William J. Urban

ADVANCED INTERPRETIVE THEORY

COURSE DESCRIPTION:

Often overlooked in academic life is the fact that many texts are rather ambiguous in what they seek to convey and thus require the reader to make an interpretive gesture in order to decide on their meaning. On the one hand this can be seen as fortunate, for if a text could simply say what it says scholars might not have much to do. On the other hand this ambiguity can be so frustrating that it may lead to the abandonment of the text altogether.

In this course we shall read and assess the theories of significant thinkers, both from the past and present, who have endeavored to discern what is involved with the interpretive act. Although not always directly addressed in their theories, one question we will continually raise is *why* interpretation is required in the first place. This is asked in order to bring forth a further question of some importance which has to do with the very nature or status of meaning: what exactly is it about meaning that resists its easy transmission from one to the other? By reflecting on these theories with such questions in mind, it is hoped that students will gain a greater appreciation for the complexities of interpretation, an activity which should be considered foundational to the work done by all scholars in all academic fields in so far as they deal with texts on a daily basis.

A synopsis of the requirements, method of evaluation and an overview of the five established scholarly fields to be examined in this course are given below. Additionally, both the required and recommended readings are provided in detail for each week. This is followed by two bibliographies listing all required and recommended texts for the course.

COURSE REQUIREMENTS AND EVALUATION:

Students are expected to have read the required readings for each week and to contribute substantively to class discussion. Each student is required to give one class presentation which introduces the readings for the week and promotes discussion by drawing upon additional texts to broaden the scope of the material. A 10 page essay is further required which critically evaluates a theory of interpretation as conveyed by a required reading, as well as a 20 page essay which employs a *different* theory of interpretation in the analysis of a text of the student's own choosing. The material from the class presentation may be leveraged for one of the essays.

Participation	15%
Presentation	15%
Essay (10pp)	20%
Essay (20pp)	50%

OVERVIEW OF THE COURSE:

Week 1: Introduction

I HERMENEUTICS

Week 2: The Origins of Hermeneutics (12th to 20th c.)

Week 3: Contemporary Hermeneutics (20th c. to present)

II. PHENOMENOLOGY

Week 4: From its Origins to the Marriage of Hermeneutics and Phenomenology (1900 to 1960)

Week 5: Hermeneutical Phenomenology (1960 to present)

III. (POST)STRUCTURALISM

Week 6: From its Origins to late Structuralism (1916 to 1960s)

Week 7: Post-Structuralism (1960s to present)

IV. AESTHETIC THEORY

Week 8: Origins of Modern Aesthetic Theory (late 18th to early 19th c.)

Week 9: Contemporary Aesthetic Theory (late 20th c. to present)

V. PSYCHOANALYSIS

Week 10: Origins of Psychoanalysis (early 20th c.)

Week 11: Returns to Origins (second half of 20th c.)

Week 12: Returns to Origins (second half of 20th c.)

COURSE DETAILS WEEK-BY-WEEK:

Week 1: Introduction

- discussion of the course aims, requirements, method of evaluation and expectations
- discussion of the overall trajectory of the course material, both at the level of the five scholarly fields to be explored and at the level of the particular topics and texts which compose each of the individual weeks

I. HERMENEUTICS

Week 2: The Origins of Hermeneutics (12th to 20th c.)

Its origins closely linked with the Protestant Reformation, hermeneutics first arises as a distinct discipline in the early 16th century. But the interpretation of Scripture, legal documents and literature will each enjoy its own separate history until the early 19th century. Chladenius's rationalist hermeneutics perhaps best represents the Enlightenment's depreciation of tradition and its dogmatic faith in reason, while the work of Schleiermacher stands at the apex of Romantic interpretive theory. The latter's definition of hermeneutics as the art of understanding whose objective condition is the famous hermeneutical circle will prove to be highly influential not only for the remainder of the century but beyond into the 20th century as well.

Required Readings:

Chladenius, Johann Martin. "On the Concept of Interpretation" and "On the Interpretation of Historical Books and Accounts" from *Introduction to the Correct Interpretation of Reasonable Discourses and Writings*, trans. Carrie Asman-Schneider in *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, ed. Kurt Mueller-Vollmer, pp. 55-71 (New York: Continuum, 2006 [1742])

Schleiermacher, Friedrich. "General Introduction" and "Hermeneutics: Introduction" from *Hermeneutics and Criticism and Other Writings*, ed. and trans. Andrew Bowie, pp. 3-29 (Cambridge: Cambridge University Press, 1998 [1838 posth.])

