

S O P H I A

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The Newsletter of the Philosophy Student Association

Sophia: Volume 9, Number 2, February 2006

The Newsletter of the Philosophy Student Association at
Kennesaw State University, Kennesaw, Georgia

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From the Editor

John L. Crow

Sophia is the Greek word for wisdom. Wisdom is gained from the combination of theory and praxis; it is obtained in the doing. This title is very appropriate for the Philosophy Student Association because we are not a group that sits around, drinking, and endlessly debating ideas; we are a group of action that sponsors, creates, and presents a large number of events and activities.

The Philosophy Student Association activities include the ongoing Mike Ryan lectures appearing almost every other week at which notable professors, authors, and lecturers present topics including philosophy, culture, religion, and history. The PSA also offers a lecture series by and for students: the Osoinach Student Lecture Series. This series was created as a showcase for student philosophy at Kennesaw State University. The most significant event produced by the Philosophy Student Association is the North Georgia Student Philosophy Conference presented each year at the end of the spring semester. This conference allows both graduate and undergraduate students to present papers and share ideas while having a great time. The proceedings of each conference are published the following year as a book available to all the attendees and presenters. In addition to all these activities and lectures, the PSA also produces this newsletter, is in the process of creating an on-line philosophy journal, has occasional art shows, and of course has a good number of socials where the bonds and friendship of the group grows.

The Philosophy Student Association does not have a membership role, we do not collect dues, and we do not focus on the difference between ourselves and

others. Instead we concentrate on the doing. Our members can be found attending a lecture, planning a conference, presenting a paper, writing an essay, hanging flyers, and of course socializing over a beer, talking about all that is on our minds. We ask nothing of our members but to participate, to do the things that create the praxis essential to gaining wisdom.

In particular I want to thank the former Sophia editor, Joshua Knicely. Sophia continued to exist because of the work Joshua did and the PSA appreciates his efforts greatly! You too could be part of the most active student organization on campus. In this issue of Sophia you will see the listings of the lectures for this semester as well as the details on the North Georgia Student Philosophy Conference. Please come to these events; please purchase the proceedings from the previous conferences and some of the PSA t-shirts. If you like what you see, volunteer. We always appreciate new faces and new helping hands. We know you are busy so we only ask that you help out as much as your schedule allows. We all may do small parts, but combined the results are impressive. Remember, wisdom is gained through your actions, and cannot be found in the classroom, in a book, or online. Come to a PSA event; it is where knowledge is put into action. We look forward to seeing you!

Among Fellow Disciplines at the Academy

John A. Sweeney

Although my time at KSU has passed, I remain tied to this community of poets, artists, and philosophers—known simply as PSA. Thus, it is with a sense of sadness and joy that I continuously read the PSA-listserv posts from Dr. Jones. To be honest, I'm waiting for one in particular; I look forward to the day when the news of a philosophy major at KSU arrives at my inbox, but that day has not yet come. Thus, I patiently wait for the day when this dream—one from which I may no longer reap any immediate rewards (only a bit more ease in resting my eyes at night)—becomes reality. This is the story, or at least one version of it, of said dream along with the corresponding reality that, in my opinion, has hindered its realization.

Although I find it difficult to believe, it has been over five years since a small group of students, who rallied around the various efforts of Dr. Jones, came together to bring a philosophy major to KSU; we organized a student survey (with the assistance of the philosophy faculty), tallied the data, and reported our findings to the faculty. If I remember correctly, the whole process took nearly a year to complete, but it was well worth the time and effort. As one might expect, the results were overwhelmingly in favor of adding a philosophy major—the students had spoken and their message was quite clear. However, the devil is in the details and we fell victim to institutional minutiae.

Another year passed, as they are prone to do, and we, at the request of the faculty, embarked upon a second quest for statistical assurance. Having revised our instrument (with the assistance of the philosophy faculty), we collected, tallied, and presented the necessary data. Again, the student body spoke out in favor of adding a philosophy major; in addition, many students said that they would remain at KSU, which at the time had a notoriously low graduation percentage, if a philosophy major were added. Surely, we thought, this would turn the tide; what else could we possibly do? After all, we were (and many of us remain) just a bunch of students. We queried each other and our professors: do other students at other universities go to such great lengths to secure a major, especially one as elemental as philosophy? Are we alone in our

endeavor to befriend wisdom? It must be dually noted that the philosophy faculty fully supported the advancement of the major proposal, and I, as well as my colleagues (both past and present), remain most grateful for their support. Although we knew that we had won the hearts of our professors, we wondered where the opposition to the formation of a philosophy major at KSU rested—in one way or another, we all felt its presence. Unfortunately, one thing remained painfully clear: somewhere, there was opposition to our findings and the mere thought of a philosophy major at KSU was to remain just that. Currently, it is my understanding that the major proposal is in the hands of another committee—one that, hopefully, will finally guide it toward fruition.

