

Friday March 31, 2006

8:30- 9:00a Registration outside of University Room B and
Breakfast served in University Room A

9:00- 9:30a Opening Remarks in University Room B
Dr. Howard Shealy, Chair of the History and Philosophy Department
Dr. David Jones, PSA Faculty Advisor
Chris Aflague, PSA President
Abbey Swanson, 2006 NGSPC Chair

9:30- 11:00a First Panel Session (* denotes Panel Chair)

<p>Panel 1: Our Time University Room B</p> <p>Durf Humphries, Georgia State University “For They Will Be Called Children of God: Russell, Shaw, Religion, and Peace” Scott Tuttle, Missouri State University “Time, Thought, and Reality: Making Sense of Parmenides” * Abbey Swanson, Kennesaw State University “The Modern Experience of an Eclipsed Self: A Discussion of Time and Tragedy”</p>	<p>Panel 2: A Woman’s Place University Room C,D,E</p> <p>Akash Loess, East Tennessee State University “Existential Feminism and Groups”</p> <p>* Ashley Barton, Kennesaw State University “Debunking the Mommy Myth”</p>
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11:00- 11:15a Break: Coffee and Refreshments in University Room A

11:15- 12:45p Second Panel Session (* denotes Panel Chair)

<p>Panel 1: Better Red Than Dead? University Room B</p> <p>Jason James, Clemson University “Communism: End of History?” Josh Burgess, Clemson University “Can there be a Marxist Ethics?” * Rebecca Schwieger, Clemson University “Religion Will Cease to Exist Under Communism”</p>	<p>Panel 2: Freedom After Freedom University Room C,D,E</p> <p>Drina Eva Bosnjak, York University “Value Freedom and the Meta-Knower” Kevin Parks, St. Mary’s College of Maryland “Bringing Value Back to the Modern Scientific World” * Lauren Maddux, Kennesaw State University “Invading Privacy: A Look at Secrecy and its Implications”</p>
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12:45- 1:45p Lunch: University Room A

2:00- 3:30p Third Panel Session (*denotes Panel Chair)

<p>Panel 1: The Expanse and the Esoteric: Welcome to the Desert of the Real University Room B</p> <p>Joy Lew, Georgia State University “Magic Mushrooms, Wine, and an Unorthodox Pursuit of the Tao: The Seven Sages of the Bamboo Grove”</p> <p>Justin Downey, Kennesaw State University “Titillation, Terror, and Tantalization: Exploring the Simultaneity of Fear and Desire”</p> <p>* John Crow, Kennesaw State University “The Nature of Becoming: An Examination of Aleister Crowley's Ontology and Map of Consciousness”</p>	<p>Panel 2: Being in the Labyrinth: Morality and Modernity University Room C,D,E</p> <p>Pamela Stubbart, Georgia State University “Biting the Moral Bullet: Famine Relief and the Case Against Accommodation Ethics”</p> <p>Patrick Cox, Boston University “The Role of Each Moral Activity Presented by Murdoch in a More Definitive Moral Philosophy”</p> <p>* Kristina Swim, University of West Georgia “Was Martin Heidegger duped by Nazism?”</p>
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3:30- 3:45p Break: Coffee and Refreshments in University Room A

3:45- 5:15p Fourth Panel Session (*denotes Panel Chair)

<p>Panel 1: Hope for the Future: Instructional Ideas University Room B</p> <p>Matthew Meyer, State University of New York- Stony Brook “Hereclitean Pedagogy: The Possibility of Teaching Wakefulness Through Interplay”</p> <p>Shane Stroup, Southern Illinois University of Carbondale “Playing with Plato: Self-Knowledge and The Question of Living Well Rethinking the Place of Philosophy within Pedagogy”</p> <p>* Chris Aflague, Kennesaw State University “The Dawn of Twilight: A Philosophical Prognosis”</p>	<p>Panel 2: Punks on Monks: New Adventures in Religious Studies University Room C,D,E</p> <p>Jessica Culp, High Point University “Relational Thinking and the Spirit of Santayana”</p> <p>Julie Ackerman, Boston University “Schopenhauer’s Idealism and the Buddhist Doctrine of Two Truths”</p> <p>* Chris Fitzgerald, Kennesaw State University “The Will to Enlightenment”</p>
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5:15- 5:30p Break: Coffee and Refreshments in University Room A

5:30- 7:00p Fifth Panel Session

<p>Panel 1: Unconscious Urges University Room B</p> <p>Jeremy Abernathy, Oglethorpe University "Dionysos: The Unconscious and the <i>Apotheosis</i> in Nietzsche's <i>Birth of Tragedy</i>"</p> <p>Jason Phillips, Boston College "Lacan and the Imaginary as a (W)hole"</p> <p>* Heather Hooks, Kennesaw State University "Balls Deep: Dionysian Urges and Ambiguous Gender"</p>	<p>Panel 2: Ancient Greece, Christianity, and the State of Philosophy University Room C,D,E</p> <p>Eloise Dodd, Flagler College "Who Is Our Philosopher?"</p> <p>Derek Foster, Kennesaw State University "Christian Answers to Socratic Questions"</p> <p>* Paul Boshears, Honorary Chair</p>
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7:00- 7:15p Closing Remarks for Day 1: University Room B

7:30p Meet at La Paroquilla Restaurant for dinner

Saturday, April 1, 2006

9:00- 9:30a Registration outside of University Room B and
Breakfast served in University Room A

9:30- 11:00a First Panel Session (*denotes Panel Chair)

