DANIEL STIRLING RICHMOND, PH.D.

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Montclair State University
Department of Philosophy
1 Normal Ave
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AREAS OF SPECIALIZATION:

Continental Philosophy	(esp. 20c. German; existentialism, phenomenology)
Metaphysics	(esp. Aristotle, Plato; Ancient, Kant)
Social/Political Theory	(esp. Bloch; Frankfurt School, Critical Theory)
Ethics	(esp. Meta-Ethics, Aristotle, Kant; Normative, Applied Ethics)

AREAS OF COMPETENCE:

History of Philosophy	(Ancient Greek; late Modern; Contemporary, Continental)
Logic	(esp. Informal; Formal, Modal)
Epistemology	(esp. Ancient Greek, early Modern, Modern)
Ethics	(Environmental; Bioethics; Ethics of Technology; Feminist Ethics)
Social/Political Theory	(Modern; late Modern; Feminist, Queer, and Critical Race Theory)
Aesthetics	(esp. 20c German; Kant; late-Modern, Early German Romantics)
Philosophy of Mind	(esp. free will, mind-body problem)

EDUCATION:

THE NEW SCHOOL   PhD – PHILOSOPHY   2021
> Dissertation: "Countervailing Possibility: Metaphysical, Epistemic, and Practical Issues of Possibility in Aristotle, Martin Heidegger, and Ernst Bloch"
> Committee: James Dodd (Advisor), Dmitri Nikulin, and Simon Critchley

SUNY STONY BROOK   MA – PHILOSOPHY   2008
> Thesis: "Hope Against Hope: Ambivalences, Resistances, and Persistence"
> Advisor: Eduardo Mendieta

UNIVERSITY OF OREGON   BA – PHILOSOPHY, GERMAN, ART   2005

TEACHING EXPERIENCE:

COURSE INSTRUCTOR   FORDHAM UNIVERSITY   2021-PRESENT
> In-person course, 35-student sections:
> *Philosophical Ethics*
>> Fa 2021 (2 sections), Fa 2022 (2 sections)

COURSE INSTRUCTOR   MONTCLAIR STATE UNIVERSITY   2016-PRESENT
> In-person or online* courses, 35 or 100-student sections:
> *Introduction to Philosophy*
>> Fa 2016 (2 sections), Sp 2017 (2 sections), Fa 2017 (2 sections),
>> Fa 2018 (2 sections), Fa 2019 (2 sections), Sp 2020* (1 section),
>> Fa 2020 (2 sections), Sp 2021* (1 section), Fa 2021* (1 section)
>
> *Ethics*
>> Sp 2018 (2 sections), Sp 2019 (2 sections), Su 2019* (1 section),
>> W 2022 (1 section), Sp 2022* (1 section), Su 2022* (1 section),
>> Fa 2022 (1 section)
>
> *Society in the Age of Technological Compulsion*
>> Fa 2022 (1 section)

Environmental Ethics
  Sp 2022 (1 section)
Biomedical Ethics
  Sp 2020* (1 section)

COURSE INSTRUCTOR   WESTERN CONNECTICUT STATE UNIVERSITY   2019-2021
  In-person or online* courses, 35-student sections:
    Informal Logic
      Sp 2019 (2 sections), Sp 2020* (1 section), Sp 2021* (1 section)
    Ethical Issues in Healthcare
      Fa 2019 (1 section), Sp 2020* (1 section), Fa 2020* (1 section),
      Sp 2021* (1 section)
    Formal Logic
      Sp 2020* (1 section)
    Ethics in Computing
      Fa 2019 (1 section)

COURSE INSTRUCTOR   MEDGAR EVERS COLLEGE   FA 2016
  In-person courses, 35-student sections:
    Introduction to Logic
      Fa 2016 (2 sections)

COURSE INSTRUCTOR   WILLIAM PATERSON UNIVERSITY   2012-2019
  In-person courses, 35-student sections:
    Introduction to Philosophy
      Fa 2012 (1 section), Sp 2013 (1 section), Fa 2013 (1 section),
      Sp 2014 (1 section), Fa 2017 (1 section), Sp 2018 (1 section),
      Sp 2019 (1 section)
    Liberal Studies Colloquium
      Fa 2012 (2 sections), Sp 2013 (1 section), Fa 2013 (1 section),
      Sp 2014 (1 section), Fa 2017 (1 section)
    Ethics and Community Engagement
      Sp 2018 (1 section)
    Philosophy of the Future
      Fa 2018 (2 sections)

