

The Analytic/Continental Divide in Philosophy

PHIL 6314 / HIST 6381

Tuesdays 4-6:45pm

Fall 2020 Syllabus

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Office Location and Hours: Wednesdays 4-5pm and by appointment

Appointments: <https://doodle.com/mm/matthewjbrown/book>

Course Modality and Expectations

Instructional Mode Remote/Virtual - Synchronous online learning at the day and time of the class.

Course Platform Microsoft Teams, primarily. eLearning for some assignments.

Expectations All students are expected to do the weekly readings and turn in all assignments, and to participate in class discussion and group projects either synchronously or asynchronously via Microsoft Teams. More details below under “Requirements.”

(But reasonable expectations) The pandemic is causing difficulties for all of us, some of which we have cannot have planned for, and none of which we deserve. I promise generosity and flexibility, and I ask it from you in return. We’ve had time to prepare, but unanticipated issues are to be expected. Let’s not treat this as business as usual. If you can, I encourage you to participate synchronously. Staying in touch that way can help. I would like you to use your cameras if possible; it seems to me to make the whole thing more humane, and I’m fine if you need to show up to class in pajamas and unkempt hair. Of course, some of

you will have bandwidth problems and can turn the camera off when they flare up. If you need to be asynchronous some or all of the time, I completely understand.

Asynchronous Learning Guidelines Asynchronous students will have access to any lecture materials via written or video recorded versions of the lecture on Teams and eLearning. They will be able to participate in asynchronous discussions and turn in all materials online via Teams and eLearning.

Course Description

From the late nineteenth century into the middle of the twentieth century, the discipline of philosophy began to divide into two movements or schools: “Analytic Philosophy” on the one hand and “Continental Philosophy” on the other. Through the latter half of the twentieth century to today, that divide has continued to be significant to many philosophers. The names reveal little about the nature of the two sides of the divide, as “Analytic Philosophy” refers to a method, logical or linguistic analysis, which is no longer widely practiced among so-called “analytic philosophers,” and “Continental Philosophy” refers to the European Continent, though practitioners from either school can be found in strong numbers in Continental Europe, the British Isles, the United States, and throughout the world, and arguably, both movements began in the late nineteenth century Germanic world. Analytic philosophy is the mainstream of the discipline, particularly in the Anglophone world, but continental philosophy is a sizable and vocal minority with strong ties to other disciplines in the humanities. The divide also leaves out various traditions of philosophy that do not fit with either side, such as American Pragmatism, traditional speculative philosophy, and the wide variety of philosophical traditions typically lumped into the category of “non-Western philosophy.” There are many conflicting explanations for what the divide amounts to, and little agreement about what constitutes the identity of either school.

This course is about the history and the historiography of philosophy, and particularly of the formation of this divide within the discipline of philosophy. We will engage philosophically with those who are considered “founding figures” of the tradition. We will also explore competing explanations from philosophers and intellectual historians about the causes, reasons, and nature of the divide, as well as exploring the significant common ground between

thinkers in the tradition. This includes a shared desire for a revolution in philosophy away from traditional metaphysics, shared interests in logic and its meaning for philosophy, a strong reaction against psychologism in philosophy, and an appreciation of the philosophical significance of language.

Is the analytic/continental divide a matter of philosophical methodology and the relative importance of language or subjective experience? Is it better understood as differing attitudes about the relevance of the history of philosophy to philosophy or of differing emphases on logic and science vs art and politics? Or is the difference largely sociological or political? If the latter, is the politics of the divide best understood as a flight of left-wing analytic philosophers from the rise of fascism and Nazism on the continent, and the complicity of major continental philosophers with the latter? Or is the significance of analytic philosophy best understood in terms of the depoliticization in the face of both Nazi and anti-communist/McCarthyist persecution? These are examples of some of the historiographical questions this course will investigate.

This course is cross-listed under two course descriptions:

PHIL 6314 Nineteenth and Twentieth Century Philosophy This course will focus on major thinkers, texts, and movements within nineteenth and twentieth-century philosophy.

Students with a primary interest in Philosophy will benefit from the close reading of foundational texts of the 19th and 20th centuries and the exploration of different interpretations of the formation of their discipline, focused on a divide that still resonates in contemporary philosophical practice.

