

Eric Anthamatten

Curriculum Vitae

Department of Philosophy
Fordham University, Lincoln Center
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New York, NY 10023

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EDUCATION

- Ph.D., Philosophy, *The New School for Social Research*, New York City, NY 2006-2014
- Supervisor: Richard J. Bernstein
 - Dissertation: "Pedagogy of the Condemned"
- MA Philosophy, *Texas A&M University*, College Station, TX 2000-2002
- Thesis: "The Ordinary Explodes: Nietzsche, Dewey, and Aesthetics"
 - Supervisor: John J. McDermott
- B.S. Political Science, *Texas A&M University*, College Station, TX 1996-2000
- *Summa Cum Laude*
 - Philosophy, Music Minor

TEACHING AND RESEARCH INTERESTS

Areas of Specialization: Social and Political Philosophy, Ethics

Areas of Competence:

History of Philosophy (19th and 20th Century), Continental Philosophy, Philosophy of Education, Aesthetics

PUBLICATIONS

Book Chapters

"Hegel Goes to Prison: Punishment, Education, and Mutual Recognition," in *Philosophy Imprisoned: The Love of Wisdom in the Age of Mass Incarceration* (Lexington: Lexington Books, 2014), 165-82.

"The Criminal as Cipher." *The Wire and Philosophy* (Open Court Popular Culture and Philosophy Series, Forthcoming).

"The Criminal Class." *Living with Class: Philosophical Reflections on Identity and Culture*. (New York: Palgrave, 2013).

Articles

"The Hands and Feet of the Child: Towards a Philosophy of Habilitation." *The Journal of the John Dewey for the Study of Education and Culture*, Vol. 28:2.

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Book Reviews

Full Review of Jean-Christophe Merle's *German Idealism and the Concept of Punishment*, Graduate Faculty Journal, Vol. 32:1.

Other Publications

"Incarceration, Education, Emancipation," in *The Atlantic* (7.15.15),
<http://www.theatlantic.com/education/archive/2015/07/incarceration-education-emancipation/398162/>

"What Does it Mean to Throw Like a Girl," in *New York Times* (8.24.14),
http://opinionator.blogs.nytimes.com/2014/08/24/what-does-it-mean-to-throw-like-a-girl/?_r=0

"Visibility is a Trap: Body Cameras and the Panopticon of Police Power." *The Mantle* (3.23.15)
<http://www.mantlethought.org/philosophy/visibility-trap>

"With a Little Help from my Friend: Godot and the Philosophy of Friendship." *The Mantle* (2.12.14).
<http://mantlethought.org/content/little-help-my-friend-godot-and-friendship>

"Dying and Time: Meditations upon Christian Marclay's *The Clock*." *New Criticals* (1.3.14).
<http://www.newcriticals.com/dying-and-time/print>

Interview with Bernard E. Harcourt, *Cabinet Magazine* (Summer 2012, No. 46).

"Philosophy Begins with Wander." *Nomadic Sojourns*, Vol. 1 (New York: McNally Jackson, 2012).

"Lunch atop a Skyscraper." *The Mantle* (7.3.12). <http://mantlethought.org/content/lunch-atop-skyscraper>

"Uncommon Beauty." Review of Mohammad Rasoulof's *The White Meadows*,
in *The Mantle* (2.10.11) <http://mantlethought.org/content/uncommon-beauty>

"Speak, O Prison." Review of *Prison Writing in the 20th Century*, ed. H. Bruce Franklin, in *The Mantle*
(6.4.10) <http://mantlethought.org/content/speak-o-prison>

"The Death of Disorientation," in *New York Times* (10.5.08)

"Educating the Condemned," in *Free Press Houston* (6.11.05)

"Red Lake School Shootings," in *Houston Chronicle* (3.25.05)

PRESENTATIONS

"Hegel Goes to Prison," Rethinking Prisons Conference, Vanderbilt University May 2013

"Hegel Goes to Prison," 3rd Annual Global Prison Conference, Prague, Czech Republic May 2012

