

## **David Kolb**

1375 Olive St, Apt 502, Eugene OR 97401, Tel: (541) 345 3110

Email: [dkolb@bates.edu](mailto:dkolb@bates.edu), [davkolb@gmail.com](mailto:davkolb@gmail.com)

<http://www.dkolb.org>

### **Education:**

1972 Ph.D., Yale University. Dissertation: "Conceptual Pluralism and Rationality"

1970 M. Phil., Yale University

1965 M.A., philosophy, Fordham University

1963 B.A., Fordham University, summa cum laude, double major, classics and philosophy

### **Professional Experience:**

2004 on Charles A. Dana Professor Emeritus of Philosophy, Bates College

1989-2004 Charles A. Dana Professor of Philosophy, Bates College, Lewiston, Maine

1999 Guest Researcher, School of Architecture, Lund, Sweden (autumn only)

1983-9 Professor of Philosophy, Bates College

1983-4 Fulbright Lecturer, Nanzan University and Aichi Kenritsu University, Nagoya, Japan.

1980-82 Chair, Division of the Humanities, Bates College.

1977-91 Chair, Department of Philosophy and Religion, Bates College

1977-83 Associate Professor of Philosophy, Bates College

1972-77 Assistant Professor of Philosophy, University of Chicago

1971 Teaching Assistant, Yale University

1969 Intern, Department of City Planning, City of Baltimore, Maryland

1968-69 Instructor (part-time), Mt. St. Agnes College and Woodstock College, Baltimore

1964-67 Instructor, Fordham College, Bronx, New York

### **Academic Honors:**

2004 Douglas Engelbart Award for best research paper, ACM Hypertext Conference 2004

1999-2000 Charles Phillips Fellowship

1989 Charles A. Dana Professor of Philosophy

1983-84 Fulbright Lectureship, Nagoya, Japan

1982-83 National Endowment for the Humanities Fellowship for College Teachers

1976-1982 Danforth Associate

1970 Tew Prize in Philosophy, Yale University

1969-72 Kent Fellowship (Danforth Foundation)

1967 Scholarship for summer Asian studies, University of Pennsylvania

1964 Licentiate in Philosophy, summa cum laude

**Writings:**

Books are listed in order of publication but essays and articles are grouped loosely by topic.

**Books:**

*The Critique of Pure Modernity: Hegel, Heidegger, and After*; This book analyzes "modern" selves and institutions as based on distinguishing form from content, and then criticizes that distinction. I use ideas from Hegel and Heidegger, study the ways they both try to find a context for modern selves and institutions that cannot be described in standard modern terms. Then by confronting their differences I try to find a space for new thinking. University of Chicago Press, 1987. (Chinese translation, 2004)

*Postmodern Sophistications: Philosophy, Architecture, and Tradition* Essays that challenge the purity of modern self-conceptions and the idea that we can float free above history as sovereign choosers or ironic observers. But they also challenge the fixity of tradition, and Plato's idea that we must choose either to search for absolute foundations or be overwhelmed by a swirl of competing powers and persuasions. After studying these issues as they show up in recent "modern" and "postmodern" thinkers, the book's essays apply these ideas to questions about architecture and city planning, where these dilemmas are lived concretely: do we continue to build in historical styles? Or create a new abstract style that foresakes history? Or flit about picking and combining bits of old styles that strike our fancy or pique our ironic wit? How do we respond creatively? And how do this together in a plural society? University of Chicago Press, 1990. The individual essays, available separately online at PhilPapers and at ResearchGate, are listed below.

*Socrates in the Labyrinth: Hypertext, Argument, Philosophy*. A hypertext essay collection investigating whether non-linear hypertext writing might provide new ways to "do" philosophy. One long essay and four shorter examples of different modes of hypertext presentations of philosophical arguments.: Eastgate Systems, 1994. The original is available from Eastgate, and there are also videos of me presenting portions of the text, and discussing the text and the pre-web hypertext movement it helped foster. In addition, "Socrates in the Labyrinth," a linear abbreviation of one hypertext essay from the collection, appears in *Hyper/Text/Theory* Johns Hopkins Press, 1994, 323-344.

*Sprawling Places*. In this project I discuss negative criticisms of contemporary places as uneral, inauthentic, and commodified. I agree, in part, but propose a positive theory of place complexity that provides new norms and guides to improve contemporary suburbs and themed places. Published by. University of Georgia Press, 2008. There is online a book-length hypertext version

that includes hundreds of images and narratives plus discussions of topics and philosophical background that go beyond what is presented in the more tightly focused book version.

*A Shaky Walk Downhill: A Philosopher Moves into Parkinson's World.* An autobiographical essay about being a philosopher with Parkinson's Disease. What can philosophy say to me about how to live well with this chronic disease? Published online in autumn 2016.

*New Perspectives on Hegel's Philosophy of Religion.* I edited, with an introduction, a collection of essays by various scholars on Hegel's ideas about religion. SUNY Press, 1992.

## **Articles, Essays, Talks**

### **Modern/Postmodern/Traditional: who are we?**

#### Life in a Balloon

Contents: An argument against any easy contrast between fixed ancestors and floating moderns: being modern means living with more explicit internal splits and distances, but our ancestors too had their internal spacings and distances.

Publication: Chapter 7 of Postmodern Sophistications

#### Postmodern Sophistications: Philosophy, Architecture, and Tradition

Contents: Essays that challenge the purity of modern self-conceptions and the idea that we can float free above history as sovereign choosers or ironic observers. But they also challenge the fixity of tradition, and Plato's idea that we must choose either to search for absolute foundations or be overwhelmed by a swirl of competing powers and persuasions. After studying these issues as they show up in recent "modern" and "postmodern" thinkers, the book's essays apply these ideas to questions about architecture and city planning, where these dilemmas are lived concretely: do we continue to build in historical styles? Or create a new abstract style that foresakes history? Or flit about picking and combining bits of old styles that strike our fancy or pique our ironic wit? How do we respond creatively? And how do this together in a plural society?

Publication: Postmodern Sophistications: Philosophy, Architecture, and Tradition , (Postmodern Sophistications: Philosophy, Architecture, and Tradition. University of Chicago Press, 1990.) The essays are available separately online and are listed below.

#### Postmodern Sophists / Lyotard vs Habermas

Contents: The dispute between the modernist Habermas and the postmodernist Lyotard is not quite a replay of Plato vs the Sophists that they both would like it to be.

Publication: Chapter 4 of Postmodern Sophistications

#### Haughty and Humble Irony

Contents: A study of different kinds of modern and postmodern irony, showing how irony has many shades and different implications, and cannot provide a final attitude.

Publication: Chapter 11 of Postmodern Sophistications. Also appears in "Haughty and Humble Ironies," Annals of Scholarship, vi, 1989, .

#### Self-Criticism in a Broken Mirror

Contents: "Modern" Self-awareness is not so formal and purified as it would like to pretend.

Publication: Chapter 5 of Postmodern Sophistications

#### Form and Content in Utopia

Contents: A critique of Jurgen Habermas's ideal of pure communication.

Publication: Chapter 6 of Postmodern Sophistications

### **Thoughts about Our Situation Today**

#### On American culture, identity, and politics

A set of popular talks about the threats to democracy, political debate across different worlds, American claims to a special identity, and why we must learn to read, again.