COURSE INSTRUCTOR   FAIRFIELD UNIVERSITY   2011-2014
  In-person courses, 35-student sections:
    Questions in Modern and Contemporary Philosophy
      Sp 2011 (2 sections), Sp 2012 (2 sections), Sp 2013 (2 sections)
    Questions in Ancient and Medieval Philosophy
      Fa 2011 (2 sections), Fa 2012 (2 sections)
    Introduction to Philosophy
      Fa 2013 (2 sections), Sp 2014 (2 sections)

TEACHING FELLOW   PARSONS SCHOOL OF DESIGN   2010-2012
  In-person courses, 25-student sections:
    Critical Reading and Writing I
      Fa 2010 (2 sections), Sp 2011 (2 sections)
    Critical Reading and Writing II
      Fa 2011 (2 sections), Sp 2012 (2 sections)

COURSE INSTRUCTOR   NEW JERSEY CITY UNIVERSITY   2009-2011
  In-person courses, 35-student sections:

Civilization I
   Fa 2009 (2 sections), Fa 2010 (1 section)
Civilization II
   Sp 2011 (2 sections)
Environmental Ethics
   Fa 2010 (1 section)
Philosophy: Persons and Problems
   Sp 2010 (2 sections)

COURSE INSTRUCTOR   BOROUGH OF MANHATTAN COMM. COLLEGE   2008-2010
   In-person course, 35-student sections:
   Introduction to Philosophy
      Fa 2008 – Sp 2010 (2 sections)

AWARDS AND HONORS:

The New School Teaching Fellow, Parsons School of Design, 2010-2012
DAAD Research Grant, Goethe-Universität, 2007
Austrian Fulbright Scholarship, 2005
Baden-Württemberg Scholarship, Stuttgart Universität, 2002-2004
Dean's List, University of Oregon, 2001-2005

REFERENCES:

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   Professor of Philosophy, The New School
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   Associate Professor of Philosophy, Montclair State University
      1 Normal Ave
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      Relationship: Professional, Montclair State University, Fall 2016-Present

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PRESENTATIONS AND INVITED LECTURES:

"This is Not Propaganda," Montclair State University, 2020
"Meaning for Sisyphus," Montclair State University, 2018

PROFESSIONAL SERVICE:

DISABILITY CAUCUS – MEMBER   MONTCLAIR STATE UNIVERSITY   FA 2022

Worked with other members to establish a forum for the critical examination of the meaning, place, and role of disability within the university.

TEACHING ASSISTANT   MONTCLAIR STATE UNIVERSITY   SP 2022, FA 2022
Assisted instructors teaching 100-student course with assignment structure and grading rubric.

TEACHING ASSISTANT MENTOR   MONTCLAIR STATE UNIVERSITY   FA 2020, FA 2021
Assisted first-time student TA in assignment structure and grading rubric.

GRADUATE TEACHING MENTOR   PARSONS SCHOOL OF DESIGN   FA 2010, FA 2011
Assisted first-time graduate-student teachers in establishing curricula, and developing course materials.

TEACHING ASSISTANT/ TRANSLATOR   PH LUDWIGSBURG   FA 2004
Assisted English-speaking instructor in translation and instruction of course material for German-speaking students.

PROFESSIONAL AFFILIATIONS:

APA   apaonline.org/member/dstirlingr   2016-Present
Phi Beta Kappa   2005-Present

SELECTED GRADUATE COURSEWORK:

THE NEW SCHOOL:

Nietzsche: Critical and Affirmative Thinker, James Dodd, Fa 2010
Modern Deductive Logic, Sp 2010
Hegel's *Phenomenology of Spirit* II, Jay Bernstein, Sp 2010
Hegel's *Phenomenology of Spirit* I, Jay Bernstein, Fa 2009
Hobbes' *Leviathan*, Fa 2009
Aristotle's Ethics, Sp 2009
Hegel's *Philosophy of Right*, Christoph Menke, Sp 2009
Philosophical Anthropology and the Problem of Potentiality, Dirk Setton, Sp 2009
Democratic Public and Its Aesthetics, Fa 2008
Aesthetics of Modernity, Christoph Menke, Fa 2008
Nietzsche on Morality, James Dodd, Fa 2008

