

CHRISTOPHER R. MOORE

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September 2013

Education

- University of Minnesota** Fall 2003–Summer 2008
Philosophy Ph.D. August 2008, M.A. December 2005
- Dartmouth College** Fall 1998–Spring 2002
A.B., *magna cum laude*, Philosophy and Senior Fellow (Honors)

Employment

- The Pennsylvania State University** Fall 2011–
Lecturer in Philosophy and in Classics & Ancient Mediterranean Studies
- Skidmore College** Fall 2010–Summer 2011
Visiting Assistant Professor of Philosophy
- The University of Texas at Austin** Fall 2008–Summer 2010
Lecturer in Philosophy
Postdoctoral Fellow in the Center for the Study of Core Texts and Ideas

Research

AOS: Ancient Philosophy

AOC: Aesthetics, History of Political Philosophy, Democratic Theory

Books

Manuscript under referee review. *Socratic Self-Knowledge in Classical Philosophy and Literature*.

Obedience to the Delphic injunction ‘know yourself’ takes deciding what this ‘self’ is that ought to be known, acquiring epistemic skill, and treating oneself as both one’s ideals and one’s failure yet to attain to them.

Under contract. *Socrates and the Socratic Dialogue*, F. Luise, C. Moore, A. Stavru, edd. Leiden: Brill.

This interdisciplinary collection gives the most comprehensive discussion of the use of Socrates-the-philosopher from the time of Athenian Old Comedy through late Latin antiquity.

Articles

R & R. “*Promêtheia* (‘forethought’) until Plato.”

This early term for ‘rationality’ foregrounds temporality, our lack of foreknowledge, and the need to recognize our and others’ vulnerability; the term comes to Plato laden with moral and political significance.

Forthcoming. “Arguing about the Immortality of the Soul in the Palinode of Plato’s *Phaedrus*,” *Philosophy & Rhetoric*.

The argument at 245c5-246a2 is intended to be invalid, equivocating on the nature of soul, immortality, and beginnings; this a lesson about critical attention to sequential inferences for speech-loving Phaedrus.

Forthcoming. “How to ‘Know Thyself’ in Plato’s *Phaedrus*,” *Apeiron*.

Historical myth-rationalization models private self-examination as a minimalist, transformative conception of self-knowledge as knowledge of the good.

Forthcoming. “Socrates Psychagogos,” *Socratica III*, Livio Rossetti, Alessandro Stavru, Fulvia de Luise, edd., Berlin: Akademie Verlag.

Aristophanes' derision of Socrates as "soul-conjurer" is twisted by Plato in the *Phaedrus* into a cautionary note about the argumentative force of rhetoric.

Forthcoming. "Pindar's Charioteer in Plato's *Phaedrus*," *Classical Quarterly*.

The victory-ode Socrates cites shows the thematic importance of forethought and self-control as against the overtly lauded "philosophical mania."

Forthcoming. "Chaerephon the Socratic," *Phoenix*.

The presence of this oldest friend throughout the Socratic literature reveals an Athenian philosophical culture independent from if inspired by Socrates.

2013. "Deception and Knowledge in the *Phaedrus*," *Ancient Philosophy* 33:1.

Socrates' argument that successful persuasion requires knowledge of everything is intentionally invalid; I also show why it is persuasive.

2012. "Socrates and Clitophon in the Platonic *Clitophon*," *Ancient Philosophy* 32:2, 257-278.

The desire for and manifestation of justice coincide, contrary to the charge of the critic bemoaning Socrates' incomplete practice.

2012. "Chaerephon, Telephus, and Diagnosis in Plato's *Gorgias*," *Arethusa* 45:2, 195-210.

That Socrates' friend cites the Telephus myth about curing the wounds one has caused implies that philosophy differs from rhetoric in assessing the problems it intends to repair.

2012. "The Myth of Theuth in the *Phaedrus*," in *Plato and Myths*, Catherine Collobert, Pierre Destrée, Francisco Gonzalez, ed., Leiden: Brill, 279-304.

The famed charge against "writing" is an argument against memorized composition and for the practical wisdom in conversation Socrates demonstrates throughout the dialogue.