#### American Individualism: Does it Exist?

Contents: This essay was written for a Japanese audience and raises many questions about the stereotypical division of individualist from group societies. Does American individualism really exist as it is popularly conceived? Arguments from Hegel and Dewey suggest not. Includes a comparison with equally stereotyped images of Japanese culture.

Publication: Nanzan Review of American Studies, vi, 1984, 21-45.

#### Connections....Can Technology Save Suburbia?

Contents: A set of increasingly severe scenarios studying pressures on suburbia as oil prices change and tech breaks down. Their common theme is the need to maintain connections and networks in the face of pressures for isolation. (Written in the days of "peak oil" discussions, but still apt for today's wider range of collapses.

Publication: Available on the web.

#### A Shaky Walk Downhill: A Philosopher Moves into Parkinson's World

Contents: I have written an autobiographical essay about being a philosopher with Parkinson's Disease. What can philosophy say to me about how to live well with this chronic disease?

Publication: published online in autumn 2016

#### Authenticity with Teeth: Positing Process

Contents: It's popular to require that changes in our social traditions and identities, or in our art and culture, be "authentic." This criterion of "authenticity" is notoriously vague and can be dangerous. In this essay I propose a new criterion for authenticity, based on faithfulness to

structural moments of the process of development rather than to some specific patrimonial content. My proposed criterion derives from Hegel, yet it is similar to the criterion proposed by a staunch anti-Hegelian, Gilles Deleuze.

Publication: in Nikolas Kompridis (ed.), *Philosophical Romanticism*. New York: Routledge. pp. 61-77 (2006)

### Hegelian Buddhist Hypertextual Media Inhabitation, or, Criticism in the Age of Electronic Immersion

Contents: Criticism of art and popular culture usually works from a stable theoretical platform removed from the work being criticized. But what happens when the work requires the critic to enter an immersive total experience. Distanced criticism "afterwards" is always possible, but are there ways to criticize immersive works, virtual worlds, and the like, from within? This essay suggests several modes of criticism and intervention that take advantage of dualities and spacings inherent even in the most immersive virtuality or entertainment. There is always a duality between being immersed and helping to stage the immersion, and there are ways to make limitations of a world appear from within its own movements..

Publication: In *Adrift in the Technological Matrix*, *Bucknell Review* 46.2, Autumn 2002, 90-108

### Fragmentation and the Formless Center

Contents: Centers have been out of intellectual and political fashion, because they have been often oppressive. We both celebrate and worry about postmodern fragmentation as we enact it in our technology, while fearing hidden centralization. But centering is important. I would like to mull over some issues concerning centers and criticism. I want to agree with Gregory Ulmer that argumentative critical thinking is not enough for dealing with our technologized hyper-experience. Then I will discuss an underlying issue: centered subjectivity and critical stances within the mediated world..

Publication: notes prepared for a conference on Technology and Culture

### Steps to the Futures

Contents: I want to tell some stories of ends and transformations in the relation of the past to the future. These stories have implications for education and enlightenment. They are stories in which modernity is seen as an end and a beginning. Modernity is the end of tradition, or oppression, or superstition, or other restrictive conditions. It is the beginning of true self-consciousness and rational human history. But there are also stories about an end of modernity. There are stories about postmodernity. These ends don't depend on talk of the millennium, nor are they apocalyptic or cultic, but they do suggest that we live in a time of transition. .

Publication: notes prepared for a conference on Education at the Millennium

## **Architecture: Theory and Planning**

Public Exposure: Architecture and Interpretation

Contents: Buildings would seem to be easier to interpret than other art works. Architecture stands distinctively exposed to the community. Buildings are unavoidable and they enter into many different activities. In planning and constructing architecture many people and groups cooperate, and during that cooperative process intentions get made explicit; programs get written; functions get defined and evaluated. Yet for all this exposure, architecture maintains a distinctive resistance to interpretation.

Publication: Wolkenkuckucksheim - Cloud-Cuckoo-Land - Vozdushnyizamok 2007:  
Architecture and Interpretation

#### Home on the Range: Planning and Totality

Contents: This essay argues against global plans and hierarchical systems, whether in urban planning or art and life. .

Publication: Research in Phenomenology, 1992, 3-11. (Reprinted in Nordisk Arkitekturforskning, Spring 1995.)

#### Where Do the Architects Live?

Contents: Asking whether a designer has a home base or floats freely above history? An argument against both modern a-historical and postmodern ironic conceptions of design.

Publication: Chapter 9 of Postmodern Sophistications

#### Extending Architectural Vocabularies

Contents: How the vocabulary of architecture changes, and how to enlarge our ways of designing by metaphor and breaking the rules.

Publication: Chapter 10 of Postmodern Sophistications

#### Self-Identity and Place

Contents: How places shape and express us.

Publication: Chapter 12 of Postmodern Sophistications

#### Making Places for Ourselves

Contents: How to plan places that speak our identities to us.

Publication: Chapter 13 of Postmodern Sophistications

#### Before Beyond Function

Contents: A study of how for Hegel the relation of architecture to building function has varied throughout history. Architecture strives to liberate itself, never completely, from domination by function..

Publication: notes prepared for a conference on Hegel and Architecture

#### Building Together

Contents: Recommendations for dealing with pluralism in culture, selves, and cities.

Publication: Chapter 14 of Postmodern Sophistications

## The Spirit of Gravity: Architecture and Externality in Hegel /and/ Stones, Screens, and Spirits: Opacity and Transparency in Hegel and Beyond

Contents: Two studies of architecture and gravity: We might say with Hegel that architecture the premier “external” art, because architecture constructs in physical space “out there” and uses external material such as wood and stone and steel. But other arts, for instance sculpture and painting, do the same. There are kinds of externality more specific to architecture. I will discuss first architecture’s special relation to gravity, then the unorganic externality of architectural purpose, the outward architectonic act, and the externality of meaning in symbolic art. My conclusion will suggest going beyond Hegel on this topic by following his directions. The second study, for a conference not attended, examines the ways that architecture is now going beyond its role of resisting and expressing gravity.

Publication: in *Hegel and Aesthetics*, SUNY Press, 2000, 83-96.

## **Architecture: New Places for New Peoples**

### Sprawling Places:

Contents: In this project I discuss negative criticisms of contemporary places as unreal, inauthentic, and commodified. I agree, in part, but propose a positive theory of place complexity that provides new norms and guides to improve contemporary suburbs and themed places.

Publication: *Sprawling Places*. University of Georgia Press, 2008, as well as a book-length hypertext that includes hundreds of images and narratives plus discussions of topics and philosophical background that go beyond what is presented in the more tightly focused book version.

