

Eliza Starbuck Little

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Employment

University of Chicago, Postdoctoral Teaching Fellow in the Division of Social Sciences and Committee on Social Thought, 2020 to present

Education

University of Chicago, Committee on Social Thought, Ph.D. August 2020

European College of Liberal Arts, Berlin, Germany – Project Year 2011-12

Thesis: “The Aristotelian Subject as Image-maker in the Philosophy of Al-farabi & Aquinas”

St. John’s College, M.A. 2010; History of Western Thought

Oberlin College, B.A. (high honors) 2007; Major: Politics, Minors: English, Law & Society

Research

AOS Hegel, Kant, German Idealism, Aesthetics

AOC 19th & 20th century European Philosophy, History of Social & Political Philosophy

Dissertation

The Self-Exhibition of Reason: Hegel on Intuition and Logical Content

Committee: Robert Pippin (chair; Philosophy, Social Thought), Matt Boyle (Philosophy), David Wellbery (Germanic Studies, Social Thought)

My dissertation offers a new account of Hegel’s reception of Kant’s theoretical philosophy. I argue that one of Hegel’s most significant philosophical contributions is his articulation of a post-Kantian account of the relationship between form and content in acts of a priori judgment. In this context, I call into question the common assumption that Hegel rejects Kant’s claim that intuition contributes to a priori cognition. Instead, I argue that the crucial disagreement between the two thinkers is over what kinds of objects are available to be intuited in the first place. For Kant, the paradigmatic objects of intuition are natural phenomena. For Hegel as I read him, the paradigmatic objects of intuition are acts of self-conscious thinking like theoretical and practical judgments. I demonstrate how this disagreement with Kant has global ramifications for Hegel’s thought by tracking it across all three volumes of Hegel’s mature *Encyclopedia* project, with emphasis on the formal account of the logical “I” developed in the *Science of Logic*.

Publications

Academic

“Boredom as a Propositional Attitude: Reading Alberto Moravia with Hegel”, peer-reviewed contribution to *Fictional Worlds and the Political Imagination*, ed. Garry Hagberg (forthcoming from Bloomsbury).

Invited contribution on Hegel & contemporary literature to a volume on Hegel’s aesthetic theory, ed. Lydia Moland (forthcoming from Éditions de l’Université de Bruxelles in 2022)

“Greek Tragedy and Self-Authorship in Hegel’s *Phenomenology of Spirit*”, in *Hegel’s Political Aesthetics*, ed. Stefan Bird-Pollan, Bloomsbury (2020)

Translator, Christoph Menke, “On the Fate of Aesthetic Education: Rancière, Posa, and *The Police*”, in *Aesthetic Reason and Imaginative Freedom: Friedrich Schiller and Philosophy*, co-edited by M. Acosta & J. Powell, SUNY (2018)

Under Review:

“Hegel’s Critique of Schelling, Reconsidered”

Book Reviews

Review of *Schelling's Philosophy: Freedom, Nature, and Systematicity*, ed. G. Anthony Bruno for *Hegel-Studien* (forthcoming)

Review of Karen Ng, *Hegel's Concept of Life: Self-Consciousness, Freedom, Logic* for *SGIR Review* and *Hegel Bulletin* (forthcoming 2021)

Review of *Creolizing Hegel*, ed. M. Monahan, *Peace Review*, August 2017

Non-Academic

"The Pleasure of Disaster", contribution to the Quarantine Notebook Series in *The Point Magazine*, March 2020 (and forthcoming in *The Point Magazine's Quarantine Notebook* chapbook)

"Animal Magnetism", contribution to the "What is Earth for?" Symposium in *The Point Magazine*, January 2019

Book Review, *I Love Dick* by Chris Kraus, in *The Point Magazine*, February 2017

Presentations

External (refereed)

"Hegel on Artworks and the Sociality of Perception", Social Ontology and Objective Spirit Conference, remote (hosted by Universität Köln and Marquette University), May 2021

"Hegel and Schelling on Intuition", Vanderbilt Modern Philosophy (VAMP), remote (hosted by Vanderbilt University), Jan. 2021

"The Self-Exhibition of Freedom: Hegel's Reinterpretation of Kantian Reflective Judgment", Hegel Society of Great Britain and Society for German Idealism & Romanticism joint conference, Oxford, England, Sept. 2019

