

# Jacob Stump

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**AOS:** Ancient Philosophy, Ethics

**AOC:** Philosophy of Emotions, Aesthetics, Moral Psychology

## EMPLOYMENT

Lecturer, Department of Philosophy, University of Toronto, 2017-18

## EDUCATION

**PhD** in Philosophy, University of Toronto, 2011-2017 (defended June 2017)

Collaborative Program in Ancient and Medieval Philosophy

Dissertation: *Socratic Method and Moral Motivation*

**BA** in Philosophy, Ancient Greek, & German, Wabash College, 2007-11

Awarded with highest honors

## AWARDS & HONORS

Robinson Graduate Fellowship in Ancient Philosophy, University of Toronto (2016-17)

Awarded to select graduate students conducting research in ancient philosophy.

Connaught International Doctoral Scholarship, University of Toronto (2011-16)

Awarded to 10 international scholars annually to provide additional, year-round support for the length of the PhD program.

Martha Lile Love Award for Excellence in Teaching Philosophy, University of Toronto (2015)

Awarded to one graduate student annually for excellence in teaching philosophy.

Lilly Scholarship, Wabash College (2007-11)

Wabash's most prestigious scholarship, awarded to the three incoming students who show the most potential for leadership and academic excellence. Covers tuition, fees, and room & board for four years.

Rhodes Scholarship, Finalist (2011)

One of 10 finalists in District #9 (Indiana, Kentucky, Virginia).

J. Harry Cotton Prize in Philosophy, Wabash College (2011)

Awarded annually to the student judged to have done the best work in philosophy.

Phi Beta Kappa, Wabash College (2010)

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## LANGUAGES

Ancient Greek (advanced reading proficiency)  
Latin (intermediate reading proficiency)  
German (advanced reading and speaking proficiency)  
French (advanced reading proficiency)

## RESEARCH PAPERS

“The Other Socratic Method” (under review)  
“On Socrates’ Project of Philosophical Conversion” (under review)  
“Protreptic and Socrates’ Erotic Art” (under review)  
“The Importance for Plato of What People Care About” (in progress)  
“Ruling Desires in Plato” (in progress)  
“Ruling Desires and Bodyguard Beliefs” (in progress)  
“Socratic Refutation and Moral Motivation” (in progress)  
“Beauty and Aesthetic Merit: Two Currencies of Aesthetic Judgment” (in progress)  
“Loving Animals and Eating Meat” (in progress)

## REFEREED TALKS

“On Socrates’ Project of Philosophical Conversion” (upcoming)  
APA Pacific Division Meeting, Seattle, 2018  
Commentator: TBD.

“Socratic Refutation and Moral Motivation” (upcoming)  
APA Central Division Meeting, Chicago, 2018  
Commentator: Emily Austin (Wake Forest)

“Motivated Reasoning in Plato”  
APA Central Division Meeting, Kansas City, 2017  
Commentator: Sarah Jansen (Carleton)

“Refutation and Role-Based Epistemic Duties”  
4<sup>th</sup> Annual Canadian Colloquium for Ancient Philosophy, McMaster University,  
2016 (poster presentation)

“Socratic Exhortation”  
Argumentation in Classical Antiquity, Humboldt University of Berlin, 2016

“Plato’s Erotic Psychology”  
UT-Austin Graduate Conference in Philosophy, UT-Austin, 2016  
Yale Graduate Conference in Philosophy, Yale University, 2015

“Associative Properties and Aesthetic Judgment”  
European Society of Aesthetics Conference, Dublin, 2015

“Philosophical Conversion: Phaedrus as Case Study”  
19<sup>th</sup> Harvard-MIT Graduate Philosophy Conference, Harvard University, 2015

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“The Role of Shame in Socratic Refutation”

International Plato Society Regional Meeting, University of Michigan, 2012

“Opera, Eternity, and Roger Scruton’s ‘Present Tense’” (with V. Rogers, Rhodes)

Time Theories and Music Conference, Ionian University, 2012

“To Phthia: Elenchus and Divinity in the *Crito*”