### Has Architecture Lost its Bearings?

Contents: The talk starts with some remarks on the meanings of the word “bearing” as demeanor, relevance, orientation, and center. Then it talks about three changes that are decreasing the bearing of architecture. They are (1) the diminished central role of the architect in the building process, (2) the fragmentation of communities which decreases the importance of central buildings/monuments, and (3) the growing dematerialization of buildings, both in the sense of turning buildings into screens, the invasion of digital

Publication: Keynote talk at the 2012 Philosophy/Architecture Conference at Boston University

### The Age of the List

Contents: Our task is the preservation of historic towns. In America as in Europe historic town centers are surrounded by recent additions and suburban sprawl. It is tempting to imagine the task of preservation as protecting our historical heritage from a featureless wave of mediocrity, as the worldwide commercial civilization overwhelms local cultures. This story is familiar from the writings of Kenneth Frampton and others: sprawl, homogenization, loss of distinctive local and regional form. I want to disagree with this story. From what force are we

trying to save the historic towns? Might not that force have its own new kinds of order? Might that new order be already at work inside the historic towns? Are its effects only negative? I want to question a presupposition common in many discussion of historic preservation. This is the presupposition that a spatially distinct historic center belongs to a single community that possesses a unified self-consciousness and a unified aesthetic self-image. Local communities less and less correspond to bounded spatial areas, and spatial areas contain less and less homogeneous communities. There is growing a new kind of discontinuous unity, which is the theme of this essay. .

Publication: in Algreen-Ussing, Gregers, et al, ed.. *Urban Space and Urban Conservation as an Aesthetic Problem*. Rome: Accademica Danica, L'Erma di Bretschneider, 2000, 27-35.

#### Genius Fluxus: The Spirit of Change

Contents: Architects seek the genius loci, the spirit of the place. But places change, always. Is there a way to build in tune with the spirit of change? We need to give up single visions that are supposed to embrace social and place totalities. We live in overlapping nets rather than single places. We cannot plan unlimited geometrical vistas a la Versailles; but that was always an illusion, and today it would be an oppression. Can we still plan like Sixtus at Rome? Only if we also encourage other modes of organization at the same time. The whole may often end up more like Tokyo, with corners of design and beauty that do not make an overall plan.

Publication: A talk delivered at a 2002 Danish conference on the Flux of Place.

#### Borders and Centers in an Age of Mobility

Contents: A centerless sprawl of development replaces the older opposition of cities to small country towns. In some places the sprawl pulls itself together into Edge Cities; in others it just spreads. Its economic, social, and political difficulties are well known, and while sprawl was encouraged by particular incentives and subsidies in the U. S., it has become an international condition in other regulatory and transit regimes. To many it is a prime example of modern and postmodern "placelessness." In response to formless sprawl, many theorists urge the creation of resistant places. In this essay I contrast and criticize two such strategies, Kenneth Frampton's bounded enclaves, and Karsten Harries' centered communities..

Publication: *Wolkenkuckucksheim - Cloud-Cuckoo-Land - Vozdushnyizamok 2007: Festschrift to honor Karsten Harries*

#### Many Centers: Suburban Habitus

Contents: Our sprawling poly-centric cityscape demands a change from traditional hierarchically centralized models of urban patterns of living.

Publication: *City*, no. 15, no. 2, April 2011: 155-166

#### Conversations with local Spirits

Contents: A series of conversations with the guardian spirits of local places in Japan and the US, trying to understand how places are changing today.



Publication: xx

### Home Bases

Contents: Karsten Harries had asked people to respond to the ideas in his book *The Ethical Function of Architecture*. I discuss several locations in the US and Brazil, with pictures, and evaluate strategies for building in ways that confirm an identity, but in a world where all are challenged by other identities and rival centers.

Publication: in *Cloudcuckooland* 36

### Universal and Particular Persons and Places

Contents: What kind of cosmopolitan identity is possible in a world of assertive particular identities? This paper explores universalism by means of a contrast with the failed aspirations of modernist architects to create a style that was valid everywhere, above history. It argues that the real shared identity in all persons and places is the temporal process of negotiating particular history amid the spacing and reflection that makes any identity possible. Social norms and structures exist in experience over time, which requires an ongoing unity of actively maintained by processes of individual synthesis and social reproduction. There are no pure factual particular identities, nor any pure, universal place or universal "we". The universal is not one identity among others; it is a component or moment within them. When that internal tension is socially recognized, there is more space for self-criticism, and for self-critical dialogue among different local identities. A cosmopolitan, then, takes into account more explicitly the universal component of the process of self-production within any identity.

Publication: Paper delivered at the Philadelphia Philosophy Colloquium

### Real Places in Virtual Spaces

Contents: Real events happen in real places in virtual spaces. This may seem a strange claim, if places are supposed to be in physical space, reachable by some combination of movements starting from where you are now sitting. I am claiming, though, that while places need to be within a perceptible space, that space does not have to be physical. Virtual spaces can become inhabited places.

Publication: *Nordic Journal of Architectural Research* (Nordisk Arkitekturforskning), 2006 no. 3, 69-77.

### Learning Places: Building Dwelling Thinking On-Line

Contents: What would it take to design a real place online where real learning would happen? .

Publication: *Journal Of Philosophy Of Education*, vol. 34, no. 1, Winter 2000, 121-133.

### Oh Pioneers! Bodily Reformation Amid Daily Life

Contents: Arakawa and Gins have been fomenting revolution for a long time. In the last twenty years their attention has turned more and more towards architecture and urban planning as a way of reforming our bodily existence. Their proposals enter daily life rather than staying in

the isolated sphere of the museum or gallery. These constructions are to be lived in, not contemplated. Will daily life then blunt or sharpen Arakawa and Gins's power to educate and revise our "architectural bodies"?

Publication: xx

Escaping the Museum,

Contents: An essay written for a special Arakawa/Gins issue of *Inflexions*, asking whether the two designers' radical plans to force us to reform our bodily perceptions could ever escape the status of bracketed museum curiosities. If a radical new design were to become our daily environment, could it maintain its radical force or would it get normalized as we become habituated.

Publication: *Inflexions* 6

### **Hegel (and Heidegger) on Today**

Why Hegel? Why Now?

Contents: Reasons why Hegel is a useful dialogue partner for our present situation in philosophy.

Publication: Introductory essay to the Hegel issue, *Dialogue XXXIX* (2000), 651-6. (with Suzanne Foisy)

Circulation and Constitution at the End of History

Contents: Hegel's claims about the end of history seem bold and disturbingly specific. Could he really have believed that the institutional forms he discerned in the Europe of his day were the last word in society and politics? Many argue that developments since Hegel's time have undermined any claim that the particular political and economic structures he describes are the final and necessary mediations of social unity. Some others, liberals or postmoderns, do speak about what amounts to an end of history today, but they are satisfied with far less detail than Hegel; usually they restrict themselves to general commendations of capitalism and representative democracy. But their real difference from Hegel concerns more than generality; it concerns the necessity Hegel sees for definite intermediate structures in thought and society. This necessity also puts Hegel at odds with Heidegger's comments about the end of metaphysics and the final technological society.

Publication: in *Endings: Questions of Memory in Hegel and Heidegger*, ed. by Rebecca Comay and John McCumber. Evanston: Northwestern University Press, 1999, 57-76.

Circulation Bound: Hegel and Heidegger on the State

Contents: Modernity means freedom, we say, and circulation let loose: commodities, technology, choices, the autonomous individual. In contrast to our free exchange, we imagine old traditional societies as regulated exchange along a network of posts defined by fixed roles. In a totally modern world all identities are available for use and consumption, exchange and substitution in a depthless circulation of beings made indifferently available. In such a world our

individual freedom can be trivialized by the circulation that we thought guaranteed it. In this essay I examine how Hegel and Heidegger envision the role of the State in binding up the unlimited flows of modernity.