HIST 6381 History of Modern Thought Introduction to and examination of the authors and texts influential in shaping modern Western culture since 1800. The course will treat philosophy as well as social, political, and religious thought during particular periods.

Students with a primary interest in Intellectual History will benefit from learning about modes of historiography of philosophy coming from both the disciplines of History and Philosophy, as well as sharpening their skills at the close reading of philosophical texts and historiographical analysis.

Course Goals

The proximate purpose of this class is to create a community of inquiry that will, for the period of fifteen weeks, embark on the collaborative exploration of the questions raised above, in order to understand how we should understand the analytic/continental divide in philosophy. This project is important both to the self-understanding of philosophers and to the history of ideas in the twentieth century.

The ultimate purposes of the class are (i) to contribute to the development of the skills and knowledge of the students in the course (see **Student Learning Objectives** below), (ii) to foster intellectual community in the History of Ideas program around issues related to the history and historiography of philosophy, and (iii) to further original research into our understanding of the analytic/continental divide.

Student Learning Objectives

1. Students will demonstrate close reading skills that allow them to understand the argument and deep structure of a text.
2. Students will demonstrate an ability to write cogently about the history of philosophy, aggregating relevant evidence and using it to support their interpretation.
3. Students will demonstrate advanced knowledge of foundational works in analytic and continental philosophy.
4. Students will demonstrate knowledge of the range of historiographical explanations for the analytic/continental divide in philosophy.
5. Students will develop skills of collaboration and communication with peers in pursuit of research and analysis.

Readings

Required Texts:

- Andreas Vrahimis, *Encounters Between Analytic and Continental Philosophy*
- Michael Beaney, *Analytic Philosophy: A Very Short Introduction*
- Simon Critchley, *Continental Philosophy: A Very Short Introduction*

- Michael Dummett, *Origins of Analytic Philosophy*
- Michael Friedman, *A Parting of the Ways: Carnap, Cassirer, Heidegger*
- John McCumber, *Time in the Ditch: American Philosophy and the McCarthy Era*

Articles and other excerpts will be provided as PDFs via Teams.

Recommended

The works below are recommended for students who want to delve deeper into any particular element of the class, or who want to continue serious study of this topic beyond the bounds of the class. Many of these sources will be helpful in your group and individual research.

The *Stanford Encyclopedia of Philosophy* is an excellent and free reference source for all areas of Philosophy. It is strongly recommended.

Primary Sources

(Note, all the primary sources required for the course will be provided as PDFs. These are further primary sources by key figures.)

- Theodor W. Adorno, Karl R. Popper, et al., *The Positivist Dispute in German Sociology*
- Henri Bergson, *Creative Evolution*
- Rudolf Carnap, *The Logical Structure of the World and Pseudoproblems in Philosophy*
- Gottlob Frege, *Translations from the Philosophical Writings...*
- Martin Heidegger, *Being and Time* and *Basic Writings*
- Edmund Husserl, *Logical Investigations* (especially volume 1)
- Herbert Marcuse, *One-Dimensional Man*
- Iris Murdoch, *The Sovereignty of Good*
- Hans Reichenbach, *The Rise of Scientific Philosophy*
- Bertrand Russell, *Our Knowledge of the External World*
- Gilbert Ryle, *The Concept of Mind*
- Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*

Further Accounts of the Divide

- Thomas L. Akehurst, *The Cultural Politics of Analytical Philosophy: Britishness and the Spectre of Europe*

- Michael Beaney, *The Analytic Turn: Analysis in Early Analytic Philosophy and Phenomenology*
- James Chase & Jack Reynolds, *Analytic versus Continental: Arguments on the Methods and Value of Philosophy*
- Bo Mou and Richard Tieszen (eds), *Constructive Engagement of Analytic and Continental Approaches in Philosophy: From the Vantage Point of Comparative Philosophy*
- C.G. Prado, *A House Divided: Comparing Analytic and Continental Philosophy*
- Tom Rockmore, *In Kant's Wake: Philosophy in the Twentieth Century*