Recommended Readings:

Ast, Friedrich. *Basic Elements of Grammar, Hermeneutics and Criticism* (§§69-93), trans. Dora Van Vranken, in *The Hermeneutic Tradition: From Ast to Ricoeur*, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 39-56 (Albany: State University of New York Press, 1990 [1808])

Bleicher, Josef. "The Rise of Classical Hermeneutics," in *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique*, pp. 11-26 (London: Routledge & Kegan Paul, 1980)

Boeckh, Philip August. "Formal Theory of Philology," "Theory of Hermeneutics" and "Theory of Criticism" from *On Interpretation and Criticism*, trans. John Paul Pritchard, in *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, ed. Kurt Mueller-Vollmer, pp. 132-47 (New York: Continuum, 2006 [1866])

Dilthey, Wilhelm. *The Formation of the Historical World in the Human Sciences* in *Wilhelm Dilthey: Selected Works, Volume III*, *Parts II- IV*, eds. Rudolf A. Makkreel and Frithjof Rodi, trans. Rudolf A. Makkreel and John Scanlon (Part II), Rudolf A. Makkreel and William H. Oman (Parts III, IV), pp. 99-367 (Princeton: Princeton University Press, 2002 [1910])

_____. *The Rise of Hermeneutics* in *Wilhelm Dilthey: Selected Works, Volume IV*, eds. Rudolf A. Makkreel and Frithjof Rodi, trans. Fredric R. Jameson and Rudolf A. Makkreel, pp. 235-58 (Princeton: Princeton University Press, 1996 [1900])

Droysen, Johann Gustav. "History and the Historical Method" from *Outline*, trans. E. Benjamin Andrews, "The Investigation of Origins" and "The Modes of Interpretation" from *Historik*, trans. Carrie Asman-Schneider in *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, ed. Kurt Mueller-Vollmer, pp. 119-31 (New York: Continuum, 2006 [1857])

Ferraris, Maurizio. *History of Hermeneutics*, trans. Luca Somigli, pp. 16-139 (New Jersey: Humanities Press, 1996 [1988])

Habib, M. A. R. "Friedrich Schleiermacher (1768-1834)" in *A History of Literary Criticism: From Plato to the Present*, pp. 417-23 (Malden: Blackwell Publishing, 2005)

Humboldt, Wilhelm von. "The Nature and Conformation of Language" from *Introduction to the Kawi Language*, trans. George C. Buck and Frithjof A. Raven and "On the Task of the Historian," trans. Linda Gail DeMichiel in *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, ed. Kurt Mueller-Vollmer, pp. 99-118 (New York: Continuum, 2006 [1821, 1836])

Mueller-Vollmer, Kurt. "Introduction: Language, Mind, and Artifact: An Outline of Hermeneutic Theory Since the Enlightenment" in *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, ed. Kurt Mueller-Vollmer, pp. 1-28 (New York: Continuum, 2006 [1994])

Nietzsche, Friedrich. "Interpretation" in *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, trans. Walter Kaufman and R. J. Hollingdale, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 43-57 (Albany: State University of New York Press, 1990 [1880-1900])

Palmer, Richard E. *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, pp. 3-123 (Evanston: Northwestern University Press, 1969)

Schmidt, Lawrence K. *Understanding Hermeneutics*, pp. 1-48 (Stocksfield: Acumen Publishing Limited, 2006)

Szondi, Peter. *Introduction to Literary Hermeneutics*, trans. Martha Woodmansee (Cambridge: Cambridge University Press, 1995 [1975 posth.])

Week 3: Contemporary Hermeneutics (20th c. to present)

Undeniably, contemporary hermeneutics appears inseparable from the new science of phenomenology which arrived at the dawn of the 20th century. Yet there is no shortage of thinkers who have endeavored to resist the hermeneutical phenomenological approach which has so characterized interpretive theory of the last half dozen or so decades. Betti is one such thinker who finds that this approach jeopardizes the legitimacy of the objective status of interpretation, something which 19th century hermeneuts worked hard to establish. He thus fervently defends the need to maintain a strict separation of the subject and object poles of interpretation in order to reestablish interpretive objectivity.