Publication: *Phenomenology, Interpretation, and Community*, SUNY Press, 1996.

Impure Postmodernity -- Philosophy Today

Contents: Reconsidering whether the term "postmodern" has aged well and is still useful to describe our situation crisscrossed by fissures and partial revolutions..

Publication: Originally written as an introduction to the Chinese translation of my *The Critique of Pure Modernity: Hegel, Heidegger and After*, then published on its own in *Postmodern Openings*, vol.3, issue 2, June 2012, 7-18.

The Diamond Net: Metaphysics, Grammar, Ontologies

Contents: In the introduction to his *Philosophy of Nature*, Hegel speaks of metaphysics as "the entire range of the universal determinations of thought, as it were the diamond net into which everything is brought and thereby first made intelligible. Every educated consciousness has its metaphysics, an instinctive way of thinking". Both Wittgenstein and Hegel see our many languages and forms of life as constituted by different diamond nets of categories/grammars. I argue that both Wittgenstein and Hegel take a non-reductive attitude toward this plurality of local ontologies, but that they disagree about what that plurality implies for history and philosophy. Their disagreements come in part from their differing choice of examples, influenced by atomism and holism. Even more, their disagreements stem from divergent notions about the structure and mode of being of those diamond nets. During the discussion, I distinguish three uses of the word "ontology", and I ask each thinker about what might improve the other's philosophical project.

Publication: xx

Beyond the Pale: The Spectre of Formal Universality

Contents: A review discussion and critique of Frederick Neuhouser's *The Foundations of Hegel's Social Theory*.

Publication: *The Owl of Minerva* 36:1 (2003-04), 15-30.

Tiger Stripes and Embodied Systems: Hegel on Markets and Models

Contents: This essay develops from Hegel's *Philosophy of Nature* a different critique of the ideal of a global market society inhabited by purely rational economic actors. It extends this to critique the use of mathematical models in political philosophy. Along the way it finds a parallel argument in Wittgenstein, and argues that for Hegel the fractious European Union foreshadows the future of the United States of America.

Publication: In Michael J. Thompson (ed.), *Hegel's Metaphysics and the Philosophy of Politics*. New York, USA: Routledge. pp. 286-300 (2018)

The Particular Logic of Modernity

Contents: A discussion of the logical role of particular concepts in Robert Pippin's reading Hegel as a theorist of modernity, with special reference to the question whether modernity can be surpassed or left behind..

Publication: Bulletin of the Hegel Society of Great Britain, Nos. 41.42, 2000, 31-42.

#### Hegel and Heidegger as Critics

Contents: A careful comparison of Hegel and Heidegger's different critiques of our modern age. (This essay later grew into my book *The Critique of Pure Modernity*)

Publication: *The Monist*, 1981, 481-499.

#### Science and Self: Ontological Commitments in Hegel and Heidegger

Contents: Science and ordinary mentalistic talk about the self seem to be at odds. This essay examines the different ways Hegel and Heidegger attempt to reconcile the opposing descriptions of mind and self.

Publication: *Philosophy Today*, Volume 59, Issue 1, Winter 2015, 91-102.

#### Impure Postmodernity -- Philosophy Today

Contents: Reconsidering whether the term "postmodern" has aged well and is still useful to describe our situation crisscrossed by fissures and partial revolutions..

Publication: Originally written as an introduction to the Chinese translation of my *The Critique of Pure Modernity: Hegel, Heidegger and After*, then published on its own in *Postmodern Openings*, vol.3, issue 2, June 2012, 7-18.

#### Authenticity with Teeth: Positing Process

Contents: It's popular to require that changes in our social traditions and identities, or in our art and culture, be "authentic." This criterion of "authenticity" is notoriously vague and can be dangerous. In this essay I propose a new criterion for authenticity, based on faithfulness to structural moments of the process of development rather than to some specific patrimonial content. My proposed criterion derives from Hegel, yet it is similar to the criterion proposed by a staunch anti-Hegelian, Gilles Deleuze.

Publication: in Nikolas Kompridis (ed.), *Philosophical Romanticism*. New York: Routledge. pp. 61-77 (2006)

#### Circulation Bound: Hegel and Heidegger on the State

Contents: Modernity means freedom, we say, and circulation let loose: commodities, technology, choices, the autonomous individual. In contrast to our free exchange, we imagine old traditional societies as regulated exchange along a network of posts defined by fixed roles. In a totally modern world all identities are available for use and consumption, exchange and substitution in a depthless circulation of beings made indifferently available. In such a world our individual freedom can be trivialized by the circulation that we thought guaranteed it. In this essay I examine how Hegel and Heidegger envision the role of the State in binding up the unlimited flows of modernity.

Publication: Phenomenology, Interpretation, and Community, SUNY Press, 1996.

### Heidegger and Habermas on Criticism and Totality

Contents: Habermas's criticizes Heidegger for insulating totalities of meaning from possible overturning by attempts to invalidate individual claims. I first state Habermas's criticism, then elaborate an example from Heidegger that supports Habermas's attack. Then I defend Heidegger by distinguishing levels of meaning in Heidegger's "world" from Habermas's more propositional "lifeworld." I conclude by accepting Habermas's objection restated in terms of the contrast between transcendental and local conditions. If Heidegger is unwilling to pay the price of either Kantian generality or Hegelian unity, he should give up the simple priority of his epochal understandings of being.

Publication: Philosophy and Phenomenological Research, vol. LII, no. 2, 1992, 683-693.

### The Critique of Pure Modernity: Hegel, Heidegger, and After

Contents: This book analyzes "modern" selves and institutions as based on distinguishing form from content, and then criticizes that distinction. I use ideas from Hegel and Heidegger, study the ways they both try to find a context for modern selves and institutions that cannot be described in standard modern terms. Then by confronting their differences I try to find a space for new thinking.

Publication: University of Chicago Press, 1987. (Chinese translation, 2004)

## **Understanding Hegel**

### What is Open and What is Closed in the Philosophy of Hegel?

Contents: This essay studies the ways in which Hegel's thought demands "closure," critiques various proposals for an "open Hegelianism," and concludes that Hegel cannot achieve the closure he seeks, and that "open Hegelianisms" are not Hegelian because of their separations of form from content. Nonetheless the essay argues that Hegel can play an important role in the analyses of thought and culture today, in part as a corrective to excessive claims of openness and indeterminacy.

Publication: Philosophical Topics, vol. 19, no. 2, Fall 1991, 29-50.

### The Logic of the Critical Process

Contents: Hegel said that his Philosophy of Right "Philosophy always comes on the scene too late to [give instruction as to what the world ought to be]." (PR Preface). On the other hand, from his early discussions of his home city's government, and throughout his career, to his late essay on the English reform bill, Hegel makes normative statements and critical judgments about current events and political structures. His lectures on aesthetics contain critical remarks about contemporary literature and art, about bourgeois education, and so on. Is he ignoring his own advice about philosophy's role? Our usual image of the critic is of someone who has a privileged perspective from the heights of an established critical watchtower. When Hegel talks about contemporary events or institutions, it appears that he is making the same maneuver. However,

given his remarks about philosophy's role it is not so clear where he would base his watchtower. How can Hegel develop his normative judgments on concrete social determinations and structures? How can he know what "is"?