"The Hands and Feet of a Child: Towards a Philosophy of Habilitation."
Institute for the Advancement of Philosophy for Children,
American Philosophical Association, John Dewey Society December 2011

Art, Philosophy, Pedagogy (Response) - *New School Philosophy Graduate Conference* April 2010

"Pedagogy of the Condemned: Teaching Philosophy in the Prisons"—
Emerging Minds, *The Mantle* and *Contexts Journal* March 2010

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“Discipline 2.0: Foucault, MySpace, YouTube and the Panoptic Confessional” – April 2007
Critical Themes in Media Studies, The New School

TEACHING AND RESEARCH

As Sole Instructor, Self-Designed Syllabus

Post-doctoral Teaching Fellow, Fordham University	2015-Present
Instructor, Philosophy and Human Nature, Ethics Fordham University	2012-Present
Part-Time Instructor, Parsons School of Design	2013-Present
Instructor, Philosophy, John Jay College of Criminal Justice	2012-2014
Lecturer, The Love of Wisdom, New York Public Library (Jefferson Market)	Fall 2012
Instructor, The Individual and the Community, York Women's Prison/Trinity College	Spring 2012
Instructor, Philosophy of Education, <i>Eugene Lang College</i> Arthur Kill Correctional Facility, New York	Spring 2011
Instructor, Introduction to Philosophy, <i>Trinity College</i>	Fall 2010 to
Instructor, Philosophy of Education, <i>Eugene Lang College</i> , <i>New School University</i> , New York	Fall 2008 and Fall 2009
Instructor, Social and Political Philosophy, <i>Eugene Lang College</i> , Arthur Kill Correctional Facility, New York	Fall 2009
Instructor, Introduction to Philosophy, <i>Eugene Lang College</i> , Arthur Kill Correctional Facility, New York	Fall 2008 and Spring 2009
Instructor, Graduate Proseminar: Philosophical Dialogues, <i>The New School for Social Research</i> , New York	Fall 2008
Instructor, The Love of Wisdom, <i>College of Mount St. Vincent</i> , Bronx, NY	Fall 2006
Instructor, Philosophy and Ethics, <i>Felician College</i> , New Jersey	Spring 2007
Instructor, Philosophy and Ethics, <i>Houston Community College</i> , Houston, TX	2003-2006
Instructor, Philosophy and Ethics, Alvin Community College/Texas Department of Criminal Justice	2004-2006
Instructor, Poetry and Martial Arts, MECA - Multicultural Education and Counseling Through the Arts	2004-2006

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As Teaching Assistant

Teaching Assistant, <i>The End of Art</i> (Timothy Quigley)	Spring 2012
Research Assistant for Professor Zed Adams, <i>The New School for Social Research</i> , New York City	Fall 2008 and Spring 2009
Teaching Assistant, <i>Aesthetics</i> (Professor Bea Banu) <i>Eugene Lang College</i> , New York	Fall 2006
Teaching Assistant, <i>Evil in the 20th Century</i> (Richard J. Bernstein, Clive Dilnot) <i>Eugene Lang College</i> , New York	Spring 2009
Graduate Teaching Assistant, Philosophy, <i>Texas A&M University</i>	2000-2002

Research

Research Assistant for Professor Zed Adams, <i>The New School for Social Research</i> , New York City	Spring 2009
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AWARDS, SCHOLARSHIPS, ACADEMIC HONORS

Holocaust Memorial Dissertation Fellowship, <i>The New School for Social Research</i>	2010-2011
Teaching Fellowship, <i>The New School for Social Research</i>	2009-2010
Teaching Fellowship, <i>The New School for Social Research</i>	2008-2009
Tuition Scholarship, <i>The New School for Social Research</i>	2007-2008
Tuition Scholarship, <i>The New School for Social Research</i>	2006-2007
Official Rhodes Scholar Nominee, <i>Texas A&M University</i>	2001, 2002
Dean's List Graduate with Distinction, <i>Texas A&M University</i>	2000
President's Achievement Scholarship, <i>Texas A&M University</i>	1996

LANGUAGES

English (native), Spanish (read, translation), French (read, translation), German (read, translation)