Required Reading:

Betti, Emilio. "Hermeneutics as the General Methodology of the *Geisteswissenschaften*," trans. Joself Bleicher, in *The Hermeneutic Tradition: From Ast to Ricoeur*, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 159-97 (Albany: State University of New York Press, 1990 [1962])

Recommended Readings (applicable for Weeks 3, 4 and 5):

Apel, Karl-Otto. "Scientistics, Hermeneutics, Critique of Ideology: An Outline of a Theory of Science from an Epistemological-Anthropological Point of View," trans. Linda Gail DeMichiel, in *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, ed. Kurt Mueller-Vollmer, pp. 321-45 (New York: Continuum, 2006 [1968])

Bachelard, Gaston. *The Poetics of Space* (Boston: Beacon Press, 1994 [1957])

Bleicher, Josef. *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique*, 27-288 (London: Routledge & Kegan Paul, 1980)

Bultmann, Rudolf. *History and Eschatology: The Presence of Eternity* (New York: Harper Torchbooks, 1957)

Ebeling, Gerhard. "Word of God and Hermeneutic," trans. James W. Leitch, in *New Frontiers in Theology: Discussions Among Continental and American Theologians. Volume II: The New Hermeneutic*, eds. James M. Robinson and John B. Cobb, Jr., pp. 78-110 (New York: Harper & Row Publishers, 1964 [1959])

Ferraris, Maurizio. *History of Hermeneutics*, trans. Luca Somigli, pp. 140-358 (New Jersey: Humanities Press, 1996 [1988])

Frank, Manfred. "The Interpretation of a Text" in *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, trans. Robert E. Sackett, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 145-175 (Albany: State University of New York Press, 1990 [1974])

Frege, Gottlob. “On *Sinn* and *Bedeutung*” in *The Frege Reader*, trans. Max Black, ed. Michael Beaney, pp. 151-71 (Malden: Blackwell Publishing, 1997 [1892])

Habermas, Jürgen. *Knowledge and Human Interests*, trans. Jeremy J. Shapiro (Boston: Beacon Press, 1971 [1968])

Habib, M. A. R. "Chapter 27" in *A History of Literary Criticism: From Plato to the Present*, pp. 708-33 (Malden: Blackwell Publishing, 2005)

Heidegger, Martin. "A Dialogue on Language between a Japanese and an Inquirer" in *On the Way to Language*, trans. Peter D. Hertz, pp. 1-54 (New York: Harper & Row, 1971 [1954])

Hirsch, E. D., Jr. *Validity in Interpretation* (New Haven: Yale University Press, 1967 [1967])

How, Alan. *The Habermas-Gadamer Debate and the Nature of the Social: Back to Bedrock* (Aldershot: Avebury, 1995)

Husserl, Edmund. *Logical Investigations, Vol. 1*, trans. J. N. Findlay (London: Routledge and Kegan Paul, 1970 [1900])

_____. *Logical Investigations, Vol. 2*, trans. J. N. Findlay (London: Routledge and Kegan Paul, 1970 [1901])

Ingarden, Roman. "On the Cognition of the Literary Work of Art" from *The Cognition of the Literary Work of Art*, trans. Ruth Ann Crowley and Kenneth R. Olson, in *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, ed. Kurt Mueller-Vollmer, pp. 187-213 (New York: Continuum, 2006 [1937])

Iser, Wolfgang. "Interaction between Text and Reader" in *The Reader in the Text: Essays on Audience and Interpretation*, eds. Susan R. Suleiman and Inge Crosman, pp. 106-19 (Princeton: Princeton University Press, 1980)

Jauss, Hans Robert. "Literary History as a Challenge to Literary Theory" in *Toward an Aesthetic of Reception*, trans. Timothy Bahti, pp. 3-45, 191-201 (Minneapolis: University of Minnesota Press, 1982 [1970])

Merleau-Ponty, Maurice. *Phenomenology of Perception*, trans. Colin Smith (London: Routledge, 2002 [1945])

