

Stephanie M. Takata-Struble

Curriculum Vitae

June 2026

Department of Philosophy
University of Kentucky
1415 Patterson Office Tower
Lexington, KY, USA, 40506

stephanie.m.takatastruble@gmail.com

[PhilPeople](#)

+1 (541) 619-9576

AOS: Ethics and Values (esp. resentment), Phenomenology and Existential Philosophy,
Animal and Environmental Philosophy

AOC: Feminist Philosophy, Social and Political Philosophy, Late 19th- 20th Century European
philosophy

EDUCATION:

2026 **PhD | Department of Philosophy** | Stony Brook University, NY

Dissertation: *After Resentment: Morality, Values, and Transformation*

Committee: Mary C. Rawlinson (Advisor), Anthony J. Steinbock (Chair), Eva
Feder Kittay (reader), Thiemo Breyer (external reader)

2023-2024 Visiting researcher at Universität zu Köln through a fellowship from
the Max Kade Foundation/Trans-Atlantic Collegium of Philosophy |

Supervisor: Thiemo Breyer

2021 **Certificate | Women's and Gender Studies** | Stony Brook University, NY

2017 **M.A. | Department of Philosophy, Aesthetics** | Stony Brook University, NY

2012 **B.A. | Philosophy Department** | Pacific University, OR

EMPLOYMENT:

2026— **University of Kentucky, Lexington, KY** | Department of Philosophy
Permanent Lecturer

SHORT ABSTRACT:

My dissertation explores the philosophical concept of resentment—a psychological state in which feelings of fear and loss prompt one to place higher values beneath lower, more easily attainable ones. I argue that we live in a “society of resentments” in which most moral stances

are reactive, oppositional, and afflicted by bad faith. The study of resentment offers a crucial lens to analyze contemporary social polarization, which I argue emerges out of pre- or non-rational and emotionally driven factors. I provide a genealogical account of resentment drawn from Friedrich Nietzsche and Max Scheler, who demonstrate how specific disempowered groups form reactive moralities that wreak “spiritual revenge” on their perceived oppressors. I then clarify resentment as a structure of experience that can befall any social group—especially those who benefit from unearned privilege. I analyze incels (involuntary celibate men) and white nationalists as two groups that exhibit resentment in response to advances in social equality. I conclude with concrete proposals on how we can begin to address resentment and heal our social wounds through the cultivation of non-reactive and generative moralities.

PUBLICATIONS:

- 2025** “Loving Beyond the Human: Anthropocentric and Anthropomorphic Values in the Loving and Hating of Nonhuman Animals,” *Between the Species*: Vol. 28: Iss. 1, Article 6.
Available at: <https://digitalcommons.calpoly.edu/bts/vol28/iss1/6>
- 2024** “The Environment of Ideality: the animal voice, the cry, and the quality of the soul in Hegel’s Philosophy of Nature and Anthropology” at *The Owl of Minerva: The Journal of the Hegel Society of America*: Vol. 55: Numbers 1-2, Article 3.

AWARDS AND HONORS:

- 2025** Dr. W. Burghardt Turner Dissertation Fellowship | Stony Brook University Center for Inclusive Education, Stony Brook, NY
- 2023—24** Max Kade Fellowship | Transatlantic Collegium of Philosophy (*Collegium Philosophiae Transatlanticum*) | Host: University of Cologne (*Universität zu Köln*)
- 2022** President’s Award for Excellence in Graduate Student Teaching | Stony Brook University, NY
- 2021—2022** Hugh J. Silverman Distinguished Travel Award | Stony Brook University, NY

CONFERENCE ACTIVITY:

Selected Refereed Presentations:

- 2026** “On the Brink of Collapse: Instrumental Rationality, Technical Values, and Value Disorder in Social Philosophy,” ‘Max Scheler et la Théorie critique’ 18th Congrès biennal international de la Max-Scheler-Gesellschaft 2026 at Nantes Université, Nantes, France (June 11-13)

