

Curriculum Vitae

For
Adam Arola

Adam Arola
2162 NW Everett St. Apt. 12
Portland, OR 97210
aarola@pacificu.edu

Adam Arola
Pacific University
2043 College Way
Forest Grove, OR 97116

CURRENT POSITION

Visiting Assistant Professor, Philosophy Department, Pacific University of Oregon

EDUCATION

University of Oregon, Ph.D., Philosophy 2008
University of Oregon, M.A., Philosophy 2006
University of Michigan, B.A., Philosophy 2002

AREAS OF SPECIALIZATION

Post-Kantian Continental Philosophy
History of Philosophy
Indigenous Philosophy

AREAS OF COMPETENCE

Social & Political Philosophy (esp. Marx and 20th Century Marxism)
Aesthetics (esp. Philosophy of Film)

DISSERTATION

“The Movement of Philosophy: Freedom as Ecstatic Thinking in Heidegger and Schelling”

Chair: Peter Warnek (Philosophy)

Readers: John Lysaker (Philosophy), Ted Toadvine (Philosophy), Jeffrey Librett (Germanic Studies)

REFERENCES

Dr. Peter Warnek – Associate Professor of Philosophy – warnek@uoregon.edu, 541.346.5542
Dr. John Lysaker – Associate Professor of Philosophy/Department Head – jlysaker@uoregon.edu, 541.346.4844
Dr. Scott Pratt – Associate Professor of Philosophy/Associate Dean of the Humanities – spratt@uoregon.edu, 541.346.3902
Dr. Jeffrey Librett – Professor of Germanic Languages and Literatures – jlibrett@uoregon.edu, 541.346.0649

FELLOWSHIPS & AWARDS

Scholar Recognition Award, University of Michigan, 1998-2002
President’s Award for Best Paper in Conference, SUNY-Oneonta, 2002
Fighting Fellowship, University of Oregon, 2002
Graduate Teaching Fellowship, University of Oregon, 2003-2007
Paideia Prize for Teaching Excellence, University of Oregon, 2004
Graduate Research Award, University of Oregon, 2005
George Rebec Prize for Best Graduate Student paper for “Under the Aspect of Eternity: Spinoza’s Thinking of Freedom”, University of Oregon, 2005

PUBLICATIONS

Articles Appearing in Peer-Reviewed Journals:

- (1) ““A Larger Scheme of Life”: Deloria on Essence and Science (in Dialogue with Continental Philosophy),” **Americans Indian in Philosophy Newsletter from the American Philosophical Association**, Vol. 7, No. 1, 2007.
- (2) “Under the Aspect of Eternity: Thinking Freedom in Spinoza’s *Ethics*,” **Tópicos: revista de filosofia**, Vol. 32, 2007.
- (3) “The Tyranny of Authenticity: Critical Theory, Rebellion, and Right Life,” **Journal of Speculative Philosophy**, Vol. 21, No. 4, 2007

Curriculum Vitae

For

Adam Arola

- (4) "Dialogue and Identity: Worries About Word Warriors," **Americans Indian in Philosophy Newsletter from the American Philosophical Association**, Vol. 8, No. 2, 2008
- (5) "Native American Philosophy," on **Internet Encyclopedia of Philosophy**, hosted by University of Tennessee at Martin, <http://www.iep.utm.edu/>, **FORTHCOMING**, Spring 2008.

Articles Appearing in Books:

- (1) "Nietzsche and Socrates: 1869-1879," **Philosophical Dreams**, edited by Douglas Schrader, (Oneonta: Oneonta Philosophy Studies, 2003)
- (2) "The Advent of an Opening: Schelling's Image of the Human in Nature (and Vice Versa)," in **The Barbarian Principle: Merleau-Ponty, Schelling, and the Question of Nature**, edited by Pat Burke, Elizabeth Sikes, and Jason Wirth. **FORTHCOMING from SUNY Press**
- (3) "Taking on the Tradition: Sovereignty and Self-Identity," in **Philosophy and Aboriginal Rights: A Critical Dialogue**, edited by Lorraine Mayer and Sandra Tomsons. **FORTHCOMING from Oxford University Press.**
- (4) "Native American Philosophy" in **Recent Trends in Global Philosophy in Oxford Handbook of World Philosophy**, ed. Cynthia Townley. **FORTHCOMING from Oxford University Press.**