Mueller-Vollmer, Kurt. "Introduction: Language, Mind, and Artifact: An Outline of Hermeneutic Theory Since the Enlightenment" in *The Hermeneutics Reader: Texts of the German Tradition*

from the Enlightenment to the Present, ed. Kurt Mueller-Vollmer, pp. 28-53 (New York: Continuum, 2006 [1994])

Nancy, Jean-Luc. "Sharing Voices" in *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, trans. Gayle L. Ormiston, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 211-59 (Albany: State University of New York Press, 1990 [1982])

Palmer, Richard E. *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, 124-283 (Evanston: Northwestern University Press, 1969)

Poulet, Georges. "Phenomenology of Reading," *New Literary History: A Journal of Theory and Interpretation*, Vol. 1, No. 1 (October 1969) pp. 53-68

Ricoeur, Paul. "The Task of Hermeneutics" in *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, trans. and ed. John B. Thompson, pp. 43-62 (Cambridge: Cambridge University Press, 1981 [1973])

Sartre, Jean-Paul. "What is Writing?," "Why Write?" and "For Whom Does One Write?" in *What is Literature? and Other Essays*, trans. Bernard Frechtman and J. MacCombie, ed. Steven Ungar, pp.21-140, 333-38 (Cambridge: Harvard University Press, 1988 [1947])

Schmidt, Lawrence K. *Understanding Hermeneutics*, pp. 49-184 (Stocksfield: Acumen Publishing Limited, 2006)

Teigas, Demetrius. *Knowledge and Hermeneutic Understanding: A Study of the Habermas-Gadamer Debate* (London: Associated University Press, 1995)

Wimsatt, William K. Jr. and Beardsley, Monroe C. “The Affective Fallacy” in *The Verbal Icon: Studies in the Meaning of Poetry* by W.K. Wimsatt, Jr., pp. 21-39 (Lexington: University of Kentucky Press, 1954 [1946])

_____. “The Intentional Fallacy” in *The Verbal Icon: Studies in the Meaning of Poetry* by W.K. Wimsatt, Jr., pp. 3-18 (Lexington: University of Kentucky Press, 1954 [1946])

II. PHENOMENOLOGY

Week 4: From its Origins to the Marriage of Hermeneutics and Phenomenology (1900 to 1960)

Although the new research method Husserl establishes in 1900-1 does provide a break with the natural scientific approach of examining the world, phenomenology in its original form nevertheless maintains a minimal separation of the subject-interpreter from his object-text. This changes in 1927 when Heidegger crosses phenomenology with hermeneutics to re-conceive interpretive technique as the 'thing itself.' The subject-object dichotomy is now deemed secondary to its *a priori* ontological foundation which concerns the primordial question of the 'meaning of being.' The Protestant theologian Bultmann employs such questions to better guide the interpretation of Scripture.

Required Readings:

Bultmann, Rudolf. “Is Exegesis Without Presuppositions Possible?” in *Existence and Faith: Shorter Writings of Rudolf Bultmann*, ed. and trans. Schubert M. Ogden, pp. 289-96, 314-15 (Cleveland: Meridian Books, 1965 [1957])

Heidegger, Martin. *Being and Time*, trans. Joan Stambaugh, pp. 134-56 (Albany: State University Press, 1996 [1927])

Recommended Readings (see Week 3):

Week 5: Hermeneutical Phenomenology (1960 to present)

Having first arrived embedded in Heidegger's difficult text, along with its initial applications largely being limited to specialized spheres like the religious, hermeneutical phenomenology could and was safely ignored by the wider interpretive community for decades – that is, until 1960. By couching familiar terms like 'prejudice' and new ones like 'horizon' within an extensive discussion of past hermeneutical theory, Gadamer effectively places this new methodology (argued to be a conscious *lack* of one designed to better access truth) within the grasp of any humanities researcher. His work triggers intense debates which draw in thinkers from diverse fields and allow men like Ricoeur opportunities to clarify, develop and further extend the hermeneutical phenomenological interpretive approach in other directions.