<p>Panel 1: Postmodern Thoughts University Room B</p> <p>D. Justin Spinks, High Point University "Lyotard and the Politics of Diversity"</p> <p>Christopher Hudspeth, University of South Florida "Foucault and the Power of Architects"</p> <p>* Ryland Johnson, Kennesaw State University "Culture Golem, Hyper-Golem: Kongzi, the Virtual, and the Cultural Homunculus"</p>	<p>Panel 2: The Heart of the Mind University Room C,D,E</p> <p>Dunstan McNutt, East Tennessee State University "A Critique of the Hypothetical Imperative as a Basis for Morality"</p> <p>Travis Holloway, Boston College "Imagination and the Self/ Subject in Heidegger and Ricoeur"</p> <p>* Jack Marsh, Boston College "Hope and Apocalypse with Derrida and Ricoeur"</p>
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11:00- 11:15a Break: Coffee and Refreshments in University Room A

11:15- 12:45p Keynote Address: University Room B
David Krell, DePaul University
"Tenderness: Aristotle, Hölderlin, Freud, Irigaray"

12:45- 1:15p Book Sales and Signing by David Krell
The Tragic Absolute

1:15- 2:15p Lunch: University Room A

2:30- 4:00p Second Panel Session (*denotes Panel Chair)

<p>Panel 1: How Should One Live? How Might One Live? University Room B</p> <p>Nicholas Michaud, University of North Florida “The Application of the ‘Revised Principle of Alternative Possibilities’ in Causality Determined Universe” * Paul Boshears, Kennesaw State University “Kudzu Kongzi: Harmonies Between Deluze and Guattari and Ames and Hall’s Zhongyong”</p>	<p>Panel 2: Defenses and Detectives University Room C,D,E</p> <p>Timothy Wright, University of West Georgia “A Defense of Ethical Egoism” Michelle Fellows, University of West Georgia “A Defense of Prejudice” * Sally Taylor- Boshears, Georgia State University “Aquinas in the Library with the Candlestick”</p>
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4:00- 4:15p Break: Coffee and Refreshments in University Room A

4:15- 5:45p Third Panel Session (*denotes Panel Chair)

<p>Panel 1: Our Multicultural Past, Our Multicultural Future University Room B</p> <p>Allilia Price, Spelman College “Philosophy of Culture”</p> <p>Monique Phears, Spelman College “Coloniality and The Self”</p> <p>* John Roper, Kennesaw State University “A Critique of Multiculturalism in Education”</p>	<p>Panel 2: Intimate Relationships University Room C,D,E</p> <p>Jason Blunt, University of South Florida “The Development of Personal Identity: A Comparison on the Role of Strong Evaluations in the Writings of Charles Taylor, Richard Rorty, and Harry Frankfurt”</p> <p>Andrew Black, Mercer University “The Duty to Society of Nietzsche’s ‘man who justifies man’”</p> <p>* Jason Bice, Kennesaw State University “Whispers of Intimacy: A Discourse on Poetry”</p>
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5:45- 6:15p Break: Coffee and Refreshments in University Room A

6:15- 6:45p Closing Remarks and Awards Ceremony: University Room B

7:00 Reception at “Tulip Tree”: Please see a PSA member for directions

Map of University Rooms

University Room C, D, E	University Room B	University Room A
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Abstracts: Alphabetical by Last Name

Jeremy Abernathy

“Dionysos: The Unconscious and *Apotheosis* in Nietzsche’s *The Birth of Tragedy*”

As the title suggests, Nietzsche’s *The Birth of Tragedy* has been reclaimed by recent scholarship as a burgeoning ground for new philosophical discourse. Nietzsche’s exegesis of the Dionysian impulse, especially, engenders the ground for a critical investigation into the nature of art as well as the nature of human psychology. A philosophical reading of the Dionysian impulse, defined as an art impulse emergent from the unconscious, becomes a perspective on art radicalized by the discoveries of psychoanalysis. Painter Lee Krasner once asked her husband, Jackson Pollock, how was it that he could paint without observations from nature. He responded, “I am nature.” This paper will attempt to add new depth to recent discussions of *The Birth of Tragedy* by drawing parallels between Nietzsche, examples in early modern painting, and the discoveries of psychoanalysis.

Julie Ackerman

“Schopenhauer’s Idealism and the Buddhist Doctrine of Two Truths”

It is well known that Schopenhauer was strongly influenced by Eastern philosophy. In this paper I argue that the contradiction between radical epistemological idealism and partial metaphysical idealism in Schopenhauer’s *The World as Will and Idea* can be understood as his translation of the Buddhist doctrine of two truths. In Book One, Schopenhauer argues that insofar as we can know the world, it exists only as idea. External reality has no knowable, independent, metaphysical existence outside of its existence as the idea of a perceiving subject. In Book Two, he argues that there is a metaphysical reality beneath phenomenality, and that it is the ‘will to live’. The question raised by Schopenhauer’s philosophy that I resolve through the influence of Buddhist thought is: How can Schopenhauer maintain that metaphysical reality is entirely unknowable while simultaneously arguing that this reality is ‘will’? If ‘will’ is meant to be more than an arbitrary denomination, it must reflect certain *characteristics* about the reality that it designates. How can Schopenhauer meaningfully associate these characteristics with metaphysical reality while maintaining that we can know nothing about its nature?

Chris Aflague

“The Dawn of Twilight: A Philosophical Prognosis”

Much thought and discourse is devoted in efforts towards solving those social ailments that speak to the part of us that seeks justice and retribution. It seems that such efforts, though well-intentioned, are as of yet to bear fruits. It seems all too clear that we are dealing with a time and society that can no longer be predicted into the categories of the past. I propose that before we are to exert any meaningful effect on our condition we must first realize the context in which we understand ourselves and our ailments. It is my impression that we must first realize that our society finds itself at the point of its greatest strength and greatest uncertainty. I intend upon exploring a method of understanding our current conditions through discourse with the tools of the past and through said conversation understand a vision of our conditions in which we might as of yet realize a continuing dawn and flourishing of social creativity and harmony.

