUGHT**  
**M. Rawlinson Spring, 2013 Tuesday 2:30-5:20**

As Derrida remarks, "the Hegelian text *must* be read." Foucault may be directly indebted to Nietzsche, but his account of the production of subjectivities in material institutions and practices is anticipated by Hegel's analysis of the becoming of self-consciousness in the evolution of culture and political life. Feminist political philosophers, from Irigaray to Butler, Benhabib, and Patricia Mills, regularly find it necessary to work through Hegel's account of the origin of social life in the gender division of labor, as well as his reading of Antigone, where the substance of the right is at stake. And, Derrida's own philosophical itinerary hinges on his appropriation of Hegelian difference, whose self-enclosing logic yields no remainder, as *différance*, an open logic of substitution and absolute loss.

In this course we will read texts by Derrida, Foucault, and Irigaray, focusing on their readings of Hegel's *Phenomenology* and, to a lesser extent, *The Philosophy of Right*, and paying attention to the role of Hegel's texts in generating and advancing their thought. Hegel serves in these authors as both a point of departure and a constant resource, so we will spend some of our time and attention on Hegel's texts themselves.

Three key problems- one, logical; one, methodological; one, political and ethical-define the relation between these authors and Hegel's texts, and these problems will provide the substance of our course:
The logic of the universal is at stake in these texts. How is the One in the many to be thought in philosophy? As the Absolute? As the universal, generic subject man or the citizen? As the normal of science? As the two of sexual difference?

These thinkers, including Hegel, all problematize writing and philosophical practice. They all engage the "old quarrel between philosophy and art" and call into question the difference between philosophical and literary methods. What constitutes philosophical practice? Rather than eliding the gender division of labor on which the organization of life under the concept of man depends, rather than making woman a mere supplement or quasi-man, Hegel installs the gender division of labor as the origin of a distinctively human life and accords to woman a distinctive and essential role in realizing and sustaining that life. What is the role of sexual difference in politics, science, and philosophy?

Required texts will include

Hegel, *Phenomenology of Spirit*

*Derrida, "differance"

*Archeology of the Frivolous*

"The university in the eyes of its pupils"

Foucault, *History of Sexuality, vol.1*

*The Courage of Truth*

*The Government of Self and Others*

Irigaray, *Speculum of the Other Woman*

*je, tous, nous*

*democracy begins between two*

Assignments will be determined by individual contract.