"Necessity as the Power of Substance in Hegel's *Logic of Essence*", Examining Hegel's Idea of Self-Determination: From Actuality to Concept, Warwick, England, June 2019

"Against McDowellian Enchantment: Monism and the Plutonic Point of View in Schelling's *Naturphilosophie*", North American Schelling Society Annual Conference, Hawaii, Sep. 2018

"Reflective Method in Hegel's *Philosophy of Nature*", Internationale Hegel Gesellschaft - 32nd International Hegel Congress, Tampere, Finland, June 2018

"Author and Character in Hegel's *Phenomenology of Spirit*", Conference in Honor of Christoph Menke, Leipzig, June 2017

Presentation of Hegel's "Introduction to the Philosophy of Nature", *Philosophies of Nature: Schelling and his Contemporaries* Workshop, University of West England, Bristol, England, Sept. 2016

"Film & Community: The Maieutic Cinema of Michael Haneke", Johns Hopkins Humanities Center Graduate Student Conference, Baltimore, Feb. 2015

"Hegel's Tragic Anti-Platonism", *Collegium Phaenomenologicum* Participants' Conference, Città di Castello, July 2014

"Medieval Readings of Aristotelian Mimesis", CEU Summer School, Political Realism and Religious Thought, Budapest, June 2013

Invited

Panelist, Hegel Society of Great Britain Open Panel for Hegel's 250th Birthday, Aug. 2020

"Hegel on Nature, Perception, and the Perception of Nature", Kant and German Idealism Working Group, July 2020

“Reconceiving the Household: Hegel contra Aristotle on the Elements of Ethical Life”, Hegel Roundtable, Northwestern University, Chicago, March 2019

At the University of Chicago

“Love Island, the Best of All Possible Worlds”, Literature and Philosophy Workshop, May 2022

“How to Acquire the World: Hegel’s Pragmatic Theory of Figurative Synthesis and Kant’s Doctrine of Right”, German Philosophy Workshop, Jan. 2022

“Hegel for Kantians: Some Thoughts on the Actuality of A Priori Judgments”, German Philosophy Workshop, Feb. 2020

“It’s Just Your Imagination: Hegel on the Epistemic Status of Empirical Objects”, Philosophy Graduate Research Conference, Dec. 2019

“Boredom as a Propositional Attitude: Reading Alberto Moravia with Hegel”, Literature and Philosophy Workshop, May 2019

“The Impossibility of Immediate Knowing in Javier Marías’s *A Heart So White*”, Social Thought Colloquium, May 2017

As Commentator

Comments on Farshid Baghai (Villanova University), “Kant’s Conception of Intellectual Freedom in the Essay on the Pantheism Controversy”, Central Division APA, Feb. 2022

Comments on Haley Brennan, “Fichte on Belief and Justification”, Eastern Division APA, Jan. 2022

Comments on Martina Barnaba, “Representation and Symbol: A Link between Intuition and Thought”, Hegel on Empirical Judgment Conference, June 2021

Comments on Andreja Novakovic, “Self-Surprise in Hegel’s *Science of Logic*”, Conference: Hegel and the Unity of Science, Purdue University, Feb. 2020

Comments on Heidi Schlipphacke, “Kinship and Aesthetic Depth: The Tableau Vivant in Goethe’s Elective Affinities (*Die Wahlverwandtschaften*)”, Chicago Area Consortium in German Philosophy: Workshop on German Philosophical Aesthetics, DePaul University, March 2018

Comments on Mark Alznauer, “Hegel on the Conceptual Form of Philosophical History”, Workshop on Hegel’s *Realphilosophie*, UIC, Chicago, Jan. 2018

Fellowships & Awards

External

2019 Visiting Doctoral Researcher, Forschungskolleg for Analytic German Idealism
2017 Merit Award, 7th International Summer School in German Philosophy: “Freedom and Free Will in Classical German Philosophy”
2016 Fellow, Institute for Critical Social Inquiry (ICSI) at the New School for Social Research

Internal

2019-20 Social Sciences Division Dissertation Year Write-up Fellowship
2019 Nominated, Harper Dissertation Fellowship
2018-19 John U. Nef Dissertation Fellowship
2017-18 John U. Nef Dissertation Fellowship
2018 Award for Summer Language Study (French)
2016 Award for Summer Language Study (German)
2014 Award for Summer Language Study (German)
2013 Award for Summer Language Study (German)

Teaching

(At the University of Chicago unless otherwise noted.)