- 2025** “The Society of Ressentiments: Value Phenomenology in Contemporary Life,” ‘Phenomenological Accounts and Dimensions of the Social and Political’ Meeting of the North American Society for Early Phenomenology/Max Scheler Society of North America at St. John’s University, NY, USA (May 29-31)
- 2024** “Dog goes “Woof,” Cat goes “Meow,” but do they Speak?: an examination of the animal voice, the cry, and the soul in Hegel’s *Philosophy of Nature* and *Anthropology*,” 27th Biennial Conference of the Hegel Society of America at Boston University, MA, USA (October 11-13)
- 2024** “To Go Down Like the Sun”: Scheler’s Nietzscheanism in Ressentiment,” ‘Max Scheler et le ressentiment’ 17th Congrès biennal international de la Max-Scheler-Gesellschaft 2024 at Sorbonne Université, Paris, France (June 13-15)
- 2024** “The Gift of Death? A trans-species examination of euthanasia through the lens of care ethics,” ‘Caring Futures: Contradictions, Transformations, and Revolutionary Possibilities’ at The American University of Paris, Paris, France (May 29-31)
- 2022** “Anthropomorphic Substitution: On Loving and Hating Animals,” ‘Nature: Animal, Moral, Technological’ 2022 Conference of the International Association for Philosophy and Literature with MacEwan University and The Social Sciences and Humanities Research Council of Canada, Banff, AB, Canada (May 25-28)
- 2021** “‘Come in to Die’: Phenomenology on the Killing Floor,” ‘Animalhouse’ Graduate Student Conference at The New School for Social Research, NY, USA (April 1-2)
- 2019** “Animal Intimacy,” 71st Annual Northwest Philosophy Conference at Pacific University, OR, USA (October 24-25)
- 2018** “Animal Intimacy: Intra-Species connectivity and care in the Touch,” 22nd Annual Meeting of the International Association for Environmental Philosophy at Pennsylvania State University, PA, USA (October 20-22)
- 2017** “Animal Intimacy: Intra-Species connectivity and care in the Touch,” ‘Phenomenology of Polyrelationality: The Question of Consciousness Revisited’ 41st Annual Cambridge World Phenomenology Institute at Harvard University, MA (June 7-9)
- 2016** “Consumer-Giving and Persona Fetishism: Examining the Problematic of “Narcissistic Giving” through the ETHICS OF CARE,’ Loyola University Chicago Graduate Philosophy Conference at Loyola University, IL, USA (October 14-15)

Discussant/ Respondent:

- 2024** Commentator & Moderator: “On the Ambivalence of Reclaiming ‘Fat’” by Michael Greer and Miranda Young | Social and Political Philosophy Workshop Series, City University of New York (CUNY) Center for Global Ethics and Politics, NY, USA (October 28)
- 2020** Moderator: “My Heart is Yours” by Ellie Anderson | ‘Perspectives on the Heart: A Phenomenology Workshop’ at Stony Brook University, NY, USA (October 21-23)
- 2019** Commentator: “The Effectiveness of Animal Ethics Education” by Adam Feltz, Silke Feltz, Zac Cogley, Jacob Caton, Mylan Engel, Ramona Ilea and Syd Johnson, 71st Annual Northwest Philosophy Conference at Pacific University, OR, USA (October 24-25)

CAMPUS/ DEPARTMENTAL TALKS:

Invited:

- 2022** SBU Brooklogue Invited Faculty Panel, Stony Brook University's Undergraduate Journal for the Humanities and Social Sciences (November 9)
- 2021** “‘Come in To Die’: Phenomenology on the Killing Floor,” Stony Brook University Grad-Faculty Colloquium (February 19)

Refereed:

- 2019** “Uncanny Desire: The Lust for Death,” Stony Brook University PGS Third Annual Graduate Symposium (November 8)

TEACHING EXPERIENCE:

- 2025—2026 Part-Time Faculty, Fordham University:** Department of Philosophy
Philosophy of Human Nature (Spring 2026; two sections)
Philosophical Ethics (Fall 2025; two sections)
- 2020—2025 Graduate Lecturer, Stony Brook University:** Department of Philosophy
Moral Reasoning/Intro to Ethics (Spring 2025)
Intro to Ethics: Human, Animal, Nature (Fall 2024)
Intro to Ethics: Animals, the Environment, and Technology (Summer 2024, 6-week online asynchronous)
Philosophical Psychology: Values, Perception and the Other (Winter 2024, 3-week intensive online asynchronous)
Moral Reasoning/Intro to Ethics (Summer 2023, 6-week online asynchronous)
Intro to Ethics: Animals, the Environment, and Food (Spring 2023)
Critical Reasoning: Philosophy, Critical Thinking, and True Crime (Spring 2022)
Intro to Ethics: Animals, the Environment, and Technology (Fall 2021, Fall 2022)
Intro to Early Modern Philosophy: Theodicy (Spring 2021, online asynchronous)
Moral Reasoning/ Intro to Ethics (Fall 2020, online hybrid)
- 2022—2023 Lecturer, School of Visual Arts, NY:** Department of Humanities and Sciences
Philosophy of Feminism: Philosophers, Artists, and Feminists (Fall/Spring)
- 2018—2020 Teaching Assistant, Stony Brook University:** Department of Philosophy
- 2017—2018 Lecturer, Western Connecticut State University:** Department of Philosophy and Humanistic Studies
Introduction to Philosophy (Fall 2017 & Spring 2018 x two sections)
Ethics in Modern Society (Fall 2017)