GOETHE UNIVERSITÄT FRANKFURT

MA Research: Critical Theory, Martin Seel, Fa 2007 – Sp 2008

SUNY STONY BROOK:

Early German Romanticism, Sp 2007
Developments in Photography and Philosophy: A Parallel History, Sp 2007
Independent Study: Bergson and Deleuze, Ed Casey (The New School), Fa 2006
Independent Study: Critical Theory, Lydia Goehr (Columbia University), Fa 2006
Art and Its Problems, Eduardo Mendieta, Fa 2006
Adorno's Aesthetics, Eduardo Mendieta, Sp 2006
Hermeneutics and Critical Theory, Sp 2006
Origin of Art in Kant, Andrew Haas, Sp 2006
Gadamer: Art, Beauty, and Aesthetics, Ed Casey, Fa 2005
Art and the Real, Fa 2005
Aesthetics, Fa 2005
Contemporary Matters, Eduardo Mendieta, Fa 2005

COURSES PREPARED TO TEACH:

For full description of course, see list of courses taught on Teaching Statement.

ETHICS COURSES:

Introduction to Ethics

Thematic; survey of authors addressing central issues in ethics.

Philosophical Ethics
  Primary text; close reads of Aristotle, Mill, and Kant.

Bioethics
  Thematic, survey; addresses central issues in bioethics.

Environmental Ethics
  Thematic, survey; addresses central issues in environmental ethics.

Computing Ethics
  Thematic, survey; addresses central issues in computer ethics.

Society and Technology
  Thematic, survey; addresses central issues in ethics of technology.

Philosophy of Technology
  Primary text; close reads of Dessauer, Heidegger, Adorno, Jonas, and Ihde.

Philosophy of Utopia
  Thematic, survey; addresses central issues in socio-political philosophy.

INTRODUCTION/GENERAL HISTORY OF PHILOSOPHY COURSES:

Introduction to Philosophy
  Survey; addresses central issues in metaphysics, epistemology, meta-ethics, ethics, applied ethics, and socio-political philosophy.

Introduction to Philosophy: Ancient and Medieval
  Primary text; addresses central issues in Ancient and Medieval philosophy.

Introduction to Philosophy: Modern and Contemporary
  Primary text; addresses central issues in Modern and Contemporary philosophy.

LOGIC COURSES:

Introduction to Logic
  Survey; addresses various areas and issues in logic.

Formal Logic
  Focused; addresses areas and issues in formal logic.

Informal Logic
  Focused; addresses areas and issues in informal logic.

SELECTED NON-ACADEMIC WORK EXPERIENCE:

During my studies I've worked in hospitality. Below is a selected list of jobs that speak to my abilities to effectively work with others while in management positions.

Bartender, Bar Manager	The Pony Bar, New York, NY	2014-2020
FOH Manager, Wine Steward	Carne, New York, NY	2005-2010
Server, FOH Manager	Marché Restaurant, Eugene, OR	1999-2002

Dissertation Abstract – Extended

Metaphysical, epistemic, and practical issues surround the notion of possibility. Working with Aristotle's notion that possibility is an actualization of latent potentials, to question *what possibility is,* at some level, is to question the status of latent potentiality, and to establish the role of its variability. In attempting to assess its status, two positions have typically resulted: i) the conflation of potentiality with possibility, or ii) the conflation of possibility with actuality. On the surface, these conflations can appear similar, or at least similar enough that they entail one another. In one sense, one could understand ii) as requiring at minimum the same conflation of potentiality and possibility in i). However, ii) also needs not accept the existence of potentiality whereas i) must. What's more, i) typically results in an adversarial or oppositional relation between possibility and actuality, whereas ii) merely prioritizes some manner of actuality in its account of possibility.

With regard to epistemology, in applying the metaphysical position of what one thinks possibility is to questions about *what is possible*, one can differentiate them by the role and status given to potentiality in relation to possibility and the status of possibility in relation to actuality. On the one hand, i) conceptually handles potentiality, and views such potentiality as if it were possibility, i.e., present an inflated appraisal of "what is *potentially possible*." On the other hand, owing to the metaphysical qualities inherent in the term potentiality, ii) would deny or diminish the role and status of potentiality and emphasize the factual and historic events as objective evidence of what exists, i.e., present a deflated appraisal of "what is *actually possible*."