Ashley Barton

“Debunking the Mommy Myth”

“Debunking the Mommy Myth” is a look at motherhood in the 21st century, drawing from Julia Kristeva’s concept of abstraction and Simone de Beauvoir’s look at female choice. In it, the issues the chasm that has evolved between mothers and non-mothers has caused, the difficulties mothers have to face with the celebrity baby phenomenon, and how the media has affected young mothers. With help from the book *The Mommy Myth: The Idealization of Motherhood and How it Has Undermined All Women*, evidence for the current obsession with the idealized version of motherhood that women cannot achieve.

Jason Bice

“Whispers of Intimacy: A Discourse on Poetry”

The purpose of this paper is to put forth and qualify the idea that poetry is a language conveyed by an *intimate relationship* between the author and observer. The intimacy relationship in this work is defined by Thomas P. Kasulis in *Intimacy or Integrity*. I hope to show that poetry is conveyed through this type of relationship similarly in several different cultures. I will also quickly discuss the loss that translation on a work of poetry creates and the extent to which a poem may convey a transcendently universal message. I will be drawing on and examining selected works by: Jack Kerouac, *Cold Mountain* as translated by Red Pine, and translations by Roger T. Ames and David L. Hall.

Andrew Black

“The Duty to Society of Nietzsche’s ‘man who justifies man’”

In Friedrich Nietzsche’s *On the Genealogy of Morals* he argues it is good for the man of noble nature to live according to the master/slave morality; and subsequently it is the fulfillment of his nature to exert his will to power on the world around him and take pleasure in the effects of that will. Nietzsche says we should feel no guilt in the suffering of others, and that to give in to the needs of another is a subversion of our own power. However, maintaining this state of affairs creates unavoidable conflict between men. Furthermore, it is through a closer examination of our nature that we see that we are, in fact, not independent existences, and as such, we have a communitarian duty to mediate and govern our will in such a way as to increase the collective good.

Jason Blunt

“The Development of Personal Identity: A comparison on the role of Strong Evaluations in the writings of Charles Taylor, Richard Rorty, and Harry Frankfurt”

In explaining the development of personal identity, Charles Taylor forms the basis of what he terms “Strong Evaluations” (being characteristic commitments that shape the meaning of our lives) from the work initiated by Harry Frankfurt on “first-order” and “second-order” desires. This philosophical project serves as a catalyst for the development of Richard Rorty’s idea of a “final vocabulary”; ultimately being a set of primary words that constitutes the nexus of the meaning that we give to our lives. This essay shall be an attempt to elucidate these phenomena more fully and illustrate the development of a trend of thought on this topic within this broad domain featuring enquiries into the nature of personal identity from Frankfurt to Taylor; and ultimately to Rorty.

Paul Boshears

“Kudzu Kongzi: Harmonies Between Deleuze & Guattari and Ames & Hall's *Zhongyong*”

Much of the secondary readings currently available concerning Ames and Hall's recent philosophical translations of Ancient Chinese Philosophies tend to focus on their translations. Not to in any way disparage these works, what will be attempted here is another concern – what does their *Zhongyong* have to say about subjectivity? What will be shown are resonances between contemporary French philosophers Deleuze and Guattari's works and those of Ames and Hall that seem to suggest a common thread. Leaving questions of the propriety of their translations to others, other interesting ideas can be discussed particularly in pursuing these threads. The two collaborations seem to be suggesting another paradigm in which notions of self, political theory, ethics, and ontology can be ascertained and worked with.

The case for an expanded sense of self that their Confucius proposes (where a hyperbolic responsibility for education is put forward) seems to jibe well with the machinic self that Deleuze and Guattari propose in their *Anti-Oedipus* (where it is argued that this reconceptualization of the individual is adequate to begin to avoid fascist tendencies in Western societies). The *Zhongyong* of Ames and Hall, in describing the role of education in the shaping of social forces, describe the process as, “the great root of the world.” This root will be seen, not as arboreal, rather, as kudzu: it is a rhizome. Drawing on examples from their books what will be presented is a comparison of two very different projects that seem to optimize their differences and perhaps lend support to the development of a flourishing human community.

Drina Eva Bosnjak

“Value Freedom and the Meta-Knower”

I examine why certain forms of knowledge i.e. science, are sought to be value-free. Knowledge stripped of its varying values is conceived of as a purer, and more certain knowledge. Certainty, I think, has much to do with the desire for value-free knowledge. The desire to know, and to be able to refer unfailingly to what one knows, is at the root of a large portion of epistemological inquiry. This inquiry is one where ideological order is conceived of as possible and realizable. The argument that science can and must be value free is appealing because it allows for objectivism. Objectivism entails a universally attainable knowledge. Objective knowledge eliminates the particularities of situation. Knowers are situated. Knowledge arises from a particular knower. Therefore, I argue that knowledge always includes the value of a situated knower. Even in instances of apparent value freedom, there are choices made based on valuations. One cannot see with any eyes but one's own.

Josh Burgess

“Can there be a Marxist Ethics?”

The focus of Karl Marx's works is centered mainly upon the problems of capitalism and the proposal for a possible alternative to the capitalist system. Despite an in depth analysis of capitalism, Marx fails to clarify the question of ethics. Although, Marx critiques other ethical systems, he fails to present a proper system for a communist state. This paper will attempt to create a reasonable Marxist ethics while working within the Marxist framework.