RESEARCH EXPERIENCE:

- 2023—2024** Guest Researcher | Husserl-Archiv | Universität zu Köln | Director: Thiemo Breyer
- 2019—2023** Member of Phenomenology Research Group | Phenomenology Research Center | Stony Brook University | Center Coordinator: Anthony J. Steinbock
- 2023** Summer Research Assistant for Joseph Lemelin | Stony Brook University
- 2022** Summer Research Assistant for Mary C. Rawlinson | Stony Brook University/ Institute for Advanced Studies, University College London
- 2020—2021** Research Assistant for Anthony J. Steinbock | Stony Brook University

RECORD OF SERVICE:

Departmental:

- 2025—2026** Philosophy Graduate Student Organization, Placement Officer
- 2021—2022** Department of Philosophy Colloquium Director
- 2020—2021** Graduate Program Committee Representative to Faculty
- 2019—2020** Philosophy Graduate Student Organization: President
- 2020—2021** Faculty Speaker Series Co-Organizer
- 2018—2019** Philosophy Graduate Student Organization: Vice-President
- 2018—2019** Graduate Program Committee Representative to Faculty

University:

- 2023—2024** PhD Career Ladder Program Junior Leader
- 2021—2022** Asian American and Pacific Islander Mentor (for undergraduates)

Extracurricular Service:

- 2022—2026** Animal Rights Club Faculty Advisor

Conference Organization:

- 2026—27** Tentative Title: “The Phenomenology of Vocational Experience” Inter-University Early Career Exchange Workshop with Anthony J. Steinbock | Workshop Organizer with Charles Driker-Ohren and Philipp Batterman | At Universität zu Köln, Cologne, Germany with Stony Brook University, United States
- 2025** “Emotions and the Social World” Inter-University Early Career Exchange Workshop with Thiemo Breyer | Workshop Organizer with Charles Driker-Ohren and Philipp Batterman | At Stony Brook University, United States with Universität zu Köln, Cologne, Germany (October 7-9)
- 2020** “Perspectives on the Heart: A Phenomenology Workshop” | Graduate Student Assistant with Advisor, Anthony J. Steinbock | Stony Brook University (October 21-23)

Community:

2022 Long Island Ethics Bowl: Judge (February 12)
2021 Long Island Ethics Bowl: Judge (February 6)
2020 Long Island Ethics Bowl: Judge (February 1)

ACADEMIC EVENTS:

2022 National Endowment for the Humanities Summer Workshop | Reed College, OR |
Topic: Philosophical Perspectives on Care | July 11-29 | funded
<https://www.reed.edu/perspectives-on-care/>
2021 School of Criticism and Theory | Cornell University | Seminar Leader: George
Yancy | June 14- July 22 | funded

CERTIFICATIONS:

2023 PhD Career Ladder Program: Stony Brook University PhD Career Ladder Program
2020 Online Teaching Certification: Stony Brook University Center for Excellence in
Learning and Teaching
2013 120hrs TEFL/ TESOL, i-to-i TEFL: United Kingdom

RESEARCH LANGUAGES:

English native
Japanese Intermediate
German Intermediate

PROFESSIONAL MEMBERSHIPS:

American Philosophical Association (APA): Eastern Division
International Association of Environmental Philosophy (IAEP)
American Hegel Society
Ethics Across the Curriculum

REFERENCES:

Mary C. Rawlinson | Senior Research Fellow, Institute for Advanced Studies, London, UK and
Professor Emerita, Stony Brook University, NY
m.rawlinson@ucl.ac.uk

Edward S. Casey | Distinguished Professor Emeritus, Stony Brook University, NY
escasey3@gmail.com

Eva Feder Kittay | Distinguished Professor Emerita, Stony Brook University, NY
eva.kittay@gmail.com

Thiemo Breyer | Professor of Phenomenology and Anthropology and Director of the Husserl Archives, University of Cologne, Germany
tbreyer@uni-koeln.de

