



<b>Internal use</b> 866038
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# Application for a Grant

<b>Identification</b>						
This page will be made available to selection committee members and external assessors.						
Funding opportunity <b>Insight Grants</b>						
Joint or special initiative						
Application title <b>Passions, Power &amp; Representation in Early Modern Philosophy</b>						
Applicant family name <b>Schmitter</b>			Applicant given name <b>Amy</b>		Initials <b>M.</b>	
Org. code <b>1480111</b>	Full name of applicant's organization and department <b>University of Alberta Philosophy</b>					
Org. code <b>1480111</b>	Full name of administrative organization and department <b>University of Alberta Philosophy</b>					
					Research Group <b>435-1</b>	
Does your proposal require a multidisciplinary evaluation?						Yes <input type="radio"/> No <input checked="" type="radio"/>
Is this a research-creation project?						Yes <input type="radio"/> No <input checked="" type="radio"/>
Does your proposal involve Aboriginal Research as defined by SSHRC?						Yes <input type="radio"/> No <input checked="" type="radio"/>
Does your proposal involve human beings as research subjects? If "Yes", consult the <i>Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans</i> and submit your proposal to your organization's Research Ethics Board.						Yes <input type="radio"/> No <input checked="" type="radio"/>
Does any phase of the proposed research or research-related activity:						
A. Constitute a physical activity carried out on federal lands in Canada, as defined in sub-section 2(1), in relation to a physical work and that is not a designated project;						Yes <input type="radio"/> No <input checked="" type="radio"/>
B. Constitute a physical activity carried out outside of Canada in relation to a physical work and that is not a designated project;						Yes <input type="radio"/> No <input checked="" type="radio"/>
C. (i) Permit a designated project (listed in the CEAA 2012 Regulations Designating Physical Activities (RDPA)) to be carried out in whole or in part;						Yes <input type="radio"/> No <input checked="" type="radio"/>
C. (ii) Depend on a designated project (listed in the RDPA) that is, or will be, carried out by a third party?						Yes <input type="radio"/> No <input checked="" type="radio"/>
	Year 1	Year 2	Year 3	Year 4	Year 5	Total
Total funds requested from SSHRC	<u>37,200</u>	<u>53,150</u>	<u>39,960</u>	<u>44,250</u>	<u>42,875</u>	<u>217,435</u>



### Participants

List names of your team members (co-applicants and collaborators) who will take part in the intellectual direction of the research. Do not include assistants, students or consultants.

Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name

Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name

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Full organization name

Department/Division name

Role

Co-applicant

Collaborator

Family name

Given name

Initials

Org. code

Full organization name

Department/Division name



### Research Activity

The information provided in this section refers to your research proposal.

### Keywords

List keywords that best describe your proposed research or research activity. Separate keywords with a semicolon.

philosophy; early modern; emotion; passion; sentiment; power; conatus; representation; mind; idea; intentionality; Descartes; Hobbes; Princess Elisabeth; Malebranche; Poullain de la Barre; Spinoza; Leibniz; Astell; Shaftesbury; Hutcheson; Hume; Smith

### Disciplines - Indicate and rank up to 3 disciplines that best correspond to your activity.

Rank	Code	Discipline	If "Other", specify
1	55010	History of Philosophy	
2	51014	Intellectual History	
3	63014	History of Psychology	

### Areas of Research

Indicate and rank up to 3 areas of research related to your proposal.

Rank	Code	Area
1	100	Arts and culture
2	190	Ethics
3	292	Mental Health

### Temporal Periods

If applicable, indicate up to 2 historical periods covered by your proposal.

From	To
<p>Year</p> <p>1596      BC    AD</p> <p>_____    ○    ●</p> <p>_____    ○    ○</p>	<p>Year</p> <p>1790      BC    AD</p> <p>_____    ○    ●</p> <p>_____    ○    ○</p>



Family name, Given name  
Schmitter, Amy

**Research Activity (cont'd)**

**Geographical Regions**

If applicable, indicate and rank up to 3 geographical regions covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Region
1	3200	Western Europe
2		
3		

**Countries**

If applicable, indicate and rank up to 5 countries covered by or related to your proposal. Duplicate entries are not permitted.

Rank	Code	Country	Prov./ State
1	3205	FRANCE	
2	3218	NETHERLANDS, THE	
3	3206	GERMANY	
4	3204	ENGLAND	
5	3222	SCOTLAND	



Family name, Given name

Schmitter, Amy

**Response to Previous Critiques - maximum one page**

Applicants may, if they wish, address criticisms and suggestions offered by adjudication committees and external assessors who have reviewed previous applications.

Empty response area for addressing criticisms and suggestions.



Family name, Given name

Schmitter, Amy

### Summary of Proposal

The summary of your research proposal should indicate clearly the problem or issue to be addressed, the potential contribution of the research both in terms of the advancement of knowledge and of the wider social benefit, etc.

Many works of early modern philosophy offer novel conceptions of passion, power and representation. My research is directed at clarifying these familiar, but poorly understood notions by examining how they function in the texts of several pivotal early modern figures. These concepts play distinct roles in diverse branches of philosophy, but they intersect naturally in several places, and examined together, they may help explain puzzles in early modern views of perceptual intentionality and action, particularly about what fuels various mental acts, about the nature of mental content and about motivation to deeds. I aim to provoke a fruitful de-familiarizing of common concepts and rethinking of neglected alternatives by indicating how much patterns of thought have changed.

The results of this work will include a monograph on the genealogy of early modern passions, an article on Hobbes connecting social power, representation and the passion of "glory," another article on the (dys)functionality of the passions in Malebranche, an edited anthology on the history of the concept of power, and yet another edited volume on the concept of conatus. Through such genealogical examinations of early modern notions of representation, power, and the passions, I hope to show how these concepts came to be related as 17th- and 18th-century philosophers dealt with problems raised by rejecting the explanatory tools of their predecessors, particularly those founded on irreducible notions of goal-directed motion, i.e., teleological or final causes, to account for events in the material world. Without the resources offered by goal-directed motions, early modern philosophers faced real hurdles in accounting for how perceptions could so much as purport to have parts of the world as their objects. The problem grew yet more acute for the many philosophers who adopted a perceptual view of the passions. On this view (popularized by Descartes), the passions are kinds of perceptions that represent various objects under a passion-specific description (e.g., love is love of something or someone that presents its object as lovable). Moreover, this perceptual and representational approach meant that the worldly objects of the passions serve as normative standards for the passions in question (e.g., love is appropriate only if it is directed towards something worthy of love). But without the explanatory resources built around teleological causation, early modern philosophers struggled to account for how passionate representations could frame the world descriptively and do so such that humans act (seemingly) on the contents of those perceptions. One important response was to introduce new conceptions of power, and various related notions (such as conatus or "endeavour"). Conceiving power in terms of conative striving can explain motion and motivation without supposing that that which acts is being drawn by a goal or end; instead the agent can hold moving forces latently, as the reserve that when mobilized pushes the agent to act.

Although it is directed at retrieving and explaining early modern conceptual history, this research is informed by contemporary interests in representation and the emotions, particularly (though not exclusively) in the philosophy of mind, as well as by current political theory and (to a lesser degree) philosophy of science. As such, it should have a broadly interdisciplinary appeal, illuminating the origins of many current concepts. Let me emphasize, however, that I do not think that there is any single, overarching account about the relations among passions, power and representation in early modern philosophy: Showing the diversity of alternative conceptions should add a fruitful complexity to our grasp on our own concepts.

## **Detailed Description: Program of Research**

### Passions, Power and Representation in Early Modern Philosophy

#### **Objectives**

Many works of early modern philosophy teem with treatments of passion, power or representation, yet the philosophic reception of these concepts has sometimes generated more heat than light. My research is directed at clarifying these familiar, but poorly understood notions by examining how they function in the texts of several pivotal early modern figures. Since these concepts play different roles in early modern texts and have been received in distinct branches of philosophy, my research often has treated each separately. But the topics intersect naturally in several places, and I anticipate that together they may help explain some puzzles in early modern views of perceptual intentionality and action, including questions about what fuels various mental acts, about the nature of mental content and about motivation to deeds. Although it is directed at retrieving and explaining early modern conceptual history, this research is informed by contemporary interests in representation and the emotions, particularly (though not exclusively) in the philosophy of mind, as well as by current political theory and (to a lesser degree) philosophy of science. My motivation is slightly contrarian, for I aim to provoke a fruitful de-familiarizing of common concepts and rethinking of neglected alternatives by indicating how much patterns of thought have changed – an aim for which I think the early modern ideas in question offer particularly effective means. But I also think that they will work most effectively simply by providing a proof of the possibility of alternative conceptions. As such, my research remains primarily an exercise in the history of philosophy, firmly rooted in the texts and alert to background contexts.

The work I propose includes a monograph, edited anthologies and a number of articles. It continues several past and ongoing research projects, including a book on Descartes's notion of representation that I am currently in the process of finishing, a soon-to-be-submitted article on Hobbes's philosophy of mind (Schmitter, forthcoming c), revisions on my entries for the *Stanford Encyclopedia of Philosophy* (Schmitter 2010c) and an article on Descartes's account of the passions (Schmitter, forthcoming e). During the tenure of the grant, I am committed to contributing an article on the passions to *The Oxford Handbook of Malebranche* (Schmitter, forthcoming d), due in September 2016, and to editing a volume in the series *Oxford Philosophical Concepts*, for which I have been offered a contract. Further plans include a topic-oriented monograph on the passions, a number of articles (several of which currently exist in draft), and another edited volume (with some contributions already promised). The monograph will build on a number of already completed pieces (e.g., Schmitter, forthcoming a-b, d-e, 2013a-b, 2012a-b, 2011, 2010b-c, 2005, 2002a, 1994) to analyze the changing conceptual landscape of "passion," "affect" and "sentiment" during the seventeenth and eighteenth centuries. Because I want to trace the lines of descent and change, I call the work a "genealogy" (borrowing obviously, but not systematically from Nietzsche). Both of the edited volumes also trace the history of important concepts. Indeed, all the work currently planned for the duration of this grant can be considered genealogical, with most of it devoted to early modern notions of representation, power and the passions. However, my research will be directed more at a cluster of interrelated works than at a single, overarching project.