This analysis will explore the grounds of an ethical system which could be supported by Marx's writings while attempting to answer potential objections to a Marxist ethics. The validity of the ethical system will be established through these challenges as well as offering a more detailed discussion of the role of morality in Marxism. Ultimately, a Marxist ethics can be created which does not contradict the core elements of the communist project.

Patrick Cox

“The Role of Each Moral Activity Presented by Murdoch in a More Definitive Moral Philosophy”

Iris Murdoch explains that detached attention to reality, or the Good, is itself an act of goodness. However, Murdoch's wide variety of possible moral activities yet lack of specificity makes it difficult to determine whether she is a stereotypical Platonist or is less dogmatically seeking a balance between detached attention to the Good and external activity that transforms awareness of right action into the proper behaviors. More should be expected of a moral philosophy. The number of options for moral activity that she presents necessitates a prioritization of the moral activities. Love of great art has a place but not necessarily the highest place. Certain realities, such as justice's connection to moral truth, are more readily available than others. The individual must determine when to benefit his or her fellow being in a respectable manner, attend to reality, and pursue inner moral activity like Murdoch's notions of redemption and reflection.

John Crow

“The Nature of Becoming: An examination of Aleister Crowley's Ontology and Map of Consciousness”

In 1902 English mountaineer, poet, and occultist, Aleister Crowley, published his "theory of the Universe"1 in which he combined the concepts of Buddhist ontology with Hermetic Kabala regarding the symbolic representation of existence. The central thesis of his work is the enigmatic equation $0=2$. He then took his Kabalistic Ontological "map" and constructed a spiritual practice for the systematic attainment of various levels of consciousness that ended up leading the practitioner to a level of consciousness whereby one is "wholly free from all limitations soever, existing in the Nature of all things without discrimination of quantity or quality. In this paper I plan to explore the meaning of Crowley's $0=2$ equation and detail its significance within the context of Buddhism and Western Hermetic Kabala.

Jessica Culp

“Relational Thinking and the Spirit of Santayana”

In this paper, I am going to begin by discussing the relationship between William James and C.S. Peirce's relational thinking to that of Santayana's spirit and conjunctive relations. I will look in to Peirce's idea of phaneroscopy, the idea that all things are experiences or the relations of appearances, and James' idea of the uniqueness of experience, and the conjunctive relation of consciousness and discuss why he believes that the only way to experience situations is by experience, appearance is all there is. I will then compare the relational thinking of James and Peirce to Santayana's spirit and conjunctive relations, and discuss how this philosophy is reliant of the spirit making the connections between experiences.

Eloise Dodd

“Who Is Our Philosopher?”

My paper is a look at the nature of who a philosopher is. The question of what exactly constitutes a philosopher has plagued the art of philosophy from its very beginning. Who are our philosophers? Who can we trust with creating universal concepts of good and justice and right? Shall this be left to the men who will bloody those who disagree with them on the battlefield, or shall we trust these essential concepts to the peaceful, intellectual and thoughtful man. I believe, as most of our major political philosophers do, that it is the sober intellectual, and not the “might makes right” man in the victorious position, who is in the correct frame of mind to be the philosopher and my paper examines four cases found in ancient thought: Aeschylus' *The Persians* and *Prometheus Bound*, Plato's *Gorgias*, Thucydides' *The Peloponnesian War*, and The Book of Job to determine just who is our philosopher.

Justin Downey

“Titillation, Terror, and Tantalization: Exploring the Simultaneity of Fear and Desire”

Imagining to ourselves the mythic figure Tantalus, we put ourselves in his place, and are at once captivated and uneased, intrigued and disturbed. When we examine more closely our reaction to Tantalus, we see that two primary forces are simultaneously at work within us: desire and fear. This simultaneity of what he commonly regard as two distinct and separable passions, however, is not unique or extraordinary. Indeed, in participating in Tantalus' fate we come to a disturbing recognition: that our fear and desire are not two, but one. Tantalus, a classical representative of the human condition, teaches us this in a manner that invites us to engage with the recognition of feardesire rather than, as we ordinarily do, disengage with it. Moreover, Tantalus helps us to see how fear and desire operate as time, creating past, present, and future all at once.

Michelle Fellows

“A Defense of Prejudice”

A prejudice against prejudice is detrimental to interpretation. With the support of Hans-Georg Gadamer I defend prejudice against the ideals of the Enlightenment. First I offer an alternAtive definition of prejudice to show that the concept is not inherently negative. I also explain how the word, as related to authority and tradition, became the enemy of reason. I argue that authority provides justified prejudices that actually promote understanding, and tradition creates the foundation for the possibility of understanding. Then, I

interpret a passage from author George Orwell and one from poet Seamus Heaney in order to demonstrate the function of authority and tradition in interpretation. Finally I discuss the impossibility of a truly 'pre-suppositionless' interpretation and the complication of change in the opinions of authority and tradition.

Chris Fitzgerald

"The Will to Enlightenment"

My focus is chiefly upon the interconnections between Nietzsche and Buddhism. In my journey into finding these interconnections, I will focus on Nietzsche's book *Thus Spoke Zarathustra*, and the Mahayana sect of Buddhism. I have found a striking similarity and beauty between Nietzsche's philosophy and the philosophy of Buddhism. In joining these two philosophies together, it should be noted that this is a comparative study of Western and Eastern philosophies, so in this sense, the middle path between these two wonderful and brilliant philosophies is both wide and universal.