2012. "Appearance and Reality," in *The Continuum Companion to Plato*, Gerald Press, ed., New York: Continuum, 135-137.

A metaphysical distinction provides a conceptual distinction in every department of the reflective life: ethics, epistemology, and physics.

2011. "Socratic Persuasion in the *Crito*," *British Journal for the History of Philosophy* 19:6, 1021-1046.

Socrates' device of the "Laws' Speech" diagnoses Crito's conflicting commitments to friendship's dependence on and superiority to considerations of justice.

2007. "Between Persuasion and Coercion in Plato's *Republic*," *Newsletter of the Society for Ancient Greek Philosophy*.

The alternate pairing and contrasting of these two action-motivating forces undermines non-moral distinctions between them.

Dissertation

"Socratic Persuasion" (May 2008)

Advisor: Sandra Peterson. Committee: Elizabeth Belfiore, Norman Dahl, Mary Dietz.

I explain Socrates' paradoxical desire, as he puts it, to "persuade" his interlocutors (e.g., *Apology* 30a, *Gorgias* 493c, *Phaedrus* 260c, *Republic* Bk II 357b). This desire seems paradoxical because persuasion has heretofore been understood derisively, as an appeal to unreasoning emotion or as the production of epistemically-defective beliefs. I resolve this dilemma at the core of Socratic methodology and Platonic epistemology by construing persuasion not as a rhetorical trick but as a way to cause good decision under conditions of ignorance. Persuasion is therefore related to knowledge, which is the ground for reliably good decisions. Socrates persuades his interlocutors to decide to adopt certain procedures of investigation. These procedures are themselves partially constitutive of knowledge. By reworking a psychological problem as one of practical rationality and conversational technique, this dissertation reframes the contrast between Plato and the sophists, and retraces the connection between philosophy and pedagogy.

Book reviews

- Review of C. Emlyn-Jones and W. Preddy, ed., tr., *Plato: Republic*, vol. 1-2, Loeb Classical Library, for *Classical Journal* (in preparation)
- Review of D. Werner, *Myth and Philosophy in Plato's Phaedrus*, for *Polis* (forthcoming)
- Review of P. Ryan, *Plato's Phaedrus: A Commentary for Greek Readers*, for *Classical Journal*, 02.10 (2013)
- Review of C. Tarnopolsky, *Prudes, Perverts, and Tyrants*, for *Ancient Philosophy*, for *Ancient Philosophy* 33:1 (2013)
- Review of P. Destrée, F.-G. Hermann, ed., *Plato and the Poets*, for *Notre Dame Philosophical Reviews* 07.09 (2012)

Bryn Mawr Classical Reviews

- Review of C. Reeve, *Blindness and Reorientation: Problems in Plato's Republic* (forthcoming)
- Review of E. Jeremiah, *The Emergence of Reflexivity in Greek Language and Thought* 2:48 (2013)
- Review of H. Yunis, ed., *Plato: Phaedrus* 07:55 (2012)
- Review of J. Bryan, *Likeness and Likelihood in the Presocratics and Plato* 07:37 (2012)
- Review of L. Apfel, *The Advent of Pluralism: diversity and conflict in the age of Sophocles* 11:34 (2011)
- Review of T. Blackson, *Ancient Greek Philosophy* 10:22 (2011)
- Review of L. Castagnoli, *Ancient Self-Refutation: the logic and history of the self-refutation argument from Democritus to Augustine* 8:21 (2011)
- Review of V. Bychkov and A. Sheppard, ed., *Greek and Roman Aesthetics: Cambridge Texts in the History of Philosophy* 3:38 (2011)
- Review of M. Puchner, *The Drama of Ideas: Platonic Provocations in Theater and Philosophy*, 2.04 (2011)
- Review of M. Schofield, ed., T. Griffith, tr., *Plato: Gorgias, Menexenus, Protagoras*, 11.12 (2010)
- Review of W. Wians, ed., *Logos and Mythos: Philosophical Essays in Greek Literature*, 3:38 (2010)
- Review of S. Goldhill, ed., *The End of Dialogue in Antiquity*, 2:25 (2010)
- Review of A. Tschemplik, *Knowledge and Self-Knowledge in Plato's Theaetetus*, 28:25 (2009)
- Review of J. Ober, *Democracy and Knowledge: Innovation and Learning in Classical Athens*, 27:12 (2009)

