

## THE PHILOSOPHY OF WATER

Amy E. Wendling, Assistant Professor of Philosophy, Creighton University

### **Abstract**

If awarded the grant, I will spend four weeks at the University of North Texas (UNT) conducting research on the philosophy of water in conjunction with UNT's Philosophy of Water Project ([www.water.unt.edu](http://www.water.unt.edu)). I will spend the remaining six weeks at home integrating this research into an existing book project. The book project is already contracted to the press for delivery on January 15, 2012.

This grant, if received in 2011, will result in the publication of a book in late 2012 or early 2013. This kind of measurable scholarly result might help insure that the funding for Faculty Research Fellowships continues to be available.

My new research addresses the philosophy of water, a newly emergent field within the discipline of philosophy. The philosophy of water is an interdisciplinary area that blends insights from environmentalism, legal disputes, political theory, and the sciences with fundamental parts of the philosophical discipline, such as ontology.

My hope is that the fellowship, if awarded, will not only help me to finish up my current book project but will also found subsequent, as-yet unanticipated avenues of research.

### **I. Statement of the Problem**

The liberal political landscape fails to address commonly held environmental resources such as water and air. In the vernacular of political theory, such failures are known as “failures of the commons” or “the tragedy of the commons.” In the tragedy of the commons, a shared resource is rendered untenable by being treated as private individual property. When treated as private property, such resources are hoarded and depleted at the expense of both current and future generations.

Indeed, water is a pivotal— and, with the depletion of major world aquifers, newly salient— example of such a resource. For this reason, it is impossible to attend law school today without taking a class in water rights. At the same time, theoretical debates rage as to whether water can be considered property at all. Nebraska and other western states regard water as a kind of private property, while New York and other eastern states tend to regard water as a common resource unable to be owned (Zellmer and Harder 2006). This

divergence is a testament to the incoherence of our national law on common resources, which is itself a testament to the disputed ontological and political status of common resources.

A prominent philosophical part of this has to do with the kind of thing water is. Because water's ontological status is one of flow and change, it is not easy to quantify. Although in their studies of groundwater, hydrologists and cartographers document the levels of major world aquifers, there remains no universal agreement about how to define an aquifer's boundaries, or even about what an aquifer is, exactly (Chen, Goeke, and Summerside 1999).

Most social and political philosophies of property in the western tradition were designed to accommodate much more quantifiable resources, such as land. Anglo-Saxon legal theory of property, most notably that of John Locke, explicitly has land as the guiding model of what is to be owned. Land is, arguably, itself a common resource, and is treated as such in many world traditions. However, while certainly subject to erosion and flow, land is so to a much lesser degree than water.

For Locke, I make property by mixing my labor with some un-owned natural resource. This formula is already contentious with regards to land: for what land is truly un-owned or utterly unmarked by prior human labor? But it is still more contentious when applied to water, for how could this fundamental resource come to be marked by labor?

Water. Water makes up 55-75 percent of the human body. As little as a two percent water loss begins the symptoms of dehydration, at five percent pain begins, and losses more than fifteen percent are fatal. Thus Adam Smith had some cause when he wrote, in 1776: "Nothing is more useful than water." Today, a 16-ounce bottle of water will cost about a dollar. One month's water bill for a household of four will cost about \$32. Smith thus goes on to complicate water's utility with an observation about its economic trade value: "water will purchase scarce any thing; scarce any thing can be had in exchange for it." Odd, to have the value of use and value of exchange so separated: to have the thing that is the most useful worth so little in exchange. This separation is the foundation of the paradox of value.

Diamonds. Diamonds are an extremely stable form of tetrahedrally-bonded carbon atoms. Esteemed in Western countries for symbolizing the promise of a new relationship, the endurance of an older one, or as an indicator of status, prized diamonds are calibrated for size to the thousandth of a carat, and graded for colorlessness and clarity on seven point scales. A 1.012 carat diamond of middling colorlessness and clarity will cost about \$10,000. In 2009, the 1.012 carat diamond is a year's worth of poverty level income for one

person, a used car or truck, 10,000 bottles of water, or just over twenty-six years' worth of water for the four-person household. And so Smith goes on: "A diamond, on the contrary, has scarce any value in use; but a very great quantity of other goods may frequently be had in exchange for it."

Smith thereby highlights the paradox of value: there is use value, there is exchange value, and, in capitalism, the two rarely equate. In fact, capitalism tends to privilege exchange value over use value. When we say "value," we tend to mean "exchange value" exclusively. This is why diamonds are worth more than water. Indeed, we are encouraged to quantify nearly all of our goods, and even our experiences, in terms of their cash value, including those goods and experiences most resistant to quantification: goods of the commons.

The book that will emerge from this research on water explores the intersections among five related concepts: labor, value, crisis, property, and family. The research on water will bear most centrally on the first four chapters.

Together, the five concepts work to constitute both the intellectual and affective landscapes of liberalism. Each of the concepts bolsters each of the others and is, in turn, conditioned by them. Each chapter of the book highlights one of the concepts while showing the linkage between this main concept and the others.