Many years have passed and some of us have migrated elsewhere, but the hope and dream of a philosophy major at KSU is the tie that binds us all. I'm sure that many of you were unaware of the many trials and tribulations, if not the vast expanse of time, involved in seeking only to do what we collectively love to do—philosophy. Although I remain confident that a philosophy major is inevitable (obviously, the question becomes when), I find it disheartening that our dream, both past and present, of a philosophy major continues to flounder amidst the backdrop of a "liberal education." It is at this juncture that I turn to Friedrich Nietzsche (1844-1900) to elucidate what has been, in my opinion, the true issue in birthing the mother discipline at KSU, which, in fact, has less to do with KSU in particular than it does with the present state of the academy and society in general.

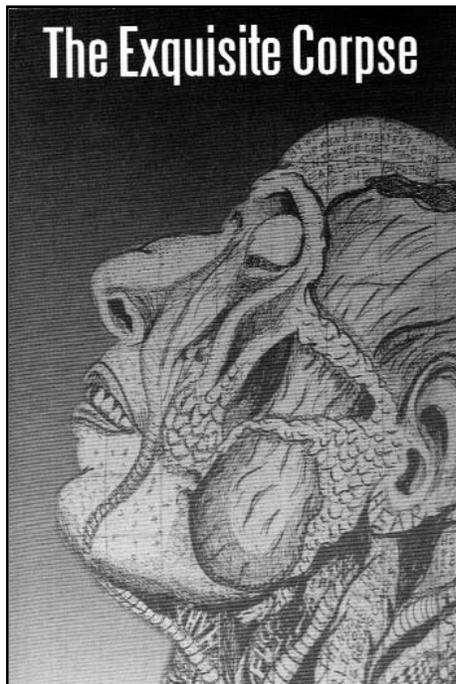
Nietzsche writes, "In such an age that suffers from the 'liberal education,' how unnatural, artificial, and unworthy will be the conditions under which the sincerest of all sciences, the holy naked goddess Philosophy, must exist! She remains, in such a world of compulsion and outward conformity, the subject of the deep monologue of the lonely wanderer or the chance prey of any hunter, the dark secret of the chamber or the daily talk of old men and children at the university. [...] All modern philosophizing is political or official, bound down to be a mere phantasmagoria of learning by our modern governments, churches, universities, moralities, and cowardices: it

lives by sighing ‘if only...’ and by knowing that it ‘happened once upon a time...’ [...] Were the modern man once courageous and determined, and not merely such an indoor being even in his hatreds, he would banish philosophy. At present, he is satisfied with modestly covering her nakedness. Yes, men think, write, print, speak, and teach philosophically—so much is permitted them. It is otherwise only in action, in ‘life.’ Only one thing is permitted there, and everything else quite impossible; such are the orders of historical education. ‘Are these human beings,’ one might ask, ‘or only machines for thinking, writing, and speaking?’” (The Use and Abuse of History, Section V).

Although Nietzsche penned these thoughts over a century ago (1873), they appear just as relevant, if not more so, today. The discourse concerning the advent of a philosophy major at KSU is part of the larger question about the life of philosophy in an age where “skills training” and “job preparation” have overrun the academy and society. Thus, our shared quest for a philosophy major at KSU is more than mere self-gratification; it stands as a statement of will in an age whose intent is to suffocate the philosophical life. Arguably, these are the circumstances in which philosophy has always existed, and one might go so far as to say that philosophy has thrived under such oppres-

sion. However, this understanding does not affirm that the future of philosophy must directly correspond to its past; quite the contrary. Philosophy, like those who practice it, needs air—why else would Socrates and his students fill the agora if not to share in the aromatic space of community?

Although KSU certainly has a philosophical community (in my biased opinion, PSA is without comparison), it lacks the requisite, or official, recognition of space that sanctifies the practice of the philosophical life; this, if anything, should be reason enough for bringing a philosophy major to KSU. Such an omission can no longer be deemed permissible on the part of the once proud academy; and perhaps its redemption may lay in righting such an obvious wrong. Society, on the other hand, leaves much to be desired; the extent to which philosophy in our all-too-modern world is hunted down and obliterated is astounding—one need not look hard to see that philosophy, the “sincerest of all sciences,” is struggling to find a voice amidst the deafening silence of our prized “liberal education.” Yet, what better way to begin philosophical discourse within society than by training more philosophers? What better way to begin training philosophers than by offering philosophy a mere place among its fellow disciplines at the academy?