As Postdoctoral Instructor

Kant's Critique of Judgment, Spring 2022
Simone de Beauvoir as Philosopher, Winter 2022
Philosophical Perspectives II, Winter 2022
Philosophical Perspectives I, Fall 2021
Classics of Social & Political Thought III, Spring 2021 (2 sections)
Classics of Social & Political Thought I, Fall 2020 (2 sections)

As Graduate Instructor

Classics of Social & Political Thought III, Spring 2017, Spring 2016
Classics of Social & Political Thought I, Fall 2015

As Teaching Intern/Course Assistant

History of Philosophy II, Winter 2018, Winter 2016
History of Philosophy I, Fall 2016
History of Philosophy III, Spring 2015
Classics of Social & Political Thought III, Spring 2015
Classics of Social & Political Thought II, Winter 2015
Classics of Social & Political Thought I, Fall 2014
Graduate Math Assistant, Fall 2010 (at St. John's College)

Pedagogical Training

2018 Course Design Workshop, Chicago Center for Teaching
2014-15 Teaching Internship, Social Sciences Core, Classics of Social and Political Thought Sequence
2014 Workshop on Teaching in the College, Chicago Center for Teaching

Service

2021 Session Chair, "Kant and the Mind", Eastern APA 2021
2020-21 Conference Organizer, "Hegel on Empirical Judgment" (June 2021)
2019-present Associate Book Symposium Editor, Society for German Idealism and Romanticism Review
2017-2019 Graduate Student Affairs Assistant, Committee on Social Thought:
Primary coordinator of prospective student visits and events, liaison between department chair and graduate students, point of contact for departmental recruitment
2016-present Associate Reviewer, Society for German Idealism and Romanticism
2015-2017 Co-Coordinator, University of Chicago CAS Literature and Philosophy Workshop
2015 Conference Organizer, "Community, Reason, Tragedy" Interdisciplinary Graduate Conference, University of Chicago

Selected Graduate Coursework

(* = audited)

German Philosophy

Beyond Good & Evil Slow Reading Group (R. Pippin, 2014 to 2018)
Hegel's *Lectures on the Philosophy of Right* (J. Badger)
Hegel's *Phenomenology of Spirit* (R. Pippin)
Hegel's *Science of Logic: Logic of Essence* (R. Pippin)
Hegel's *Science of Logic: Logic of the Concept** (R. Pippin)
Heidegger's *Being & Time* (J. Black)
Kant's *Doctrine of Right* (A. Ford & B. Lawrence)
Kant: *Critique of Pure Reason** (J. Conant)
Kant's Practical Reason* (S. Engstrom)
Kojève: *Introduction to the Reading of Hegel* (R. Williams, P. Kalkavage)

Marxism & Modern Culture (L. Kruger)
On Aesthetic Form* (R. Pippin, D. Wellbery)
Philosophical Revolutions in the Concept of Form* (J. Conant, R. Pippin)

Analytic Philosophy

Elementary Logic (M. Malink)
The Life and Acts of a Being that Says “I”* (I. Kimhi)
Theory of Reference* (J. Stern)
Tractarian Themes in the History of Philosophy* (J. Conant, I. Kimhi)
Wittgenstein’s Philosophical Investigations* (I. Kimhi)

Ancient Greek Philosophy

Aristotle on Virtue (G. Lear)
Greek Tragedy & Philosophy (M. Nussbaum)
Plato on Beauty and Truth (G Lear)
Plato’s *Theaetetus* (R. Goldberg)
Virtues of the Intellect: Aristotle’s NE VI and Heidegger’s Comment* (I. Kimhi, J. Lear)

References

Robert Pippin (Dissertation Committee chair)
Evelyn Stefansson Nef Distinguished Service
Professor of Social Thought & Philosophy
University of Chicago
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Matthew Boyle (Dissertation Committee member)
Professor of Philosophy
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mboyle@uchicago.edu