Required Readings:

Gadamer, Hans-Georg. "Introduction" and "Foreword to the Second Edition" in *Truth and Method*, Second, Revised Edition, trans. Joel Weinsheimer and Donald G. Marshall, pp. xx-xxxvi (New York: Continuum, 2003 [1960])

Ricoeur, Paul. "Phenomenology and Hermeneutics" in *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, trans. and ed. John B. Thompson, pp. 101-28 (Cambridge: Cambridge University Press, 1981 [1975])

Recommended Readings (see Week 3):

III. (POST)STRUCTURALISM

Week 6: From its Origins to late Structuralism (1916 to 1960s)

The beginning of the 20th century also witnessed the birth of a new school of thought whose ramifications for interpretive theory will prove significant as the century proceeds. By exploring how the 'sign' is constituted through the meaningless mechanical operations of language systems, Saussure effectively initiates a new interpretive approach which does not so much focus on the meaningful content of texts as on the linguistic vehicle within which it arrives. A limit to textual meaning is now conceivable and the possibility is even raised that meaning has a cause. Through formulations like his classic communications model, Jakobson's work to further decompose and categorize language has earned him the right to stand at the height of late structuralist thought.

Required Readings:

Jakobson, Roman. Selections from “Linguistics and Poetics” and “Two Aspects of Language and Two Types of Aphasic Disturbances” in *The Norton Anthology of Theory and Criticism*, First Edition, ed. Vincent B. Leitch, pp. 1254-69 (New York: W. W. Norton & Company, 2001 [1958, 1956])

Saussure, Ferdinand de. Selections from *Course in General Linguistics* in *The Norton Anthology of Theory and Criticism*, First Edition, ed. Vincent B. Leitch, pp. 960-77 (New York: W. W. Norton & Company, 2001 [1916 posth.])

Recommended Readings:

Habib, M. A. R. "Roman Jakobson (1896-1982)" and "Ferdinand de Saussure (1857-1913)" in *A History of Literary Criticism: From Plato to the Present*, pp. 618-21, 633-7 (Malden: Blackwell Publishing, 2005)

Lévi-Strauss, Claude. "A Writing Lesson" in *Tristes Tropiques*, trans. John Russell, pp.286-97 (New York: Atheneum, 1963 [1955])

Week 7: Post-Structuralism (1960s to present)

Later generations recognized that despite their best efforts to systematically proceed and impose structure on a text, its interpretation remains problematic. Often spoken of as synonymous with post-structuralism, Derrida's 'deconstruction' locates the problem with the text itself, conceived as a web (both unifying and unraveling) without a beyond. Yet instead of solidifying the text, the proper strategy is to further its instability, perhaps by highlight how the author's words have unintended meanings. Foucault schematizes past interpretive approaches to argue how the most consequential acknowledge the violence, impossibility and infinity of interpretation which can never fix a text's meaning once and for all. The intellectual historian White conceives a text as a set of shifting semiological codes; his focus is thus on meaning production rather than meaning produced.

Required Readings:

Foucault, Michel. "Nietzsche, Freud, Marx" in *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, trans. Alan D. Schrift, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 59-67 (Albany: State University of New York Press, 1990 [1964])

Derrida, Jacques. "Exergue" and "The Exorbitant. Question of Method" in *Of Grammatology*, trans. Gayatri Chakravorty Spivak, pp. 3-5, 157-64 (Baltimore: The Johns Hopkins University Press, 1998 [1967])

White, Hayden V. "The Context in the Text: Method and Ideology in Intellectual History" in *The Content of the Form: Narrative Discourse and Historical Representation*, pp. 185-213, 236 (Baltimore: Johns Hopkins University Press, 1987)

Recommended Readings:

Derrida, Jacques. "Sending: On Representation" in *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, trans. Peter and Mary Ann Caws, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 107-138 (Albany: State University of New York Press, 1990 [1982])

Habib, M. A. R. "Chapter 25: Deconstruction" in *A History of Literary Criticism: From Plato to the Present*, pp. 649-66 (Malden: Blackwell Publishing, 2005)

LaCapra, Dominick. "Rethinking Intellectual History and Reading Texts" in *Rethinking Intellectual History: Texts, Contexts, Language*, pp. 23-71 (Ithaca: Cornell University Press, 1983)

IV. Aesthetic Theory

Week 8: Origins of Modern Aesthetic Theory (late 18th to early 19th c.)

Kant's third *Critique*, which includes major discussions of teleology, beauty, taste and the sublime, is considered to have revolutionized aesthetic thought. Yet critiques soon begin after its 1790 publication, a first of which is by Hegel who finds Kant's theory too abstract and too oriented to the subject at the expense of overlooking the object of interpretation and thus in need of greater 'concretization.'