Histories of Analytic Philosophy

- Anat Biletzki and Anat Matar (eds), *The Story of Analytic Philosophy: Plot and Heroes*
- Hans-Johann Glock, *What is Analytic Philosophy?*
- Aaron Preston (ed), *Analytic Philosophy: An Interpretive History*
- Erich H. Reck, *From Frege to Wittgenstein: Perspectives on Early Analytic Philosophy*
- Scott Soames, *Philosophical Analysis in the Twentieth Century*, Volume I and Volume II
- Avrum Stroll, *Twentieth-Century Analytic Philosophy*

Histories of Continental Philosophy

- Andrew Cutrofello, *Continental Philosophy: A Contemporary Introduction*
- Simon Glendinning, *The Idea of Continental Philosophy: A Philosophical Chronicle*
- Peter E. Gordon, *Continental Divide: Heidegger, Cassirer, Davos*
- John McCumber, *Time and Philosophy: A History of Continental Thought*
- Alan D. Schrift (ed), *The History of Continental Philosophy* (7 volumes)

Psychology and Psychologism

- Martin Kusch, *Psychologism: A Case Study in the Sociology of Philosophical Knowledge*

- Edward S. Reed, *From Soul to Mind: The Emergence of Psychology, from Erasmus Darwin to William James*

Other Related Works

- Theodore Adorno, *The Jargon of Authenticity*
- Richard J. Bernstein, *Beyond Objectivism and Relativism: Science, Hermeneutics, and Practice*
- Hubert Dreyfus, *Being-in-the-World: A Commentary on Heidegger's Being and Time, Division I*
- William Egginton and Mike Sandbothe (eds), *The Pragmatic Turn in Philosophy: Contemporary Engagements between Analytic and Continental Thought*
- Ernest Gellner, *Words and Things: An examination of, and an attack on, Linguistic Philosophy*
- Wayne M. Martin, *Theories of Judgment: Psychology, Logic, Phenomenology*
- John McCumber, *The Philosophy Scare: The Politics of Reason in the Early Cold War*
- George A. Reisch, *How the Cold War Transformed Philosophy of Science: To the Icy Slopes of Logic*
- Tom Rockmore, *Hegel, Idealism, and Analytic Philosophy*
- John Roemer (ed), *Analytical Marxism*
- Richard Rorty, *The Linguistic Turn: Essays in Philosophical Method*
- Richard Rorty, *Philosophy and the Mirror of Nature*
- Richard Rorty, *Essays on Heidegger and Others*
- May Sinclair, *A Defense of Idealism*
- L. Susan Stebbing, *Pragmatism and French Voluntarism*
- Mark Textor (ed), *Judgment and Truth in Early Analytic Philosophy and Phenomenology*
- Martin Woessner, *Heidegger in America*

Handbooks

- Dean Moyar (ed), *The Routledge Companion to Nineteenth Century Philosophy*
- Dermot Moran (ed), *The Routledge Companion to Twentieth Century Philosophy*

- Constantinos V. Boundas (ed), *The Columbia Companion to Twentieth-Century Philosophies*

Schedule

Brief Schedule of Topics

1. Introduction: The History of Philosophy and the Historiography of Philosophy
2. A Survey of Accounts of Analytic and Continental Philosophy and their Divide
3. Frege & Husserl I
4. Frege & Husserl II
5. Russell, Bergson, and Costelloe
6. Heidegger's Early Work on Logic
7. Carnap and Heidegger on Metaphysics
8. Carnap, Heidegger, and the Kantian legacy
9. Ryle, Wittgenstein, and Heidegger
10. The Politics of the Divide: The Rise of Fascism on the Continent
11. Logical Positivism, Popper, and the Frankfurt School
12. Ryle and Phenomenology at the Royaumont Colloquium
13. Iris Murdoch, Mary Warnock, and Existentialism
14. The Politics of the Divide: The Cold War and Analytic Philosophy
15. Derrida and Searle

Full Schedule of Readings and Assignments

Readings marked “Other” and “Additional” are optional, provided for those who are particularly interested in delving further into the topic. Most of the figures and many of the topics we’re discussing have *Stanford Encyclopedia of Philosophy* articles available. These are always rich resources for accessible background reading and are highly recommended.