Translations:

- (1) F.W.J. Schelling, "Timaeus," **Epoche: A Journal for the History of Philosophy**, Vol. 12, No. 2, 2008, with Jena Jolissaint and Peter Warnek.
- (2) Martin Heidegger, "German Idealism (Fichte, Schelling, Hegel) and the Philosophical Condition of the Present Age", **FORTHCOMING from Indiana University Press**, with Peter Warnek.
- (3) F.W.J. Schelling, "Initia Philosophiae Universae: Erlanger Lectures 1820/21", **in discussion with SUNY Press.**

Book Reviews:

- (1) "How It Is: The Native Philosophy of V.F. Cordova," in **Canadian Journal of Native Studies**, **FORTHCOMING**, Fall 2008.

PAPERS DELIVERED

- (1) "Nietzsche and Socrates: 1869-1879," at SUNY-Oneonta Undergraduate Philosophy Conference, Oneonta, NY, March 2002.
- (2) "To Break the Word: On the Possibility of Politics in Schelling's Thought," at *Collegium Phaenomenologicum*, Participant's Conference, Citti di Castello, Italy, July 2004
- (3) "The Advent of an Opening: Schelling's Image of the Human in Nature (and Vice Versa)," *Merleau-Ponty and Schelling: The Question of Nature*, Gonzaga-in-Florence, Florence, Italy, March 2005.
- (4) "Screaming at a Wall: Avoiding Ideological Misuse in Late Capital," University of Oregon *Graduate Forum*, invited paper, Eugene, OR, March 2005.
- (5) "The Human Good in Nature: The Recoil of *Sophia* in Aristotle's *Metaphysics*," given as a respondent to John Kress at Ancient Philosophy Society, Eugene, OR, April 2005.
- (6) "Taking on the Tradition: Sovereignty and Self-Identity," at annual meeting of Committee for the Status of American Indians in Philosophy at Pacific Meeting of the American Philosophical Association, Portland, OR, March 2006.

Curriculum Vitae

For

Adam Arola

- (7) “The Joys of Untimely Philosophy: Nietzsche and Spinoza” at annual meeting of the Society for Student Philosophers at Pacific Meeting of the American Philosophical Association, Portland, OR, March 2006.
- (8) “A Solitude for Two: Self-Overcoming and *Amor Intellectualis Dei*” at meeting of North American Spinoza Society hosted at Central Meeting of the American Philosophical Association, Chicago, IL, April 2006.
- (9) “The Tyranny of Authenticity: Adorno, Art, and the Individual”, invited keynote lecture at University of Oregon Undergraduate Philosophy Conference, Eugene, OR, May 2006.
- (10) “Heidegger’s Thinking of Ecstasy; Or, Why Humans Are Not”, at 58th Annual Meeting of Northwest Philosophy Conference, hosted at the University of Portland, Portland, OR, November, 2006.
- (11) “An Introduction to Hegel’s Philosophy”, invited lecture at Gutenberg College, Eugene, OR, December 2006
- (12) “‘A Larger Scheme of Life’: Deloria and Heidegger on Essence and Technology”, at annual meeting of Committee for the Status of American Indians in Philosophy at the Eastern Meeting of the American Philosophical Association, Washington, D.C., December, 2006.
- (13) “Taking Time (Seriously): Heidegger’s Tri-Partite Phenomenology”, at a conference entitled “What is Phenomenology?”, Eugene, OR, January 2007.
- (14) “Unpredictability and Unprethinkability: On Thinking and Thickening in Heidegger, Hölderlin, and Schelling”, at first annual meeting of Comparative and Continental Philosophy Circle, hosted at Seattle University, Seattle, WA, April, 2007.
- (15) “The Attainment of Philosophy: Spinoza and al-Farabi on Religion, Philosophy, and Happiness,” at meeting of North American Spinoza Society hosted at Eastern Meeting of the American Philosophical Association, Baltimore, MD, December, 2007.
- (16) “Emanation and Legislation: The Role of Metaphysics in the Political Theory of Medieval Islamic Neo-Platonism,” at University of Oregon Philosophy Department’s Graduate Form, Eugene, OR, January, 2008.
- (17) “Dialogue and Identity: Worries About Word Warriors,” presented as a commentary at a book panel for Dale Turner’s “This Is Not A Peace Pipe: Towards a Critical Indigenous Philosophy,” at the annual meeting of the Committee for the Status of American Indians in Philosophy at the Pacific Meeting of the American Philosophical Association, Pasadena, CA., March, 2008.
- (18) “Ayaangwaamizin and Ayaangwaami'idizo: Or; Why Paul Bunyan Cannot Tread Carefully,” at the annual meeting of the International Association for Environmental Philosophy (IAEP), hosted at University of Oregon, Eugene, OR, June, 2008.
- (19) “The Power and Failure of Storytelling: The Praxical Import of Indigenous Narratives,” at the annual meeting of the Radical Philosophy Association, hosted at the University of San Francisco, November 2008.
- (20) “A War of Words: On Dialogue and Monologue,” at the annual meeting of the Northwest Philosophy Conference, hosted at the University of Oregon, December 2008.