Required Readings:

Kant, Immanuel. Selections from *Critique of Judgment* in *The Norton Anthology of Theory and Criticism*, First Edition, ed. Vincent B. Leitch, pp. 504-35 (New York: W. W. Norton & Company, 2001 [1790])

Hegel, G. W. F. "Chapter IV" in *Introductory Lectures on Aesthetics*, trans. Bernard Bosanquet, ed. Michael Inwood, pp. 62-75 (London: Penguin Books, 2004 [1842 posth])

Recommended Readings:

Allison, Henry E. *Kant's Theory of Taste: A Reading of the Critique of Aesthetic Judgment* (Cambridge: Cambridge University Press, 2001)

Habib, M. A. R. "The Kantian System and Kant's Aesthetics" and "G. W. F. Hegel (1770-1831)" in *A History of Literary Criticism: From Plato to the Present*, pp. 357-407 (Malden: Blackwell Publishing, 2005)

Week 9: Contemporary Aesthetic Theory (late 20th c. to present)

Contemporary re-readings of Kant expose how aesthetic theory breaks away from holding the hermeneutical concern as primary, as it opens up the domains of sense and nonsense. For his part, Nancy examines famous paintings to demonstrate that these domains form a radical limit to meaning and are responsible for disrupting our smooth and meaningful relation to these 'texts.' In another vein, Badiou schematizes historically significant relationships between philosophy and art to conclude that none recognize how the truth of, say, a poem proceeds not from its meaning but rather as a *subtraction* from its meaning, as per the operations of mathematics.

Required Readings:

Badiou, Alain. "Art and Philosophy" in *Handbook of Inaesthetics*, trans. Alberto Toscano, pp. 1-15 (Stanford: Stanford University Press, 2005 [1998])

Nancy, Jean-Luc. "Image and Violence" in *The Ground of the Image*, trans. Jeff Fort, pp. 15-26 (New York: Fordham University Press, 2005 [2000-4])

Recommended Readings:

Baudrillard, Jean. *Conspiracy of Art: Manifestos, Interviews, Essays*, trans. Ames Hodges, ed. Sylvère Lotringer (Cambridge: The MIT Press, 2005 [1996])

Benjamin, Walter. "The Task of the Translator: An Introduction to the Translation of Baudelaire's *Tableaux Parisiens*" in *Illuminations*, trans. Harry Zohn, ed. Hannah Arendt, pp. 69-82 (New York: Schocken Books, 1968 [1923])

Deleuze, Gilles. *Francis Bacon: the logic of sensation*, trans. Daniel W. Smith (London: Continuum, 2003 [1981])

Hallward, Peter. "Chapter 8: Art and Poetry" in *Badiou: A Subject to Truth*, pp. 193-207 (Minneapolis: University of Minnesota Press, 2003)

Heidegger, Martin. *Nietzsche: Volumes I and II: The Will to Power as Art; The Eternal Recurrence of the Same*, trans. by David Farrell Krell (New York: HarperCollins Publishers, 1991 [1961])

_____. "The Origin of the Work of Art," *Off the Beaten Track*, trans. and ed. by Julian Young and Kenneth Haynes (Cambridge: Cambridge University Press, 2002 [1935])

Lyotard, Jean-François. *The Inhuman: Reflections on Time*, trans. Geoffrey Bennington and Rachel Bowlby (Stanford: Standford University Press, 1991 [1988])

Rancière, Jacques. *Aesthetics and its Discontents*, trans. Steven Corcoran (Cambridge: Polity Press, 2009 [2004])

_____. *Dissensus: On Politics and Aesthetics*, trans. and ed. by Steven Corcoran (London: Continuum Books, 2010 [1996-2004])

Urban, William J. "The Topology of the Kantian Sublime: Lyotard, Heidegger, Rancière, Deleuze and Nancy," *Avello Publishing Journal*, v.1, n.1 (2011). http://avellopublishing.wordpress.com/journal/volume-1-issue-1/contents/

V. PSYCHOANALYSIS

Week 10: Origins of Psychoanalysis (early 20th c.)