Presentations

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| "The Images of Knowing Oneself" | 12 Oct 2013 |
| Plato and the Power of Images [Philadelphia] | |
| "Herodoros on Heracles the Philosopher" | 11 Oct 2013 |
| Society for Ancient Greek Philosophy [New York] | |
| "Philosophy' and the end of Plato's <i>Phaedrus</i> " | 04 Oct 2013 |
| Lehigh Philosophy Conference [Bethlehem] | |
| "Plato, Aristophanes, and Dramatic Self-Knowledge" | 05 Apr 2013 |
| Comparative Drama Conference [Baltimore] | |
| "Heraclitus and Self-Knowledge" | 16 Feb 2013 |
| Pennsylvania Circle for Ancient Philosophy [Pittsburgh] | |
| "Origins of the <i>philosophos</i> " | |
| Penn State Philosophy Research Colloquium [State College] | 16 Mar 2012 |
| Skidmore College [Saratoga Springs] | 25 Mar 2011 |
| "Chaerephon the Socratic" (a plenary session) | |
| Socratica III [Trento] | 24 Feb 2012 |

“How to ‘Know Thyself’ in Plato’s <i>Phaedrus</i> ”	
Penn State Philosophy Research Colloquium [State College]	07 Oct 2011
“Socratic Prometheizing”	30 Apr 2011
Minnesota Conference on Ancient Philosophy [Mpls]	
“Forethought in Ancient Greek Political Thought”	
American Political Science Association [Washington]	03 Sep 2010
“Deception in the <i>Phaedrus</i> ”	
Euthyphrones Group [Austin]	06 April 2010
“Socrates as Listener”	
Texas Classical Association Annual Meeting [Austin]	23 Oct 2009
“Socrates, Teaching, and Persuading”	
Society for Ancient Greek Philosophy [New York]	22 Oct 2011
UT-Austin Classics Dept. Colloquium [Austin]	16 Oct 2009
“Chaerephon in Plato’s <i>Gorgias</i> ”	
Society for Greek Political Thought [Boston]	14 Nov 2008
Society for Ancient Greek Philosophy [New York]	25 Oct 2008
“Pindar in Plato’s <i>Phaedrus</i> ”	
American Political Science Association [Boston]	29 Aug 2008
“Between Persuasion and Coercion in the <i>Republic</i> ”	
American Philological Association [Chicago]	04 Jan 2008
“Conditions for Philosophically-Valuable Humor”	
Western Canada Philosophy Association [Saskatoon]	27 Oct 2007
“Painting and Self-Knowledge in the <i>Gorgias</i> ”	
Minnesota Conference on Ancient Philosophy [Mpls]	05 May 2007
“Persuasion and Justice in Plato’s <i>Crito</i> ”	
Northeast Political Science Association [Boston]	11 Nov 2006
University of Minnesota Political Theory Colloquium [Mpls]	13 Oct 2006
Minnesota Conference on Ancient Philosophy [Mpls]	06 May 2006
“Dramatics of Plato’s <i>Apology</i> ” Panel Discussion	
University of Minnesota [Mpls]	22 Oct 2006
“Aesthetic Paternalism”	
Minnesota Philosophy Society [Duluth]	14 Oct 2006
British Society of Aesthetics [Oxford]	09 Sep 2006
“Against Paternalistic Morality Legislation”	
Iowa Philosophy Association [Ames]	23 Sep 2006
“Nietzsche on Reading Now”	
Friedrich Nietzsche Society [Durham]	05 Sept 1999

Commentaries

On Paul Woodruff’s “What is the Question in the <i>Euthyphro</i> ?”	
Arizona Colloquium on Ancient Philosophy [Tucson]	17 Feb 2012
On “How to Read Plato” (a panel of four papers)	
Society for Ancient Greek Philosophy [New York]	22 Oct 2011
On Tarik Wareh’s “Plato’s Concession to the Practical Arts in the <i>Phaedrus</i> ”	