1. Introduction: The History of Philosophy & Historiography of Philosophy (8/18)
 - Introductory Reading:

- Richard Rorty, “The Historiography of Philosophy: Four Genres”
- Additional Readings:
 - Mihnea Antila, “A Constructivist Approach to the Historiography of Philosophy”
 - Jim Jakobsson, “Prolegomena to the Historiography of Philosophy”
 - Martin Kusch, “Towards a Sociology of Philosophical Knowledge”

2. A Survey of Approaches to the Analytic / Continental Divide (8/25)

- Main Readings:
 - Beaney and Critchley, ... *Very Short Introduction[s]*
 - Soames, *Philosophical Analysis in the Twentieth Century*, Introduction
 - Babich, “On the Analytic/Continental Divide in Philosophy Nietzsche’s Lying Truth, Heidegger’s Speaking Language, and Philosophy”
 - Peter Simons, “Whose Fault? The Origins and Evitability of the Analytic/Continental Rift”
- Additional Readings:
 - Vrahimis, Introduction
 - Todd May, “On the Very Idea of Continental (or for that matter Anglo-American) Philosophy”
 - Linda Martín Alcoff, “Philosophy’s Civil Wars”
 - Robert Piercey, “The Metaphilosophy of the Analytic–Continental Divide: From History to Hope”
 - David E. Cooper, “Analytical and Continental Philosophy”
 - Simon Critchley, “What Is Continental Philosophy?”
 - Greg Frost-Arnold, “The Rise of ‘Analytic Philosophy’: When and How Did People Begin Calling Themselves ‘Analytic Philosophers’?”
 - Neil Levy, “Analytic and Continental Philosophy: Explaining the Differences”
 - Dermot Moran, “The Analytic-Continental Divide: Teaching Philosophy in an Age of Pluralism”

- Katzav and Vaesen, “On the Emergence of American Analytic Philosophy”
- Michael Beaney, “The Historiography of Analytic Philosophy”
- Michael Beaney, “What is Analytic Philosophy?”

3. Frege & Husserl I (9/1)

- Primary Sources:
 - Frege, *Begriffsschrift* (selections)
 - Husserl, *Philosophy of Arithmetic* (selections)
 - Frege, “On Sense and Reference”
- Historiographical Readings:
 - Dummett, *Origins of Analytic Philosophy*
- Additional Readings:
 - Wayne Martin, “The judgment stroke and the truth predicate: Frege and the logical representation of judgment”
 - Dermot Moran, “Edmund Husserl’s Methodology of Concept Clarification”
 - Dermot Moran, “Analytic Philosophy and Phenomenology”

4. Frege & Husserl II (9/8)

- Primary Sources:
 - Frege, “Review of Dr. E. Husserl’s *Philosophy of Arithmetic*”
 - Husserl, *Logical Investigations* (selections)
- Historiographical Readings:
 - Vrahimis, Ch 1
 - Kusch, *Psychologism* (selection)
- Other Primary Readings:
 - Husserl, “Philosophy as a Strict Science”
- Additional Readings:
 - Gary Hatfield, “Psychology, Philosophy, and Cognitive Science: Reflections on the History and Philosophy of Experimental Psychology”
 - Leila Haaparanta, “The Method of Analysis and the Idea of Pure Philosophy in Husserl’s Transcendental Phenomenology”
 - Kusch, *Psychologism* (further selections)

- **Presentation:** Psychologism Cluster

5. Bergson, Russell, and Costelloe (9/15)

- Primary Sources:
 - Bergson, *Creative Evolution* (selections)
 - Russell, “The Philosophy of Bergson”
 - Costelloe, “An Answer to Mr. Bertrand Russell’s Article on The Philosophy of Bergson”
- Historiographical Readings:
 - Vrahimis, “Russell’s critique of Bergson and the divide between ‘Analytic’ and ‘Continental’ philosophy”
 - Vrahimis, “Sense data and logical relations: Karin Costelloe-Stephen and Russell’s critique of Bergson”
- Other Primary Readings:
 - Russell, *Our Knowledge of the External World*
- Additional readings:
 - Nicholas Griffin, “Some Remarks on Russell’s Early Decompositional Style of Analysis”
 - David Bell, “The Revolution of Moore and Russell: A Very British Coup?”
 - Vrahimis, “On Russell’s projected Review of Husserl’s *Logische Untersuchungen*”

