

**SEMINAR: Logic and Trauma XI – Traumatic encounter – beauty, victims and perpetrators.**

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AUTHORS:	Dr hab. Andrzej Leder (IFiS PAN),	
	WINTER Semester	SPRING Semester
HOURS (30 hours)	15	15
FREQUENCY	2 x 45 every two weeks	2 x 45 every two weeks

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**THE COURSE CORRESPONDS TO TOPICS:** Contemporary Continental Philosophy, Philosophy of Language, Psychoanalysis as Critical Theory.

**ASSESSMENT:**

- The course is available to all students (general course open to all students)
- The course to be conducted in English and Polish.
- Prerequisites: knowledge in modern and contemporary philosophy; the level of master degree.
- Credit requirements: attendance and active participation are necessary for the credit. You can miss one meeting in a semester. The outcome of the course is pass/fail.
- Time of classes: Alternate Fridays, 10.00–12.00, room 158.
- Tutorial hours: when needed, Fridays after the seminar, 12 00 – 13 00.
- Duration: 10.00–12.00.
- Beginning at: 6<sup>th</sup> of October.

**The course description**

It is obvious, that logics should be worked through by logicians. Nothing such as to the sources of logics. As one said about the war, being too serious matter to be governed only by generals, the problem of sources of logics seems to be too complex and too non logical in its essence to stay in the field of purely logical thinking. At the same time this problem – the source of logics – was located in the center of the thought of major philosophers. Starting from Aristotle and stoa, passing through the discussion between medieval realists and nominalists, the classical investigations of Kant and Hegel, till the meditations of contemporary philosophers: to name only Frege, Husserl, Wittgenstein, Quine, and on the other hand, Saussure, Jakobson, Lacan, Deleuze and Badiou – we can drive some major lines of research, deeply linked to metaphysical presumptions adopted by this thinkers.

This year we will work on the aesthetic features of traumatic encounter and its discursive expression. We will undertake this quest from the perpetrators and the victim side. This will lead us to the ambiguous question of the link between aesthetic and (un)ethic.

**Learning out comes likely to be achieved.**

Students will take part in a research seminar, oriented towards the elaboration of new conceptual tools. They will learn thus how the conceptual work, a “concepts forging”, occurs. They will train the skill of matching different paradigms and theoretical sources, but with care not to make categorical errors. They will prepare their own propositions.

### **Knowledge:**

- Awareness of the tools of philosophical – and more generally theoretical – analysis and interpretation.
- Awareness of the links between different fields of contemporary philosophy.

### **Skills:**

- Capacity to elaborate a philosophical field, enabling the appearance of a conceptual tool.
- Capacity to ask the crucial questions when reading a philosophical (theoretical) text.
- Capacity to locate the text on the map of propositions put forward nowadays.
- Capacity to understand the author’s intention and comprehend how the context of the reception of his work determines the fate of his ideas.

### **Social Competence:**

- Ability to expose the prepared philosophical pronouncement to a group of listeners (skills of a lecturer).
- Skills in directing fruitfully a theoretical discussion.
- Skills in constructively participating in a theoretical exchange of ideas (academic dispute).

### **TIME & VENUE ROSTER:**

IFiS PAN (Staszic Palace) – room 158, Friday 10.00–12.00.

### **Basic bibliography**

1. Sonke Neitzel Harald Welzer, *Soldaten - On Fighting, Killing and Dying*, <https://www.scribd.com/read/224815892/Soldaten-On-Fighting-Killing-and-Dying-The-Secret-Second-World-War-Tapes-of-German-POWs>
2. Christopher Bollas - *The Infinite Question*, Routledge 2008.
3. Jacques Lacan – *The Seminar*, Book IV and other seminars.
4. Jacques Lacan – *Kant with Sade*, in *Ecrits*.
5. Gille Deleuze, *The Fold: Leibniz and the Baroque*, Univ of Minnesota Press, 1992.
6. Susan Buck-Morss, *Aesthetics and Anaesthetics*, *Aesthetics and Anaesthetics: Walter Benjamin's Artwork Essay Reconsidered*, October , Autumn, 1992, Vol. 62 (Autumn, 1992), pp. 3-41, Published by: The MIT Press
7. Ian Stewart, *Why beauty is Truth. A History of Symmetry*, Copyright © 2007 Published by Basic Books, A Member of the Perseus Books Group
8. Elaine Scarry, *On Beauty and Being Just*, The Tanner Lectures on Human Values Delivered at Yale University March 25 and 26, 1998

9. Jean Laplanche *Life and Death in Psychoanalysis*, trans. Jeffrey Mehlman (Baltimore: Johns Hopkins University Press, 1976). *Notes on Afterwardsness*, in Jean Laplanche: *Seduction, Translation, Drives*, a dossier edited by John Fletcher and Martin Stanton (London:Institute of Contemporary Arts, 1992).
10. Jill Robins, *Visage, Figure: Speech and Murder in Levinas' Totality and Infinity*, in *Critical Encounters: Reference and Responsibility in Deconstructive Writing*, ed. Cathy Caruth and Deborah Esch, New Brunswick, N.J.: Rutgers University Press, 1994.

And others...