#### **Context**

One of the hurdles for understanding early modern understandings of representation, power and the emotions is the unsettled state of the concepts among contemporary philosophers. "Representation" is particularly problematic: sometimes "representation" simply indicates any kind of "aboutness," sometimes it marks a proxy relation, sometimes it characterizes a particular form of intentionality, and so forth. Nonetheless, many philosophers of mind show a surprising amount of agreement in blaming Descartes and the early modern philosophy he inspired for an invidious view of mental representation, which they maintain we would do well to shed (e.g., Reid, Rorty). I think that the blame is a bit premature and hope to rectify the record at least a little bit by examining the history of "representation"

and its cognates, something I have already done in some detail for Descartes (e.g., Schmitter 1994, 2002b, 2010a-b, also 1996b, and 2000). I plan to look further at Hobbes's treatment of representation, personification and incorporation in *Leviathan*, particularly in his account of how the sovereign is supposed to "represent" the subjects of the commonwealth.

The relation of contemporary philosophers, psychologists and biologists to the history of thinking about the emotions is rather different: some students of the emotions hold up early modern philosophy as a target (Damascio, and arguably Solomon); others find inspiration in various periods of the history of philosophy (A. Rorty, de Sousa, Nussbaum); while some important contemporary thinkers acknowledge almost no history before the James-Lange theory, or Darwin's account of expressions (arguably, e.g., Griffiths). A number of recent projects in philosophy, and even more in history and literary studies, have done important work to uncover central elements of the history (e.g., James, Renz, Ebbesmeyer, see also Dixon, Gross, Stearns & Stearns). But I think that further attention should be paid to changes in terminology and the categories that organize thinking about the emotions, "passions," "affects" and "sentiments" (and their cognates). As Susan James has shown, the concept of a "passion" carried broad ontological and causal resonances in the 17<sup>th</sup> century that made the passions central to understanding our nature as finite, receptive creatures. Similarly, "sentiments" came to be counted among the basic building blocks of 18<sup>th</sup> century British psychology, and any consideration of our abilities to make moral, aesthetic, or even experiential distinctions (much less judgments) had to consider what roles they could play. I think the most plausible form of approach is to trace the changing terminology and categorizations in order to gain a sense for what questions they render appropriate and pressing. This is what I call the work of conceptual genealogy.

Our understanding of the history of the concept of power is yet another matter: at least since the late work of Foucault, many scholars have appreciated that socio-political power can operate in decidedly different ways. However, perhaps also because of Foucault's work, few have realized how thoroughly this thought is developed in Hobbes's political theory; although he does see the sovereign as the "font" of social powers, the conception of social power Hobbes offers is not solely, or primarily, the "anti-energy" power to deal death (Foucault 1978: 85, 135-6). Instead, he offers a constructive notion of social power that relies heavily on his distinctive notion of representation, and helps explain his signature passion of "glory" (see Schmitter, forthcoming b). (Something similar can be found in Louis Marin, 1988 and 2001. But Marin does not – curiously enough – have much to say about Hobbes.) Understood so, Hobbes clearly anticipates Spinoza's widely recognized positive notion of power. I hope to examine these positive notions of power further, and in doing so, extend the analysis to their still unexplored connections to metaphysical and natural-scientific conceptions of potentiality, force, tendency, and the like. Indeed, I hope to be able not only to examine such connections myself, but to commission others to trace the many conceptual affiliations of power in different historical contexts.

Here I should emphasize that I have no single thesis about the relations among passions, power and representation in early modern philosophy: I maintain that these conceptions come to be related, but related in many different ways, at many different levels, and to many different degrees. Nonetheless, I think we can see why innovative early modern philosophers would find themselves turning to these conceptions again and again by considering some of the problems raised for early modern philosophy by rejecting the explanatory tools of their predecessors. In particular, early modern philosophers typically refused to rely on irreducible notions of goal-directed motion, i.e., teleological or final causation, in explaining events, at least for the material world. Without the resources offered by goal-directed motions, early modern philosophers found themselves confronted with problems about how perceptions (and other mental states) could have, or even purport to have, parts of the world as their objects or content (see, e.g., Schmitter 1996a). How could perception aim (in some sense) at the world? Although many 20<sup>th</sup> century commentators maintained that early modern philosophers had recourse to views that

internal mental states mirror or copy the world, it is pretty clear that mere replication is not up to the task – and that many early modern philosophers knew it was not. Mere replication fails to explain what early modern philosophers wanted to explain both because it *prima facie* has no way to account for how we could err in perceiving the world, and even more, because it does not explain the intentionality, or “aboutness” that is distinctive about perception (two copies of the same novel are not *about* each other or *about* the novel; their contents are what constitutes the novel). The problem grows even more acute for the many philosophers who adopted Descartes’s perceptual view of the passions. On this view, the passions are kinds of perceptions (e.g., love is a perception); they typically represent various objects (e.g., love is love *of* something or someone); and they represent their objects as having some nature or qualities (e.g., love presents its object *as* loveable). Moreover, the view that passions are perceptual and representational means that the worldly objects of the passions constitute normative standards for the passion (e.g., love is appropriate *only if* it is directed towards something worthy of love). At the same time, early modern philosophers allow (as did many previous philosophers) that passions may well *misrepresent* things in the world. They also allow (as did many previous philosophers) that passions may motivate action directed towards that object as it is represented or misrepresented. But without the explanatory resources built around teleological causation, how can early modern philosophers explain the way in which passionate representations frame the world and do so such that humans act (seemingly) on the contents of those perceptions? One popular response was to introduce new conceptions of power, and various related notions (such as *conatus* or “endeavour,” “striving,” and even “tendency”). Conceiving power in terms of conative striving can explain motion and motivation without supposing that that which acts is being drawn by a goal or end; instead the agent can hold moving forces latently, as the reserve that when mobilized pushes the agent to act.

This nexus of concepts is illustrated nicely by Hobbes, particularly by his view of the human search for felicity as a restless search of “power after power” and the understanding of the passion of “glory” as involving a pleasurable perception of one’s own power. Spinoza too introduces a dynamics of the affects in which they track changes in one’s power (or striving), and can motivate us towards increasing perfection without relying on any sort of final causation. But let me emphasize that because their basic commitments differ, other early modern philosophers do not confront *exactly* the same puzzles. Thus we should not expect a one-size-fits-all account of the concepts of representation, passions, or power, or their interrelations. All I propose is the modest, if general, claim that many early modern philosophers appeal (singly, jointly, or as a whole) to concepts of representation, passion and power to address a family of puzzles about human thinking and action in the material world. To illustrate a few different forms these appeals take, let me sketch some of the projects proposed for the tenure of the grant.

### 1. *Passions, Affects & Sentiments: a Genealogy of Early Modern Theories of the Emotions* (book project)

Early modern discussions of the passions do not obey familiar disciplinary and sub-disciplinary boundaries. They appeared in philosophical psychology and related fields, as well as in theories of epistemic method, metaphysics, ethics, political theory and practical reasoning in general. Moreover, the available vocabulary was diverse and in flux, with seventeenth century philosophers tending to favor talk of ‘passion’ and ‘affect,’ while their eighteenth century counterparts made increasing use of “sentiment.” As if that were not trouble enough, the conceptions of what fell under the scope of “passions,” “affects” and “sentiments” varied from person to person, and period to period, including such oddities as “*generosité*” (Descartes), “glory” (Hobbes), “universal benevolence” (Hutcheson), and a kind of virtuous “pride” (Hume). To impose order without violence on this intriguing mess, I propose that we attend closely to the changing terminologies and taxonomies used by early modern thinkers in order to trace the lines of conceptual descent and interbreeding. Fortunately, they shared some common ancestors (particularly Aristotle and the Stoics) and many accounts were shaped by fairly obvious, even explicit translation choices that provide a few relatively stable starting points. My ultimate aim is to

explain general conceptual patterns so as to offer a plausible framework for interpreting the philosophical significance of diverse texts. Much good work has been done towards this end (Levi, James, Dixon), but I have found it particularly useful to focus on how the most systematic and scientifically-minded 17<sup>th</sup> century philosophers attempted to square their accounts of the character and causes of our passions with their understandings of nature; the philosophers seem to fall readily into two groups marked by whether they found some limited role for functional explanation of the passions, or vehemently denied the very possibility. The conceptual terrain shifts quite a bit at the start of the 18<sup>th</sup> century, however, when Shaftesbury ridicules the naturalism (even) of Descartes, and insists on a fully teleological conception of our “natural” affections, for which our fit with the whole universe is both object and end. Although interest in the physiology of the passions and their bodily causes wanes with Shaftesbury, other aspects of passions, affects and sentiments come to the fore. Particularly important here is the interest we can see in Hutcheson, Hume and Smith in the social conditions for the affects and sentiments, and *mutatis mutandi* in the affective conditions of various social relations, as well as the growing sense that at least some of those social conditions vary historically (Hume, Rousseau). These changing foci provide another way of approaching the emotions naturalistically. In this vein, Hume’s naturalism looks particularly promising as a way of accounting both for intentional content and normativity, insofar as his accounts of the standards for our aesthetic and moral sentiments show that we can correct our sentimental dispositions by coordinating with others to give them a stability that takes the place of propositionally structured intentional content and provides a measure of normative force.

2. Hobbes: “Fiat, or . . . let us make man:” Hobbes on artifice, persons and powers” (article):

Thomas Hobbes’s account of political representation raises a set of complementary questions. Perhaps the most central concept laid out in his *Leviathan* is that of the “feigned or artificial person” of the commonwealth, animated by its sovereign-soul. Hobbes takes the sovereign of a commonwealth to be the “representative” of its people, forming them into a single body under a common power. But how it does so presents a puzzle. Recently, Philip Pettit has argued that Hobbes considers the political body (and much else) to be *Made with Words*. Here I take a slightly different approach by emphasizing how the original “*Pacts and Covenants*,” which Hobbes declares to be directly analogous to God’s creative act, harness the compounded powers of individuals – and in so doing, increase that power, change its character, and introduce genuinely new things into the world. On the one hand, such power itself is “artificial,” amassed through the collective cooperation of the individuals over which it is exercised. On the other hand, no such cooperation is possible, Hobbes argues, in the absence of a common power of enforcement. So the constitution of sovereign power may seem inescapably circular. But the circle is only vicious if it purported to track how sovereign power is originally generated out of agreements among an aggregate of individuals. We should distinguish two issues: whereas the driving force behind such agreements must lie in individual *passions*, the ontology of social institutions and political power requires representation, and moreover, gives it a normative role. Power requires cooperation from individuals – they must recognize it. But that recognition cannot be left to individual choice; it must be institutionalized. Representations of power command recognition, and thereby exercise and extend the power they represent and help constitute. Indeed, they can create new forms of power, such as the “signs of honor” (escutcheons, coats of arms and titles), which confer real powers (and satisfy the urge for glory) in social artifices. This makes representations strong stuff; no mere mirrors of the world, they act creatively within in it (see Schmitter 1996b, 2002).