Derek Foster

"Christian answers to Socratic questions"

Socrates continually searched for the true formal reality. He inquired into several crucial philosophical areas including the nature of good and evil, the definition of "holiness," the nature of the soul as distinct from the body as well as their interconnectedness, the epistemic question of how one knows the truth, and lastly, what truth is in its purest form. The Protestant Christian Bible, specifically, the Old Testament (the books Genesis through Malachi) and the New Testament (the books Matthew through Revelation), offers answers to these Socratic questions by clarifying the nature and origin of good and evil, what constitutes "holiness," what is the nature of the soul as distinct from, yet related to, the body, how one can know the truth, and what truth is in its purest form. If Socrates had been confronted with the answers the Bible offers to these questions, especially in the person of Christ, it is highly probable that he would have become a Christian himself.

Travis Holloway

"Imagination and the Self/Subject in Heidegger and Ricoeur"

Heidegger and Ricoeur each discuss the role of imagination in Kant in their interpretations of Kant's *schemata*. Despite agreeing on the event of imagination itself, a comparative study reveals a fundamental difference between Heidegger's ontological imagination and Ricoeur's hermeneutics of imagination due to their competing notions of the self. Before considering Ricoeur's call to forgo authenticity and leave *Dasein's* self-understanding in abeyance, I discuss Heidegger's controversial notion of authenticity in *Being and Time* in order to determine if and to what extent it absconds from the "everyday" ethics of the *polis* and neglects a hermeneutics for the "average" reader. While glancing at Sartre and Gadamer, Levinas and Derrida, I examine in greater depth Ricoeur's proposal to "relinquish the self" for the development a hermeneutics-into-imagination and a new theory of subjectivity. I conclude with remarks concerning how we might advance, through imagination—with fragments of Descartes, Kant, and German Idealism—a theory of subjectivity that dissolves the exclusivity of authenticity yet maintains the *I am* of imagination.

Heather Hooks

"Balls Deep: Dionysian Urges and Ambiguous Gender"

In Nietzsche's *The Birth of Tragedy*, he claims that the Dionysian impulse is one that seeks "Primal Unity;" however, the manifestation of Dionysian urges does not appear to reveal any such oneness. As the Dionysian participant seeks to eliminate individuation, s/he eliminates restrictive boundaries, resulting in unity through destruction. Paradoxically, the byproduct of such destruction, however, is multiplicity, as is evidenced in the dismemberment of convention and self. Through a discussion of Georges Bataille's novella *Story of the Eye* and Alberto Giacometti's Surrealist sculpture *Suspended Ball*, one can apply Nietzsche's thoughts regarding the catalyst behind Dionysian impulses to gender. Like Nietzsche's apparent dichotomous system of Apollonian and Dionysian impulses, which in fact yields multiplicity in the search for unity, the male-female dichotomy need not break down into a dualistic X/not-X system.

Christopher Hudspeth

"Foucault and the Power of Architects"

The work of Michel Foucault often has a strong spatial component. The clinic and the prison are examples of the most obvious kind of space; that is, they are objects that take up space. Although Foucault spends a

great deal of time discussing the relation of objects within space his understanding of space is primarily planar; it is a top-down view of how the objects exist within space. Foucault's conception of space is nuanced and yet, his commentaries about objects in space neglect the more robust notions of space that are clearly evident in the work of architects like Corbusier and Frank Lloyd Wright. In fact, Foucault's conception of architects, who are sculptors of space, is limited as well. In this paper I consider how his conception of space affects an understanding of power and its resistance and I suggest that Foucault's limited conception hampers that understanding.

Durf Humphries

"For They Will Be Called Children of God: Russell, Shaw, Religion, and Peace"
The careers of many theologians have been made and broken by their ability to resolve matters of doubt. Bertrand Russell and George Bernard Shaw, however, built their intellectual careers confronting doubt and incorporating it into the common religious emprise. As the nineteenth century came to a close, traditional religion had come both under attack from public intellectuals like Nietzsche and Marx and into question by rampant expansion and development in science and industrial capitalism. Many intellectuals, Russell and Shaw among them, sought to reconcile the exposed inconsistencies of traditional religion with the influx of new information and ideas about the human experience. Russell, Shaw, and other freethinkers articulated this reconciliation of reason and religious belief through their opposition to the first World War. As the first World War introduced unseen ideologies and practices of war, so did it usher unseen ideologies and practices of protest. In "For They Will Be Called Children of God," the religious content of the two men's political writing and the political content of their religious writing are discussed in the context of a shrinking globe brought together by a horrible war and a growing intellectual community wrestling with nihilism, Darwinism, capitalism, and colonialism. The anti-war activity of both men reflects the imperative of intellectuals to engage their ideas socially and politically.

Jason James

"Communism: End of History?"

Karl Marx believed that communism would be the last stage in the progression of history. He had several arguments for this: the end of the tensions that cause the dialectic, the elimination of scarcity, and the end of class struggle. In this paper I argue that Marx' premises do not support his conclusion. First, if he's right that our ideas are limited to our material conditions, we can't actually determine what the best society would look like; we can only determine what would be better. His second argument that communism would allow people to live their human essence is also flawed because there may not be a permanent human essence. Finally, he assumes that property ownership is the only source of class conflicts. He doesn't see that there may be other sources of class struggles. I will consider objections that Marx might raise to these arguments and then try to answer them.

Ryland Johnson

"Culture Golem, Hyper-Golem: Kongzi, the Virtual, and the Cultural Homunculus"

If we understand Confucian virtue, 'De', in terms of hyperreality and simulation, and so root the active processes of cultural production in the real, such an understanding of virtue and the virtual yields indispensable insight into how it is that we might negotiate pressing contemporary issues that deal with the death of the sign and hyperreality, almost exclusively, at the forefront: the end of opposing power in the real, the end of the casualty, and the insidious relationship between state and terrorist violence.