Here, too, confusion involved in these metaphysical and epistemological issues holds further significance than merely the theoretical: it has practical implications in how one formulates an understanding of agency. In short, how one conceptualizes possibility affects what one views as possible, and in turn, it can impact one's practical deliberations. Practicability and otherwiseness can be thought of as the more significant aspects of possibility as related to power and agency. However, they can be diminished or misapprehended due to some of the above issues in modeling possibility and appraising what is possible. What is required is a more precise understanding of possibility, one without inflation or deflation, which thus presents a more complete image of possibility in relation to practicable issues.

Such an option exists, one that acknowledges the interplay and tension between variability and viability, the innovation and practicability that participate in possibility. It returns to one's considerations of possibility an element of variable uncertainty while grounding such variability within the viable practicability required for such innovation and changes. In contrast to the inflationary and deflationary models, this *possibilia model* destabilizes any teleological certainty about the inevitability of outcomes by positing possibility as an interstitial open field wherein new circumstances arise with different, heretofore unforeseen potentials, and thus, the eventuation of possibilities more varied than what one previously conceived. It returns an element of viable variability, of both practicability and innovation to one's considerations of possibility. This more substantive notion of possibility finds its origin in the thought of Aristotle and is often overlooked for his more formulaic conception of possibility.

This dissertation examines these concerns in relation to the varied and unique conceptions of possibility participant in the works of three philosophers, namely Aristotle, Martin Heidegger, and Ernst Bloch. For all three, possibility holds a place of significance in their work. How these authors' interpret possibility, the status it is given, and the role it plays within their work can illuminate issues inherent in possibility, and present possible solutions to the issues addressed.

In Aristotle, his development and elaboration of possibility in *Physics* and *Metaphysics* is crucial in clarifying his understanding of change and motion in nature. However, his emphasis upon more teleological and formulaic aspects of possibility eclipses his more rudimentary and substantive account of possibility, wherein the practicable variability of potentiality and the openness of possibility is lost. Thus, what exists as possibility for the Aristotelian agent is seemingly diminished and compromised. Building off of Aristotle, Heidegger and Bloch present vastly different interpretations of what possibility is, and what is possible, as well as what exists for agency within the temporal interstitial.

For Martin Heidegger, his recursive existential explication of fundamental structures of Dasein as the conditions for its basic possibilities (*Grundmöglichkeiten*) in general, and in particular, for Dasein's authentic and inauthentic existence, requires his re-approach to and the undermining of key aspects of Aristotelian metaphysics. At issue is whether Heidegger's subsequent understanding of possibility and potentiality within his existential framework adequately addresses the sense of otherwiseness and variability found latent in Aristotle's conception of potentiality and possibility, and whether Heidegger's notion of possibility presents issues for agency and power in that it either posits an inflated or deflated notion of possibility. Thus, accounting for Heidegger's notion of possibility, and its role within his interstitial notion of "the moment of vision" (*Augenblick*) can inevitably clarify this notion of possibility and its role for the Heideggerian agent.

Lastly, one can understand Ernst Bloch as retrieving a more obscured Aristotelian notion of possibility emphasizing the material latency of potentiality, setting it in motion within his own conception of *"objective-real possibility."* The significance of this resultant "Real Possibility" is that, within such an interstitial field, what for Bloch is "the darkness of the lived moment" (*das Dunkel des gelebten Augenblicks*), there exists obscured and unforeseen potentialities whereby the Blochian agent pursues innovative responses in an open field of possibility. In contrast to Aristotelian "wonder" and Heideggerian "angst," Bloch presents *hope* as the embodiment of such possibility and the impetus for innovation. A question lingers whether such hope is ultimately practicable or viable.

RESEARCH STATEMENT

Throughout my academic career I've been interested in the intersections of ideas, whether between philosophy and other areas of study, or between various areas within philosophy itself. As an undergraduate, while at the University of Oregon and studying abroad in Germany, I was fascinated by connections between philosophy and art, exploring the writings of Kant, Schiller, and early German Romantics, and the convergence of the creative with the philosophical and the political. It was while I was in Tübingen that I discovered the writings of Ernst Bloch, who became a strong influence on my studies. At Stony Brook, my master's degree investigated further this connection between the aesthetic and the political, as well as Bloch's writings. My thesis researched his relation to The Frankfurt School and the works of Benjamin, Lukács, and most notably, Adorno.