The Exquisite Corpse

THE SELECTED PROCEEDINGS OF THE
2ND ANNUAL NORTH GEORGIA STUDENT
PHILOSOPHY CONFERENCE

Edited by Christopher A. Aflague, John. A.
Sweeney, David Jones

Copies of *The Exquisite Corpse* are still available for \$5.00. See Professor David Jones or Philosophy Student Association President, Christopher A. Aflague, to obtain copies. Quantities are limited.

Desiring the Other

By John Roper

Sex is a social construct, we learn what we are to be, do, and desire from the society, and environment that we were raised in. Monique Wittig calls this society a compulsory heterosexual one. Her contention is that the power structure regardless of masculine or feminine is primarily based on heterosexuality. This is even the case with sexual desire in the instance of heterosexual male desire to witness and participate in lesbian sex. "...one feature of lesbian oppression consists precisely of making women out of reach for us, since women belong to men."¹ Sexual encounters with the Other becomes a commodity, and a way of confronting the Other. This confrontation is a voyeuristic power relationship, the activities of two individuals are co-opted by the patriarchal male for his own sexual fantasies. In the film "Chasing Amy" writer/director Kevin Smith while addressing his own difficulties in accepting the Other whether purposefully or not gives us insight into the voyeuristic mind of a heterosexual man when encountering lesbian sex. A scene in particular, as two women are "making out" a prodigiously masculine character stares transfixed and asks, "So, since you like chicks do you stare at your self in the mirror?"²

The possessing of the Other in the form of sexual fantasy of lesbians is no different than the naive contention that a white man can somehow transcend his whiteness by possessing sexually a woman of varied ethnicity (non-white). The lesbian fantasy if further degrading because there isn't even the naivete associated with the possession, but a sincere wish to possess not just one Other (woman), but two others in an act of sexual transgression. This is an aggressive act, and one perceived in the media as the ultimate in desires of heterosexual men. "Patriarchal pornography has become an inescapable part of everyday life because the need to create a pretend culture where male sexual desire is endlessly satisfied keeps males from exposing the patriarchal lie and seeking healthy sexual identities."³ The pervasiveness of what a het-

erosexual patriarchal society deems as desirable is within all media. The Nip/Tuck ad for example shows two thin women as window dressing to be ogled by any passing male gaze. This overt appeal to masculine heterosexual desire is what Bell Hooks is expressing when she states, "Most folks believe we are hard wired biologically to long for sex but they do not believe we are hard wired for love."⁴

Bell Hooks suggests that this desire for the Other may be a sense of longing for a more understood celebration of primitivism. "The desire to make contact with those bodies deemed Other, with no apparent will to dominate, assuages the guilt of the past..."⁵ While I can see this used for white men and white women to a degree wanting sexual relations with other ethnicities for this albeit naive reason, it still skirts the issue of sexual desire of lesbian women for heterosexual men. A simple answer would be that as hooks stated, "If women have been taught through sexist socialization that a journey through the difficult terrain of sex will lead us to our heart's desire, men have been taught that their heart's desire should be for sex and more sex."⁶ Therefore what more sex can be found than with two women? The quandary persists in that the fantasies are not necessarily inclusive of the masculine participant. Most pornography of the lesbian genre are two women only, tho within the "story line" one or both of the women are eventually "fucked"⁷ by men.

Where is the social theory feminist's criticism lesbian pornography? There is nothing outright in the way of a critique, but the fact that sex in this instance is facilitated not for the pleasure of the parties involved, but for the pleasure of the patriarchal subject is certainly a matter that social theory has plenty to say on. This power relationship is one of a huge distancing between the self and the Other. Despite the physical proximity there is little doubt that control of the situation is held by the masculine figure. It is his pleasure that they are sating. The fact that as a