West Coast Plato Workshop [San Diego]	22 May 2010
On Marina McCoy's "Finding Socrates in the <i>Sophist</i> "	
Arizona Colloquium on Ancient Philosophy [Tucson]	13 Feb 2009
On "Socratic Philosophy" (a panel of four papers)	
Northeast Political Science Association [Boston]	13 Nov 2008
On Amber Griffioen's "Irrationality and Self-Deception"	
University of Minnesota Grad. Conf. in Philosophy [Mpls]	01 Mar 2008
On Robin Tapley's "Humor and Play: Grown-ups at Recess"	
Western Canada Philosophy Association [Saskatoon]	27 Oct 2007
On Sean McAleer's "On Photographic Transparency"	
Minnesota Philosophy Society [Duluth]	14 Oct 2006

Teaching

Ancient Philosophy	2014, 2012, 2011; 2010 [S]; 2009 [T]; 2008 [M]
Plato	2010 [S]
Socrates	2009 [T]
Roman Poetry and Philosophy	2009 [T]
Intro to Philosophy	2011, 2010 [S]; 2005 [MSU]
Intro to Political Philosophy	2007, 2006, 2005 [M]
Intro to Social and Political Philosophy	2012
Law and Morality	2007 [M]
Ethical Leadership	2013
Intro to the Philosophy of Education	2013
Aesthetics	2010 [T]; 2008, 2006 [M]
Drama and Philosophy	2011 [S]
Greek 101-102	2012-3, 2011-2
Greek Intellectual Prose	2013
Aristophanes	2014
Directed studies: Phil 596 (two graduate students on <i>De Anima</i>)	
Greek 496 (directed reading for one advanced undergraduate in Socratic Literature)	
Greek 496 (intermediate syntax, for two advanced undergraduates)	

All PSU except: [S] Skidmore; [T] *University of Texas*; [M] *University of Minnesota*; [MSU] *Minnesota State University*

Teaching Assistantships

<i>University of Minnesota</i>	
Contemporary Moral Problems	Spring 2005
Intro. to Ethical Theory	Fall 2005
Intro. to Philosophy	Fall 2004
<i>Dartmouth College</i>	
Intro. to Ancient Greek	Spring 2001
Religion and Literature	Winter 2001
Contemporary American Education	Fall 2000

English Composition
Philosophy of Education

Winter 2000
Fall 1999

Service to the University

Faculty Director, Athens Study Abroad, Winter 2014 [PSU]
Delegate from the College of the Liberal Arts to Nanjing University, Summer 2012 [PSU]
CAMS Undergraduate Affairs and Awards Committee [PSU]
Croquet Club Advisor [PSU]
Palamountain Prose Committee [Skidmore]

Service to the Discipline

Referee: *Ancient Philosophy* (x3)
International Journal of the Platonic Tradition
Polis
Classical World

Awards

Swenson-Kierkegaard Semester Fellowship [Minnesota] Fall 2007
College of Liberal Arts Summer Research Fellowship [Minnesota] Summer 2006
Philosophy Department Summer Research Fellowship [Minnesota] Summers 2004 and 2005
Graduate School Fellowship [Minnesota] Fall 2003–Summer 2004
Story Prize for Best Philosophy Thesis [Dartmouth] Spring 2002
Senior Fellowship [Dartmouth] Spring 2001–Spring 2002
Ethics Institute Fellowship [Dartmouth] Winter 2001
Class of 1959 Presidential Scholarship [Dartmouth] Fall 2000

Work and Volunteering

Intern, Jane Addams School of Democracy [St. Paul] Spring 2006
Education Intern, Faribault State Prison [MN] Fall 2005
Editorial Assistant, *Wilson Quarterly* [Washington, DC] Fall 2002–Spring 2003
Editor-in-Chief, *The Dartmouth Contemporary* [Hanover] Winter 2000–Summer 2001
Chief Drama Critic, *The Dartmouth* [Hanover] Summer 2001–Spring 2002