Publication: Paper for a Hegel conference in 2001.

Hegel and Religion: Avoiding Double Truth, Twice

Contents: Hegel seems to say that philosophy supersedes religion, bringing out the rational truth hidden in religious myths. Yet both are final expressions of absolute spirit. I compare him to the medieval "double truth" dispute (Aquinas versus the Paris Averroists) whether both religion and science could be true even when science contradicted religious dogmas. Hegel's views turn out to be unexpectedly subtle.

Publication: Journal of the Hegel Society of Great Britain, no. 65: 71-87.

New Perspectives on Hegel's Philosophy of Religion

Contents: I edited, with an introduction, a collection of essays by various scholars on Hegel's ideas about religion

Publication: SUNY Press, 1992.

The Final Name of God: Hegel on Determinate Religion

Contents: Hegel's system aims at thought's encompassing self-relation. There are many ways of interpreting just what Hegel is trying to achieve in that self-relation and what kind of closure, if any, it demands. It is also difficult to be sure how Hegel intends that self-relation to include the myriad detail of the world. In this essay I look at two models of how that self-relation might come to grips with the detail of the history of religions. I argue that Hegel prefers the stronger of the two models, but that there are serious difficulties in carrying it out.

Publication: in Hegel and the Tradition. University of Toronto Press, 1997, 162-175.

Modernity's Self-Justification

Contents: Review essay discussing and criticizing Robert Pippin's Idealism as Modernism: Hegelian Variations.

Publication: The Owl of Minerva 30 (2):253-275 (1999)

Darwin Rocks Hegel: Does Nature have a History?

Contents: This essay discusses how Hegel's ideas relate to Darwin's theory of evolution. Hegel opposed the pre-darwinian theories of evolution that he knew about, and he denied that the essential structures nature developed over time. But in fact the connection is more nuanced, and involves Hegel's surprising views about geological changes over time.

Publication: Bulletin of the Hegel Society of Great Britain, Nos. 57/57, 2008, 97-116.

Outside and in: Hegel on natural history

Contents: Analyzing Hegel's ideas about the relation of inner spirit and exterior nature and its history.

Publication: In Poligrafi (number 61-62, volume 16, 2011), 27-43.

#### The Necessities of Hegel's Logics

Contents: I question this idea of a pure presuppositionless self-developing sequence of logical categories. This is part of a larger investigation of the inherence of Hegel's thought in historical language. Concerning the necessary self-development of thought, I have three objections to propose. The first concerns the difficulty of recognizing a uniquely correct sequence of categories, when the various versions all express positive insights. The second concerns the very idea of a unified sequence. The third concerns the goal of pure self-development.

Publication: In Hegel and the Analytic Tradition, Continuum 2005, pp. 40-60.

#### The Paths of Essence

Contents: This talk has two parts, the first historical and the second philosophical. I will be suggesting that the philosophical explains the historical. Many readings of Hegel's project claim that wants to show the unique necessary development of a scientific chain of pure thought. There are differences among the versions of His logic; this might be expected since the task is difficult. Or it might cause doubts about the task, some of which I mention. In this paper I am interested in the way the differences are small in the logics of being and of the concept but extensive in the logic of essence. Why is that? What is there about the logic of essence that makes it more open to rearrangement?

Publication: xx

#### The Logic of Language Change

Contents: How do Hegel's dialectical transitions among logical categories relate to ordinary empirical language changes?

Publication: In Hegel and Language. Albany: SUNY Press, pp. 179-195 (2006)

#### Four Questions and a Funeral: Hegel on Spirit's Self-Division and New Life

Contents: Introductory remarks and a series of questions that were raised for a discussion about what Hegel is doing in the paragraphs 669-71 of the Phenomenology of Spirit, with reference back to paragraphs 444 and 650-5. Broadly speaking, the issues concern the place and the nature of that self-consciousness that Hegel describes as the universal and mediating element in which spirit comes to itself. I also ask about the applicability of his dialectic of forgiveness to a particular situation today.

Publication: An introductory talk given at a Penn State discussion on Hegel.

#### Exposing an English Speculative Word

Contents: Hegel congratulated himself on noticing that the German verb *aufheben* embodied a speculative dialectic in the interrelation of its multiple meanings. Translators have been hard put to find an equivalent English word. I think I have found a similar word in English, which, if not exactly a translation, still shows a similar interaction among the contrasting motions of its different meanings. "Expose" and related words fit Hegel's criteria for words that encompass and express dialectical relations.

Publication: *The Owl of Minerva* 31 (2):199-202 (2000)

### Hegel's Architecture

Contents: A survey of Hegel's ideas about the nature of architecture and its place in the development of human spirit and art. "The first of the particular arts. is architecture" (VA 1:116/A 1:83).<sup>1</sup> For Hegel, architecture stands at several beginnings. It is the art closest to raw nature. It is also the initial art in a progressive spiritualization that will culminate in poetry and music. The drive for art is spirit's drive to become fully itself by encountering itself; art makes spirit's essential reality present as an outer, sensible work of its own powers (VA 1:453/A 1:351).<sup>2</sup> If Hegel's narrative of the arts creates a hierarchy, architecture stands lowest, yet it nonetheless plays a unique and necessary role in spirit's development. In this essay I will first describe Hegel's views on the nature of architecture and its three stages (symbolic, classical, romantic). Then I will indicate some problems with Hegel's narrative. Finally, I raise the question whether Hegel's theories might be adapted to our present architectural situation.

Publication: in *A Companion to Hegel's Aesthetics*, Cambridge University Press, 2007.

### Understanding Heidegger

#### Heidegger at 100, in America

Contents: The year 1989 marked the one hundredth anniversary of the birth of Martin Heidegger. What has happened to his thought in America? This essay offers a perspective on what I take to be the main trends and some representative works in Heidegger studies on the American side of the Atlantic.

Publication: *Journal of the History of Ideas*, 1991, 140-151.

#### Raising Atlantis: The Later Heidegger and Contemporary Philosophy

Contents: A discussion of how diggers stance with regard to contemporary analytic and Continental philosophy, with special emphasis on Heidegger's later works. The essay argues that Heidegger has now become a text that people can interpret in many ways, and so he is entered into dialogues which go against his own self-image of what he was about. .

Publication: in *From Phenomenology to Thought, Errancy, and Desire*, Kluwer, 1995, 55-69.

#### Heidegger on the Limits of Science

Contents: How Heidegger criticizes and "locates" science, and some problems with what he is trying to do.



Publication: Journal of the British Society for Phenomenology, January 1983, 50-64.

### Heidegger and Habermas on Criticism and Totality

Contents: Habermas's criticizes Heidegger for insulating totalities of meaning from possible overturning by attempts to invalidate individual claims. I first state Habermas's criticism, then elaborate an example from Heidegger that supports Habermas's attack. Then I defend Heidegger by distinguishing levels of meaning in Heidegger's "world" from Habermas's more propositional "lifeworld." I conclude by accepting Habermas's objection restated in terms of the contrast between transcendental and local conditions. If Heidegger is unwilling to pay the price of either Kantian generality or Hegelian unity, he should give up the simple priority of his epochal understandings of being.