Guided by my regard for Bloch, my dissertation draws upon my interest in intersections, focusing upon overlapping concerns surrounding the notion of *possibility* within metaphysics, epistemology, and ethics. I assert the existence of prior problematic interpretations of possibility, with my primary concern being to locate an interpretation that provides a more practicable and sustainable approach to social and political change. In developing this, my dissertation focuses on the works of Aristotle, Martin Heidegger, and Ernst Bloch, utilizing this interpretation as an Archimedean point whereby their metaphysical commitments, epistemic assertions, and practical theories can be adjudicated.

I initially analyze the works of Aristotle, developing a metaphysics of possibility wherein otherness is not subordinate to, or codified by the status quo. I briefly consider how this manner of possibility relates to contemporary inquiries in modal logic, and then proceed to the epistemological issues such a notion presents, and how this possibility might relate to agency in socio-political arenas. In the midst of emphasizing the flawed status given to potentiality, and subsequently, the misconceptions of possibility that arise, I evaluate the works of Aristotle, Heidegger, and Bloch in relation to the metaphysical, epistemological, and practical concerns raised. My current research aims at honing and expanding on ideas participant in my dissertation.

CURRENT RESEARCH INTERESTS

My current, primary goal is to further formulate and articulate my own considerations of possibility. From my dissertation, my intuition is that conceptions of possibility that isolate and emphasize either the otherness of potentiality or the status quo of actuality present certain issues. Within this, that discourse about possibility that fails to acknowledge various registers in meaning is problematic. Regarding metaphysics, I've been researching various voices in process philosophy, e.g., Bergson, Deleuze, Whitehead, with an interest in the manner and role of possibility in their theories. I'm also interested in how such a notion of dynamical becoming within process ontology can shape or alter questions of self-identity, and relate to the mind-body problem. Here, too, I'm interested in epistemological questions around notions of uncertainty, and relatedly, in modal logic, the status of "alternate possibilities" and potentiality in possible worlds discourse.

In ethics, in particular meta-ethics, I'm curious about the role of possibility in relation to questions about the status of agency. How might various conceptions of possibility, and the status of alternate possibilities inform different positions in the free-will debate? Along these lines, with regard to normative applications, I'm intrigued by Judith Butler when, while presenting her Adorno Prize Lecture, she asks "which social configuration of 'life' enters into the question, how best to live?" In a vein similar to Adorno's "Es gibt kein richtiges Leben im falschen," how can the capacity for moral action be affected by systems and structures that problematize the possibility for such

actions? This sentiment understandably carries over into my interests in biopolitics, social and political philosophy.

Building on prior work, I've been researching Hans Jonas' response to Bloch's conception of utopia and his emphasis upon human dignity versus Jonas' "imperative of responsibility." Here, too, I am further exploring my interest in technology's relationship with society. I'm fascinated by the co-formative relationship between society and contemporary media and technology, its cultural influence and political impact, as well as its both positive and negative potentials in fostering alternative communities. Coupled with this are my ever-developing interests in environmental ethics, and the role that technology plays in the creation and potential remediation of environmental concerns. Similarly, the deep and inescapable influences of economics, as participant in technology's relationship to society, as well as technology's relationship to the environment, is of utmost concern and interest.

I've also recently begun investigating various critical responses to social, economic, political and legal structures of marginalization and oppression participant in the status quo, with preliminary research guided by questions related to issues and possibilities for self-empowerment in critical race theory and philosophy of race, feminist theory, and queer theory. Butler's *Gender Trouble*, Mills' *Black Rights/White Wrongs*, as well as the works of Nussbaum, Appiah, Alcoff, Freire, Sheth, and others, have been influential. Along with this are my interests in the notion of environmental justice as related to diverse communities in and outside of the global north-east.

PROJECTED TIMELINE FOR RESEARCH AND PUBLICATION

What follows is a timeline with a list of works intended for publication, which at the moment exist in various stages of development. Items listed at the start are those that either build off of existent work that appears to some degree in my dissertation, or research for my dissertation that was eventually left out for reasons of length. Later listed items are conceived as extensions of this work, and is to be further developed and directed towards my current interests mentioned above.

