

## PRELUDE TO A THEORY OF LOVE

Thomas Alexander

### ABSTRACT

In this paper I raise the question of why a theory of love should be important to philosophy, which on the whole has neglected this central human issue, in contrast with theology, psychology, literature, and art. Why should these disciplines which deal with the same issues of human existence, treat love as so central while philosophy marginalizes it or ignores it altogether?(1) I claim that, as natural beings, we need first, a pervasive sense of the meaning and value of our lives in order to live humanly, and, second, we need organized groups which exhibit mutual care and concern, especially for the young. Care-giving and care-receiving are fundamental aspects of our human existence, without which the species could not exist. Indeed this need is so pervasive (and so structuring of our lives) I call it the "Human Eros" and claim that it constitutes the foundation of all meaning and value. I turn to examining three kinds of love traditionally discussed in the Western tradition: eros, agape, and philia. "Eros" in Greek has the connotation of a strong desire for a kind of object which fulfills a lack or need, for example, the desire for food or sex. This sense is carried on by Plato, who makes it the desire for completion, perfection, determination, that is, The Good—the "kind of Kinds"—by that which is "other" than Being, or Becoming. From my view, our "Human Eros" is the basic need for realized meaning and value. "Agape" originally meant the proper affection and attention due members of the clan (see *Odyssey* XXIII: 214). Paul (I Corinthians 13ff.) extends this to the generic attitude toward any stranger who is implicitly a member of the Christian community. It thus becomes a predisposition to strangers to treat them as if they were friends, thereby enabling them to become friends. This provides a model for the parent-child, teacher-learner relationship also. Insofar as the young, beginning as care-receivers, must be taught to function as care-givers, the learning-teaching process is also a fundamental aspect of who and what we are. Agapic love is a love which seeks to believe in the best possibilities of the other, a belief which helps realize those possibilities. The result of this

process will be the possibility for the active exercise of deeply meaningful human relationships in which people are genuine presently to each other in a sustaining and enriching way, a relationship to which Aristotle gave the name "Philia" (N. Ethics, VIII-IX). This marks the very aim of the political community (Politics 1280 b39) and is the funding of meaning and value in the process of human life. I conclude by stating that these considerations are of fundamental importance for any philosophy of human existence, including the theory of knowledge as well as ethics.

1. But see: Irving Singer, *The Concept of Love* 3 vols), Michel Foucault, *The Care of the Self* (3 vols), Julia Kristeva, *Tales of Love*, Douglas Morgan, *Love: Plato, The Bible, and Freud*, Roberto Unger, *Passion*, Martha Nussbaum, *Love's Knowledge*, and Robert Solomon, *Love, Emotion, Myth and Metaphor*; **do not** see Allan Soble, *The Structure of Love* and Guy Sircello, *Love and Beauty*.

## **SOME MISTAKES THAT MAY HELP TO EXPLAIN THE REJECTION OF REALISM**

Houghton Dalrymple

### **ABSTRACT**

The absurd doctrine—anti-realism—has become quite popular in recent years. In this paper I am not trying to persuade anybody that anti-realism is wrong (most people are already persuaded); instead, I am proposing a partial diagnosis of an aberration in thought. Certain philosophers have adopted a position that all nonphilosophers would regard as absurd. What are some of the factors that may have led them astray? Three possibilities are considered: 1. An inadequate concept of experience. Sense-experiences are wrongly supposed to be beliefs and nothing but beliefs. 2. An inadequate concept of truth conditions. Verificationism confuses the evidence for a statement's being true with the conditions that make the statement true. 3. Certain misunderstandings of language, the most important of which is that terms referring to external things are wrongly supposed to refer to contents of the mind.

## P(ART) OF LIFE

Robert E. Ferrell

### ABSTRACT

In the contemporary world of art, a problem arises with the effort to formulate a comprehensive aesthetic theory. This problem has been widely regarded as being due to the arbitrary and subjective nature of judgements of taste, truth, beauty, etc. These attempts have ordinarily been founded upon efforts to define or redefine essential terms. The results has been a wide difference between the approaches of philosophers and that of art critics and historians.

In a recent work entitled *The Truth in Painting*, Jacques Derrida attempts to get beyond this disagreement. He tries to avoid the conceptuality trap of form and content in a way that resonates with the approach of Heidegger. In fact, Derrida attempts to displace all theoretic precedent with his own decentered approach.