Publication: Philosophy and Phenomenological Research, vol. LII, no. 2, 1992, 683-693.

### Dialectic and Phenomenology: Heidegger's Lectures on Hegel's Phenomenology of Spirit

Contents: A critique of Heidegger's interpretation of Hegel's basic dialectical moves.

Publication: The Owl of Minerva, 1982.

## **Ancient Greek Philosophy**

### Socrates and the Story of Inquiry

Contents: Should Socrates career continue to be the only mythic story guiding our inquiries?

Publication: Chapter 1 of Postmodern Sophistications

### The Last Word in Greek Philosophy

Contents: A study of what the Greek philosophers thought it took to "settle" questions and end debates.

Publication: Chapter 2 of Postmodern Sophistications. Also a shortened version "Postmodern Sophistications" appears in Postmodernism on Trial, A/D Profile, London: Academy Editions, 1990, 13-19.

### The Power of the Sophist

Contents: Plato's fear of the danger posed by the Sophists is too extreme.

Publication: Chapter 3 of Postmodern Sophistications

### Why Plato thinks Democracy leads to Tyranny

Contents: I delivered a talk on Plato's worries about democrac. I looked into Plato's reasons, discussed the differences between Athenian democracy and our own, and asked whether we should still be afraid. (Spoiler alert: Yes!)

Publication: Originally given, summer 2017 at OLLI,

### Pythagoras Bound: Limit and Unlimited in Plato's Philebus

Contents: Though Plato favors physical atoms in his *Timaeus*, they are not ultimate; he generates them from a formless energy-space plus mathematical patterns. On the other hand most interpreters read the Platonic Forms as ultimate intellectual atoms. I suggest that Plato refuses atomism on all levels, and the Forms themselves should be seen as generated from a combination of limit and unlimited, as we are told in the *Philebus* and as is hinted at in the reports on the "unwritten doctrines."

Publication: *Journal of the History of Philosophy*, 1984, 497-512.

### **Ontology, Science, Knowledge**

Ontological Priorities: A Critique of the Announced Goals of Descriptive Metaphysics

Contents: An internal critique of Peter Strawson's notion of "descriptive" as opposed to "revisionary" metaphysics.

Publication: *Metaphilosophy*, 1975, 238-258.

Sellars on the Measure of All Things

Contents: Argues that Sellars' theories can be seen as an elaborate argument for scientific realism as an almost-transcendental condition for the meaningfulness of language. .

Publication: *Philosophical Studies*, 1979, 381-400

On the Objective and Subjective Grounding of Knowledge

Contents: a translation, with introduction and notes, of an important essay by the Neo-Kantian Paul Natorp. As well as its intrinsic interest as an argument against psychologism and what has come to be called "the myth of the given," the essay translated here possesses considerable historical significance both for itself and as a representative of its school. Husserl cites this particular essay as having helped stimulate his thoughts against psychologism. The essay is directly aimed at the classic positivists. The real parallel to Natorp in the analytic tradition comes later. His position, with its renunciation of immediate givenness in favor of the ongoing process of knowing from which both pure subjectivity and pure objectivity are limiting abstract cases, resembles the anti-positivist views of Quine and Wilfrid Sellars.

Publication: *Journal of the British Society for Phenomenology*, 1981, 245-261.

Filling in the Blanks

Contents: Eugene Gendlin claims that he wants "to think with more than conceptual structures, forms, distinctions, with more than cut and presented things" (WCS 29).<sup>1</sup> He wants situations in their concreteness to be something we can think with, not just analyze conceptually. He wants to show that "conceptual patterns are doubtful and always exceeded, but the excess seems unable to think itself. It seems to become patterns when we try to think it. This has been the problem of twentieth century philosophy" (WCS 29). As a result he has "long been concerned with what is not formed although always in some form" (TAD 1). In this essay I would like to explore some of the issues surrounding the relation of the unformed and the formed. Gendlin says that "we get beyond the forms by thinking precisely in them" (TAD 1). The two emphasized

words have to be considered separately as well as together. In many essays Gendlin's main concern is with the "precisely": can something that is not fully formed and definite still direct us as we carry forward language and action? My discussion begins with that issue; I suggest ways that Gendlin's proposal connects with and differs from some current ideas in epistemology and the philosophy of language. Then my discussion moves to the "in": what sense can we make of the formed being unformed? Finally I suggest that Gendlin's program runs into some difficulties in this connection. .

Publication: in *Language Beyond Postmodernism: Saying and Thinking in Gendlin's Philosophy*, ed. by David Michael Levin. Northwestern University Press, 1998, 65-83.

#### Language and Metalanguage in Aquinas

Contents: An evaluation of David Burrell's theory of the nature of analogy in Thomas Aquinas. .

Publication: *Journal of Religion*, 1981, 428-432.

#### Coming Down from the Trees: Metaphysics and the History of Classification

Contents: Three kinds of concepts can be distinguished in Plato and Aristotle: empirical genera and species, "transcendental" concepts such as being and unity, and polarized "meanings of being" such as power and actuality. Both Kant and Hegel break with the traditional dominance of polarized meanings of being, but they do so in different ways which are at work as competing trends inside both Continental and analytic philosophy today.

Publication: *Continental Philosophy Review*, vol. 35, no. 2, June 2002, 161-183

#### Beyond the Greeks: Anti-Atomism

Contents: I have wanted for a long time to write a historical survey of different ideas about how things become definite and how novelty arises. We tend to think the answer is obvious: there are certain basic definite entities and novelty arises through new combinations of those entities, whether they are physical atoms or psychological perceptions or logical concepts. I have wanted to write about nonstandard views which depart from this atomist consensus. These range from the hyper rationalism of Plato and Einstein, through medieval divine voluntarism and modern human social constructivism, to the self-developing definiteness of Whitehead and Deleuze, and the blended position proposed by Hegel. That book never got written but this is my most developed outline for the history part of the project on the origin of determinations.

Publication: Unpublished draft

#### Nothing but Atoms and the Void? Atoms, Quanta, and Everyday Life

Contents: A set of slides for talks starting with Greek atomism, carrying forward through quantum mechanics, then proceeding to the relation between science and ordinary life, "the hard problem of consciousness" and the question of the reality of time.

Publication: a 2018 series of lectures at the Osher Lifelong Learning Institute in Eugene t

### **Writing and Doing Philosophy Online and in Hypertext**

### Socrates in the Labyrinth: Hypertext, Argument, Philosophy

Contents: A hypertext essay collection investigating whether non-linear hypertext writing might provide new ways to "do" philosophy. One long essay and four shorter examples of different modes of hypertext presentations of philosophical arguments.

Publication: Eastgate Systems, 1994.

### Socrates Apology

Contents: essay/interview in hypertext format about issues raised by my hypertext essay collection Socrates in the Labyrinth

Publication: in Seulemonde (University of South Florida, Web journal).