6. Heidegger’s Early Work on Logic (9/22)

- Primary Sources:
 - Heidegger, “Recent Research in Logic”
- Historiographical Readings:
 - Borgmann, “Heidegger and Symbolic Logic”
 - Wayne Martin, “Heidegger and the phenomeno-logic of judgment”
- Additional Readings:
 - Jitendranath Mohanty, “Heidegger on Logic”
 - Françoise Dastur, “Logic and Ontology: Heidegger’s ‘Destruction’ of Logic”
 - Thomas Sheehan, “Heidegger’s *Lehrjahre*”

- Kusch, *Psychologism* (selection)
- **Presentation:** Psychologism Cluster

7. Carnap and Heidegger on Metaphysics (9/29)

- Primary Sources:
 - Heidegger, “What is Metaphysics?”
 - Carnap, “The Overcoming of Metaphysics through Logical Analysis of Language”
- Historiographical sources:
 - Vrahimis, Ch 2
 - Abe Stone, “Heidegger and Carnap on the Overcoming of Metaphysics”
- Additional Readings:
 - Gottfried Gabriel, “Carnap’s ‘Elimination of Metaphysics Through Logical Analysis of Language’: A Retrospective Consideration of the Relationship between Continental and Analytic Philosophy”
 - Carl Sachs, “What Is To Be Overcome? Nietzsche, Carnap, and Modernism as the Overcoming of Metaphysics”
 - Felipe G.A. Moreira, “Overcoming Metametaphysics: Nietzsche and Carnap”
 - Patrick A. Heelan, “Heidegger’s Children and Carnap’s Children”
 - S. J. Paluch, “Heidegger’s ‘What is Metaphysics?’ ”
- **Presentation:** Metaphysics/Science Cluster

8. Carnap, Heidegger, and the Kantian Legacy (10/6)

- Historiographical sources:
 - Friedman, *Parting of the Ways*
- Additional Readings:
 - Evan Clarke, “Neo-Kantianism: The Marburg and Southwest Schools”
- **Assignment:** Consult with me about your research project via appointment by 10/9.
- **Presentation:** Neo-Kantian/Idealism Cluster

9. Ryle, Wittgenstein, and Heidegger (10/13)

- Primary Sources:
 - Gilbert Ryle, “Heidegger’s *Sein und Zeit*”
 - Ludwig Wittgenstein, “On Heidegger on Being and Dread”
- Other Primary Readings:
 - Heidegger, *Being and Time*, Introduction
- Historiographical sources:
 - Karsten Harries, “Wittgenstein and Heidegger: The Relationship of the Philosopher to Language”
 - Michael Murray, “Heidegger and Ryle: Two Versions of Phenomenology”
- Additional Readings:
 - Karsten Harries, “Fundamental Ontology and the Search for Man’s Place”
 - Ross Mandel, “Heidegger and Wittgenstein: A Second Kantian Revolution”
 - Anat Biletzki, “Wittgenstein: analytic philosopher?”
 - Eli Friedlander, “Heidegger, Carnap, Wittgenstein: much ado about nothing”
- **Presentation:** Neo-Kantian/Idealism Cluster

10. The Politics of the Divide: The Rise of Fascism on the Continent (10/20)

- Primary Sources:
 - Heidegger, Political Texts 1933-1934
 - Heidegger, *Black Notebooks* (selections)
 - Neurath, Hahn, and Carnap, “Wissenschaftliche Weltauffassung: Der Wiener Kreis [The Scientific Conception of the World: The Vienna Circle]”
- Other Primary Readings:
 - Heidegger, “The Self-Assertion of the German University”
- Historiographical readings:
 - Thomas L. Akehurst, “Nazi Philosophy”
 - Vrahimis, “Legacies of German Idealism: From the Great War to the Analytic/Continental Divide”