4 Ibid.p76

5 Hooks, Bell. "Black Looks: Race and Representation." *Eating the Other*. South End Press. Boston.1992. p25

6 Hooks, Bell. "The Will to Change: Men Masculinity and Love." *Male Sexual Being*. Washington Square Press. 2004. p75

7 I'm using this term in order to appropriate the violence inherent in

1 Oliver, Kelly. ed. French Feminism Reader. *One is Not Born a Woman*. Rowan and Littlefield. Oxford. 2000. p130

2 Smith, Kevin. *Chasing Amy*. Miramax Pictures. 1996

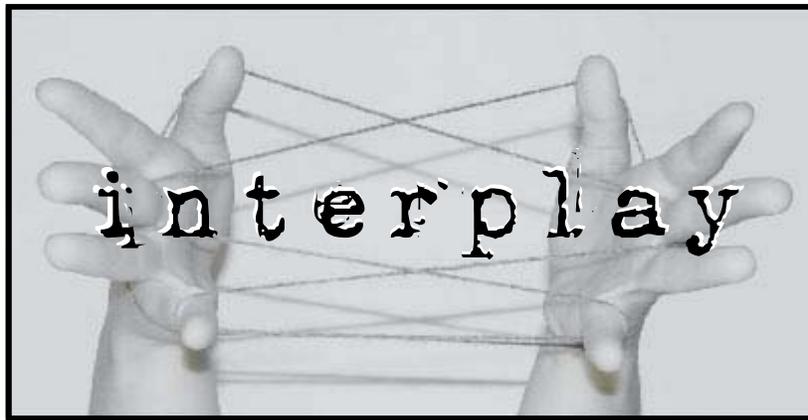
3 Hooks, Bell. "The Will to Change: Men Masculinity and Love." *Male Sexual Being*. Washington Square Press. 2004. p86

society men have been bullied into these positions of dominating sexual predators is a sad state. As Bell Hooks stated in a previous quote, in order to find a healthy sexual identity men are needing to expose this pornography, not only to the participants, but to the viewers and the people that will encounter them in reality.

patriarchal lie of masculine libido, and, "They (men) must be able to be sexual beings in a space where patriarchal thinking can no longer make violation the only means of sexual pleasure."⁸

⁸ Hooks, Bell. "The Will to Change: Men Masculinity and Love." *Male Sexual Being*. Washington Square Press. 2004. p90

4th Annual North Georgia Student Philosophy Conference Call for Papers



Kennesaw State University
March 31-April 1, 2006

Now accepting abstracts for
graduate and undergraduate papers
dealing with any philosophical topic.
DEADLINE FOR ABSTRACTS: ~~February 23, 2006~~
E x t e n d e d

QUESTIONS?
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Reflecting on Recent Zizek Articles and a Rock n' Roll Band

Paul Boshears (Senior, Sociology)

I'm listening to Rage Against the Machine's last album "The Battle of Los Angeles" and I wonder how in the world they were able to make millions. At some point in the 90's a board room was full of expensively dressed men and maybe a woman or two and they agreed that they would advance tons of money to a rock n' roll band whose guitar player wore a "Commie" hat. I have become ever more conscious of the disparity between the message of Zach de la Rocha and the facticity of the band. How can they be so in support of antiglobalization activities and make such a ludicrous living?

It would be too simple to say that they are a corporate rock band. As though in so naming them we could own them as such. The truth is, this band did more for suburbanite kids to become aware that there are serious madmen running the show in the world today than any other group. This wasn't Eric Clapton or Sammy Hagar or John Mellencamp or that Bono, in some self-aggrandizing bruhaha plucking some guitars and encouraging the audience to drink Miller or Pepsi and feel good about the fact that they bought tickets to an event that "raised awareness" for a cause. This was the band that, on their first album, in a brief silence during the ironic "Freedom" announced what every teenager should meditate upon: your anger is a gift.

Not to encourage violence at all; this was the gift of being able to feel outrage at not the simple duplicity of adults - but the only self-respecting feeling anyone could have when faced with the insanity of American foreign policy and the lies that have functioned to maintain the reproduction of contemporary American culture. It's a lie to be told that watching television is a reasonable manner in which to spend one's time. It's a lie to be lead to believe that upon finishing high school one will feel able to overcome obstacles (when the real obstacle, forever breathing on our necks when we sleep is the fascist reality of accepting education and not cultivating education). It's a lie to believe that those in charge are aware of things that we the common folk are not privy to. It's a lie to identify oneself with commercial products and any of the constellated fashions incumbent with our hyper media-saturated youth culture. To be angry

about these is a gift, because it is the necessary energy to overcome the mourning of the death of the Real.

Rage Against the Machine demonstrates for us an object lesson in what Deleuze and Guattari call a "line of flight." The line of flight is not the same as boarding a plane in New York City and arriving in Paris - that is, a flight to somewhere new. Were this the case a line of flight would be a transcendental notion, immanence is what characterizes the line of flight. Let's consider Chemistry: when a molecule is formed what is created is a structure. We like to think that these structures never change, but they do. We know that chemical changes occur but we enter shaky ground when we begin trying to explain how. The structure contains a mass, a certain "weight" of its component parts, but there is always a slow leaking of that mass out of the structure. What leaks out, say Hydrogen, is no different from the hydrogen still within the structure. But where are these leaks? Always at borders. So in this manner we can understand D/G's line of flight.