### Scholarly Hypertext: Self-Represented Complexity

Contents: Scholarly hypertexts involve argument and explicit self-questioning, and can be distinguished from both informational and literary hypertexts. After making these distinctions the essay presents general principles about attention, some suggestions for self-representational multi-level structures that would enhance scholarly inquiry, and a wish list of software capabilities to support such structures. The essay concludes with a discussion of possible conflicts between scholarly inquiry and hypertext..

Publication: Hypertext '97, Association For Computing Machinery, 1997, 29-37.

### Twin Media: Hypertext Structure Under Pressure

Contents: This essay reports on issues that arise in composing a large argumentative hypertext associated with a book version of the same project. It concerns not the old navigation problem for the lost reader, but the construction problem for the uncertain author. The essay discusses link patterns, the intentions of readers and authors, and the pressure of book upon the structure of the hypertext. A hypertext does not need to be associated with a book to feel these pressures from our habits with other media. How can a long expository hypertext be made accessible, and argue for its views, without sacrificing the virtues of hypertextual presentation? The essay attempts to exemplify as well as discuss these issues.

Publication: Proceedings of the 2004 ACM Hypertext Conference.

### Association and Argument: Hypertext In and Around the Writing Process New Dimensions and Meta-Questions"

Contents: While hypertext is often claimed to be a tool that especially aids associative thinking, intellectual "work" involves more than association. So, questions arise about the usefulness of hypertext tools in the more disciplined aspects of scholarly and argumentative writing. Examining the phases of scholarly writing reveals that different hypertext tools can aid different phases of intellectual work in ways other than associative thinking. Spatial hypertext is relevant at all phases, while page-and-link hypertext is more appropriate to some phases than others. Ted Nelson commented on this article, and I responded with in "New Dimensions and Meta-Questions" A response to Ted Nelson's "Commentary on Kolb"

Publication: New Journal of Hypermedia and Multimedia special issue on scholarly hypertext, vol. 2, no. 1, 7-26. and 33-38

#### Hypertext as Subversive?

Contents: An essay in hypertext form exploring the ways hypertext could deal with borders and walls in writing and academia. Universities are said to be places of critical discussion and evaluation that train new cognitive explorers, make better maps, and also create new territories for exploration. We are all familiar with the internal walls that limit that creativity. These walls may may be implicit in the very ideal of a university. Could hypertext linking help resist and subvert those walls, and undo what is too often the university's one-way meta-position? This essay is self-referential: it works around a debate about whether media like itself are inevitably linked to processes of homogenization and oppression.

Publication: in Culture Machine 2, 2000.

#### Making Revision Hyper-Visible

Contents: Proposals for ways to make revisions to a complex multi-linked hypertext document work seamlessly to improve the document yet remain visible as revisions.

Publication: Proceedings of ACM Hypertext 2008

#### The Revenge of the Page

Contents: A study of link patterns in web hypertexts, showing how traditional tree-structured single-jump

Publication: Proceedings of ACM Hypertext 2008

#### Ahead to the Past: Scholarly Communication Returns to the Seventeenth Century

Contents: Examining the idea that with blogging, email, and online archives, communication among scholars and researchers is returning to the pattern of informal communication typical of early modern times before universities and presses monopolized the channels.

Publication: Journal Of Curriculum And Pedagogy - Issue 8(1) 2011: Perspectives: The Digital

#### Story/Story: It was a dark and stormy night...

Contents: A short story presented in the fashion of one of the old "choose your own adventure" books. The story entwines with commenting voices and the story of its being read. Seemingly unified readings are always surrounded and influenced by meta-stories about their ongoing happening. No narrative is un-mediated and no narrative voice is alone. The text concludes with some musings on the complexities of narrative reading and writing, still accompanied with counterpoint voices.

Publication: Presented at ACM Hypertext 2003

#### Other Spaces for Spatial Hypertextand Aristotelian Spatial Hypertext

Contents: Two studies of the effects of adding polarities and privileged areas or directions to the usually neutral background for constructing spatial hypertext. Philosophers often discuss the difference between theories that describe space as absolute (for example, Newton) or as relational (for example, Leibniz). Node and link hypertext creates a relational space, while most spatial hypertext either works with an absolute (background or container) space, or combines this with Leibnizian link networks. There is, however, a third sort of space, which we might call Aristotelian, which is polarized and oriented. Tinderbox can be pushed into exemplifying this sort of spatial hypertext, and we might imagine applications that do so more completely.

Publication: Journal of Digital Information special issue on spatial hypertext

#### Communicating Across Links

Contents: New kinds of mediated conversation.

Publication: in Philosophical Perspectives on Computer Mediated Communication, SUNY Press, 1996, 15-26.

#### The Tree and the Net

Contents: A short video defending electronic media against the charge of being unusually distracting.

Publication: Uploaded to YouTube

#### Two interviews about hypertext

Publication: "An Analysis of the concept of hypertext," an interview with Italian public television's Mediamente, RAI, Rome, October, 1997

Publication: interview published in Domenico Fiormonte and Ferdinanda Cremascoli, Manuale di scrittura (Turin: Bollati Boringhieri, 1998).

#### Videos and conversations about my hypertext writings

Rebooting Electronic Literature, Volume 1, Socrates in the Labyrinth:

Vimeo Showcase featuring David Kolb:

Soundcloud podcast

The David Kolb Collection at the Electronic Literature Organization Repository

### **Other Writings**

#### Entries in Encyclopedias

"Architecture," "Modernity," "Heterotopias," "Architectonic," "Striated/Smooth Space" for the Edinburgh Dictionary of Continental Philosophy. "Existentialism" in Encyclopedia of Science, Technology, and Ethics. "Tradition and Modernity in Architecture," in the Encyclopedia of Aesthetics.

#### Book Reviews

Review of Heidegger on East-West Dialogue: Anticipating the Event, by Lin Ma, in American Catholic Philosophical Quarterly 83:1 (Winter 2009), 164-67.

review of Heidegger's *Topology: Being, Place*, by Jeff Malpas, in *Notre Dame Philosophical Reviews*.  
 review of *The New Media Reader*, edited by Montfort and Wardrup-Fruin, in *Computers and the Humanities* 38 (2004) 339-41  
 review of *Architectural Body*, by Arakawa and Madeline Gins, in *Continental Philosophy Review*  
 review of *Another Modernism?: Form, Content and Meaning of the new Housing Architecture of Hanoi*, by Tran Hoi Anh, in *Nordisk Arkitekturforskning*  
 review of *Substance or Context: A Study of the Concept of Place*, by Wang Jun-Yang, in *Nordisk Arkitekturforskning*, 1995:3, 123-127, and a second shorter review in *Arkitektur* 1995:7, 62-64.  
 review of *Freedom, Truth, and History: an Introduction to Hegel's Philosophy*, by Stephen Houlgate, in *The Owl of Minerva*, Volume 26, Number 2, Spring 1995  
 review of *The Modernist City: an Anthropological Critique of Brasilia*, by James Holston, in *Visual Anthropology Review*  
 review of *Hegel's Theory of Mental Activity*, by Willem A. deVries, in *Idealistic Studies*, Fall 1992.  
*Hegel and Mass Death*, by Edith Wyschgod, in *The Owl of Minerva*, Fall 1989.  
 review of *Hegel, Heidegger, and the Ground of History*, by Michael Gillespie, in *Journal of the History of Philosophy*, January 1987, 569-571.  
 review of *The Eclipse of the Self*, by Michael Zimmerman, in *Canadian Philosophical Reviews*, January 1985.  
 review of *The Turning Point*, by Fritjof Capra, and *The Reenchantment of the World*, by Morris Berman, in *Commonweal*, June 18, 1982.  
 review of *Naturalism and Ontology*, by Wilfrid Sellars, in *Philosophical Books*, April 1982, 108-111  
 review of *Toward a Philosophy of Zen Buddhism*, by T. Izutsu, in *Publication: Philosophy East-West*, 1980, 540-542  
 review of *Plato: The Written and Unwritten Doctrines*, by J. N. Findlay, in *Ethics*, 1976.  
 review of *Criticism and the Growth of Knowledge*, ed. by Imre Lakatos in *Main Currents of Modern Thought*, 1972.  
 book note on *The Moral Order of a Suburb*, by M. P. Baumgartner in *Ethics*.  
 Book note on *Relationship and Solitude*, by Maurice Natanson in *Ethics*, October 1988, 200.