FOREIGN LANGUAGES

Spanish: passed proficiency examination in Residential College, Ann Arbor, MI, April 1999. Strong skills in speaking, reading, and writing.

German: 1.7 (Gut Plus) received on a Mittelstufe Sprachzeugnis at the Internationale Institut für Kommunikation at Heinrich-Heine-Universität in Düsseldorf, DE, August 2007. Strong skills in speaking, reading, and writing.

Classical Greek: A year of intensive Greek courses at the University of Oregon. Strong reading skills.

Latin: Basic reading skills.

Ojibwe Anishinabe: Basic speaking and reading skills.

Curriculum Vitae

For
Adam Arola

PROFESSIONAL ACTIVITY

Editor, Newsletter of American Indians in Philosophy at the American Philosophical Association (2008-2010)
Official Committee Member of the APA Committee on the Status for Indigenous Philosophy (2008-2010)
Member, Society for Phenomenological and Existential Philosophy
Member, Ancient Philosophy Society
Member, American Philosophical Association
Member, North American Spinoza Society

TEACHING EXPERIENCE

Pacific University of Oregon:
Ancient Philosophy (2008)
Medieval Philosophy (2009)
Intro to Philosophy (2008-2009)
Philosophy and Film (2009)
First Year Seminar: Origins, Identity, Meaning (2008)

University of Oregon:
Adjunct Professor – Indigenous Philosophy (2008)
GTF – Philosophical Problems (2002, 2003)
GTF – Social and Political Philosophy (2004)
GTF – Existentialism (2004, 2006)
GTF – Ancient Philosophy (2004)
GTF – Logic, Inquiry, and Argument (2005)
GTF – Eastern Philosophy (2006)
GTF – Philosophy and Film (2007)
GTF – Modern Philosophy (2008)
Instructor – Philosophy of Film (2004)
Instructor – Critical Reasoning (2005)
Instructor – Philosophy of Human Nature (2005)
Instructor – Philosophy and Cultural Diversity (2006)
Instructor – English Composition—Writing 121-122 (2006-2007)

DISSERTATION ABSTRACT

My dissertation engages Heidegger's thought in relation to the question of freedom throughout the history of philosophy with focus on the role that Schelling plays in Heidegger's work. I approach Heidegger as a thinker who participates in a historical discussion, taking over a certain way of thinking about freedom from Schelling and the tradition of German Idealism. I also engage how Heidegger's approach to freedom informs subsequent thinkers, Jean-Luc Nancy, whose 'experience of freedom' guides my project.

I begin my project by showing the philosophical inadequacies of thinking about freedom as a predicate of a subject. Via a study of Kant's understanding of freedom, I argue that if we do not want to fall either into the Third Antinomy, into the opposition of the phenomenal and noumenal realm or into the distinction between pure and practical reason, we must steer away from thinking of freedom as a predicate of a subject and reconfigure it as an experience or a comportment. I understand this sense of experience via Heidegger's discussion of attunement as a mode of understanding. In investigating what it might mean to think of freedom as an attunement, I emphasize and explore the Greek origins of the idea of a philosophical attunement, i.e., philosophy begins in wonder. I argue that this experience of wonder is brought about only insofar as one approaches the world with an openness and willingness to attempt to encounter the presence of things in a manner that does not fully determine how they appear to us in advance.

