



Indiana Philosophical Association Spring Workshop  
 Wabash College, Crawfordsville, Indiana  
 March 18, 2022

### Meeting Program

	<b>Trippet Hall 325, the Isaac C. Elston Jr. Board Room</b>
8:30-8:50	<i>Registration and Refreshments</i> Registration available on-site for those not registered in advance. Coffee, pastries and fruit available for all attendees.
8:50-9	<i>Welcome</i>
9-9:50	The Centrality of Practices of the Self to Wollstonecraft's Philosophy, Christopher M. Davidson, Mount St. Joseph University
10-10:50	Two Faces of Alienated Labor in Marx, Pascal Brixel, Clemson University
11-11:50	Seventy-Five Years of Dead Authors, Ammon Allred, University of Toledo
12-1	Lunch
1-1:50	Punishment, Reward, and Corruptionism, Jacob Huls, Saint Louis University
2-2:50	Kant's Boundary of Reason in GIII, Michael Seidel, Indiana University-Purdue University, Indianapolis
3-4	Indiana Philosophical Association Business Meeting--all are invited to attend!
4:15-5:45 Location: Center Hall 216	Keynote Address <b>"Entropic Themes in the History of Philosophy"</b> <b>Shannon Mussett</b> Utah Valley University

IPA Executive Officers 2021-2022:

President: Domenic D'Ettore, Marian University  
Vice President: Jeffrey Gower, Wabash College  
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Registration: there will be a registration desk in the lobby outside the conference room. Registration is also possible online [here](#). Registration fees are \$20.00 for faculty and \$10.00 for graduate students; undergraduates are welcome to attend the conference at no charge. When prompted to “add a note” on the confirmation page, please enter your name and professional affiliation. If you are paying registration fees for more than one conference participant, please include the names and professional affiliations of everyone you would like to register. ([https://www.paypal.com/donate/?hosted\\_button\\_id=W7CYRPD9PAKKW](https://www.paypal.com/donate/?hosted_button_id=W7CYRPD9PAKKW))

Driving directions to Wabash College (with lodging recommendations):  
<https://www.wabash.edu/aboutwabash/location>

Driving directions to Trippet Hall:  
<https://trippet.wabash.edu/docs/Directions%20to%20Trippet%20Hall.pdf>

Wabash College map: <https://www.wabashcenter.wabash.edu/wp-content/uploads/2017/02/Wabash-Campus-Map-.pdf>

### Abstracts

The Centrality of Practices of the Self to Wollstonecraft’s Philosophy

Christopher M. Davidson

“Care of the self” is one of the central categories in Michel Foucault’s history of ethics (for instance, in *The Use of Pleasure and The Care of the Self*). The care of the self uses practices of the self to change the self, often leading to deep ethical improvements. This category is especially important for understanding Ancient philosophy, Foucault argues. He also says that philosophy today—specifically, after René Descartes—very rarely theorizes or employs practices of the self (this claim is made repeatedly in *The Hermeneutics of the Subject*). However, this paper shows that Mary Wollstonecraft’s philosophy is deeply invested in the care of the self and thus is an important example of post-Cartesian practices of the self.

Two Faces of Alienated Labor in Marx

Pascal Brixel

Readers of Marx have tended to understand alienated labor as labor which affords the worker no scope for self-realization. This explains why labor is alienated when its content is extremely impoverished. However, Marx also seems to think that paid labor is alienated as such, regardless of its content. In

this talk, I give an account of the alienation of paid labor based on its formal motivational structure rather than on a substantive conception of human selfrealization. Paid labor, I

argue, is alienated because—as a species of incentivized activity—it is motivated by a distinctively and radically external end.

### Seventy-Five Years of Dead Authors: From Blanchot to the Bad Art Friend

Ammon Allred

In the following, I trace a brief history of the last seventy-five years on the motif of the Death of the Author, from the debate between Sartre and Blanchot, through its most famous formulation in Barthes and Foucault and to contemporary debates about literature in the context of social media. I pay particular attention to three areas: 1) the shifting sense of the public or readership against which the author is defined, 2) the debate over the normative weight of the idea of authorship, and 3) changes in the discursive categories through which the sphere of writing is delineated.

### Punishment, Reward, and Corruptionism

Jacob Huls

There is a debate amongst Thomistic scholars about what Aquinas believes happens to human persons when they die. Certain scholars maintain that Aquinas believes persons cease to exist when they die and only come back into existence at the general resurrection. We may call this position corruptionism. Contrary to corruptionists, certain scholars maintain that Aquinas believes that persons continue to exist after they die, even before the general resurrection. That is, these scholars maintain that Aquinas believes that persons survive their deaths. We may call this position survivalism. In this paper I will attempt to critique a particular argument against the corruptionist position. I begin by summarizing the debate between survivalists and corruptionists. Next, I present some passages in Aquinas and argue that they provide the resources for a plausible reply to a survivalist argument from post-mortem punishment. Finally, I respond to a variety of potential objections to my critique.

### Kant's Boundary of Reason in GIII

Michael J. Seidel

Kant's Third Section in the Groundwork of the Metaphysics of Morals (GIII) is puzzling and doesn't offer a clear line of argumentation. One of his major projects is to deduce the supreme principle of morality from the presupposition of freedom alone, but "there is virtual unanimity that this account fails." In this writing I discuss how Kant introduces freedom and its relevance to the discussion of the categorical imperative in GIII. I argue that in GIII Kant seems to suggest that the boundary of reason, as the mysterious third cognition, entails a descriptive and normative function that makes the project of a deduction possible and, further, that showing this was his primary goal in GIII. This interpretation, I think, brings added clarity to what Kant was up to with his "deduction" and highlights an interesting aspect of GIII.

### Entropic Themes in the History of Philosophy

Shannon Mussett

In this talk, I use the entropy law to read two thinkers from Western philosophy who are both concerned with the natural tendency toward disorder. Plato's dialogues, *Timaeus* and *Statesman*, address the menace of material chaos and the need of demiurgic intervention to

subdue it. Hegel's, *Philosophy of Nature*, similarly illustrates the destabilizing effects of material nature and the necessity of its ultimate sacrifice to Spirit. These two philosophers illustrate the anxiety produced by entropic forces and the extreme measures required to impede them. I conclude with an alternative conception that I call the entropic. This notion, which can be found in Homer, promotes reverence and care for all that is vulnerable to entropy's effects.