D/G celebrate the line of flight because it offers a new way to understand how to be in the world. It does not mean that every line of flight is a safe one, or the optimum one. Safe, optimum; these are codes for a transcendental vision of a "Just" world, an egalitarian world. The problem with egalitarianism, of course, is that it is rooted in resentment, and jealousy. An old Slovenian joke: a witch comes to a young woman and says, "I will give you what ever you want; but I will give it twice to your neighbor." The young woman says, "I want nothing." Another version of the same joke is: A witch approaches a young man and says, "I will take one of anything you want; but in so doing I will also take two of your neighbor's." The young man replies, "Take my eye!" This is egalitarianism at its core.

Rage Against the Machine was a line of flight, then, for the Sony record execs. The recording industry is very much an industry not at all interested in egalitarianism. How else can we understand the alarming loss rate? On average, 95-97% of the money spent on recording artists is never met - that is, nearly all the

money fronted to record is lost - but those that don't lose out, make so much money that they can afford to keep practicing such shoddy business.

Is this why all the music more or less sounds the same? I'm sure that much art is treated in a similar manner. Is this why people think there are no such things as Art Movements any more?

Because of Rage Against the Machine I became aware of American foreign policy and the overall suspect nature of the social arrangement today. I've been to numbers of protests. I've done all that I can to raise certain topics in class, at home, at work. I feel optimistic. Slavoj Zizek lamented that unlike in the Spring of 68 the current riots in France are without any utopian message - not that there needs to be one per se, but its lack of presence is remarkable. And I wonder, in light of Zizek's question, if perhaps that is also a good thing - that is, that at WTO protests, at Counter Inaugurals, at protests of the occupation of Iraq there is not burning and looting.

Is it that these forms of symbolic violence are ineffectual? Or is it that the stakes are that serious? That nuclear annihilation is such a concern that explosive physical violence cannot be the sum of the response by the people? That we must each become the change we want to see in the world - is that why there is no violence on the order of the riots in New Orleans or Paris at these events?

More disturbing is that question of whose violence is rational and irrational? Are the looters in the wake

of Katrina being rational in trying to find food? Are the rioters in Paris being rational in lashing out against an oppression that has been put upon them for the past 30 years? Can these be only irrational responses? No. The question of the rationale of those committing violence is a hobbling one. Perhaps this is more close to the truth of what is happening:

We (the Western developed nations) are sending the message, "Universal Human Rights," and, "Democracy," and, "Freedom," to the world at large (and this must include those that don't like the occupation of places like Iraq) and the message we are getting back is suicide bombers. Am I being seriously dismissive when I suggest that notions of Universal Human Rights, Democracy, and Freedom have contained within the message "Suicide"? Because this is what the returned message is, folks. This is precisely what is being sent back to us. And isn't there a certain terror in the notion of the rugged individual? Look to any David Lynch movie. Look to that Clint Eastwood movie, "Mystic River" it's there. There is a death wish within the belief in the autonomous, totally independent, notion of selfhood. There has to be. Our birth is the arche, the point of origin, our lived experience the telos toward the eschaton, that is toward our death. With birth is our damnation, with death our redemption. Then the best hero we could have would be Job, who didn't look for any deeper meaning in his suffering. But redemption thinking ain't gonna solve our problems.

Mike Ryan Lecture Series 2005-2006: Spring Semester

January 18, 2006 at 12:30

"The Authority of Excellence: What can Confucius Teach us about the Art of Chinese Painting?"

Stephen Goldberg, Hamilton College and Colgate University

University Rooms C, D, and E

Stephen Goldberg specializes in the history of Chinese art. He earned a Ph.D. from the University of Michigan. Since the early 90s, he has participated as instructor and director of numerous summer institutes and region conferences of the Asian Studies Development Program (ASDP), a joint program of the University of Hawai'i and the East-West Center that was initiated to infuse Asian content and perspectives into the core curriculum at U.S. colleges and universities. He has published numerous articles and chapters in books on Chinese art and philosophy, with a particular interest in Chinese calligraphy. His publications include "The Primacy of Gesture: Phenomenology and the Art of Chinese Calligraphy," in *Metamorphosis*, (2004); "Philosophical Reflection and Visual Art in Traditional China," in *Texts and Contexts: The Art of Infusing Asian Philosophies and Religions*, (SUNY Press, 2004); and "Recognition of the True Self: Zen Buddhism and Bokuseki Calligraphy," in *Zen no Sho: The Calligraphy of Fukushima Keido Roshi* (Santa Fe: Clear Light Publishers, 2003).