3. “Blame it on Mum: Reproducing & Remedying Dysfunction in Malebranche’s Passions” (article):

The passions occupy a particularly important place in the epistemic ambitions of *The Search after Truth*, for there Malebranche marries a Cartesian understanding of our passions as engineered to serve mind-body union with his commitment to the corruption of our nature by Original Sin. The result is a picture of our post-lapsarian passions as operating in peculiarly *dysfunctional* ways and tempting us to

cognitive and evaluative errors. In offering this view, Malebranche heeds the dictum of the new science to rely on mechanics rather than teleology: not only is the operation of our passions explained in mechanical terms, the taint of Original Sin itself is communicated purely mechanically *in utero*. At the same time, Malebranche's description of the baleful influence of the passions rests on a strongly normative account of the hierarchical relations that should obtain between mind and body and a fixed ranking of our true goods. I explain these various commitments in order to examine the role that mechanism plays in explaining the dysfunction and corruption of our passions. I pay particular attention to the mechanical disruptions of our bodies that are the inheritable traces of Original Sin, the terms in which Malebranche diagnoses their faults, and his suggestions for remedy, either through our own efforts or through Grace. I argue that within an already established hierarchy of our goods, Malebranche is pretty successful at capturing conceptions of function, dysfunction, and corruption through mechanical operations, particularly when it is extended to phenomenological aspects of the passions.

4. *Power: a History* (anthology for *Oxford Philosophical Concepts*; anticipated publication in 2019):

This volume is very much in its infancy, but will trace the history of power from (at least) ancient Greek *dunamis* and Latin *potentia* to (at least) the work of Deleuze and Foucault in the 20th century. My plan is to throw some light on how the notion developed into a technical metaphysical term, as well as how it became a central concept in both political theory and natural science. In keeping with the aims of the series, I hope to solicit entries treating its development both in Arabic and Jewish Medieval Jewish philosophy and in global political theory. Drawing from my previous work in Schmitter 2002b and 1996b, I also hope to include some material on the representations of political power in artworks.

5. *Conatus in Early Modern Philosophy* (anthology in planning; anticipated publication in 2019-20):

The term "*conatus*" is familiar to all historians of early modern philosophy, particularly from the work of Hobbes and Spinoza, but may not be readily recognizable to others outside the field. Yet it represents an extremely interesting concept, for which there are no obvious contemporary correlate terms of art. Sometimes translated as "endeavor," or "striving," or even simply "tendency," *conatus* appeared prominently in early modern treatments of basic physics, biology (e.g., for the individuation of organisms), ontology (e.g., for describing the unity of systems that somehow hang together), practical reason & ethics, political philosophy, and more. It is also closely related to other notions, such as "nisi" in Leibniz, "tendency" in Newtonian physics, perhaps to force and power more generally, and (some have argued) to Nietzsche's "will-to-power" (although I remain skeptical of the last). Many early modern philosophers seem to have relied on the concept of *conatus* to introduce a notion of developmental or potential motion (or action, in general) – particularly in order to explain how other motions are organized and directed – while avoiding suspect commitments to teleology.

Although there are a slew of articles on aspects of *conatus* in Spinoza and Hobbes, I know of no overviews or anthologies devoted to the concept (other than a Wikipedia article). My plan is to commission a number of articles that will give a good sense of the range of the contexts in which the concept appears and the number of figures who make use of it. The basis of the volume will be a set of papers from a "symposium" held at the April 2009 Pacific APA (in Vancouver) that I organized. Other contributions have yet to be determined, although I will probably contribute a piece on Hobbes.

State of my research and contributions: I have been working on the various topics concerning early modern conceptions of the representation and the passions for many years now, so several of the projects described above are fairly far advanced. I have drafts of the material described for Hobbes, and will work on the Malebranche article during my 2015-2016 sabbatical year. The monograph draws from teaching and an extensive body of published research; I hope to turn towards shaping the material into finished form by the middle of 2016. Although it should be relatively easy to do this, I expect to find further links among the various parts (one of the delights of philosophical investigation), so anticipate

having a draft in 2017. I also hope to make some headway on both of the edited volumes during 2016, but the ultimate schedule for publication depends more on the contributors than on me.

**Methodology:**

My methodology is determined by what I take to be the goals of the history of philosophy in general. Some authors (e.g., Williams and Wilson) contrast the history of philosophy with the history of ideas, insofar as the history of philosophy aims at a “rational reconstruction” of a philosopher’s arguments in light of contemporary concerns, rather than the recovery of what people actually thought. Important as it may sometimes be to distinguish the history of philosophy from the history of ideas, I remain a bit wary of the notion of “rational reconstruction.” The history of philosophy is a part of philosophy, but one that starts with various texts as both raw material and constraint, and rational reconstruction does little to explain why it is important to turn to texts and history. Instead, I propose that the history of philosophy is indispensable because, on the one hand, our thought – like a biological species – is shaped through and through by its historical lineage. It can only be built out of the materials to hand, but it puts those materials to new, and often unforeseen and unforeseeable uses. For this reason, the history and nature of our thought cannot simply be extrapolated from its current state, but require a bit of intellectual paleontology, for which texts are the fossilized remains. On the other hand, the history of philosophy comprises episodes in the history of thought where a particular “species” of thought is as perfectly adapted to its environment as human thought is ever likely to be. At least, that is a working assumption for approaching philosophical texts, a kind of hermeneutical principle of charity that will allow them to serve as reservoirs for ways of making sense of things that go beyond what we may have readily available. At the risk of sounding oxymoronic, then, I take the history of philosophy to provide a series of regulative ideals – humanly accessible and textually embodied regulative ideals – for philosophical perspectives in which both the answers and the specific questions are up for grabs. We approach those regulative ideals through textual analysis, that is, through a close reading of the primary texts informed by a sense of their historical context. However, textual analysis alone is not enough. Some sense of where the important philosophical problems lie, and how a reasonable person might use the tools at her disposal to answer them are equally important in “reconstructing” the philosophical ideal embodied in the texts. For this reason, my approach is to combine close reading with argumentative explanations of the “big picture,” informed both by work in contemporary philosophy and by the sort of imaginative reconsideration of problems that philosophers have always pursued. These are not, I think, competing tactics, but they do require a careful dialectic to succeed.

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### Knowledge Mobilization Plan

My plans to communicate my results are straightforward. Oxford University Press has expressed interest in the monograph. I have the offer of a contract for the *Oxford Philosophical Concepts* volume on power; because of the scope of the series, it should gain a broad and interdisciplinary audience. Oxford has also shown interest in the anthology on the *conatus*; another possibility is to publish a special issue of the *Canadian Journal of Philosophy*. The first draft of my article on Malebranche is due in September 2016, but after that, I (currently) have no commitments. My hope is to start work on the monograph in late 2016, while also gearing up work already started on the two anthologies. It is a condition of the OPC contract to bring the contributors together for a workshop: I plan this for year two of the grant, although schedules of the contributors might require it to be pushed back until early in year 3. This would put the anthology on schedule to be published in 2019-20, year 4 of the grant. I hope to have the other anthology ready earlier, perhaps 2017-18, year 2 of the grant. Writing and polishing the monograph might, I expect, take the entire length of the award period, but I aim to have a complete draft in 2019-20. However, much of the first year of the grant will be taken up with finishing articles and the monograph currently in hand. (Note that works that are on the topics of the grant project, but started earlier, mostly under the auspices of a previous SSHRC grant.) I expect to have an article or two submitted for publication during each year of the grant project, as well.

Both for the sake of communicating results and as a way to solicit responses to my work, I hope to attend a number of scholarly conferences, as well as to organize and host some small conferences. I plan to organize (and thereby revive) the Pacific Northwest-Western Canada Seminar on Early Modern Philosophy, hosting meetings in years 1 and 4 of the grant. As I already mentioned, the OPC contract requires me to host a workshop for contributors to the volume. Finding funds for this has been the main hurdle for this project, since neither SSHRC, nor the University of Alberta has any conference awards that can be guaranteed much in advance of the conference. However, this grant and some departmental resources should allow me to host at least a bare-bones conference.

Note that the venues in which I intend to publish are respected platforms that are comprehensively indexed and that either maintain publicly accessible sites (although sometimes after an embargo period) or allow posting of pre-publication copies at self-archiving websites, or both. Most of the publications I have underway or in my plans will appear with Oxford University Press: OUP often provides readily available electronic versions of publications, and allows the posting of pre-publication copies (with acknowledgments) at personal, university and “pre-print” websites. Taylor & Francis (which includes Routledge) does even better than OUP: it allows both pre-print and the publisher’s version of an article to be self-archived. I will not publish with any book publisher who does not subscribe to policies at least as good as Oxford’s. I also aim to publish any future journal articles with fully open access journals, or at least with those that allow open access after an embargo period. Where “gold” open access is not possible, I intend to post my work at both academia.edu and philpapers.org, or whatever publicly accessible repositories might be the most widely used. By the same token, I plan to present my work at publicly accessible venues. Although a number of the annual conferences I have habituated have fees, registration is open to any interested member of the public (and many non-philosophers and non-academics regularly attend the annual Hume Society Conference). The one exception I foresee is that the workshop I intend to host as required by the *Oxford Philosophical Concepts* series will be largely restricted to volume contributors (note that it is the volume, not the workshop, that disseminates the results). Moreover, the series requires at least two “reflections” on the concept written by experts outside of philosophy. My plan is to solicit pieces in physics, political science, and perhaps both psychology and art history. This should help to make the volume something eagerly sought out by other disciplines – creating at least a desire to access, if not fully open access. I will also encourage contributors to self-archive their pieces.