International Society of Neoplatonic Studies, University of Haifa, 2011

## INVITED TALKS

“Aristotle’s Endoxic ‘Method’: *Eudemian Ethics* 6.1-2”

Cornell Workshop on the *Eudemian Ethics*, Cornell University, 2015

“Socrates’ Project of Value Transformation”

CPAMP Working Group, University of Toronto, 2014

“Plato on *Erōs* and Conversion”

5<sup>th</sup> Annual Workshop in Ancient Philosophy, University of Toronto, 2014

“Socratic Refutation and the Motivational Power of Shame”

3<sup>rd</sup> Annual APSN Graduate Conference, Humboldt University of Berlin, 2013

“Time’s Two Realms: The A-Series and B-Series Impasse”

Colloquium on Kit Fine, University of Toronto, 2012

## INVITED COMMENTS

on TBD (upcoming)

Workshop on Aristotle’s Ethics, Virginia Tech, 2018

on Monte Johnson, “Aristotelian Protreptic in the *Protrepticus*”

Prospective Students & Alumni Colloquium, University of Toronto, 2016

on Marta Jimenez, “Two Kinds of Practical Empiricism in Aristotle’s Ethics”

4<sup>th</sup> Annual Workshop in Ancient Philosophy, University of Toronto, 2013

## COURSES TAUGHT

*Aristotle’s Ethics*, University of Toronto (Fall 2017)

Currently teaching an advanced seminar for fourth-year undergraduates on Aristotle’s *Nicomachean Ethics* and *Eudemian Ethics*. Sole responsibility for course design and instruction and grading of 20 students.

*Philosophy of Emotions*, University of Toronto (Spring 2017 & Fall 2017)

Currently teaching an upper-level seminar on the rationality and morality of emotional experience. Sole responsibility for course design and instruction and grading of 40 students.

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*Virtue Ethics and Moral Perception*, University of Toronto (Spring 2018)

Will be teaching an upper-level ethics seminar on virtue ethics and moral perception, including questions to do with issues of white blindness. Sole responsibility for course design and instruction and grading of 40 students.

*Business Ethics*, University of Toronto (Spring 2018)

Will be teaching an introductory-level lecture course on business ethics, focusing especially on topical issues, including corporate moral responsibility, sweatshops, price gouging, and equitable hiring practices. Sole responsibility for course design, delivering weekly 3-hour lectures to 200 students, and supervising three graduate student TAs.

*Environmental Ethics*, University of Toronto (Summer 2015 & Fall 2017)

Taught an intermediate-level lecture course on environmental ethics, focusing on issues of moral status and climate change. Sole responsibility for course design, delivering biweekly 1.5-hour lectures to 40 students and more recently to 200 students, and, in 2017, supervising three graduate student TAs.

*Introduction to Ancient Philosophy*, University of Toronto (Summer 2014)

Taught the first half of a two-semester introductory-level lecture course on ancient philosophy, covering the Pre-Socratics and Plato. Sole responsibility for course design, delivering biweekly 1.5-hour lectures to 60 students, and supervising one graduate student TA.

*English Language & Literature*, Changchun University of Chinese Medicine (Fall 2006)

Taught an intermediate-level lecture course on advanced English grammar and introductory English literature at a university in northern China. Sole responsibility for course design and delivering biweekly three-hour lectures to 60 students.

## COURSES ASSISTED

*Introduction to Ethics*, University of Toronto (Fall 2015)

Led three weekly discussion tutorials and graded assignments for Tom Hurka's introductory-level undergraduate lecture course on metaethics, normative ethics, & applied ethics.

*Later Medieval Philosophy*, University of Toronto (Spring 2015)

Led three weekly discussion tutorials and graded assignments for Deborah Black's introductory-level undergraduate lecture course on medieval philosophy in the 13<sup>th</sup> and 14<sup>th</sup> centuries.

*Introduction to Ancient Philosophy*, University of Toronto (Fall 2012 and Spring 2013)

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Led three weekly discussion tutorials and graded assignments for Jennifer Whiting and Brad Inwood's introductory-level undergraduate lecture course on ancient philosophy.