Joy Lew

"Magic Mushrooms, Wine, and an Unorthodox Pursuit of the Tao: The Seven Sages of the Bamboo Grove"

The Chinese intellectuals known as the "Seven Sages of the Bamboo Grove" have been popular and influential through the centuries, yet also mysterious. The stories recounting their wild lifestyle involving drugs, mystical thought and philosophy have been widely embraced by scholars and laypeople alike. A vivid excerpt from the scholar Livia Kohn is used as the inspiration for the paper.

Akash Loess

“Existential Feminism and Groups”

Employing an existentialist framework, I argue that any sex/gender connection that exists is the product of *choice*. Human *bodies* are formed in different ways—two are *male* and *female*. This is *sex*. Human *action* is patterned in different ways—two ways are *man* and *woman*. This is *gender*. Some believe that sex determines gender. But gender is behavior, and behavior is essence; the sexes are body categories, and bodies do not determine essence. Sex, therefore, does not determine gender. Some people, however, believe this mistake. Those who believe that their *own* sex determines their gender are in *bad-faith-toward-oneself*; that *others* sex does, in *bad-faith-toward-others*; and that a *sex group* does, in *bad-faith-toward-groups*. Bad faith is always mistaken: in this case, people *cannot* choose their sex, but they *can* choose their gender.

Lauren Maddux

“Invading Privacy: A Look at Secrecy and its Implications”

In our present age, marked by the ever expanding realm of information technology, the march toward globalization, and legislative actions such as the Patriot Act, we find ourselves discussing privacy and our rights with ever increasing frequency. While it is vital in a democratic society for there to be discussion and debate, it is necessary for those who engage in such actions to be aware of what they are invoking when they call for the protection of their “right to privacy”. Drawing from the work of Hannah Arendt in *The Human Condition*, I intend to examine the socio-historical implications of this term, discussing how it can be both advantageous and detrimental to society as a whole. When we consider the implications of privacy, both positive and negative, we may become better equipped to demand privacy when it is efficacious and refrain from doing so when it is not. By changing our perceptions of the private realm, we may find that fighting to protect it as an inalienable right is often neither beneficial nor possible.

Jack Marsh

“Hope and Apocalypse with Derrida and Ricoeur”

This essay seeks to trace the difference between the social theory of Paul Ricoeur and Jacques Derrida. Their respective social theories proceed from their philosophical projects and methods. Thus, I will first sketch these respective projects and their relation to Husserlian phenomenology from which they spring. I will then introduce how they each extend these projects in their social theory. Finally, I will seek to apply their insights in terms of the economic and political situations in contemporary global culture. Specifically, I wish to orbit the problematic of hope and apocalypse, the aporia of resistance and commitment to programmatic change. As we know, resistance and program can no longer be conceived in simplistic terms. Violent revolutions have shown us their dramatic and tragic tendency toward subversive reversals, reinscribing the very violence they initially sought to displace. I will argue that we may need to embrace the ellipsis... the omissions, “breaks,” the spaces requiring supplement and welcome, while *simultaneously* working to preserve, in a quasi-Hegelian sense, democracy.

Dunstan McNutt

“A Critique of the Hypothetical Imperative as a Basis for Morality”

Immanuel Kant makes it abundantly clear throughout his philosophical works that morality must be based upon categorical, rather than hypothetical, imperatives. Philippa Foot sees the acceptance of the categorical imperative as a great error on the part of moral philosophers, and seeks to explain the impossibility of such a concept. However, the system she leaves us with after the destruction of the categorical imperative is not satisfactory, nor is her method of arguing for the hypothetical imperative to take the place of the former. This paper seeks to refute Foot’s position by considering the arguments posed by Robert W. Burch and Lewis White Beck in their responses to Foot’s essays. Furthermore, Foot’s dispute with Kant centers on a disagreement about the nature of moral motivation, in which case I am inclined to side with Kant’s internalist perspective.

Matthew Meyer

“Heraclitean Pedagogy: The Possibility of Teaching Wakefulness Through Interplay”

Often times in learning or teaching philosophy, we lose sight of what it is we should be teaching or learning. Is philosophical thought better served by focusing on learning many things, or by incessantly

tracing the path of one thing? Heraclitus sides with the latter: “The learning of many things does not teach wakefulness.” Kenneth Maly condenses the one aspect to be traced in Heraclitus into the term “interplay.” Knowledge of this interplay constitutes wisdom for Heraclitus. As philosophers we must ask, is it possible to teach wakefulness? What would the wakefulness of interplay look like? Though Maly insightfully singles out interplay as the key notion in Heraclitus, he does not expand on how we could possibly come to learn or teach such interplay. In this paper, I will develop the Heraclitean notion of interplay and its relation to pedagogy to examine the possibility of learning or teaching wakefulness.

Nicholas Michaud

“The Application of the ‘Revised Principle of Alternate Possibilities’ in a Causality Determined Universe”
According to Henry J. Frankfurt, the claim that “ought implies can” is taken by many philosophers as so foundational as to almost be considered an “a priori” truth. In his paper “Alternate Possibilities and Moral Responsibility,” Frankfurt challenges this assumption. He proposes the “revised principle of alternate possibilities,” asserting that we intuitively absolve agents of moral responsibility *only if they act solely because they could not do otherwise*. Ten years later, John Martin Fischer challenges Frankfurt’s claim, asserting that this cannot be the case if an agent exists within a universe governed by *actual sequence causation* and therefore, moral accountability and determinism remain non-reconcilable. These seemingly incompatible claims may be reconcilable after thorough analysis of intentionality. Even in the face of existence within a nominologically inevitable determinism, a kind of “Error Theory Compatibalism” is feasible.