Family name, Given name

Schmitter, Amy

**Expected Outcomes**

Elaborate on the potential benefits and/or outcomes of your proposed research and/or related activities.

**Scholarly Benefits**

Indicate and rank up to 3 scholarly benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	Knowledge creation/intellectual outcomes	
2	Enhanced theory	
3	Enhanced research methods	

**Social Benefits**

Indicate and rank up to 3 social benefits relevant to your proposal.

Rank	Benefit	If "Other", specify
1	Cultural outcomes	
2	Social outcomes	
3	Enriched public discourse	

**Audiences**

Indicate and rank up to 5 potential target audiences relevant to your proposal.

Rank	Audience	If "Other", specify
1	Academic sector/peers, including scholarly associations	
2	Students	
3	Professional and/or scholarly associations	
4	General public	
5		



Family name, Given name

Schmitter, Amy

### Expected Outcomes Summary

Describe the potential benefits/outcomes (e.g., evolution, effects, potential learning, implications) that could emerge from the proposed research and/or other partnership activities.

My hope is that the work produced by this grant (monograph, edited volumes, articles) will inform specialists, while also serving as a useful tool for other scholars and students; perhaps its intrinsic interest will even attract intellectually-minded general readers. The kind of work I propose is mainly a textually-based genealogy of important early modern concepts that aims to defamiliarize what might seem readily recognizable notions of power, representation and emotion. It is, first and foremost, history of philosophy -- and thus should attract the attention of other historians of philosophy, but also philosophers more generally, since philosophy is intrinsically attentive to its own historical formation. However, even though it is directed at retrieving and explaining early modern conceptual history, this research is informed by contemporary interests, particularly by attention to representation and emotions in the philosophy of mind and psychology, changing conceptions of power in current political theory and the traces of worries about function and teleology that still sometimes disturbs general philosophy of science and philosophy of biology. As such, it should have a broadly interdisciplinary appeal, particularly insofar as it sheds light on the origin and development of central concepts in psychology, political theory, and the natural sciences (both physics and biology). In my experience, this kind of genealogical exploration of concepts is just the kind of thing that intrigues students -- and provides effective training in skills of analysis and reflective examination. It also seems to capture the imagination of many people not currently affiliated with any university, perhaps by helping them clarify their grasp on their own concepts. (I believe that this may explain the marketing strategy of Oxford University Press in developing the Philosophical Concepts series, and other titles.)

The goal of defamiliarizing concepts that many already find interesting should also have methodological and theoretical payoffs, both because the process of such defamiliarization illustrates how we come to forge (and to uncouple) important conceptual connections, and because success in doing so offers a proof of possibility of alternate conceptions. Indeed, the main concepts in question, particularly representation and power, are so imbedded in many theoretical approaches and so thoroughly theory-laden themselves that any improvements to our knowledge of them inevitably carries theoretical value, while the centrality of affects to our lived experience means that we can only clarify our concepts of them by becoming at least slightly more reflective creatures ourselves. At least, it would be nice to believe that this is so.

## **Description of Student Training and Previous Output**

### A. Description of Team: N/A

### B. Description of previous and ongoing research results (2009-15):

#### *1. Endowment Fund for the Future/ Support for the Advancement of Scholarship Travel Grant (2010):*

This grant covered travel to Antwerp, Belgium to take part in an invited panel on Hume and Feminist Philosophy at the Annual Meeting of the Hume Society. This opportunity allowed me to try out some of the material from the paper co-authored with Leah K.A. Spencer, “Judgments of Taste and Feeling Norms: Lessons from Hume for a Naturalised Feminist Aesthetics,” in front of an audience of Hume scholars, which is very helpful for a work combining the history of philosophy with philosophy of art and feminist philosophy. My participation in the panel also provided the start for a line of thought that has (so far) generated a long, multi-part paper on the importance of the history of reception for feminist history of philosophy (“What Do Women Want in a Feminist History of Philosophy?”) and a shorter piece on the importance of the conception of prejudice within the philosophy of education of the 17<sup>th</sup> century feminist François Poullain de la Barre. This work has also led directly to my participation as a collaborator in the project “New Narratives in the History of Philosophy” that has just received a SSHRC Partnership Development Grant.

#### *2. Social Sciences and Humanities Research Council of Canada Standard Research Grant (2011-2015): Passion and Representation in Early Modern Philosophy*

This grant was awarded to support work described both under “research contributions” and under my account of my ongoing research. Thanks to the four years of support provided by the grant, I have published five contributions to edited volumes, co-edited an anthology (as well as providing some support that enabled one of my collaborators to speak at the conference that generated the anthology), and aired a short book review, as well as preparing three further forthcoming articles, and writing a number of articles that now exist in (at least) complete drafts. I have also produced a number of distinct papers and commentaries presented at colloquia or conferences. Although some hosts covered all or part of my expenses, SSHRC funding was instrumental in allowing me to attend eleven conferences and workshops to present work. Even better, I was able to pay part of the travel costs for three students to attend six conferences, where they presented papers, and in a few cases, chaired sessions. Most importantly, the SSHRC grant allowed me to hire one doctoral and three MA Research Assistants, each of whom helped me enormously, while also learning a bit from the experience about both topics in early modern philosophy and techniques for doing research, as it supported their pursuit of the degree. Because the support provided by the grant also presented me with unexpected opportunities, I have also been able to start on not-yet-completed projects (described in the present research proposal). Lastly, I might mention that the support I received during this period helped me – indirectly, but substantially – to undertake a fair amount of refereeing work, especially that required by my editorial duties for the *Canadian Journal of Philosophy*: although such work did not itself help me to disseminate my research results, I have learned a great deal from it and have recruited students in some cases to introduce them to the process of refereeing others’ work.

### C. Description of proposed student training strategies:

I have requested funds for a student research assistant for each year of the grant; I would seek to appoint a graduate student with keen interests in the history of philosophy and some reading knowledge of French, or Latin (for which our graduate program just recruited a promising candidate). There are some tasks that any student researcher can fulfill and that are important for me and educational for them, so I will certainly assign any RA some duties of copyediting, indexing, literature surveys, library runs,

and similar duties. But I would like to tailor most of the assigned tasks to the talents, skills and interests of the student. With my three most recent graduate student RAs (two advanced MA students, and one doctoral student), I found that the best results (for both of us) came when I set them an open-ended problem or query to research on their own – as long as I described the ends I had in mind and the context in which they arose. In each case, I asked them to do preliminary research on a topic that I knew little about, but thought might prove helpful to work I was engaged in (e.g., “I’d like to know something about ‘intellectual cascades,’ because it might prove helpful to the point I am making in this article, but I don’t know where to find even introductory materials”). This worked particularly well when the topic was somehow related to special interests of the students, but even when the topic was thoroughly unfamiliar, the students rose to the challenge beautifully. (They even seemed to improve their abilities to proofread the relevant articles afterwards.) In the summer of 2009, I worked with an undergraduate Honours student (3<sup>rd</sup> year) who had won a research award to work on a project of her own (Hume’s aesthetic sentimentalism); because the framework for her work had already been decided, I was not able to set the same kinds of tasks, and because she did not yet have the full set of research skills that most graduate students have, it would have been inappropriate to do so. Since her project required some familiarity with the context and background of polite letters in the British 18<sup>th</sup> century, we decided that she would work on an annotated bibliography – despite my misgivings about the pedagogical value of such work. But we discussed a few shortcuts for locating the most helpful primary and secondary material, as well as a few other practical techniques. All in all, the project worked out wonderfully well, and I am now a convert to the usefulness of well-researched, interdisciplinary, annotated bibliographies. Best of all, she now feels she owns a particular niche of Hume studies (which became her MA thesis and led into her current doctoral project). The lesson I take from this is that I work best with my RAs when I direct them to their own self-contained research projects, providing a bit of training about how to use the internet and library materials for searching and information-gathering as needed. But which tasks are most appropriate and what training might be needed does require sounding out the student’s preferences and abilities. Fortunately, my work for the immediate future should spin off a number of different kinds of side-projects suitable to a variety of skills and interests. For instance, I would like somebody to help me comb through different uses (both historical and contemporary) of “power,” as well as to dig through historical literature treating the passions in, e.g., medical treatises or religious sermons (as previous RAs have done very well). But I do not overlook the importance of such utilitarian work as checking articles for errors (e.g., in the citations); one RA learned a great deal about patterns of citation errors from my example, and carried them over to other areas of bibliographic research, and another who is not a native Anglophone improved his prose style a great deal by checking mine for infelicities. With a new RA, I will try out different kinds of tasks to see what best accommodates the student’s abilities. Undoubtedly, some of this work will be interesting, some less so, but whatever the exact tasks, the assignment should develop the assistant’s knowledge of philosophy, skills with research tools, and writing abilities. And I will certainly give the assistant some work with proofreading and the preparation of manuscripts. There are several students currently in our M.A. and Ph.D. programs with strong interests in early modern philosophy and various skill sets, whom I hope to recruit as RAs in coming years.

I have also budgeted some monies to allow me to support student conference travel. Having had the pleasure of witnessing several students attend their first scholarly conferences, I appreciate how important, even thrilling, it is for them to participate in any way. I was also lucky enough to be able to provide a great deal of financial support for the conference travel of my recent doctoral supervisee, travel that translated directly into the results of his excellent dissertation. Unfortunately, there is little money for student travel at the University of Alberta, even for those who have papers accepted for respectable venues, and what there is has recently been restricted largely to doctoral students advanced to candidacy. So I am eager to secure travel money for students wherever possible. I also hope that I will

be able to bring an increased number of early modern scholars to the University of Alberta campus, whether as colloquium speakers, or in the context of the conferences and seminars I have planned. I hope to call on students to help host conference visitors; doing so would give them the chance not only to learn how to make local arrangements, but to interact at some length with experts on the topics they study. My ultimate aim is to encourage students – both practically and by example – to enter fully into the professional life of a university researcher, and to enjoy it. I have included funds to support such activities in the budget, and will supplement them with personal, departmental and any available university funds I can dig up.