February 8, 2006 at 4:00

"On Freedom, Human Rights and Social Justice: A Confucian Meditation"

Henry Rosemont, of Brown University and Fudan University

Troy Moore Library, 939 General Classroom Building Georgia State University (Free.

Information: 404-651-0714)

February 9, 2006 at 6:30

"Farewell to Mao: Capitalism with Chinese Characteristics"

Henry Rosemont, Brown University and Fudan University

University Rooms A, B, and C

Henry Rosemont has written, edited and/or translated a number of books, including *A Chinese Mirror*, *Rationality & Religious Experience: The Continuing Relevance of the World's Spiritual Traditions*, *The Analects of Confucius: A Philosophical Translation* (with Roger Ames), and the forthcoming *Radical Confucianism*. Professor Rosemont's interests include Chinese thought, logic and linguistics, and global justice. He is the author of numerous articles in scholarly journals and anthologies, has been editor of the *Society for Asian and Comparative Philosophy's Monograph Series* and is the current editor of the *Dimensions of Asian Spirituality Series* for the University of Hawai'i Press. He is retired from Saint Mary's College of Maryland (Maryland's public honor's college) where he was George B. and Willma Reeves Distinguished Professor of the Liberal Arts and continues in many roles such as Senior Consulting Professor to Fudan University in China and as a public intellectual. Currently, he is Distinguished Visiting Professor of East Asian Studies at Brown University.

February 14, 2006 at 12:30

"Reading from Breaking the Tongue"

Vyvyane Loh, The Radcliffe Institute for Advanced Study at Harvard University

Burruss Building 151

Vyvyane Loh is an independent writer, a choreographer-dancer, and a physician. She is the author of *Breaking the Tongue* (W. W. Norton, 2004). Her interest is in language and its relation to human behavior. She is drawn to experimenting with fictional forms and the function of art in creating social change. Loh's novel-in-progress is about the use of language in genocidal regimes. Her protagonists are two sisters from a fictional country who are thrown into the turmoil and savagery of genocide and who must struggle to battle with the rhetoric of hate in trying to save

their own lives. Loh was a Holden scholarship holder at Warren Wilson College, where she obtained her MFA in fiction. Her first book was a notable book for the 2005 Kiriya Prize and was picked by The New York Public Library as one of the year's "Books to Remember" in 2004. She was a scholar and a fellow at the Bread Loaf Writer's Conference in Vermont and was invited to the International Literature Festival in Berlin in 2005. She is currently a Fellow at the Radcliffe Institute for Advanced Study at Harvard University.

Framed in tortured silence, Vyvyan Loh's *Breaking the Tongue* tells the story of Singapore's fall to the Japanese in 1942. The British surrendered the city to the invaders after an intensive air campaign destroyed the British naval base at Sembawang, the Gibraltar of the East, thereby demoralizing the garrison. These troops, like the expatriate British businessmen running Singapore's economy, were made up of "expendable" men too incompetent to succeed at home. The novel describes literal torture, for the plot is framed by the brutal Japanese interrogation of Claude Lim, the teenage son of an ethnic Chinese clerk at the British bank. Claude's captors carve a map of their invasion on his face, but his "body" struggles to remain silent. To avoid speech, Claude sends his mind into retreat, focusing on the years preceding Singapore's fall when he and his family felt protected by the British colonial government.

March 2, 2006 at 12:30

"Peace-ful Bodies"

Erin McCarthy, St Lawrence University
Burruss Building 151

Erin McCarthy received her Ph.D. from the University of Ottawa and joined the Department of Philosophy and Asian Studies Program at St. Lawrence University in New York. She teaches courses on ethical theory, feminist philosophy, existential philosophy, Asian philosophy, and introduction to philosophy—from a comparative perspective whenever possible. Her research on comparative philosophy has been published in *Philosophy, Culture and Traditions*, *Sagesse du Corps, Corps et Science: Enjeux culturels et philosophiques*. She has also published on teaching Asian and comparative philosophy in ASIANetwork Exchange, and on post 9/11 rheto-

ric and popular culture in *Collateral Language*. Her current research takes two directions. First, she adds a feminist perspective to comparative philosophy on ethics and the body, in particular using the work of French feminist philosopher Luce Irigaray and Japanese philosophers Watsuji Tetsuro and Yuasa Yasuo. The second current interest proposes how teaching comparative philosophy can contribute to the development of multicultural communities and "geocitizens" on liberal arts campuses. In addition, she has served on Columbia University's Expanding East Asian Studies collaborative and is Co-Director of St. Lawrence University's Asian Studies Initiative, an initiative funded by a one million dollar grant proposal that she coauthored and was granted from the Freeman Foundation Asian Studies Development Grant.