- Jacobs and Otto, “Otto Neurath: Marxist Member of the Vienna Circle”
- Additional Readings:
 - Charles Bambach, Review of Mitchell and Trawny, *Heidegger’s Black Notebooks*
 - Don Howard, “Two Left Turns Make a Right: On the Curious Political Career of North American Philosophy of Science at Midcentury”
 - David Krell, “Heidegger’s *Black Notebooks*, 1931–1941”
 - Hans Jonas, “Heidegger and Theology”
 - George Reisch, *How the Cold War Transformed Philosophy of Science: To the Icy Slopes of Logic*, Chs 1-7.
 - Adorno, *The Jargon of Authenticity*
- **Presentation:** Politics Cluster

11. Logical Positivism, Popper, and the Frankfurt School (10/27)

- Primary Sources:
 - Horkheimer, “The Latest Attack on Metaphysics”
 - Neurath, “Unity of Science and Logical Empiricism: A Reply”
 - Adorno, “Sociology and Empirical Research”
 - Popper, “The Logic of the Social Sciences”
- Historiographical readings:
 - Andreas Vrahimis, “Scientism, Social Praxis, and Overcoming Metaphysics: A Debate between Logical Empiricism and the Frankfurt School”
 - John O’Neill and Thomas Uebel, “Horkheimer and Neurath: Restarting a Disrupted Debate”
- Additional readings:
 - Horkheimer, “Traditional and Critical Theory”
- **Presentation:** Metaphysics/Science Cluster

12. Iris Murdoch, Mary Warnock, and Existentialism (11/3)

- Primary Sources:
 - Warnock, *Existentialist Ethics*
 - Murdoch, *Sovereignty of Good* (selections)

- Murdoch, *Sartre: Romantic Rationalist* (selections)
 - Additional readings:
 - Justin Broackes, Introduction to *Iris Murdoch, Philosopher*
 - Kieran Setiya, “Murdoch on the Sovereignty of Good”
13. Ryle and Phenomenology at the Royaumont Colloquium (11/10)
- Primary Sources:
 - Ryle, “Phenomenology versus ‘The Concept of Mind’ ”
 - Dialogue: “Phenomenology and Analytic Philosophy”
 - Historiographical readings:
 - Vrahimis, Ch 4
 - Søren Overgaard, “Royaumont Revisited”
 - Additional readings:
 - Vrahimis, “Is the Royaumont Colloquium the Locus Classicus of the Divide Between Analytic and Continental Philosophy? Reply to Overgaard”
 - Vrahimis, “Approaches to the Analytic-Continental Divide: Merleau-Ponty’s dialogue with Ryle”
 - **Presentation:** Logic and Language Cluster
14. The Politics of the Divide: The Cold War and Analytic Philosophy (11/17)
- Primacy Source: Reichenbach, *The Rise of Scientific Philosophy* (selections)
 - Historiographical readings:
 - McCumber, *Time in the Ditch*
 - Hollinger, “Science as a Weapon in *Kulturkampfe* in the United States During and After World War”
 - Additional readings:
 - Sandra Harding, “American Philosophy as a Technototem”
 - Hollinger, “Religion, Ethnicity, and Politics in American Philosophy: Reflections on McCumber’s ‘Time in the Ditch’ ”
 - McCumber, “Problems and Renewal in American Philosophy”
 - Don Howard, “Two Left Turns Make a Right: On the Curious Political Career of North American Philosophy of Science at Midcentury”

- Reisch, Review of McCumber
- George Reisch, *How the Cold War Transformed Philosophy of Science: To the Icy Slopes of Logic*, Chs 8-18.

- **Presentation:** Politics Cluster

15. Derrida and Searle (11/24)

- Primary sources:
 - J.L. Austin, “A Plea for Excuses”
 - Derrida, “Signature Event Context”
 - John Searle, “Reiterating the Differences: A Reply to Derrida”
 - Barry Smith et al., “Open letter against Derrida receiving an honorary doctorate from Cambridge University”
- Historiographical reading:
 - Vrahimis, Ch 5
- Other Primary Sources:
 - Derrida, “Différance”
 - Derrida, “Limited Inc a b c”
- **Presentation:** Logic and Language Cluster