David Wellbery (Dissertation Committee member)
LeRoy T. and Margaret Deffenbaugh Carlson
University Professor in Germanic Studies & Social Thought
University of Chicago
wellbery@uchicago.edu

Mark Alznauer
Associate Professor of Philosophy
Northwestern University
m-alznauer@northwestern.edu

Research Languages

German (Advanced)
Spanish (Intermediate)
Ancient Greek (Reading)
French (beginner)

Long Dissertation Abstract

My dissertation project reconsiders Hegel’s critique of Kant, with special attention to the fate of Kant’s theory of intuition in Hegel’s philosophy. My central interpretive wager is that Kant’s Transcendental Aesthetic can be understood as providing a key to the architectonic of Hegel’s mature system. I argue that Hegel distinguishes three elements of the Aesthetic, each of which serves as a starting point for one of the volumes of his tripartite Encyclopedia project: empirical sensing in the *Philosophy of Spirit*, space and time in the *Philosophy of Nature*, and conceptual exhibition, the cognitive process by means of which the reality of concepts is demonstrated by referring them to objects, in the *Science of Logic*. Following through on this insight, I argue that a theory of conceptual exhibition [*Darstellung*] derived from Kant’s account of aesthetic judgment stands at the heart of Hegel’s account of what it is for something to be intelligible—and, thus, to be at all.

The first two chapters trace the development of Hegel’s post-Kantian theory of intuition through his early work. I give readings of Hegel’s respective engagements with two of his primary historical interlocutors, Kant and Schelling, on the topic of the proper role of perception in a philosophical account of cognition.

In Chapter 1, I examine Hegel's critique of Kant's theoretical philosophy in an early essay entitled *Faith and Knowledge* (FK). I follow scholars like Longuenesse, Pippin, and Sedgwick in drawing attention to the importance of Kant's *Critique of Judgment* (CJ) for Hegel's thought in this essay. Contrary to the consensus in the literature, however, I argue that Hegel's target in FK is not only Kant's account of teleological judgment in CJ §§76-7. Rather, I show that Hegel is also interested in Kant's account of symbolic judgment in CJ §59. I propose that Hegel draws on Kant's account of symbolic judgment to propose an alternative form of synthesis between concepts and conceptual content to the one that Kant famously ascribes to the transcendental unity of apperception in the *Critique of Pure Reason*.

In Chapter 2, I expand on this account by turning to Hegel's critique of Schelling's theory of intellectual intuition. This chapter fills a pressing gap in the literature. Following recent work by Schelling scholar Daniel Whistler, I argue that Hegel and Schelling share a commitment to offering an account of object perception that derives from Kantian symbolic intuition. Both thinkers propose that the kind of non-discursive, aesthetic cognition that takes place in our encounters with works of art achieve this. I argue that, contra Schelling, Hegel wishes to go further and show that logic itself is also symbolic.

In Chapters 3 and 4, I turn to Hegel's mature account of the way in which concepts and conceptual content are synthesized in a priori judgments. Whereas Kant thinks a faculty of intuition provides a priori conceptual content, Hegel does not. I take up Hegel's infamously opaque claim that a priori concepts provide themselves with content. I argue that Hegel believes the forms of judgment and inference provide conceptual content to the logical I. I show that the way in which they do so is by means of the mode of symbolic synthesis that I have described in Chapters 1 and 2. I conclude that a symbolic version of apperceptive synthesis is possible but only by rejecting Kant's commitment to empirical realism. Symbolic synthesis, I claim, points us to Hegel's ultimate metaphysical position: acts of thinking, not physical objects, are what exists.

Chapter 5 takes this reading from the abstract context of the *Logic* into the concrete realms of nature and spirit, the topics of the other two volumes of Hegel's tripartite Encyclopedia project. I discuss the fate of Kant's forms of intuition, space and time, as the opening moments of Hegel's *Philosophy of Nature*. I then offer a reading of the account of empirical cognition in the *Philosophy of Spirit* that focuses on reconciling Hegel's apparent coherentism about knowledge with his claim that sensory representations still have a role to play in his inferentialist epistemology. I argue that Hegel ultimately defends a highly original "developmental epistemology" according to which incorrect models of justification are required in order to arrive at true belief and knowledge.