Family name, Given name  
**Schmitter, Amy**

### Funds Requested from SSHRC

For each budget year, estimate as accurately as possible the research costs that you are asking SSHRC to fund through a grant. For each Personnel costs category, enter the number of individuals to be hired and specify the total amount required. For each of the other categories, enter the total amount required.

Personnel costs	Year 1		Year 2		Year 3		Year 4		Year 5	
	No.	Amount								
<b>Student salaries and benefits/Stipends</b>										
Undergraduate										
Masters	1	25,050	0	0	0	0	0	0	0	0
Doctorate	0	0	1	26,650	1	27,050	1	27,500	1	27,900
<b>Non-student salaries and benefits/Stipends</b>										
Postdoctoral										
Other										
<b>Travel and subsistence costs</b>										
	Year 1		Year 2		Year 3		Year 4		Year 5	
<b>Applicant/Team member(s)</b>										
Canadian travel	2,700		2,800		2,900		3,000		3,100	
Foreign travel	5,600		5,800		6,060		6,300		6,550	
<b>Students</b>										
Canadian travel	1,350		1,400		1,450		1,500		1,550	
Foreign travel	0		0		0		3,150		3,275	
<b>Other expenses</b>										
Professional/Technical services										
Supplies	100		100		100		100		100	
<b>Non-disposable equipment</b>										
Computer hardware	0		0		2,000		0		0	
Other										
<b>Other expenses (specify)</b>										
membership dues	400		400		400		400		400	
workshop/seminar hosting	2,000		2,000		0		2,300		0	
workshop participant travel	0		14,000		0		0		0	
<b>Total</b>	<b>37,200</b>		<b>53,150</b>		<b>39,960</b>		<b>44,250</b>		<b>42,875</b>	

### **Budget Justification - Funds Requested from SSHRC:**

#### Personnel Costs – Student Salaries and Benefits:

I have requested funds for a graduate level research assistant for each year of the grant. The amount requested for 2016-17 (\$25,050) is the anticipated minimum amount (award, salary and mandatory benefits) required by the University of Alberta Graduate Student Collective Agreement for an MA student; for subsequent years, I have calculated for a first-year Ph.D. student and mandated increases (\$26,650, \$27,050, \$27,500, \$27,900). I have explained what duties will be required of the assistant in the students' training description above. Note: I expect that there will be at least one Ph.D. student in our program over the next few years with the right language skills for the most useful (and beneficial) work.

#### Travel and Subsistence:

*Applicant:* Travel costs are perhaps the most important item on my budget. They cover trips to scholarly conferences and workshops, where I can meet in one place with more experts in my areas of research than exist in my entire home province. In doing so, I continue my research, garner educated responses to it, and spread the word about the results. I plan 4-5 conference trips a year, which is in keeping with my recent record of conference presentations related to my project of research. (For the last several years, I have made a few more trips than that, but have had some costs covered through other sources, which I hope will continue.) For the sake of simplicity, I have assumed the same travel plans will hold every year (I do not currently have commitment to any particular venue), and have simply increased the budget slightly to account for inflation. (I suspect, however, that I will do more traveling since stepping down from being Graduate Chair in July 2015.) In each case, I include land transportation costs, airfare, hotel, meals, and registration costs, when applicable.

*Canadian Travel:* In each year, I have budgeted two trips in Canada, expecting to rotate among the annual meetings of either the CPA, or WCPA, and various seminars in early modern philosophy. Judging from my costs in previous years, I estimate the costs of each trip to be about \$1350 in the first year: for a 3-day conference, I expect to pay \$160 for ground transportation, \$500 for airfare, \$155 for food (dinner + \$45/day per diem), \$85 for registration, and \$450 for hotel (\$150/night). On this basis, I then estimate subsequent costs per conference as \$1400 in the second, \$1450 in the third, \$1500 in the fourth, and \$1550 in the fifth. I have found all of these to be good venues to present work, particularly at relatively early stages of development (because of the helpful audiences). I should have a fair amount of work to present by late 2016 and early 2017.

*Foreign Travel:* In the first year, I am committed to travel to one meeting of the American Philosophical Association, for which I estimate the cost to be about \$2800 (\$2000 USD): \$210 USD for ground transportation, \$850 USD for airfare, \$170 USD (lunch, dinner & 3 days per diem), \$200 USD for registration, and \$570 USD (190/night). The higher costs stem not only from unfavorable exchange rates, but also expensive venues, higher airfare and hotel prices. Although I usually go to the Hume Society Conferences in the summer, I do not plan to attend in 2016, going instead to a conference on the U.S. west coast, which should also be about \$2800. For the sake of simplicity, I plan on going to two international conferences during years 2-5 of the grant: one in the U.S. and one overseas, for which I have calculated similar costs with slight increases for inflation (each costing \$2900 for year two, \$3030 for year three, \$3150 for year four, \$3275 for year five)

*Addendum:* The costs I have estimated above cover only regularly scheduled conferences. There are also occasional conferences that may well be relevant to my work. The University of Alberta provides each faculty member a \$1400 expense account per annum. This money will help fill gaps in my estimated costs, or in case of higher than expected costs.

*Students -- Canadian & Foreign Travel:* In each year of the grant, I have budgeted monies to cover the cost of a student attending a conference in Canada (probably the CPA, WCPA, or an early modern seminar), and I include one student conference trip overseas in the fourth and fifth year (since that is when students I might begin to supervise in 2016 will most need to travel). I hope that students will have reason to travel more frequently to distant conference sites (as my recently finished doctoral supervisee did), but if so, we can probably petition the department for travel funds to make up any budget shortfall, or I can use my personal expense account. I estimate the costs to be the same as for my travel in Canada or abroad, as I have detailed it above.

Other Expenses:

*Supplies:* I have included \$100/year for postage to exchange work with other scholars. (Because of electronic texts, I no longer find that I use the mails much any more.)

*Other supplies (Computer supplies):* the University of Alberta has abandoned providing hardware renewals to faculty on even a semi-regular basis, although software is made available through site licensing. Although I hope to make my current equipment last for quite a while longer, I anticipate needing a new laptop, and perhaps a monitor, in year three of the grant: \$2000.

Other Expenses:

*Membership dues:* I am a member of several scholarly societies, each of which hosts events and distributes information relative to my work. Submitting papers to their annual conferences requires membership (and membership even lessens the cost of attendance). Membership costs vary, but run about \$100 each year for each society. I have included \$400 to cover this expense.

*Workshops and Seminars:* I have requested \$2000 in year one and \$2300 in year four towards hosting a small meeting of the "Pacific Northwest-Western Canada Seminar in Early Modern Philosophy" a conference series that started about 10 years ago, but which has lapsed in the last 3-4 years. Note that I expect that each seminar will include several contributions relevant to my work and roster of some 5-8 contributors, as well as a keynote speaker. For each meeting, I plan to apply for contributions in both cash and "in kind" (meeting space, publicity work, and some provision for funding a keynote speaker) from my department and the University of Alberta Faculty of Arts; the other costs should be relatively small, including refreshments throughout the meeting days, publicity costs, and conference materials. (Note: if arrangements for either seminar are delayed, I will probably push back the meeting until the next year, since the turnout will be much higher if the seminar takes place in early fall in Edmonton.) The biggest expense occurs in the second year of the grant, when I plan to host a fully-funded workshop on the history of the concept of power as part of the planning process for *Power: a History*, in the *Oxford Philosophical Concepts* series. This will involve somewhere between 8 and 10 contributors traveling from all over the world to converge on Edmonton. I intend to apply for a SSHRC Connections grant, as well as for whatever conference money is available from the University of Alberta, along with staffing and in kind contributions. However, since it is not possible to apply for the connections grant until one is within 12 months of the conference, I have not entered any sum from this source under "other funds." Although I hope to negotiate cut-rates on accommodations, the costs per person are likely to run between \$2500 and \$3000, for a total cost of \$20,000 to \$30,000. I have thus budgeted for \$16,000 in year two, with \$14,000 to help with participants' travel, hoping that I can supplement this amount from other sources as needed, including the University of Alberta conference grant (a maximum of \$2000). My department will provide space and other material support.



### Funds from Other Sources

You must include all other sources of funding for the proposed research. Indicate whether these funds have been confirmed or not. Where applicable, include (a) the partners' material contributions (e.g. cash and in-kind), and (b) funds you have requested from other sources for proposed research related to this application.

Full organization name Contribution type	Confirmed	Year 1 Year 5	Year 2	Year 3	Year 4
University of Alberta  In Kind	<input type="checkbox"/>	1,000	1,000	0	1,100
		0			
University of Alberta  Cash	<input type="checkbox"/>	1,000	2,000	0	1,100
		0			
	<input type="checkbox"/>				
	<input type="checkbox"/>				
	<input type="checkbox"/>				
	<input type="checkbox"/>				
	<input type="checkbox"/>				
<b>Total funds from other sources</b>		2,000	3,000	0	2,200
		0			



Family name, Given name

Schmitter, Amy

### Suggested Reviewers

List Canadian or foreign specialists whom SSHRC may ask to assess your proposal.

List keywords that best describe the assessor's areas of research expertise. Please refer to the Suggested Assessors section of the detailed instructions for more information on conflicts of interest.