First, I offer an account of Heidegger's phenomenology as a manner of philosophizing that holds fast to an *ethos* of wonder. My objective is to show that Heidegger's phenomenological project differs from Husserl's project in large part due to his emphasis upon the both temporally and spatially ecstatic character of Dasein. I argue that Husserl misses out on the fundamentally ecstatic character of Dasein, i.e., we, as humans, are defined by the relationships that we inhabit with the world around us. This ecstatic character of Dasein forces us to reconsider the status of the phenomenologist in Heidegger, while at the same time forcing us to rethink what exactly is being attended to in his phenomenological engagements. Given Heidegger's insistence upon the referential constitution of all things, he eradicates the possibility of us ever finding a secure basis, an absolute ground that would secure the identities or meanings of things.

I then to offer a reading of Heidegger's later writings in light of my account of his phenomenological project. I defend that freedom, as the experience of possibility through contingency, is what emerges for us in the experience of thinking. To get at this

Curriculum Vitae

For

Adam Arola

point we must understand the role that history plays for Heidegger as the history of metaphysics—or onto-theology. I then explore the relationship between the lack of a word for being and the thinkability of the clearing to ask whether or not the clearing, insofar as it is precisely that which escapes and grants the possibility of thinking things which are extant, is only thinkable under the name *Ereignis*—which is not a new name for being—via *Gelassenheit* thought of as a particular kind of comportment, that which is proper to thinking, when all our other words break. Here we will encounter intimations of what Heidegger calls “the other beginning.”

I move to show that Schelling holds open the other beginning and does not respond to the confrontation with the abyss with the erection of new principles contrary to what Heidegger says about Schelling’s understanding of the will. I take my starting point in Heidegger’s reading of Hölderlin and the holy. I lay the stakes of Schelling’s questioning of “eternal freedom” via Heidegger’s reading of Hölderlin’s language of the holy, insofar as both of “eternal freedom” and “the holy” name nature as that which is eternally past. I then lay out what the eternal past means for Schelling. Nature and this eternal past are ways that Schelling names freedom. Freedom serves a double role in Schelling’s corpus: it indicates the matter and manner of thinking. In doing so I attend to Heidegger’s critique of Schelling in his lectures on the *Freedom* essay to show that Heidegger overdetermines Schelling’s understanding of the absolute, turning it, unjustly into a new onto-theological principle. Instead I show that the absolute *qua* subject is a subject that disassembles, it does not exist outside of its unfolding in particularities, and Schelling thus turns the absolute the free giving of being rather than an agent.

Chapter IV continues the task set out in Chapter III, by showing how Schelling makes freedom the manner of thinking, insofar as the absolute *qua* eternal freedom is the matter to be thought. I show how this becomes clear through multiple moments in his corpus including his thinking of decision in *Ages of the World*, his understanding of the organic in his *Naturphilosophie* writings, and most importantly his insistence upon what he calls alternately knowing not-knowing, Socratic ignorance, and *Gelassenheit* in his *Erlanger Lectures*. I show that Schelling’s understanding of the unfolding of being gives him the ability to account for why human thinking, as a reflection of God’s unfolding, must give up on being able to capture being in concepts in advance if it is to actually be able to think being in its movement insofar as conceptual thinking isolates things not only from movement and transformation, but even more so from relation.

Given that the movement of being is groundless, the way in which human thinking attends to it is as underdetermined as the presencing of being itself. Thus in Chapter V, I show how Schelling’s thinking of the underdetermined character of being leads him to his account of the possibility for good and evil. I argue that this experience of evil—as the experience of the nihilation of the generosity of being—whether via environmental degradation, genocide, or even in the case of Schelling, the existence of the nation-state—can be explicitly brought to bear upon Schelling’s rejection of conceptual categorization in lieu of a thinking that “accompanies and witnesses” the movement of being step-by-step. To that end Schelling’s measure of evil has more to do with what Nietzsche would call the great health than to some issue of truth and correspondence. Here I show that the experience of freedom is something that is not a side effect of the will to truth, but rather the further goal of thinking for Heidegger and Schelling beyond establishing the truth of things.