WRITING AND EDITING

Assistant Editor, Advertising Coordinator, <i>Graduate Faculty Philosophy Journal</i> (New School for Social Research)	2008-2011
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GRADUATE LEVEL COURSEWORK

Heidegger's <i>Being and Time</i> (audit, Simon Critchley, NSSR)	Spring 2009
Hegel's <i>Phenomenology of Spirit</i> (audit, Jay M. Bernstein, NSSR)	Fall 2008- Spring 2009
Torture and Dignity (J.M Bernstein, NSSR)	Spring 2008
Nietzsche: Critic and Affirmative Thinker (Yirmiyahu Yovel, NSSR)	Fall 2007
To Philosophize is to Learn how to Die (Simon Critchley, NSSR)	Fall 2007
Process Philosophy (Judith Jones, Fordham)	Fall 2007
Gadamer's <i>Truth and Method</i> (Richard J. Bernstein, NSSR)	Spring 2007
The Sacred and the Profane (Claudia Baracchi, NSSR)	Spring 2007
Critiques of Capitalism (Nancy Fraser, NSSR)	Spring 2007
Globalization and Anti-Capitalism (Robin Blackburn, NSSR)	Fall 2006
Hannah Arendt: Politics and Philosophy (Richard J. Bernstein, NSSR)	Fall 2006
Foucault's Political Ontology (Johanna Oksala, NSSR)	Fall 2006
Philosophy of Mind (Texas A&M)	Fall 2003
American Philosophy (John J. McDermott, Texas A&M)	Spring 2003
Contemporary Philosophy (Steve Daniel, Texas A&M)	Spring 2003
Ancient Philosophy (Scott Austin, Texas A&M)	Spring 2003
Modern Philosophy (Steve Daniel, Texas A&M)	Fall 2002
Social and Political Philosophy (Gregory Pappas, Texas A&M)	Fall 2002
The Philosophy of John Dewey (John J. McDermott, Texas A&M)	Fall 2002
Medieval Philosophy (Scott Austin, Texas A&M)	Fall 2001
Epistemology (Matthew McGrath, Texas A&M)	Fall 2001
Phenomenology and Existentialism (John J. McDermott, Texas A&M)	Fall 2001

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REFERENCES

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Pedagogy of the Condemned: Habilitation and Punishment

Among the seven million incarcerated bodies caught up in the American criminal justice system, minorities and the poor are disproportionately represented. Many factors contribute to this: the criminalization of poverty, unequal sentencing, inadequate legal representation. One major factor, however, also exacerbates those elements that contribute to crime in the first place—elements such as inequality, marginalization, alienation, and misrecognition. This is the way in which punishment (in the form of incarceration and, increasingly, isolation) “hardens” the criminal. My dissertation analyzes philosophical and juridical conceptions of “the criminal” to demonstrate how these inform the theory and practice of punishment. I show how certain notions of criminality that are related to modern notions of subjectivity, individuality, and autonomy, allow predominant theories and practices of punishment to minimize or ignore the social, historical, and economic conditions that surround and contribute to the phenomenon of crime. Anchored in a close reading of Hegel’s theory of punishment, I critique these notions of criminality and the dominant paradigms of punishment (retributivism, deterrence, rehabilitation), advocating a more holistic approach that is sensitive to the complex and often paradoxical relationship of the criminal to society. To that end, I develop a theory of “habilitation,” which deploys the use of dialogue, participation, and forms of mutual recognition to “habilitate” the criminal, not only in relation to society, but to herself. This theory reconceives the idea of the criminal and the possibilities of genuine criminal *justice* by re-allocating partial responsibility for “the criminal” to society itself.