**Courses Taught:** At Bates College: *Architecture, Tradition, Innovation, Between Text and Hypertext* (first year seminar), *Contemporary Debates about Subjectivity, Designs, Traditions, and Powers*, *Dilemmas of Architecture and Design in the Post-Modern Age* (Alumni Course), *Doing Philosophy*, *Dwelling and Dispersion*, *Feminist and Postmodern Critiques of Philosophy*, *From Text to Hypertext* (first year seminar), *Greek Philosophy*, *Habermas and Foucault*, *Hegel's Phenomenology of Spirit*, *Hegel's Philosophy of Art* (short term unit), *Hyperwriting* (short term unit), *Intention and Meaning* (co-taught with five colleagues), *Interpretation and Deconstruction*,

Introduction to Logic, Japanese Places: Modern, Feudal, Postmodern (Bates Fall Program in Japan, Tokyo, 1989), Metaphysics and its Enemies, Modernization: an Introduction to Japanese Civilization (Bates Fall Program in Japan 1987), Nietzsche, Nineteenth Century Philosophy, Normative Ethics, Phenomenology and Existentialism, Phenomenology and Science, Philosophy of Art, Philosophy of Science, Postmodernism: Lyotard and Habermas, Readings in Greek Philosophy: Plato's Phaedrus and Plotinus, "On Beauty," Readings in Greek Philosophy: Plato's Philebus and Gorgias, Readings in Greek Philosophy: The Nichomachean Ethics, Religion and Science (co-taught with Thomas Tracy), Ricoeur's Oneself as Another, Rorty on Heidegger and Derrida, Self and Individual East and West (co-taught with Lily de Silva), Seminar on Major Thinkers: Aristotle, Seminar on Major Thinkers: Wittgenstein, Seminar: Hegel's Phenomenology of Spirit, Seminar: World and Reality, Short Term Symposium: The Exploration of Space (co-taught with physics and mathematics), Short Term trip to Japan, Spring 1985, Tokyo as City and as Myth (Bates Fall Program in Japan 1994), Topics in the Philosophy of Art: Place and Placelessness, Transcendental Arguments in Analytic Philosophy. At Japanese Universities: American Thought, The Idea of Progress. At the University of Chicago: Ancient Philosophy, General Humanities, Greek Thought and Literature, Hegel's Logic, Plato, Hegel's Phenomenology of Spirit (with Paul Ricoeur), Heidegger's "Origin of the Art Work" (with Ted Cohen), Nietzsche (with Paul Ricoeur), Phenomenology and Science, Philosophy of Religion: Mysticism, Strawson and Heidegger on Kant, The Philosophy of Wilfrid Sellars, Transcendental Method in Philosophy. At Mt. St. Agnes College: Introduction to Asian Religions, The Problem of Evil. At Woodstock College: Introduction to Asian Religions. At Fordham University: Philosophy of Nature, Philosophy of Religion, Metaphysics, History of Philosophy

### **Administrative Experience:**

At Bates College: Chair, Humanities Division, Chair, Department of Philosophy and Religion, Committee Chair: Library Committee, Long Range Planning Committee, Ad Hoc Committee on Extracurricular Life, Computing Service Committee, Information Services Advisory Committee, Task Force on Strategic Planning for Technology, Information Services Advisory Committee, Committee Member: Personnel Committee, Educational Policy Committee, Academic Computing Service Committee, Ad Hoc Committee on Computers and the Liberal Arts, Graduate Study Committee, Ad Hoc Committee on Tenure Rules, Planning Group for New Residential Construction, Committee on Teaching Awards, Vision 2005 Planning Committee, Interdepartmental Hiring Committees in Education, Art History, and for the Dean of the Faculty, Architectural Advisory Committees for a new student residence, a new academic building, and the renovation of Coram Library, President's Advisory Committee, Electronic Security and Access Committee, Campus Master Plan Committee, Planned, administered, and taught a spring term trip to Japan, 1985, and the Bates Fall Semesters in Japan, 1987, 1989, 1994.

At The University of Chicago: Chair, Departmental Committees on Admissions, Financial Aid, Library, Member, Departmental Committee on Placement, Humanities Collegiate Division Advisory Board, University Advisory Board on Continuing Education



At Fordham University: Director, Fordham College Debate Program.

**Academic and Community Service:** Co-editor of Northwestern University Press Series "SPEP Studies in Historical Philosophy" (with John McCumber), Guest Editor, special issue on Hegel, *Dialogue: a Canadian Journal of Philosophy*. Program Committee member or reviewer: Hegel Society of America, SPEP, ACM Hypertext Conference, Digital Arts and Culture Conference, SCI Conference. Reviewed manuscripts for the University of Chicago Press, University of Minnesota Press, *Critical Inquiry*, *Journal of the History of Philosophy*, *Continental Philosophy Review*, *Journal of Digital Information*, SUNY Press, Duke University Press, *The Review of Politics*, *Dialogue*, Cambridge University Press, Northwestern University Press, Rowan and Littlefield, the ACM Hypertext Conference, TKDE Computer Theory, World Wide Web Conference. Reviewed PhD dissertations for Northwestern University, University of Sydney, University of Chicago, University of Toronto. External examiner for PhD defenses at the University of Toronto and at Chalmers Technical University, Sweden; External Examiner for the Swarthmore College Honors Program in Philosophy, External Reviewer of the Philosophy Department, Wabash College. Reviewed dossiers and interviewed candidates for fellowships, planned and helped run annual conferences for the Danforth Foundation. Participant in seminars: Harvard University Graduate School of Design, Chalmers Technical University School of Architecture, Aarhus University School of Architecture, Lund University School of Architecture. Lewiston/Auburn (Maine): Historical Preservation Review Board; Eugene (Oregon): Crest Area Neighborhood Association, Neighborhood Leaders Council, Osher Lifelong Learning Institute at the University of Oregon.

Professional Organizations: American Philosophical Association, Hegel Society of America (Vice-President, 1988-1990, President, 2000-2002), Heidegger Conference, Association for Computing Machines, Society for Phenomenological and Existential Philosophy (SPEP)