March 21, 2006 at 12:30

"Trade, Development, and the Broken Promise of Interdependence: Buddhist Reflections on the Possibility of Post-Market Economics"

Peter Hershock, East-West Center
Burruss Building 151

Peter Hershock is an Educational Specialist for the Asian Studies Development Program at the East-West Center. His research focuses on cultural dimensions of issues surrounding human rights, activism, and community in the Asia Pacific region, with special emphasis on the ramifications of technological and social change. His books include: *Mapping Communities: Ethics, Values, Practice* (2005), *Chan Buddhism* (2005), *Technology and Cultural Values: On the Edge of the Third Millennium* (2003), *Reinventing the Wheel: A Buddhist Response to the Information Age* (1999), and *Liberating Intimacy: Enlightenment and Social Virtuosity in Ch'an Buddhism* (1996).

March 30, 2006 at 12:30

Mike Ryan Keynote Lecture

"Where's Walden? Conversations with Henry David Thoreau and Marlon Brando"

David Krell, DePaul University
Burruss Building 151

David Krell was educated at Duquesne University. He has taught at universities in Germany, France, and

England. He works in the areas of early Greek thought, Plato, German Idealism, Romanticism, and Contemporary European literature and thought. His books include *The Tragic Absolute: German Idealism and the Languishing of God* (Indiana, 2005); *The Purest of Bastards: Works on Mourning, Art, and Affirmation in the Thought of Jacques Derrida* (Pennsylvania, 2000); *Contagion: Sexuality, Disease, and Death in German Idealism and Romanticism* (Indiana, 1998); *The Good European: Nietzsche's Work Sites in Word and Image*, with Donald Bates (Chicago, 1997); *Architecture: Ecstasies of Space, Time, and the Human Body* (SUNY, 1997); *Infectious Nietzsche* (Indiana, 1996); *Lunar Voices: Of Tragedy, Poetry, Fiction, and Thought* (Chicago, 1995); *Daimon Life: Heidegger and Life-Philosophy* (Indiana, 1992); *Of Memory, Reminiscence, and Writing: On the Verge* (Indiana, 1990); *Intimations of Mortality: Time, Truth, and Finitude in Heidegger's Thinking of Being* (Pennsylvania, 1986; 2nd ed., 1991); and *Postponements: Woman, Sensuality, and Death in Nietzsche* (Indiana 1986).

March 31-April 1, 2006

North Georgia Philosophy Student Conference

David Krell, Keynote Speaker

"Tenderness: Aristotle, Hölderlin, Freud, Irigaray"

University Rooms

April 6, 2006 at 12:30

"Keeping House: The Domestic Sensibility in Confucius' Ethical Reasoning"

Amy Olberding, University of Oklahoma
Burruss Building 151

Amy Olberding works on Chinese philosophy, with a particular interest in comparing Chinese and Western ideas about death. She is Assistant Professor in the Department of Philosophy and School of International and Area Studies at the University of Oklahoma. She earned her M.A. and Ph.D. in Philosophy from University of Hawai'i. Her research interests include philosophical approaches to human mortality, the ethics of the domestic sphere, and philosophical constructions of self and society, particularly as these appear in early Chinese philosophy. Her work has appeared in *Philosophy East and West* and *International Philosophical Quarterly*. She has also directed a National Endowment for the

Humanities grant project concerning East Asian traditions.

April 13, 2006 at 6:30

"Chinese Poetry: From Classical to Contemporary"

Michele Yeh, University of California, Davis
University Rooms C, D, & E

Michelle Yeh was born in Taiwan, graduated from the National Taiwan University, and is currently Professor in the Department of East Asian Languages and Cultures at the University of California- Davis, Co-director of the Pacific Regional Humanities Center at UC-Davis, and Chair of the UC Pacific Rim Research Program. She received her Ph.D. in Comparative Literature from the University of Southern California and has research interests traditional and modern Chinese poetry, comparative poetics, international modernism, and translation. Her current projects include a book the tension between modernity and cultural identity in China, a new anthology of modern poems on Taiwan, and a collection of essays on aromatics in Asian and Western traditions. Her major publications include: *Modern Chinese Poetry: Theory and Practice* since 1917, *Anthology of Modern Chinese Poetry* (edited and translated), *No Trace of the Gardener: Poems of Yang Mu* (co-translated), *Frontier Taiwan: An Anthology of Modern Chinese Poetry* (co-edited and co-translated), *Essays on Modern Chinese Poetry, and Poetic Life*.