Family name <b>Carriero</b>		Given name <b>John</b>		Initials	Title <b>Professor</b>
Org. code	Full organization name <b>University of California-Los Angeles</b>		Keywords <b>early modern philosophy, Descartes, Spinoza, Leibniz, metaphysics</b>		
Department/Division name <b>Philosophy</b>			Address <b>382 Dodd Hall 405 Hilgard Avenue UCLA</b>		
		Country code	Area code	Number	Extension
Telephone number		<b>1</b>	<b>310</b>	<b>2063475</b>	
Fax number		<b>1</b>	<b>310</b>	<b>8256040</b>	
E-mail		<b>carriero@humnet.ucla.edu</b>			
Family name <b>Garber</b>		Given name <b>Daniel</b>		Initials	Title <b>Professor</b>
Org. code	Full organization name <b>Princeton University</b>		Keywords <b>early modern philosophy, Descartes, Spinoza, Leibniz, history of science, metaphysics</b>		
Department/Division name <b>Philosophy</b>			Address <b>112 1879 Hall Princeton University</b>		
		Country code	Area code	Number	Extension
Telephone number		<b>1</b>	<b>609</b>	<b>2584307</b>	
Fax number		<b>1</b>	<b>609</b>	<b>2581502</b>	
E-mail		<b>dgarber@princeton.edu</b>			
Family name <b>Brown</b>		Given name <b>Deborah</b>		Initials	Title <b>Professor</b>
Org. code	Full organization name <b>University of Queensland</b>		Keywords <b>Early Modern Philosophy, Medieval Philosophy, Philosophy of Mind, Metaphysics, Descartes, Malebranche, Hume</b>		
Department/Division name <b>Philosophy, School of Historical and Philosophical Inquiry</b>			Address <b>Room E338 Fogan Smith Building University of Queensland</b>		
		Country code	Area code	Number	Extension
Telephone number		<b>61</b>	<b>7</b>	<b>33652804</b>	
Fax number		<b>61</b>	<b>7</b>	<b>33651968</b>	
E-mail		<b>deborah.brown@uq.edu.au</b>			

Personal information will be stored in the Personal Information Bank for the appropriate program.

Application WEB



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Internal use 632020	CID (if known)
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**Identification**  
Only the information in the Name section will be made available to selection committee members and external assessors. Citizenship and Statistical and Administrative Information will be used by SSHRC for administrative and statistical purposes only. Filling out the statistical and Administrative Information section is optional.

Name			
Family name	Given name	Initials	Title
Schmitter	Amy	M.	Professor

**Citizenship** - Applicants and co-applicants must indicate their citizenship status by checking and answering the applicable questions.

Citizenship status	<input type="radio"/> Canadian	<input checked="" type="radio"/> Permanent resident since (yyyy/mm/dd)	<input type="radio"/> Other (country)	Have you applied for permanent residency?
		2008/11/01		<input type="radio"/> Yes <input type="radio"/> No

**Statistical and Administrative Information**

Birth year	Gender	Permanent postal code in Canada (i.e. K2P1G4)	Correspondence language	Previous contact with SSHRC? (i.e. applicant, assessor, etc.)
1963	<input checked="" type="radio"/> F <input type="radio"/> M	T6E6H1	<input checked="" type="radio"/> English <input type="radio"/> French	<input checked="" type="radio"/> Yes <input type="radio"/> No

Full name used during previous contact, if different from above

**Contact Information**  
The following information will help us to contact you more rapidly. Secondary information will not be released by SSHRC without your express consent.

Primary telephone number				Secondary telephone number			
Country code	Area code	Number	Extension	Country code	Area code	Number	Extension
01	780	983-8145		01	780	436-8286	
Primary fax number				Secondary fax number			
Country code	Area code	Number	Extension	Country code	Area code	Number	Extension
01	780	492-9160					
Primary E-mail amy.schmitter@ualberta.ca							
Secondary E-mail							

Personal information will be stored in the Personal Information Bank for the appropriate program.

Checked

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2015/10/15



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Family name, Given name

Schmitter, Amy

<b>Current Address</b> Use only if you are not affiliated with a department at a Canadian university. (If you are affiliated with a department at a Canadian university, the department's mailing address will be used.) If you wish to use another address, specify it under the Correspondence Address.			<b>Correspondence Address</b> Complete this section if you wish your correspondence to be sent to an address other than your current address.		
Address			Address		
			205 Franklin St., apt. 1D		
City/Municipality	Prov. / State	Postal/Zip code	City/Municipality	Prov. / State	Postal/Zip code
			Brooklyn	NY	11222
Country			Country UNITED STATES		
<b>Temporary Address</b> If providing a temporary address, phone number and/or E-mail, ensure that you enter the effective dates.			<b>Permanent Address in CANADA</b>		
Address			Address		
205 Franklin St., apt. 1D			602-10731 Saskatchewan Drive		
City/Municipality	Prov./ State	Postal/Zip code	City/Municipality	Prov./ State	Postal/Zip code
Brooklyn	NY	11222	Edmonton	AB	T6E6H1
Country UNITED STATES			Country CANADA		
Start date (yyyy/mm/dd)	End date (yyyy/mm/dd)	Temporary telephone/fax number			
2015/09/29	2016/06/30	Country code	Area code	Number	Extension
		1	347	223-4805	
Temporary E-mail					



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Family name, Given name

Schmitter, Amy

### Research Expertise (optional)

The information provided in this section refers to your own research expertise, not to a research proposal. Filling out the following 4 sections is optional. This page will not be seen by selection committee members and external assessors. This section will be used for planning and evaluating programs, producing statistics, and selecting external assessors and committee members.

#### Areas of Research

Indicate and rank up to 3 areas of research that best correspond to your research interests as well as areas where your research interests would apply. Duplicate entries are not permitted.

Rank	Code	Area
1	100	Arts and culture
2	213	Gender Issues
3		

#### Temporal Periods

If applicable, indicate up to 2 historical periods covered by your research interests.

From	To
<p>Year</p> <p>_____ 1547 BC AD</p> <p>_____ <input type="radio"/> <input checked="" type="radio"/></p> <p>_____ <input type="radio"/> <input type="radio"/></p>	<p>Year</p> <p>_____ 1790 BC AD</p> <p>_____ <input type="radio"/> <input checked="" type="radio"/></p> <p>_____ <input type="radio"/> <input type="radio"/></p>

#### Geographical Regions

If applicable, indicate and rank up to 3 geographical regions covered by your research interests. Duplicate entries are not permitted.

Rank	Code	Region
1	3200	Western Europe
2		
3		

#### Countries

If applicable, indicate and rank up to 5 countries covered by your research interests. Duplicate entries are not permitted.

Rank	Code	Countries	Prov./ State
1	3205	FRANCE	
2	3222	SCOTLAND	
3	3204	ENGLAND	
4	3218	NETHERLANDS, THE	
5	3206	GERMANY	



Family name, Given name

Schmitter, Amy

## Curriculum Vitae

### Language Proficiency

	Read	Write	Speak	Comprehend aurally	Other languages
English	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	German, Latin
French	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	

### Work Experience

List the positions, academic and non-academic, you have held beginning with the current position and all previous positions in reverse chronological order, based on the start year.

Current position				Start date (yyyy/mm)	
Full Professor				2003/1	
Org. code	Full organization name				
1480111	University of Alberta				
Department/Division name					
Philosophy					
Position type	<input checked="" type="radio"/> Tenured	<input type="radio"/> Non-tenure	Employment status	<input checked="" type="radio"/> Full-time	<input type="radio"/> Part-time
	<input type="radio"/> Tenure-track	<input type="radio"/> Non-academic		<input type="radio"/> Non-salaried	<input type="radio"/> Leave of absence
Position			Start date (yyyy/mm)	End date (yyyy/mm)	
Visiting Scholar			2015/10		
Org. code	Full organization name				
9931108	New York University				
Department/Division name					
Philosophy					
Position			Start date (yyyy/mm)	End date (yyyy/mm)	
Visiting Scholar			2009/9	2010/8	
Org. code	Full organization name				
9931108	New York University				
Department/division name					
Philosophy					
Position			Start date (yyyy/mm)	End date (yyyy/mm)	
Visiting Scholar			2007/9	2008/9	
Org. code	Full organization name				
9931108	New York University				
Department/Division name					
Philosophy					

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Family name, Given name

Schmitter, Amy

**Work Experience (cont'd)**

Position		Start date (yyyy/mm)	End date (yyyy/mm)
Dept Associate Chair - Graduate Studies		2006/7	2015/7
Org. code	Full organization name		
1480111	University of Alberta		
Department/Division name			
Philosophy			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Postdoctoral fellow or associate		2002/1	2003/12
Org. code	Full organization name		
9983108	Stanford University		
Department/Division name			
Stanford Humanities Center			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Associate Professor		1999/1	2003/12
Org. code	Full organization name		
9975101	The University of New Mexico		
Department/Division name			
Philosophy			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Visiting Scholar		1999/1	2000/12
Org. code	Full organization name		
9983101	University of California, Berkeley		
Department/Division name			
Philosophy			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Assistant Professor		1993	1999
Org. code	Full organization name		
9975101	The University of New Mexico		
Department/Division name			
Philosophy			



Family name, Given name

Schmitter, Amy

**Work Experience (cont'd)**

Position		Start date (yyyy/mm)	End date (yyyy/mm)
Instructor		1992/1	1993/12
Org. code	Full organization name		
9931128	Hamilton College		
Department/Division name			
Philosophy			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Teaching Assistant		1989/1	1992/12
Org. code	Full organization name		
9933104	University of Pittsburgh		
Department/Division name			
Philosophy			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Teaching Assistant		1985/9	1988/9
Org. code	Full organization name		
9933104	University of Pittsburgh		
Department/Division name			
Philosophy			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Grader		1984/9	1985/9
Org. code	Full organization name		
9933138	Haverford College		
Department/Division name			
Philosophy			
Position		Start date (yyyy/mm)	End date (yyyy/mm)
Research Assistant		1984/9	1985/9
Org. code	Full organization name		
1	National Endowment for the Humanities Research Grant		
Department/Division name			
through Prof. R. Luborsky, Humanities Department, Drexel University, Philadelphia, PA			



Family name, Given name

Schmitter, Amy

<b>Academic Background</b>				
List up to 5 degrees, beginning with the highest degree first and all others in reverse chronological order, based on the start date.				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Doctorate		1985/08		1993/08
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
55010	History of Philosophy	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9933104	University of Pittsburgh			
Country <b>UNITED STATES</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Master's		1985/08		1988/05
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
55000	Philosophy	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9933104	University of Pittsburgh			
Country <b>UNITED STATES</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
BA Hon.		1980/09		1984/05
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
99999	Art History and Philosophy (double major)	<input type="radio"/> Yes <input checked="" type="radio"/> No		
Org. code	Organization			
9933101	Bryn Mawr College			
Country <b>UNITED STATES</b>				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
		<input type="radio"/> Yes <input type="radio"/> No		
Org. code	Organization			
Country				
Degree type	Degree name	Start date (yyyy/mm)	Expected date (yyyy/mm)	Awarded date (yyyy/mm)
Disc. code	Discipline	Did SSHRC support enable you to get this degree?		
		<input type="radio"/> Yes <input type="radio"/> No		
Org. code	Organization			
Country				

Personal information will be stored in the Personal Information Bank for the appropriate program.