Kevin Allen Parks

“Bringing Value Back to the Modern Scientific World”

The advances in the understanding our world achieved by modern science cannot be denied. However, the scientific worldview assumes that the universe fundamentally works in a mechanized fashion. In such a worldview there is no place for choice, value, or morality. Yet even the strongest believers in the scientific worldview live out their lives as if they had meaning and choice. There is a contradiction in what they believe, and how they live their lives. Nishitani Keiji proposes a middle way between the scientific world view (the source of factual knowledge), and the view of religion (the source of value and morals). The true nature of the world is *∅nyat~*, or emptiness. Each thing in the world depends on the existence of everything else for its existence. Therefore, everything is valuable both *to* and *for* everything else.

Monique Phears

“Coloniality and The Self”

The colonization by Western Europe and the forced enslavement of Africans in Latin America not only created inequalities for the indigenous populations, but also established new paradigms for understanding the self. Recent work by Catherine Walsh introduces the term, “interculturality” in an effort to distort the view that “multiculturalism” single-handedly satisfies the relationship amongst modernity/coloniality, in which Latin American people struggle to authenticate personal identity. With specific references to Frantz Fanon, I argue that the distinction between “interculturality” and “multiculturalism” is necessary, because it allows post-colonial, multi-racial and ethnic subjects in Latin America to better understand and posit the self. In arguing my thesis, I also hope to answer the question, how does one know the self within an intercultural or multi-cultural framework?

Jason Phillips

“Lacan and the Imaginary as a (W)hole”

The context in which one will most frequently find the name Jacques Lacan invoked is his radical stance towards images and the imagination, according to which the imaginary order of misrecognition and illusory autonomy or completion stands in opposition to the symbolic order of sliding signifiers and ceaseless displacement of desire. While this distinction undeniably features in Lacan’s work, his most radical formulations of the functioning of images are in fact to be found precisely where the imaginary order reveals itself to be not merely a site of illusory identity but the location of a lack that is in some sense prior to that of the symbolic order. By beginning with the standard account of Lacan and working from there, I will illustrate how, in fact, the phallic *desire* engendered by symbolic lack is only a secondary sexualization of the *drive* born of the original gap in the image.

Allilia Price

“Philosophy of Culture”

Western and non-Western cultures’ struggle to correlate African thought as an African Philosophy has been explored by a wide variety of philosophers. Philosophers, such as George James and Kwame Gyekye, argue that invasion of Egypt by the Greeks, colonization and slavery are pivotal moments for the history of African Philosophy; while other philosophers place more emphasis on the actual ways of living and communication amongst the African people, both indigenous and urban in considering how an African Philosophy is shaped. Given these points of view, I will argue that the idea of African Philosophy is a kind of cultural philosophy. In this cultural philosophy, mythology, folklores, songs, and even movements are pivotal to not only understanding the communities from which they are derived, but also significant to finding a unique philosophical voice arising from these cultural practices. With regards to my argument, I hope to answer the question: If ontology of African Philosophy exists, to what extent will practical philosophers be able to develop an understanding of a priori of African Philosophy?

John Roper

“A Critique of Multiculturalism in Education”

In the United States of America there are a multiplicity of ethnic, cultural, national, and economic groups. Not until the 20th century was the topic of how to interact with these groups thoroughly addressed in a legal dialog. With suffragists, and civil rights came attempts to regards others as differentiated from the mediated center of society. There continued a prevalent idea of the other as needing to be assimilated to cultural norms, but with deference to their values as almost a handicap. This became multiculturalism. Is this multiculturalism (an acceptance of other cultures proposed by legal institutions to create an environment in opposition to cultural assimilation) a positive influence, or does this presuppose a natural and biological, static understanding of race, culture, sexual difference, and gender? Also, what does the acceptance of these other marginalized entities look like when proposed and implemented by the legal institutions that are culpable for the marginalization of these other races, cultures, sexes, and genders in the first place? How should one live within this world with such varieties, and are those varieties as concrete as they may seem? How does one address these differences in a setting as close in proximity as classrooms?

Rebecca Schwieger

“Religion Will Cease to Exist Under Communism”

Marx has claimed that under Communism religion will no longer be a part of our society, since we will have overcome our alienation and since it will no longer serve a useful purpose. We will not need religion as a system of support since, with cooperative production, our lives will be more meaningful and fulfilling. Some people, however, who might otherwise be sympathetic with communism, feel that religion will continue to be necessary since there will still be needs that will have to be met in any society. Religion typically provides the means to deal with such issues as evil, death, suffering, morality, and other unanswered questions. This paper argues that under Communism society will be able to deal with these issues in a more effective manner, without the deceits that religion provides. The paper will discuss each of these purported needs.

D. Justin Spinks

“Lyotard and the Politics of Diversity”

In *The Postmodern Condition: A Report on Knowledge* (1979) Jean-François Lyotard attacks what he calls metanarratives, which are the foundations of modern knowledge. Modern discourses such as science and technology legitimate their positions, Lyotard argues, by appealing to metanarratives of progress and emancipation. The problem for Lyotard is the metanarratives of modernity are totalizing and universalizing, resulting in a propensity towards exclusion and consensus. Lyotard is often criticized for his “fetishism of difference” by thinkers such as Jürgen Habermas, among others, who argue that he is a “neoconservative” and his “postmodern” position itself presupposes a metanarrative, or a totalizing perspective, that emphasizes tolerance towards diversity. The question examined in this paper is can the arguments to preserve the cultivation of individuality in J. S. Mill’s *On Liberty* be used to make a case to preserve difference and micropolitics in Lyotard, who believes knowledge is produced through dissent and heterogeneity.