➣ 2022-2023

Currently I am working on a few pieces that I wish to submit as articles over the next year. These draw largely from material in my dissertation, expanding on topics and concerns, and integrating new considerations. The first builds upon a section omitted from my dissertation. The second is developed out of conversations with Dmitri Nikulin.

ARISTOTLE'S POSSIBILITY, CONTINGENCY, AND NECESSITY

In reading Aristotle's *Metaphysics* and *Physics*, I've found numerous translations of *dunaton*, *dunameis*, and *endechesthai* to be seemingly problematic. Many times, across numerous translations, concepts such as potentiality, possibility, and contingency are conflated or used interchangeably in translation of these words. This is not simply an issue of semantics, but rather, considering his larger body of work, and owing to his own distinctions in the development of these concepts, such potential mistranslations can lead to a faulty understanding and problematic application of his consideration of possibility. I argue, in relation to his oeuvre, that a more effective interpretation of Aristotle's intentions in using these concepts can be located, which entails reconsidering certain prior interpretive uses. This relies upon an assertion that Aristotle's metaphysical discussions of possibility need to be held at a conceptual distance from his concerns when discussing possibility in relation to modal logic.

RESEARCH STATEMENT

UNCERTAINTY IN THE *AUGENBLICK* OF BLOCH AND HEIDEGGER

A further developing of material in my dissertation, this is to be a comparative analysis of possibility within the different conceptions of "the moment," or *Augenblick* in Heidegger and Bloch. My thoughts are that Bloch and Heidegger present divergent reads of Aristotle's *dunaton*, *dunameis*, *sterêsis*, and *kairos*, with the latter two concepts being additionally developed in relation to prior work. Given Heidegger's more sortal emphasis upon being and non-being, or nothingness, in contrast to Bloch's more processual conception of an ontology of the not-yet, this results in varied ideas of what each philosopher understands as the nature of possibility, and therefore, what is possible in such interstitial moments. The question is whether agency in such moments can manifest something genuinely unique or (re)produce what is merely consistent with the status quo.

➢ 2023-2024

Throughout the following year I aim to produce two pieces for publication, similarly structured around components of my dissertation and research related to it. The first looks to engage Hans Jonas utilizing aspects of my dissertation and conversations with Dmitri Nikulin. The second piece is still in the process of being fleshed out, but I wish to situate questions of personal identity, and various critical theories, in relation to a conception of possibility as self-empowerment.

TECHNOLOGY AND NATURE, RESPONSIBILITY AND HUMAN DIGNITY

In *The Imperative of Responsibility*, Hans Jonas argues for the necessity and centrality of an ethics of responsibility in response to modern technology and its advances. As a part of this, he presents a critique of marxist utopianism — as problematically allied with technology — and a critical read of Ernst Bloch's *Principle of Hope*. Jonas presents many invaluable and valid points, but arguably what is at issue is not so much technology itself, but the magnitude of its consequences upon nature, and within that, the need for a clearer conceptual understanding of nature itself. Arguably there is no originary state of humanity without some manner of technology. Any claim of "man's presence in the world as an imperative" is always already laden with a history of such technology utilized to achieve that presence, and Jonas' aversion to marxist utopianism outright overlooks some manner of utopian thinking participant in such imperatives, at least for Bloch. Within this, set within the context of contemporary environmental issues, I look to argue in defense of Bloch's somewhat apostatical conception of utopia, and his emphasis upon an ethics formulated through human dignity and guided by hope.

INTERSECTING IDENTITIES: INTERPOLATION AND DISSONANCE

My intention is to read the history of identity politics through the lens of possibility and participant metaphysical issues of personal identity. Various critical theories, from feminist and queer theories to philosophies of race, battle with a pre-existent philosophical anthropology. Inculcated in various structures and systems, cultural and societal, economic, political and legal, this anthropic theory similarly promotes an essentialist account of capacities correspondent to identities, as subsumed under a hierarchical model of humanity. These capacities speak of one's behavior, cognition, and/or manner of labor. Intersectionality compounds and broadens these theories, nevertheless, the principle point of intersection is a question of what it means to be human. In the past, this question presumed a quantitative and sortal notion for its identifications, and inculcated in various structures and systems, cultural and societal, economic, political and legal, to promote an essentialist account of capacities correspondent to identities subsumed under a hierarchical model of humanity. It failed to acknowledge the processual nature of one's personal identity, and how this

in turn informs a larger notion of humanity. Rather than a top-down model, a universal theory of humanity, crucial for conceptions of justice, is only to be found through its individuation. I wish to explore the notion of uncertainty with regard to one's own identity and how this informs a broader sense of humanity, that one's identity informed by a process of negotiation of one's own possibilities in relation to the status quo for the sake of self-empowerment.