Family name, Given name

Schmitter, Amy

### Credentials

List up to 6 licences, professional designations, awards and distinctions you have received and feel would be the most pertinent to the adjudication of your application. List them in reverse chronological order, based on the year awarded.

Category	Name	Source or Country	Duration (Months)	Value / Year awarded
Academic Prize	APA Best in Conference selection for paper	UNITED STATES		2002
Fellowship	Nat. Endowment for the Humanities Summer Institute	UNITED STATES		2002
Fellowship	Stanford Humanities Center	UNITED STATES		2002
Fellowship	Nat. Endowment for the Humanities Summer Seminar	UNITED STATES		1998
Fellowship	Nat. Endowment for the Humanities Summer Institute	UNITED STATES		1997
Academic Prize	Dissertation Essay Prize, Review of Metaphysics	UNITED STATES		1994

### Research Expertise

The information provided in this section refers to your own research expertise, not to a research proposal.

#### Keywords

List keywords that best describe your areas of research expertise. Separate keywords with a semicolon.

early modern philosophy; philosophy of art; history of the emotions; history of metaphysics; Marx; ancient and medieval philosophy; post-structuralist French philosophy; philosophy of mind; political philosophy; feminist philosophy

#### Disciplines

Indicate and rank up to 5 disciplines that best correspond to your research interests. Duplicate entries are not permitted.

Rank	Code	Discipline	If Other, specify
1	55010	History of Philosophy	
2	55099	Other Philosophy	Philosophy of Art
3			
4	55018	Metaphysics	
5			



Family name, Given name

Schmitter, Amy

**Funded Research**

List up to 8 grants or contracts you have received from SSHRC or other sources. List them in reverse chronological order, based on the year awarded. If you are not the applicant (principal investigator), specify that persons' name.

Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
3010325	Social Sciences and Humanities Research Council of Canada	2015	\$199,800
Role	Collaborator	Completion status <input type="checkbox"/> Complete	
Project title "New Narratives in the History of Philosophy" (Partnership Development Grant"			
Applicant's family name		Applicant's given name	
Shapiro		Lisa	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
3010325	Social Sciences and Humanities Research Council of Canada	2011	\$51,400
Role	Applicant	Completion status <input checked="" type="checkbox"/> Complete	
Project title "Passion and representation in early modern philosophy"			
Applicant's family name		Applicant's given name	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	Endowment for the Future/Support for the Advancement of Scholarship (University of Alberta)	2010	\$2,600
Role	Applicant	Completion status <input checked="" type="checkbox"/> Complete	
Project title Feminist Interpretations of the Passions in Early Modern Philosophy			
Applicant's family name		Applicant's given name	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
3010325	Social Sciences and Humanities Research Council of Canada	2006	\$62,540
Role	Applicant	Completion status <input checked="" type="checkbox"/> Complete	
Project title "Representation in Seventeenth Century Philosophy"			
Applicant's family name		Applicant's given name	

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Family name, Given name

Schmitter, Amy

**Funded Research (cont'd)**

Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	Endowment for the Future/Support for the Advancement of Scholarship (University of Alberta)	2005	\$3,755
Role	Applicant		Completion status <input checked="" type="checkbox"/> Complete
Project title	Additional Computer Support		
Applicant's family name	Applicant's given name	Initials	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	Endowment for the Future/Support for the Advancement of Scholarship (University of Alberta)	2004	\$3,000
Role	Applicant		Completion status <input checked="" type="checkbox"/> Complete
Project title	The Passions in Early Modern Philosophy (travel to the 31st International Hume Society Conference)		
Applicant's family name	Applicant's given name	Initials	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	National Endowment for the Humanities Summer Institute Grant	2002	\$5,700
Role	Applicant		Completion status <input checked="" type="checkbox"/> Complete
Project title	"Consciousness and Intentionality" (a six week summer institute held at the University of California, Santa Cruz)		
Applicant's family name	Applicant's given name	Initials	
Org. code	Full name of funding organization	Year awarded (yyyy)	Total amount (CAN\$)
1	Stanford Humanities Center	2002	\$70,000
Role	Applicant		Completion status <input checked="" type="checkbox"/> Complete
Project title	Mind, Sign and Representation (Representation in Descartes)		
Applicant's family name	Applicant's given name	Initials	

## I. Research Contributions: 2009-2015

### 1. Refereed Contributions: edited books, book chapters, and articles in scholarly journals:

- \* *Hume in Alberta: Selected Papers from the 39<sup>th</sup> Annual Hume Conference*, with A. Levey, W. Robison, J. Welchman, Supplementary Volume of the *Canadian Journal of Philosophy*, Vol. 42, No. S1 2012 (Routledge: 2012, appeared in print 2015). 211 + iv pp. (I did about a third to a half of the editorial work and wrote 80% of the editors' introduction, pp. 1-7.)
- \* "The Third Meditation on Objective Being: Representation and Intentional Content," *The Cambridge Companion to Descartes's Meditations*, ed. D. Cunniff (Cambridge U. Press, 2014), pp. 149-67
- \* "Passions, Affections and Sentiments: Taxonomy and Terminology," *The Oxford Handbook of British Philosophy in the Eighteenth Century*, ed. J. Harris (Oxford U. Press, 2013), pp. 197-225
- \* "The Passions," *The Oxford Handbook of British Philosophy in the Seventeenth Century*, ed. P. Anstley (Oxford U. Press, 2013), pp. 442-471
- \* "Family Trees: Sympathy, Comparison and the Communication of the Passions in Hume & his Predecessors," *Emotion and Cognitive Life in Medieval and Early Modern Philosophy*, ed. L. Shapiro and M. Pickavé (Oxford U. Press, 2012), pp. 255-78
- \* "Responses to Vulnerability: Medicine, Politics and the Body in Descartes and Spinoza," *Reasoning Effects: Rhetoric and Medicine in Early Modern Europe*, ed. S. Pender & N. Struerver (Ashgate, 2012), pp. 147-71
- \* "Natural Passions, Reason and Religious Emotion in Hobbes & Spinoza," *Passions and Passivity*, ed. I. Dalferth & M. Rodgers (Mohr Siebeck, 2011), pp. 49-68
- \* "Descartes's Peepshow: Critical Review of Deborah Brown, *Descartes and the Passionate Mind*," *Canadian Journal of Philosophy* 40, September 2010, pp. 485-508
- \* "How to Engineer a Human Being: Passions and Functional Explanation in Descartes," *A Companion to Descartes*, ed. J. Broughton & J. Carriero (Blackwell Press, rev. 2010), pp. 426-44.
- \* "Theories of the Emotions in the 17th and 18th Centuries," for *The Stanford Encyclopedia of Philosophy* (nine documents), on-line at [plato.stanford.edu](http://plato.stanford.edu), rev. 2010, ms. 148 pp.
- \* "Making an Object of Yourself: Hume on the Intentionality of the Passions," *Topics in Early Modern Philosophy of Mind*, ed. J. Miller (Springer, 2009), pp. 223-40

### 2. Other refereed contributions: conference proceedings, papers presented at scholarly conferences:

- \* "Cartesian Prejudice and the Critique of Gender in Poulain de la Barre," Canadian Philosophical Association, Ottawa, Ontario, June 2015; also presented for a panel on Gender and Race in Early Modern Philosophy, Western Canadian Philosophical Association, Vancouver, BC, October 2014; accepted for American Philosophical Association, San Francisco, CA, April 2016.
- \* Evaluating Beauty and Character: Reading the Second *Enquiry* through 'of the Standard of Taste,'" for panel on "Aspects of Hume at 300," WCPA, Lethbridge, AB, October 2011
- \* "Who's Afraid of the Rare, Good Judge?," Panel on "Feminist Interpretations of Hume's Aesthetics: Problems and Projects," American Society for Aesthetics, Tampa, FL, October 2011
- \* "The Truth in Formalism: Interpretation and Expanding the Scope of Perception," Western Canadian Philosophical Association, Calgary, AB, October 2010

### 3. Non-refereed contributions:

Convener & Leader for Seminar on Affect & David Hume, "Sentimental Educations in Hume's Moral Philosophy and Aesthetics: Competence & Expertise" for the conference *Affect: Memory, Aesthetics and Ethics* (part of "The Affect Project"), Winnipeg, MB, September 2015

Commentator on Lorne Falkenstein, "Without Gallantry and Without Jealousy: The Development of Hume's account of Sexual Virtues and Vices." Hume Society Conference, Stockholm, Sweden July 2015.