The present evaluation of this project finds a possible partial value in such open ended dynamism, contrary to the negative and nihilistic projections of Derrida's opponents. At the same time, Derrida's approach is found to be limited by its decentered nature as well as by its continued reliance upon the object as prime focus for this "spectral analysis" approach, a sort of free associational dialogue in response to the art object.

Supplementary to traditional and controversial analytic approaches then, the present commentator wishes to indicate the positive value to be gained by adding attention to dynamics and spontaneity.

## THE QUINCENTENARY: NEITHER CELEBRATION NOR CONDEMNATION, BUT REFLECTION

John H. Haddox

### ABSTRACT

The five hundredth anniversary of the "discovery" of the Americas by Christopher Columbus has aroused a variety of responses examined here (and has inspired this bit of reflection on the philosophy of history). The responses have included celebration, condemnation, and, yes, reflection. A choice of the latter leads to an analysis of terms which have characterized what happened. Was it truly a discovery (and what does that mean); is it more accurately termed an encounter between the civilizations of the "Old World" and the "New World"; or is the Mexican philosopher/historian Edmundo O'Gorman correct in arguing that America (in both the English and the Spanish colonial spheres of interest) was invented, imagined, and created (in diverse forms)? Concerning the latter supposition, it is argued here that, while differences between Mexico and the United States can partially be traced back to differing value orientations, motives, and methods present during the colonial period in each region, as O'Gorman does, what is neglected concerns questions of the civilizations and cultures of the indigenous populations already here (in each region) and how they influenced the two inventions of the Americas.

## TAKING A STAND ON THE QUINCENTENARY

William Springer

### ABSTRACT

After introducing the notion of historicity by presenting a brief existential phenomenology of one's extended temporality (each one's own "historical awareness"), which brings out clearly that what history is for each of us is a personal responsibility, I proceed to show that it is the deliberate and intelligent taking of a stand on a collective past which makes our historicality authentic historicity.

Then Nietzsche's three basic modalities of history (monumental, antiquarian, and critical) are briefly examined against the background of authentic historicity.

The focus of attention is then directed toward a more ample examination of one of those modalities, that of authentic critical historicity.

There follows the recounting of several events which took place in the pre-conquest Aztec empire and during the Spanish Conquest of that empire written in the spirit of authentic critical historicity.

## NOTES ON PEIRCE'S MS 898: A RECONSTRUCTION WITH REMARKS

Arthur Stewart

### ABSTRACT

During or about 1894 Charles Peirce autographed an important manuscript on the subject of his categoriology entitled "The List of Categories: A Second Essay." While relatively brief at an original three and two-thirds pages, same dispersed amongst twenty pages in the Collected Papers edition, it nevertheless takes up a number of important topics concerned with Peirce's application of logic to metaphysics, and mentions five figures as historical antecedents to his own speculations on what he elsewhere called "Firstness," "Secondness," and "Thirdness."

Among those figures were included, unsurprisingly, Aristotle, Kant, and Hegel. Two other individuals, perhaps less familiar to us today, are likewise mentioned in this manuscript, namely, Charles Bernard Renouvier (1815-1903) and the eighteenth-century British grammarian and philologist James Harris (1709-1780). I am particularly interested, in an ongoing way, in what influence Harris may have had on the development of Peirce's thought and overall system. But, no thorough examination of Harris and his connection to Peirce's categoriology can be undertaken until a reconstruction of MS 898 is accomplished.

My present investigation, then, has three interlocked aims. The are: 1) to offer to the reader a reassembled and complete transcript of MS 898, from the original, 2) to discuss, in the course of this reconstruction, the disposition of this document in the Collected Papers, and 3) to provide, during the presentation of this reconstruction, commentary on the logical topics Peirce raises in MS 898, and on what already appear to be some very close affinities with Harris.

**HABITS AND DISPOSITIONS:  
TWO APPROACHES TO VIRTUE ETHICS**

Troy D. Williamson

**ABSTRACT**

Edmund L. Pincoffs, in explaining his conception of the nature of virtues and vices, claims that virtues and vices are "dispositional properties that provide grounds for preference or avoidance of persons." He follows this claim with a discussion of three possible objections to this view. While he adequately defends his approach against the latter two objections, the first objection has not been refuted. This objection concerns viewing character traits as habits (or as resulting from habit) rather than as dispositions.