Finals Week: Term Papers Due

Requirements

Structure of the Course

1. Discussion of readings (~20%)
 - a. Synchronous video discussions
 - b. Asynchronous text chat discussions
2. Research clusters
 - a. Cluster presentations (~15%)
 - b. Shared bibliographies (~15%)
3. Term paper (~50%)

Assignments Descriptions

Discussions of Readings

Participation in synchronous or asynchronous discussion of readings is required. Students participating asynchronously only will do so in the “Weekly Reading Discussion” and other channels in the course in Microsoft Teams. Synchronous students will do so as well, and in addition, will join the discussion in Teams from that same channel every

Research Clusters

You will work on a research project throughout the semester in small groups. This will lead to both a shared outcome (topical bibliography with brief annotations) and an individual term paper. Your group will occasionally be required to report on how their topic intersects with the day’s readings.

Shared bibliography 30-40 sources, at most 10 from the readings listed in the syllabus, a mix of books and articles. Full references given in Chicago bibliography style. Below each reference, a brief (50-100 word) annotation that describes the work in relation to the topic of the research.

Cluster presentations Each cluster will have to give a presentation from time to time on their research topic in relation to the readings for the week. Members of the cluster will speak for 10-12 minutes, and will post several questions for further discussion at the end of their presentation.

Clusters will be expected to coordinate their work and discussion via the Microsoft Teams channel for their topic. Everyone should participate, and duties should be shared fairly. Cluster members who are working asynchronously will contribute to the work through the text channel and shared documents. If a cluster contains only asynchronous students, please consult with the professor about how to complete the presentation assignment.

Research Cluster Topics

1. *The Status of Metaphysics and Scientific Philosophy*

Some, though not all, early analytic and continental philosophers seem to think that metaphysics is a suspicious part of philosophy that needs

to be “overcome” or “destroyed.” This tendency is related to the desire to make philosophy into a “scientific discipline” in the broad sense of the German *Wissenschaften* or the narrower English sense. Given these shared tendencies, why the divergence of the two traditions, and the perception of disagreement precisely along these lines?

2. *Psychologism and Anti-Psychologism*

Philosophy has since ancient times concerned itself with the workings of the mind and consciousness, the nature of thought, reason, and ideas. In the late 19th Century, new empirical and experimental methods were developed to address these philosophical questions, and over the next several decades, psychology started to become its own discipline—at least, this is the standard narrative. At the same time, philosophers worried that psychologists were gaining prestige and positions traditionally reserved for (traditional) philosophers began a movement to distinguish the proper subject of philosophy from psychology, a movement known as “anti-psychologism.” If psychology emerged from philosophy, in another sense, a new discipline of philosophy emerged as well, carrying with it the beginnings of the analytic/continental divide. How did the controversy between psychology and philosophy and between psychologism and anti-psychologism in philosophy relate to the emergence of the divide?

3. *The Role of Logic and Language*

Many commentators have associated the emergence of analytic philosophy with a *linguistic turn* in philosophy, which shifted focus from thought to language. Others point out its coincidence with the emergence of new formal systems of logic in the mid/late-nineteenth century. Indeed, many analytic philosophers saw the new logic as a new, rationally regimented language or a tool for the reform of language, while others doubted the significance of logic and wished to focus on “ordinary language.” The focus on language is similarly significant for many continental philosophers, for whom “language is the house of Being” or “there is nothing outside the text.” Likewise, many important continental philosophers (Husserl, Heidegger) wrote major treatises on logic. How do the significant shared interest and emphasis on logic and language, as well as the differences in approach to those phenomena, impact our

understanding of the divide? Is there more overlap or disagreement? Can we find the key to the divergence here?

4. *Reactions to Neo-Kantianism and Idealism*

Throughout the nineteenth century and into the early years of the twentieth, professional philosophy centered around reactions to Immanuel Kant. First, there was the dominance of German Idealism of Fichte, Hegel, and Schelling. In Germany, this dominance was briefly challenged by mid-century controversy with the materials, while Hegelian Idealism spread widely in the U.K. and the U.S. In late nineteenth-century a “back to Kant” movement in Germany led to the dominance of the Neo-Kantians. In many ways, early analytic and continental philosophy represent reactions against (Russell, Husserl) *or* developments out of (Carnap, Heidegger) Neo-Kantianism and Hegelian Idealism. How do the legacies of Kant and Hegel influence early analytic and continental philosophers? What shared themes can be found in their critiques of these dominant movements? Can the differences in their interpretation of and reaction to these older traditions help us understand the divide?