As it happened, 1900 also marks the arrival of a new scholarly field: psychoanalysis. His single greatest achievement, Freud's book on dream interpretation proposes to treat the dream in an unheard of way, as a text, which definitively establishes for the first time that a dream has meaning. While often writing that this meaning is hidden and so in need of strategies which anticipate the hermeneutical phenomenological stance, his predominate approach is structural as interpretation is to proceed from the signifiers the dreamer assigns to the dream images and not from the dream images themselves. Yet Freud also identifies a nonsensical 'navel' to every dream such that if extracted, the entire dream and its meaningful content unravel. His earliest and most famous dissenter, Jung retreats from these latter two aspects of Freudian dream analysis to argue that since dream images yield up primordial meanings, their analysis alone suffices to re-harmonize the subject with himself.

Required Readings:

Freud, Sigmund. "Chapter II: The Method of Interpreting Dreams: An Analysis of a Specimen Dream" in *The Interpretation of Dreams* in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vols. IV and V, pp. 96-121 (London: The Hogarth Press, 1958 [1900])

Jung, C. G. "Dream Analysis in Its Practical Application" in *An Outline of Psychoanalysis*, pp. 159-82 (New York: Random House, 1955 [1931])

Recommended Readings:

Freud, Sigmund. "The 'Uncanny'" in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Vol. XVII, pp. 219-52 (London: The Hogarth Press, 1958 [1919])

Habib, M. A. R. "Chapter 22: Psychoanalytic Criticism: Sigmund Freud (1856-1939)" in *A History of Literary Criticism: From Plato to the Present*, pp. 571-88(Malden: Blackwell Publishing, 2005)

Kris, Ernst. "Ego Psychology and Interpretation in Psychoanalytic Therapy" in *An Outline of Psychoanalysis*, pp. 77-93 (New York: Random House, 1955 [1948])

Week 11: Returns to Origins (second half of 20th c.)

While dissenting psychoanalytic schools were established, significant calls to return to Freud were heard little more than a decade after his death. One popularizing return was made by Ricoeur who treats psychoanalysis as an exercise of suspicion seeking to reduce illusion. But by submitting psychoanalysis to philosophy to deepen its hermeneutical approach, Freud's original multi-leveled interpretive approach is flattened out. Kristeva recognizes the subversive 'navel' as disrupting psychoanalysis *qua* hermeneutical practice, but unfortunately rejects it as a phantasm of the subject.

Required Readings:

Kristeva, Julia. “Psychoanalysis and the Polis” in *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, trans. Margaret Waller, eds. Gayle L. Ormiston and Alan D. Schrift, pp. 89-105 (Albany: State University of New York Press, 1990 [1982])

Ricoeur, Paul. "Problematic: The Placing of Freud: Chapter 1: Language, Symbol, and Interpretation" in *Freud and Philosophy: An Essay on Interpretation*, trans. Denis Savage, pp. 3-19 (New Haven: Yale University Press, 1970 [1965])

Recommended Readings:

Frank, Manfred. "The 'true subject' and its double: Jacques Lacan's hermeneutics" in *The Subject and the Text: Essays on Literary Theory and Philosophy*, ed. Andrew Bowie, trans. Helen Atkins, pp. 97-122 (Cambridge: Cambridge University Press, 1997 [1978])

Habib, M. A. R. "Julia Kristeva (b. 1941)" in *A History of Literary Criticism: From Plato to the Present*, pp. 697-701 (Malden: Blackwell Publishing, 2005)

Week 12: Returns to Origins (second half of 20th c.)

The most consequential return to Freud was accomplished by the psychoanalyst Lacan. By the time he writes one of his most famous papers in 1957, he no longer considers psychoanalysis predominately as a hermeneutical phenomenology as he once did; rather, Freud is now aggressively read from a (post)structuralist interpretive stance. Yet he will soon abandon this stance as well, to turn instead to theorize interpretive strategies constructed around the purported existence of a subversive element which can be seen as that which is responsible for disruptions in textual meaning. The contemporary philosopher and psychoanalyst Žižek generally focuses on this last period of Lacan and in 1995 he endeavors to distinguish Lacan's interpretive approach of this period from Derridean deconstruction.

Required Readings:

Lacan, Jacques. "The Instance of the Letter in the Unconscious, or Reason Since Freud" in *Écrits: The First Complete Edition in English*, trans. Bruce Fink, pp. 412-41 (New York: W.W. Norton & Company, 2006 [1957])

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