- \* “‘Fiat, or . . . let us make man:’ Hobbes on artifice, persons and powers,” Conference on the Roles of Fiction in Early Modern Philosophy, University of Washington, Seattle, April 2015
  - \* “Stirring the Pot, or rather . . . Muddying the Waters,” for “‘Confusion Confounded?’ Descartes on Material Falsity,” Panel for the Descartes Society, APA, Vancouver, BC, April 2015
  - \* “Hobbes,” Conceptions of Life in Medieval and Early Modern Philosophy Conference, Mont Tremblant, Quebec, January 2015
  - \* “The Sentiments: Skeptical Cure or Skeptical Cause?,” Hume Society Meeting in conjunction with the Canadian Philosophical Association Annual Congress, St. Catharines, Ontario, May 2014; also presented at the NY/NJ Research Group in Early Modern Philosophy, John Jay College, New York, NY, USA, April 2014; also presented at the Early Modern Workshop, University of South Carolina, 27 September 2013; originally presented as part of a plenary panel for “Skepticism and Sentiments,” 40<sup>th</sup> International Hume Society Conference, Belo Horizonte, Brazil, July 2013
  - \* “Negotiating Diversity of Tastes in the Second Enquiry and ‘Of the Standard of Taste,’” Hume Society Group Meeting, American Philosophical Association, Baltimore, MD, December 2013
  - \* “What Do Women Want in a Feminist History of Philosophy?,” Memorial Conference for Annette Baier, University of Pittsburgh, Pittsburgh, PA, 12 October 2013; also presented at the University of South Carolina department colloquium, 27 September 2013
  - \* “Evaluating Beauty and Character: Reading the Second *Enquiry* through ‘of the Standard of Taste,’” Boston University department colloquium, April 2013; earlier version presented at a Workshop on Reading Hume on the Principles of Morals, U. San Francisco, , April 2011
  - \* “How to Read the Third Meditation on Objective Being, Representation and non-Mental Content,” The Early Modern Circle, California Institute of Technology, March 2013
  - \* “Order, Intentionality and Possibility: How To Understand Objective Reality in Descartes's Third Meditation,” University of Calgary department colloquium, March 2013; also presented at the Scientia Workshop, University of California-Irvine, February 2013
  - \* “‘I’ve Got a Little List:’ the Classification of the Passions and Forms of Explanation in 17th Century Philosophy,” Symposium on Early Modern Passions, APA, Atlanta, GA, December 2012; also presented at “Philosophy in Assos,” Assos (Behramkale), Turkey, July 2012
  - \* “Responses to Vulnerability: Politics, Medicine and the Body in Descartes and Spinoza (with a Dash of Hobbes),” Spinoza Symposium, University of Washington. Seattle, WA, March 2012
  - \* Review of P. Machamer & G. Wolters, *Interpretation: Ways of Thinking about the Sciences and the Arts* for *Notre Dame Philosophical Reviews* (on-line) (July 2011), ms. 8 pp.
  - \* Commentator on Ryu Susato, “The Association of Ideas in Hume’s Social Philosophy.” Hume Society Conference, Edinburgh, Scotland, UK, July 2011
  - \* “Commentator on Adam Murray, “Essence, Individuation and Infinite Mode in the Ethics,” Western Canadian Philosophical Association, Calgary, AB, October 2010
  - \* “Why Should Feminists Deal with the Man (Hume, that is),” (plenary panel for “Hume and Feminist Philosophy”), Hume Society Conference, Antwerp, Belgium, July 2010
  - \* “Descartes, Representation and the Intelligibility of Sense-Perception,” NY/NJ Research Group in Early Modern Philosophy, John Jay College, New York, NY, USA, October 2009
4. Forthcoming Contributions (excluding works under contract, but not yet submitted):
- \* “Thomas Hobbes,” in *Sourcebook in the History of Philosophy of Language*, eds. B. Hill, H. Lagerlund & R.J. Stainton (Springer, 2015 or 2016, in press), ms. 4 pp.
  - \* “‘I’ve Got a Little List:’ Classification, Explanation and the Focal Passions in Descartes and Hobbes,” in *Thinking about the Emotion: A Philosophical History*, ed. R. Stern & A. Cohen (Oxford U. Press, 2015 or 2016, accepted), ms. 30 pp.

- \* “Negotiating Pluralism in Taste and Character: Reading the Second *Enquiry* with “Of the Standard of Taste” in *Reading Hume on the Principles of Morals: Essays on the Second Enquiry*, ed. J. Taylor (Oxford U. Press, 2015-16, accepted), ms. 33 pp.
- \* (with Leah K. A. Spencer) “Judgments of Taste and Feeling Norms: Lessons from Hume for a Naturalised Feminist Aesthetics,” *Feminist Aesthetics and Philosophy of Art: The Power of Critical Visions and Creative Engagement*, ed. L. Ryan Musgrave (Springer Verlag, 2016?, in press), ms. 46 pp. (equal co-authorship)

“*Universalização e Uniformidade: sentimentos e padrões no juízo de gosto em Hume*”

(translation of "Universalizability and Uniformity: Sentiments and Standards in Hume's Judgment of Taste"), tr. Paulo Pimenta Marques, *Leituras de Hume [Readings of Hume]*, ed. L. Guimarães (Universidade Federal de Minas Gerais, Belo Horizonte, Brazil, translated, in press), pp. n/a

#### 5. Creative Outputs:

- \* Photography and cover design for *Hume in Alberta, CJP*, Vol. 42, No. S1 2012 (2015).

### **II. Other Research Contributions: 2009-2015**

#### 1. Public Events and Presentations:

Commentator for “Ethica: a digital installation of the *Ethics* of Spinoza,” a web-based art project by Patrick Fontana, et al. (in progress, with filming of interviews scheduled for 2015-2016)

- \* Presentation and Panelist, “What Does It mean to be Secular?” The University of Alberta Atheists and Agnostics, March 2015
- \* Roundtable Participant on Women in Philosophy, U of A philosophy department, Sept. 2014
- \* Panelist, First Annual Mentor Workshop for Early Career Women Scholars in Hume Studies and Related Areas of Early Modern Philosophy,” Hume Conference, Calgary, AB, 18 July 2012

#### 2. Refereeing, Program Committee and Editorial Work

Secretary & Responsible Editor, Editorial Board, *Canadian Journal of Philosophy*, (since 2007)  
American Philosophical Association – Central Division, Nominating Committee, 2014-15  
Adjudication Committee for 2015-16 Post-Doctoral Fellowships (Committee 2), Social Sciences and Humanities Research Council of Canada, 2014

Canadian Journal of Philosophy Annual Lecture Selection Committee, 2013-15

American Society for Aesthetics Appointments Committee, October 2012

Program and Organizing Committee, 39th Annual Conference of the Hume Society, Calgary, AB, July 2012 (2009-12)

Ad Hoc Committee, Anglophone Editor Search for *Dialogue*, journal of the Canadian Philosophical Association, 2011-12

Organizer of panels for the Western Canadian Philosophical Association Meetings, 2014, 2011, and the American Society of Aesthetics, National meetings, 2011

Program Committee, Central Division Meetings of the American Philosophical Association, 2012 (2010-2012; included refereeing, organizing invited sessions, voting on others, scheduling)

Program Committee for Pacific Northwest-Western Canada Seminar in Early Modern Philosophy (ongoing intermittently since 2005)

Referee for scholarly presses (3 monographs) and 13+ journals (multiple articles)

Referee for at least 10 additional scholarly conferences between 2009-15

Outside Referee for Stanford Humanities Center (ongoing since 2003)

### **III. Most Significant Career Research Contributions:**

1. “Theories of the Emotions in the Seventeenth and Eighteenth Centuries,” for *The Stanford Encyclopedia of Philosophy*, 2006, ms. 148 pp. [widely read and cited]

2. "Picturing Power: Representation and *Las Meninas*" in *Journal of Aesthetics and Art Criticism*, 1996, pp. 255-68 [widely read and cited, translated into Polish for an anthology]
3. "About Representation: or How to Avoid being Caught between Animal Perception and Human Language," in *Journal of Aesthetics and Art Criticism*, 2000, pp. 255-72 [widely read]
4. "Passions, Affections and Sentiments: Taxonomy and Terminology," *The Oxford Handbook of British Philosophy in the Eighteenth Century*, ed. J. Harris (Oxford U. Press, 2013), pp. 197-225
5. "Passions and Affections," *The Oxford Handbook of British Philosophy in the Seventeenth Century*, ed. P. Anstley (Oxford U. Press, 2013), pp. 442-471 [4 & 5 are important research tools]

#### **IV. Special Circumstances: 2009-2015**

I served as Graduate Chair for my department for three terms (2006-2015). The position demanded about 20-40 hours per week, but provided release from only one class per year. The department also suffered a chaotic "administrative reorganization" imposed in 2012-13. During this time, I experienced several illnesses and chronic conditions (e.g., hypothyroidism, a vitamin D deficiency, TMD). All of these interfered with my productivity, although I don't know how much.

#### **V. Contributions to Training: 2009-2015:**

##### 1. Ph.D. Candidacy, Advisory and Examining Committee Membership:

*Supervising:* Juan Santos Castro, "The Historical Convergence of Happiness and Virtue: a Reading of Hume's Theory of Moral Motivation," defended successfully June 2015.

*Committee Membership:* Emine Hande Tuna, "A Particularly Kantian Theory of Art Criticism" (Ph.D. supervisory committee, candidacy 2013, defense exp. 2015-2016); Luke McNulty,

"Realism and Resoluteness: Wittgenstein, Merleau-Ponty, and Heidegger" (Ph.D. candidacy committee-2015); Yuan-Chieh Yang, "Mass Art: Insights from Collingwood" (Ph.D. supervisory committee - candidacy 2014); Nicolas Bulot, "A Psycho-historical Theory of Identification and Control in Social and Artistic Behaviours" (Ph.D. candidacy committee - 2014); Christopher Johnson, "Political Liberal or Comprehensive Capabilities? A Critique of Nussbaum's Capabilities Approach" (Ph.D. examining committee - 2014); Susan McNeill-Bindon (External committee member - English), Ph.D. 2009, "Feeling Subjects: Sensibility's Möbius Strip and the Public-Private Subject in Later Eighteenth-Century British Fiction;"

##### 2. Ph.D. Area & Comprehensive Exam Committee Membership: History of Modern Comprehensive (chair): three exams; Aesthetics Comprehensive (chair): four exams, Philosophy of Mind (chair one time): two exams; feminist philosophy: one exam.

##### 3. M.A. Supervising and Committee Membership:

*Supervising:* Elliot Goodine ("Impartiality in Hume's Ethics and Aesthetics"), defended 2012; John Kardosh ("Leibniz and Creaturely Causality"), defended 2011; Greg Weber ("The Development of Thomas Hobbes's Religious-Political Thought"), defended 2010

*Committee Membership:* four completed MAs.

##### 4. B.A. Honours Supervising: two theses completed (on on emotions, and one on Hume).

##### 5. Other Formalized Supervision:

*Administrative:* Graduate Chair (Associate Chair) [*ex officio* - Graduate Studies Committee Chair, Faculty of Graduate Studies & Research Council member, Arts Graduate Council Member]

*RA Supervision:* 3 doctoral RAs; 4 MA RAs; 1 undergraduate RA (winner of undergraduate research award to promote work on Hume's aesthetic sentimentalism and background)

##### 6. Other Informal Supervision: Co-authoring paper with Leah A. Spencer; involving students in professional activities (refereeing, chairing conference sessions, conference attendance); supporting student travel for conference presentations; several presentations to graduate student organization on professional activities and professional ethics; organization of a website on professional practices in universities and philosophy.