5. *Politics of the Divide: Fascism, Socialism, and McCarthyism*

Partisans to the analytic-continental divide sometimes conceive of the differences in political terms. At least, many do not hesitate to point out the unsavory political associations of their rivals across the divide, such as Heidegger’s Naziism or the seeming conservatism or apolitical apathy of contemporary analytic philosophy. More sophisticated political historiographies of the divide tend to focus either (a) on European, especially German, politics in the Interwar period and World War II, and the relations between different philosophers and the fascist and communist/socialist political movements, or (b) on the influence of the Cold War and McCarthyism on philosophy, especially in America.

Term Paper

Your term paper will be the culmination of the work begun in your research cluster. At the same time, the paper is very much your own work, based on a particular aspect of the larger research topic.

Students will have two options for the topic of their paper:

Historiographical Paper These papers will focus on evaluating different explanations for some aspect of the analytic/continental divide in philosophy, typically focusing their paper on one major explanation or two competing explanations. Students will attempt to support or problematize an existing interpretation or synthesize explanations through evaluating historiographical arguments and narratives, using primary source evidence from published and possibly unpublished sources, and possibly through original research. (Depending on what is possible at the time.) Use of primary sources will need to engage closely with the arguments and structures of the text, but the focus of these papers will be on evaluation of historical explanations in the secondary literature. (This option is recommended for but not limited to HIST 6381 students.)

Interpretive Essay These papers will focus on close interpretive work at the intersection of analytic and continental philosophy. Such essays should begin by identifying a moment where there is an actual dialogue or at least a thematic convergence between at least two philosophers working on either side of the divide, either historically and in retrospect, or after the solidification of the divide within the discipline. They should identify at least one key work by each figure, and provide a close reading of those works in light of one another. Such essays should articulate a thesis that concerns the convergence, disagreement, or significant contrast between the thinkers and use textual evidence to support it. This argument should be contextualized, and the significance of your thesis should be established by reference to the major historiographical issue discussed in your research cluster and one or more of the going explanations in the secondary literature in that area. Nonetheless, the focus will be on the textual interpretation. (This option is recommended for but not limited to PHIL 6314 students.)

Course and Instructor Policies

Class Meeting expectations

You are expected to have **read the assignments *before* class**, and it would be to your benefit to also read them again after class. You are expected to **bring a copy of assigned readings** for each day's class, and have them available to refer to. You are expected to **listen respectfully** to the professor

and your fellow students, and **participate** in class discussions and activities.

Failure to abide by these expectations will result in you being asked to leave the class meeting.

Late Work, Make-Up, and Completion

It is important to stay on track with the class schedule, or else you will fall behind and not be able to complete the work to a satisfactory standard. That said, our lives are under a lot of stress and turmoil at the moment. Extensions will be given upon request whenever asked, for any reason, as long as you ask ahead of time or as soon as possible after the deadline.

Cheating and Plagiarism

Don't do it! If you incorporate any work that is not your own into any project that you do, and you do not cite the source properly, this counts as plagiarism. This includes someone doing the work for you, taking work done by another student, verbatim copying of published sources, *paraphrasing* published work without citation, and paraphrasing in an inappropriate way even with citation. Re-using work created for another course also counts as plagiarism in most contexts. Unless group work is *explicitly* permitted or required, it is expected that all of the work that you turn in is original and your own, and that any sources that you make use of are correctly cited.

If you are caught cheating or plagiarizing, it is absolutely mandatory for me to turn you in to the Dean of Students Office of Community Standards and Conduct.

University Policies

The information contained in the following link constitutes the University's policies and procedures segment of the course syllabus: <http://go.utdallas.edu/syllabus-policies>

A syllabus is a living document. This descriptions, timelines, and policies contained in this syllabus are subject to change in the interest of improving the quality of the course, at the discretion of the professor. Adequate notice

will be provided for any changes, and in many cases they will be discussed with the class.