There are three key problems with Pincoffs' reply to this objection. First, Pincoffs has hinted at, but not directly addressed, the heart of the objection. Therefore, the objection has been left largely unanswered. Second, Pincoffs suggests that habits should not be considered in determining a person's character traits. Yet it seems that habits as well as dispositions should be considered, a combination that Pincoffs does not consider. Third, Pincoffs states that habituation does not lead to virtue, but he has offered no supporting evidence for this claim.

Virtue ethicists agree that a person's internal motivations or inclinations are of paramount import in the determination of virtue, but Pincoffs' attempt to reduce virtue ethics to disposition is unfounded. Since all humans have habits, any dispositional theory must either show itself superior to considerations of habit, or it must incorporate a theory of habit which allows habits to be considered in the correct way. Pincoffs has done neither, leaving his position open to objections which he has not defended against.

**Updated  
THE NEW MEXICO AND WEST TEXAS  
PHILOSOPHICAL SOCIETY—1992 PROGRAM  
Host Institution — Southwest Texas State Univ.**

**Friday evening, April 3, 1992**

(The Menger Hotel, San Antonio, Texas)

**REGISTRATION AND SOCIAL HOUR 7:30–10:00 pm**

**Saturday, April 4, 1992 (The Menger Hotel)**

**FIRST SESSION 8:30–10:15 am**

**Ballroom B**

(Ronald E. Roblin, UTEP, Ch.)

Robert Ferrell (El Paso Com. Col.), P(art) of Life 8:30–9:05

Troy Williamson (Lubbock), Habits and Dispositions:  
Two Approaches to Virtue Ethics 9:05–9:40

Charles Harriman (CSP), Ethics for Inquisitors 9:40–10:15

**Ballroom C**

(Gregg Franzwa, TCU, Ch.)

John Haddox (UTEP), The Quincentenary: Neither  
Celebration nor Condemnation, but Reflection 8:30–9:05

William Springer (UTEP), Taking a Stand on the  
Quincentenary 9:05–9:40

Kenneth Smith (U of Dallas), A Reconstructed  
Anatomy of Ethics 9:40–10:15

Presented in the author's absence by  
Gary Cesarz

-----Coffee Break----- 10:15–10:30

**SECOND SESSION 10:30 am–12:15 pm**

**Ballroom B**

(Gary Cesarz, Deputy Secr., Ch.)

Lee Stauffer (Abq. T-VI), Spinoza, Cantor,  
and Infinity 10:30–11:05

Lawrence Howe (W. Florida U), Unmasking  
Bergson's Idealism 11:05–11:40

Thomas Alexander (SIU-C), A Prelude to a Theory  
of Love 11:40–12:15

**Ballroom C**

(William Smith, Millersville U. Ch.)

Audrey McKinney (SWTSU), Hobbes and the  
State of Nature: Where are the Women? 10:30-11:05Patrick Rogers (TTU), The Transition to Civil  
Society: Two Interpretations of Locke's  
Theory of Property Rights 11:05-11:40Kevin Dodson (Lamar U), Kant's Perpetual Peace:  
Universal Civil Society or League of States? 11:40-12:15

-----Lunch Break----- 12:15-1:30 pm

**THIRD SESSION****1:30-3:15 pm****Ballroom C**

(Charles Harriman, CSF, Ch.) 1:30-3:15

Andrew Ward (San Jose State U), Question-  
Begging Psychological Explanations 1:30-2:05Wayne Owens (Incarnate Word Col.), Husserl,  
Linguistic Meaning, and Intuition 2:05-2:40Houghton Dalrymple (UT-Arl), Some Mistakes  
That May Help to Explain the  
Rejection of Realism 2:40-3:15

-----Coffee Break----- 3:15-3:30

**FOURTH SESSION****3:30-5:15 pm****Ballroom C**

(Jack Weir, Morehead State U., Chr.) 3:30-5:15

Augusta Gooch (N. Lake College, Irving, TX), Value  
Hierarchies in Scheler and von Hildebrand  
Presented in the author's absence  
by Hubert Alexander 3:30-4:05Vincent Luizzi (SWTSU), Legal Ethics as a Source  
for Universal Ethics 4:05-4:40Dean Geuras and Charles. Garofalo (SWTSU),  
Ethical Foundations of Management in  
Public Service 4:40-5:15**BUSINESS MEETING****5:30-6:30 pm**

Peter Hutcheson, SWTSU, presiding

**ANNUAL BANQUET - Renaissance****7:00 pm**Followed by tributes to Larry Taylor  
Peter Hutcheson, Presiding**Sunday, April 5, 1992** (Menger Hotel)**FIFTH SESSION****9:00-10:45 am****Ballroom C**

(Thomas Alexander, SIU-C, Ch.)