➣ 2024-2025

Three to four years out from my dissertation, I look to have completed a larger project for publication, as well as a shorter, second project. The first expands upon elements broached in my dissertation, but is eventually left to be discussed at another time. The second utilizes research material not integrated into the final draft of my dissertation, and adding to it my current research interests in process philosophy. The last seeks to interpret Ernst Bloch's notion of utopia as developed in his *Experimentum Mundi*, and to locate an understanding of utopia that is open-ended despite being teleological in nature.

Toward a Substantive Modal Logic

Modal logic offers up a distinction between *epistemic* possibility and *subjunctive* possibility, i.e., *what is possible in accord with known facts* and *what is possible under counterfactual conditions*, respectively. In a subtle way this distinction between what is factually possible and counterfactually possible echoes elements of Aristotle's actual-potential distinction in his more substantive notion of possibility. However, contrary to Aristotle's more nature-based, substantive use of these terms, this manner of distinction would seem to be problematically grounded in a rationalist or positivistic account of possibility without an apparent gesture towards the objective, substantial nature of possibility that such an appraisal would imply, and to which it would seem to be, at some level, ontologically committed. In contrast to the modal rationalism (e.g., Hartmann, Quine and Nicholas Rescher), Cresswell's combinatorialism, Stalnaker's modal naturalism, and Lewis' modal realism offer promising accounts of what is to be understood as a more intuitive, and substantive notion of possibility.

The Status of Possibility in Process Philosophy

Utilizing prior research into the works of Hegel, Marx, and Bloch, as well as Deleuze and Bergson, I look to further my research into process theories by looking at the works of Whitehead, Peirce, Dewey, and James. I intend to argue that one, all such theorized processes rely upon particular conceptions of possibility proper; two, that all possibility is relational; three, that possibility itself is ambiguous and layered; and four, that such relations and layering is important for addressing any deficiencies or issues that can arise in these process theories. My aim is to develop a framework for arranging and categorizing these various theories in connection with these various registers of possibility, namely (as momentary placeholders) inorganic, organic, human, and rational.

The Utopian as Open-Ended Metanarrative

At some level, Ernst Bloch presents a notion of utopia that can potentially sidestep skepticism towards totalizing meta-narratives, one that is consistent with utopia as conceptualized through a context- and agent-based approach to possibility in response to overcoming individual and communal struggles. Thus, at heart the utopian is a manner of problem solving, wherein one of the most central problems is what it means to be human. This is an idea most clearly addressed in Bloch's *Experimentum Mundi*, wherein Bloch works to lay out his own utopian ontology. Building off of a read of this text, and my own work related to human dignity, the relationship between nature

and technology, and identity and self-empowerment, I look to address notions of utopia participant when attempting to resolve real world issues, and clarify a conception of utopia that aligns with an open-ended approach to human endeavoring.

➤2025-2027

Synthesizing research and work from the previous four years, I'm looking to complete a larger, more comprehensive body of work for publication that could be understood as elaborating on, and widening the scope of various components in my dissertation.

A Principle of Possibility

I aim to develop a manner of process theory that centralizes possibility by first arguing for an interpretation of what possibility is, that then grounds its more abstract qualities, tethers it to issues pertinent to philosophy, and ultimately argues for its status as a principle for both becoming and being. Working within fields similar to those addressed by my dissertation, i.e., metaphysics, epistemology, practical/ethical, social and political, I wish to expand on the ideas and problems addressed with a newer framework developed in prior material presented for publication. Involved is the disambiguation of the various meanings of possibility, and a clarification of a vital distinction between a sortal and synchronistic approach to identity versus one that is processual and diachronic. These, in turn, relate to a distinction between an ontology of being versus an ontology of becoming, and looks to flesh out the relevance of such an ontology of the not-yet in relation to real world concerns.