Shane Stroup

“Playing with Plato: Self-Knowledge and The Question of Living Well, Rethinking the Place of Philosophy within Pedagogy”

This paper challenges fundamental assumptions found in the No Child Left Behind act. Working with current studies in place-based pedagogy I argue NCLB overzealously privileges “standardized” forms of knowing, i.e., universal forms, over certainly more practical “localized” accounts that could directly benefit both the individual and the community. I argue that what it means to be educated must remain grounded in what it means to be an individual *living* in this or that place, a position altogether ignored by followers of standardized forms of education. To help bring this thesis to light I follow Plato in questioning the relationship between self-knowledge and one’s place in the community. This provides a space to critically call into question forms of education that look to measure individual learning by universal, placeless, standards, thereby revealing the importance of recognizing place-based standards of education as an alternative to NCLB.

Pamela Stubbart

“Biting the Moral Bullet: Famine Relief and the Case Against Accommodation Ethics”

In the debate concerning the degree to which the affluent are obligated to provide overseas famine relief, Peter Singer argues that one should give until the point of sacrificing something of “comparable moral importance” to that which is being donated. John Arthur claims that the notion of entitlement – rights and desert – supersedes that sort of supererogatory giving. In this paper, I show that the entitlements argument, while not completely without merit, merely serves to *accommodate* inclinations towards making exceptions to Singer’s rule without demonstrating the existence of a superior moral system. To properly rebut the rule of comparable moral importance, Arthur needs to provide the cursory framework for a rights-based ethical theory that does more than just validate arbitrary exceptions in giving. Otherwise, he must “bite the bullet” and concede that, although entitlements do carry some moral weight, they are subordinate to the universally applicable principle of comparable moral importance.

Abbey Swanson

“The Modern Experience of an Eclipsed Self: A Discussion of Time and Tragedy”

There is an interim between an organic temporality and the way in which time experience is taken up in modern existence. The time of modernity requires one to acclimate oneself to its particular temporal velocity that does not correspond to the time of the tragic. Because of the authoritative value placed upon rationality, the political has detached itself from any means towards a corporeal organic response to tragedy and from communication to or for the existential suffering of each individual. This can be seen by revisiting the moments following Hurricane Katrina. The only way we seem to be connected through the ideological architecture of modernity to any American catastrophe is through a fluctuation in gas prices and through the interpellation of the media. Not only do we sense a disconnect on an individual level from others in society (since economy is our strongest link), we also suffer from a fragmentation within.

According to Nietzsche, tragedy on an aesthetic level can unify the public and offer a wholeness against the proliferated separateness between us. I intend to open the discussion of time and to question what unity would look like within the systemic of setting modernity.

Kristina Swim

“Was Martin Heidegger duped by Nazism?”

In 1933, Hitler and the National Socialist Party rose to power in Germany. This marked a turning point not only in German History, but in the history of the world as well. One community concerned with this history is the philosophical community. Martin Heidegger, arguably the most influential and brilliant man of the 20th century, participated in this regime. The cause for alarm from his philosophical peers is understandable given the atrocities of Hitler and Nazism. However, I will argue that his participation in such a regime does not negate his philosophy and that one only sees Heidegger as a Nazi when one retroactively applies National Socialism to his philosophy dating before 1933.

Sally Taylor-Boshears

“Aquinas in the Library with the Candlestick”

It might seem strange, at first, to equate Thomas Aquinas with the popularity of "CSI: Miami", "Cold Case Files" or Nancy Drew, but I suggest there is a connection between the rise of the modern mystery and acceptance of the Thomistic philosophy. Mystery fans say that, in addition to the other attributes of good fiction, they enjoy the cathartic resolution of their chosen genre, and some even point to the 'morality' of the mystery, the end of which is to find the facts and bring the criminal to justice. Aquinas wrote, "For some such things, full knowledge is possible to man as an achievement of reason." In the 'who-dunit' there is a fictional setting, full of characters, intrigue and suspense, and the mystery fan finishes the book, play, film or television show with the illusion of full knowledge and achievement of reason.

Scott Tuttle

“Time, Thought, and Reality: Making Sense of Parmenides”

For Parmenides, there are two forms of being. Something either exists or it does not exist. Birth and death are impossible because both require transitioning from a state of non-being to a state of being. Likewise, there must have been no beginning of time. All beginnings and endings are illusions. According to Einstein's Special Theory of Relativity, time flows relative to the motion of matter. If the motion of the Earth changed, time would change. If there were no motion, there would be no time. Motion requires a smaller object to move within the space of a larger object. Because the universe is the largest object possible, it cannot possibly move (there is nothing for it to move around in). Since motion does not exist for the universe, neither does time. All things that exist within the universe have and always will exist. Birth and death are not possible.

Timothy Wright

“A Defense of Ethical Egoism”

In this essay, I argue against James Rachels, Kurt Baier, and Immanuel Kant to show that Ethical Egoism is a contender as a plausible theory of morality. To support this conclusion, I provide a broader understanding of the issue by incorporating lessons from different disciplines, such as those of economist Adam Smith, writer Ayn Rand, and psychologist Abraham Maslow, as well as the philosopher Friedrich Nietzsche.

(If you have any questions at all concerning transportation, food, directions, etc. please see a member of the Philosophy Student Association. Our names are highlighted on our nametags.)