Many foundational texts in modern political philosophy begin with the question of crime and punishment (e.g., Hobbes and Locke) and outline their theories of contract, law, and justice based on underlying conceptions of the criminal and the need to punish. The first chapter of my dissertation is a critique of this ‘modern’ conception of the criminal, especially as it develops in parallel to modern notions of “the individual.” I identify as modern any notion of the criminal that separate the “I” from the “We” and assume that the individual exists apart from and prior to the social, historical, and economic conditions that surround its development. Because of the atomistic and individualistic conceptions of the “I,” these criminals are portrayed as irrational surds, invaders from the “outside,” radically other and alien. This effectively turns the criminal into an “enemy.” But the criminal, in its very definition, is not wholly other, not an enemy. Rather, the criminal is both in-law and out-law—an “I” and a “We”—and she occupies that liminal space between inclusion and exclusion. Though I diagnose this paradoxical and liminal notion of “the criminal” as modern, I begin articulating it by looking at two famous criminals at the beginning of Western philosophy, Antigone and Socrates, both of whom represent the complex ways in which competing particular and universal claims to justice collide and intertwine in the context of crime and punishment. I then use the work of Hegel, Dewey, and G.H. Mead to situate and critique modern notions of subjectivity [that grow out of the ancient view how? The connection isn’t so clear.] Against this background, I argue in favor of an “I” that is intersubjective, dialogical, social, and deeply embedded in (or marginalized from) the various processes of mutual recognition that form self-consciousness and ethical community (*Sittlichkeit*). Crime is not a cry to be *apart*, but a cry to be *a part*.

Following this critique and reconceptualization of the criminal, chapter two problematizes prevalent theories of punishment that base themselves upon the idea of the criminal as irrational, individual, and wholly autonomous. In so doing, these theories

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Appendix: Dissertation Abstract

advocate methods of punishment that fall wholly on the individual's shoulders, allowing the social, historical, and economic forms of misrecognition and exclusion to remain unquestioned and, therefore, non-culpable. Retributivism, for example, may be "just" in its desire to treat criminals as autonomous and in its attempt to right the wrong through a practice of appropriate deserts, but it ignores the manifold environmental factors that create (or fail to create) individual "autonomy" in the first place. By contrast, I look at the ways in which punishment, especially in the forms of incarceration and isolation, only serve to exacerbate forms of misrecognition, perpetuating the inequality, hierarchy, and social violence that is at the root of the phenomenon of crime. I end this chapter by re-reading Hegel's theory of punishment, which is often considered to be a retributivist theory and as such, a mere continuation of Kant. I argue that Hegel is, minimally, a *theorist* of rehabilitation, but that he offers the outlines for a theory of crime and punishment that moves beyond deterrence and retributivism and toward a practice of punishment based on cultivating forms of recognition, dialogue, forgiveness, membership, and love.

Chapter three develops my concept of "habilitation." I begin by defining "rehabilitation," which implies return, reconciliation, and healing. Implicit in this concept is a "place" to which the rehabilitated returns. Given my conception of crime as primarily the "cry" of a "me" towards a "we"—a phenomenon of misrecognition, exclusion, marginalization, and alienation, which is to say, precisely the gesture of someone who does not feel "at home" or may not have a home—I argue that the term "*re*-habilitation" cannot found a just theory and practice of punishment. Theories and practices of rehabilitation, however well-intentioned, assume a pre-existing "space" to which the criminal can return after their "time" has been served; though the paradigms of rehabilitation and reconciliation are more responsible and just than deterrence or retributivism, I therefore argue that they remain incomplete because of this naive ontological assumption about the existence of a "home" and the possibility of "healing." I develop this claim through a discussion of Aristotle's notion of habit as it relates to ethics, making explicit connections between ethics, habit, and place. Ultimately, I argue that ethical development, which includes the cultivation of habits of virtue and character, cannot be thought apart from the social, historical, and economic "place" inside which that ethical being is nurtured. I then use this Aristotelian foundation to situate John Dewey's account of habit in *Human Nature and Conduct*. Dewey makes a similar claim about the deep connection between "habit" and "habitat," out of which I develop my term "habilitation" as a practice of punishment and education that helps the criminal to develop those abilities that allow her to "build a home," abilities that include dialogue, mutual recognition, critical awareness, and the active participation in the life of the community.

Though punishment must include, to use Hegel's phraseology, "negation," it must also cultivate the possibility of creation, activation, and participation. Only in this way can punishment face the wrong of crime in a way that is responsible, fair, and just. Only in this way can punishment contribute to the realization of ethical community.