## ADDITIONAL TEACHING EXPERIENCE

Lead Writing TA, University of Toronto (Fall 2016 & Spring 2017)

Trained graduate student TAs on how to lead philosophy tutorials and give written feedback for the purpose of improving undergraduate philosophical writing; collaborated with professors to improve the clarity and design of their writing assignments; received 20+ hours of training.

Essay Clinician, University of Toronto (Spring 2016)

Led workshops for undergraduate students on how to write philosophy papers, assuming no prior experience in philosophy, and met individually with 10-15 students per week to give personal instruction on how to improve the clarity of their philosophical writing and organization of their papers.

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## REFERENCES

### **Rachel Barney** (supervisor)

Canada Research Chair in Ancient  
Philosophy & Professor of  
Philosophy and Classics  
Department of Philosophy  
University of Toronto  
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### **James Allen**

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### **Sean Kelsey**

Associate Professor of Philosophy  
Department of Philosophy  
University of Notre Dame  
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### **Brad Inwood**

Professor of Philosophy and Classics  
Department of Philosophy  
Yale University  
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### **Tom Hurka**

University Professor & Jackman  
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### **Jessica Wilson** (teaching reference)

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I argue for a new account of the role of philosophical argument in changing a person's core values within the context of Plato's dialogues. As philosophers, we tend to think it is possible to cause someone to change his values by directing some piece of reasoning at him. But that is often naïve, as can be seen by the trajectory of many political disputes: one side takes an argument to be persuasive, and the other refuses to accept it. As it happens, this is the exact progression of many Platonic dialogues. Socrates argues that his interlocutor's core values are mistaken, and his interlocutor, despite being unable to identify where, if anywhere, the argument goes astray, rejects its conclusion. Is, then, argument out of work when it comes to changing a person's core values? Many scholars, including Martha Nussbaum, Gregory Vlastos, and Alexander Nehamas, hold that Plato believes as much. On the standard view, Plato thinks that philosophical argument is an ineffective way of reforming a person's life, and he rejects Socrates' project, as outlined in the *Apology*, of using philosophical argument to persuade his interlocutors to value wisdom more than money, honor, and everything else. This is a distressing upshot for those who want to believe in the power of argument, for, perhaps of all philosophers, Plato is concerned the most with how philosophy can be useful in the public sphere.

Against this standard view, I argue that Plato offers a compelling account of how philosophical argument can be effective at transforming a person's values. I focus on his depiction of Socrates' methods of refutation and exhortation. As has not been appreciated by other scholars, Socrates uses these methods in most cases not to advocate wisdom's overriding importance, but rather to motivate pursuing wisdom merely for its instrumental value. This is surprising, however, for Socrates does not want his interlocutors to value wisdom as a temporary resource; he wants them to dedicate their lives to it. What, then, explains his argumentative restraint?

There are two answers, I argue. One is a point of Platonic moral psychology: due to the influence of ruling desires—which I show to be desires for objects *qua* constitutive of happiness—any more ambitious strategy will arouse motivated reasoning and stubborn resistance, and is thus bound to fail. The other is an empirical observation: often pursuing something only as a means can lead to valuing it as an end. Socrates' strategy, then, is to incentivize pursuing wisdom initially only as a means so that, eventually, his interlocutor will come to value wisdom as an end. I show that Plato thinks this transformation can happen by two main mechanisms: the power of repeated arguments to persuade where isolated arguments fail, and the ability of intellectual pleasure to reshape one's fundamental evaluative beliefs. Thus, Socrates' overall strategy is not unlike that of the professor who recruits a student to philosophy with the promise that it will improve her LSAT scores, all the while anticipating that, once the student experiences the thrill of abstract, intellectual inquiry—once she experiences the transformative power of philosophy—she will lose her legal ambitions and devote herself instead to philosophical studies. What justifies this strategy, in our eyes and Plato's, is that, in some important contexts, including the choice of a way of life, the right reasons can come into view only after taking up some practice, and so the practice cannot be motivated by the right reasons until it is taken up on some other basis.