C. Lee Miller | Professor of Philosophy, Stony Brook University, NY (Teaching Reference)
clyde.miller@stonybrook.edu

LONG ABSTRACT:

Our moral landscape is increasingly polarized. Disagreements involving race, gender, and class are often cast as battles between good and evil—regardless of which side of the debate one is on. My dissertation argues that social and political divisions are not merely intellectual but involve how we come to have and act upon moral values. I specifically examine resentment, an emotional and psychological state characterized by hostility toward an external force perceived to be the cause of one's misfortune, coupled with a lack of ability to address this force. Resentment also concerns the relationship of moral experiencers to values—specifically, the inversion of lower values to supplant higher ones. In my dissertation I analyze resentment as a dominant value orientation in contemporary society and investigate whether and how the polarization of values can be overcome.

I begin with an overview of resentment drawn from its elaboration by Friedrich Nietzsche and Max Scheler. Nietzsche contrasted the values of “slave” (or herd) morality with those of an originary but forgotten “noble” morality. Nietzsche challenged the dominant presupposition that the morally Good originates in good actions done on behalf or for the benefit of another. Utilizing a genealogical method, he argues that “the Good” used to be synonymous with “the noble” and that its opposite, “the Bad,” referred to the common. It is only because of the common “herd” man's resentment that “the Good” comes to be associated with the selfless acts done for another, and the good of the noble man becomes evil. In this way, resentment is essential to bringing about the first major transformation in values and leads to the emergence of Good and Evil as distinct and oppositional moral categories. Scheler extended Nietzsche's analysis through a more sociological and phenomenological account of resentment. While Scheler helped to elucidate resentment as a value-orientation (and not merely a historical occurrence), his analysis is mired in unexamined prejudices about who is most susceptible to value-disorder, namely, the oppressed. I develop a more phenomenological account of resentment as a structure of moral experience in which anger, impotence, and a perceived or actual loss in social status leads to the formation of oppositional values to shore up a lost sense of personal value. By “structure of moral experience,” I mean both the condition of possibility for empirical experiences and the overarching unity of sense linking disparate phenomena. Through my analysis, we can better understand the central role values play in shaping our moral landscape.

Drawing on this framework, I analyze contemporary society as a ‘society of resentiments,’ in which (a) Nietzsche’s “herd morality” is the dominant moral regime and (b) values are predominantly constructed in opposition to one another. This means that most of contemporary life is framed through the conflict of good and evil (as opposed to the less polarizing good and bad) where the “good” party understands itself as always already the victim of another group. I analyze the resentment of misogynists and racists, a response to Scheler’s claim that women and the enslaved—I take US racialized chattel slavery as a paradigmatic example—are most vulnerable to resentment. I argue that, on the contrary, those privileged by and invested in the oppression of others are most susceptible to resentment in part because they “have the most to lose” and furthermore, because many who benefit from historical privilege lack the ability to reassert their personal value outside of histories of domination. In my chapter on misogynistic resentment I examine the resentment of incels, or “involuntary celibate” men through engaging with the growing field of feminist literature on the topic to consider how the perceived loss of sex “right” leads to dehumanization and violence. In my chapter on nationalist resentment I develop an account of nationalist resentment broadly by drawing on the work of Jean-Paul Sartre and critical race studies, before expanding into an analysis of white nationalism as a specifically racial nationalism. These groups demonstrate the way in which a perceived threat to historical privileges (the sexual subordination of women by men and the racial subordination of black people and people of color by whiteness) results in an inversion of values that are based in opposition to the perceived threat, the threat in this case being movements for equality. This ultimately leads to polarization, dehumanization, and violence. To bolster this argument, I draw on interdisciplinary research from sociology, psychology, and contemporary media, analyzing their findings through the phenomenological lens of resentment.

Finally, I consider what orientation toward values might come after resentment. This section is speculative in nature and considers what forms of valuing may help us to overcome the deep-seated feelings of rage, impotence, loss and fear that fuel contemporary resentment. Each orientation I propose is meant to address an aspect of the experiences which make us vulnerable to resentment to begin with; for example, I examine social trust and respect as an orientation toward values that addresses the polarizing dualism of “good” and “evil.” Ultimately, my analysis reinscribes the place of emotion in moral experience and shows that oppression leaves not simply physical but moral scars that can only be overcome through the cultivation of love, trust, responsibility, and a commitment to truth.