April 19, 2006 at 12:30

"Doggie Style: Kundera, History, and the Canine"

Jason Wirth, Seattle University
University Rooms C, D, & E

Jason Wirth is an associate professor of philosophy at Seattle University. His many publications include works on aesthetics, comparative philosophy, and contemporary continental philosophy. His translation of Schelling's, *The Ages of the World* (1815), is published by the State University of New York Press (2000). His edited volume, *Zen no Sho: The Calligraphy of Fukushima Keido Roshi*, is published by Clear Light Publishers (2003) and his most recent book, *The Conspiracy of Life: Meditations on Schelling and His Time*, is also from SUNY (2003). Recently, *Schelling Now*, an edited volume of contemporary readings of Schelling, has appeared with

Indiana University Press. He is currently at work on a book about Milan Kundera (*Tamina on the Border: Milan Kundera and Philosophy*) and an edited volume, *Conversations on the Ox Path: Comparative Approaches to the Kyoto School*, with Brian Schroeder and Bret Davis. He and Peter Warnek are also at work on a new critical edition of Schelling's Freedom essay. He has degrees from Holy Cross, Villanova University, and Binghamton University, where he was awarded his Ph.D.

April 20, 2006 at 12:30

"Affirming Negative Capability"

David Wood, Vanderbilt University
Burruss Building 151

David Wood is Professor of Philosophy at Vanderbilt University where he teaches Continental Philosophy. His books include: *Step Back: Ethics and Politics after Deconstruction* (SUNY, 2005), *Truth: A Reader* (ed. with José Medina) (Blackwell, 2005), *Thinking After Heidegger* (Polity Press, June 2002), *The Deconstruction of Time* (2nd edition, Northwestern, 2001), *On Derrida, Heidegger and Spirit* (edited and introduction, Northwestern, 1993), and *Derrida: A Critical Reader* (edited and introduction, Blackwell, 1992). Some of his many book chapters and articles include: "Some Questions for My Levinasian Friends" in *Addressing Levinas*, ed. E. Nelson et. al. (Northwestern, 2002), "What is Ecophenomenology?" *Research in Phenomenology*, Vol. XXXI, 2001, "Between Phenomenology and Psychoanalysis: Embodying Transformation" for *Interrogating Ethics*, edited Jim Hatley and Chris Diem, (Northwestern, 2001), "Comment ne pas manger: Deconstruction and Humanism" in *Animal Others*, ed. Peter Steeves (SUNY, 1999), "Kierkegaard, God and the Economy of Thinking", in Jonathan Ree (ed.) *A Kierkegaard Reader*, Blackwell, 1997, and "Philosophy: The Antioxidant of Higher Education." His books in progress include: *Time and Time Again* (forthcoming Indiana University Press), *Things at the Edge of the World* (in preparation), *Fatal Projections: Pathologies of Alterity* (in preparation for Stanford University Press), and *A Conversation Between Neighbors: Emmanuel Levinas and Soren Kierkegaard in Dialogue*, co-edited with J. Aaron Simmons (in preparation for Indiana). Professor Wood's interests lie in the possibilities of reading and

thinking opened up by contemporary continental philosophy and by 19th century German thought. Some of his current philosophical projects include: reworking/displacing Heidegger's treatment of time within fundamental ontology; developing a non-prescriptive post-humanistic approach to ethics; providing an account of truth that does justice both to its normative, "existential" and metaphysical dimensions; various different approaches to the philosophy of nature (environmental philosophy, animals rights, thinking boundaries, etc.). In addition, he runs a series of philosophy talks at the Nashville Downtown Public Library titled *Thinking out of the Box*. He is also an environmental artist and stages Art Events from time to time. Professor Wood received his Ph.D. from the University of Warwick.

April 21-22, 2006

Georgia Continental Philosophy Circle
Alumni House

Osoinach Student Lecture Series

January 26, 2006

"The State of the Arts"

Lauren Maddux

Social Science Room 200, 6:30-7:45

February 28, 2006

"The Us of Then: Ideas on Translation"

Chris Aflague

Social Science Room 223, 6:30-7:45

March 16, 2006

"Speaking on Music"

Kerry Brunson

Social Science Room 200, 6:30-7:45

March 23, 2006

"Intimacy and Poetry"

Jason Bice

Social Science Room 200, 6:30-7:45