Arthur Stewart (Lamar U), Notes on Peirce's  
MS 898: A Reconstruction with Remarks 9:00-9:35Jeffrey Gordon (SWTSU), "The Will to Believe":  
James's Defense of Religious Intolerance 9:35-10:10Gilbert Fulmer (SWTSU), Creationism:  
A Philosophical Analysis 10:10-10:45**Adjournment**

## CONTRIBUTORS

**Thomas M. Alexander** specializes in American philosophy, classical philosophy and aesthetics. He teaches philosophy at Southern Illinois University at Carbondale.

**Houghton Dalrymple** has had articles appear in *Southwest Philosophical Studies*, *Philosophical Topics*, and *Contemporary Philosophy*, and he has published two texts on introductory logic. His areas of specialization are British empiricism, philosophy of mind, and action theory. He has taught at McMurry College (now McMurry University), Auburn University, the University of North Texas and the University of Texas at Arlington. He now resides in Arlington, Texas.

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**Robert Ferrell** is a part-time instructor of English at EPPCC and a part-time instructor of philosophy at UTEP.

**Charles Garofalo** is the Director of the Public Administration Program at SWTSU. He received his B.A. at the University of Florida and the M.A. and Ph.D. at Emory University. His major interests are organizational theory, public management and ethics.

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**Augusta Spiegelman Gooch** is currently teaching at North Lake College in Irving, Texas. She has also taught philosophy at the University of Dallas, Texas Christian University and the University of Texas at Austin. She has recently been invited to

participate in a nationwide dialogue on the "Ideological Wars in Higher Education" in Washington, D.C.

**Jeff Gordon** is Professor of Philosophy at Southwest Texas State University in San Marcos, Texas.

**John H. Haddox** is Professor of Philosophy at the University of Texas at El Paso and has published widely, mainly in the areas of Latin American and Native American thought.

**Chuck Harriman** teaches philosophy at the College of Santa Fe. He is a former president of the New Mexico-West Texas Philosophical Society and has contributed several articles to this journal.

**Lawrence W. Howe** is Assistant Professor of Philosophy at the University of West Florida. He has published articles in the area of metaphysics, logic and history of philosophy. Currently he is doing research in the area of environmental philosophy.

**Audrey McKinney** is an Assistant Professor of Philosophy at Southwest Texas State University and is especially interested in feminist theory.

**Patrick S. Rogers** received the M.A. degree in philosophy from Texas Tech University in August of 1992. He has been accepted into the Ph.D. program at the University of California at Irvine. His major interests are social and legal philosophy, Peirce and history of modern philosophy.

**William Springer** is an erstwhile seminarian who lived overseas for seven years in Europe, the Middle East and South America. He teaches philosophy at the University of Texas at El Paso. His primary interests are the ontology of the human body, aesthetics and the philosophy of religion.

**Lee Stauffer** teaches philosophy at Albuquerque's Technical-Vocational Institute. She received her doctorate in philosophy from the University of New Mexico with specialization in comparative philosophy and the philosophy of science. In addition



to articles in philosophy, she has published in the fields of linguistics, archaeology and computer science. In the Spring of 1992 she accepted a position at Highland University in Las Vegas, New Mexico.

**Arthur Stewart** received his Ph.D. in 1987 through the Institute for Studies in Pragmaticism at Texas Tech University. He has taught at Texas Tech, San Antonio College, Southwest Texas State University and Lamar University. Active as an author and editor, he became an Assistant Professor of Philosophy in the Department of English and Foreign Languages at Lamar in the Fall of 1991. He is the director of the newly created Institute for Philosophical Studies at Lamar.

**Andrew Ward** teaches in the department of philosophy at San Jose State University.

**Troy D. Williamson** completed his baccalaureate degree in philosophy at Texas Tech University in May 1992 with the expectation of beginning graduate study in the fall of 1992.