The cultural and intellectual prominence of these concepts is related to the historical rise of the bourgeois social class, a class whose dominance begins in the 16<sup>th</sup> century and has lasted to today. Therefore, in examining these concepts, the book also explores the specificity of this class, its values, and its conscious and unconscious drives. In the conclusion of the work, I argue that the bourgeois class has been a poor steward of the environment and has sacrificed common resources for individual gain. These insights are not new, but I hope to make them newly salient around the issues of water, environmental crisis, and economic crisis.

## **II. Significance of the Problem, Including its Relationship to Creighton University's Mission**

- Examines the key values and normative concepts of the bourgeois social constellation, linking the rise to prominence of notions such as labor, value, crisis, property, and family with the rise to prominence of the bourgeois social class.
- Draws our attention to imperiled resources of the commons, especially water.

- Offers a specific and unusual scholarly reading of the political philosophies of the social contract tradition while historicizing this tradition as the product of the bourgeoisie.
- Suggests that as the powers of the bourgeoisie have waned, so too has the force of the contract tradition, even as this tradition has remained normative in our legal and political thinking. This has led to some incoherencies in our legal thinking about property, and these incoherencies are particularly pointed around resources of the commons such as water.
- Combines careful textual interpretation, rigorous conceptual analysis, and philosophical critique of arguments.
- Shows the political implications of the rise to power of a constellation of interrelated concepts and values.
- Revives the lost discussions characteristic of the lost discipline of political economy, an 18<sup>th</sup> century discipline that connected our values to our politics in sophisticated ways.
- Of interest not only to philosophers but also to theorists in the social sciences, historians, critical theorists, environmentalists, and scholars of Marx and Marxism.
- Following in the wake of the “Watered Down” art and lecture series by Creighton University’s Lied Center, addresses the need for good, sustainable use of resources of the commons such as water. If our mission is to be enacted, we will have to give up the limited self-interest that causes us to use resources without regard to the welfare of both present and future others: or, continually to re-enact the tragedy of the commons. We will also have to combat cultural forces that encourage us, and others, to advance this self-interest without limit.

### **III. Summary of Pertinent Literature**

The research draws on the resources of many disciplines, including legal theories of whether and how water can be considered as property and scientific theories of what constitutes an aquifer. This is the most incomplete part of the research, the part I hope to complete while at the Philosophy of Water Project at the University of North Texas.

I will merge this research with the part of the research that derives from social and political philosophy, a part of the research that is much more complete. In this part of the research, I take up a philosophical discussion known as *Wertstheorie* in the German context, a discussion that has not migrated into English. When English language scholars work on what is called the “theory of value,” this is often entirely within the discipline of economics. This is amply demonstrated by the difference in the kinds of texts that appear when one runs a simple English language search on “Value theory” or “theory of value” and

compares the results of this search to the results obtained when one runs a similar search in the German language. The German idea of *Wertstheorie* comes from a discipline that is largely lost to us in English, even though it had English-language origins: political economy. This discipline was always heavily influenced by philosophy and was connected to the moral theories of the Scottish Enlightenment. Because of its connections to moral philosophy, political economy connects cultural values and attitudes about resource use to politics.

The philosophical research revisits a theoretical moment in political economic thought characteristic of the 1920, 30's, and 40's. This moment occurred around the last major period of global environmental economic crisis, in which the norms and values of capitalism were called into question. Works such as that of Paul Sweezy, Henryk Grossman, Issac Illich Rubin, and, more famously, the early critical theorists and John Maynard Keynes, belong to this period.

For a summary of the key texts, please see the bibliography below.

#### **IV. Research Questions and Hypotheses**

The Working Titles of my book are: (1) Labor, Value, and Crisis: The Bourgeois Political Concepts; (2) Water and the Failure of the Bourgeois Political Concepts; and (3) The Political Life of the Concept. The press rejected this third title as overly abstract, and they are probably right.

A projected table of contents for my book project follows:

Chapter 1: Labor is said in Many Ways  
Chapter 2: The Paradox of Value  
Chapter 3: Environmental and Economic Crisis  
Chapter 4: Property and the Tragedy of Water  
Chapter 5: The Bourgeois Family

It might be possible to reduce the anchoring concepts of the book to single words in the chapter titles, as below:

Chapter 1: Labor  
Chapter 2: Value  
Chapter 3: Crisis  
Chapter 4: Property  
Chapter 5: Family

The work on the philosophy of water that remains to be done bears most centrally on the middle three chapters, and tangentially on the first chapter. I explain these connections below.

Chapter one, on “Labor,” is based on a paper presented at the 2009 American Philosophical Association (APA) Eastern Division meeting in New York City. “Labor” is a foundational concept for the social and political philosophies of modernity. However, the concept is ambiguous and leads to equivocations of meaning in these philosophies. I offer a disambiguation of the concept, charting three senses in which the concept is used (1) ontologically to describe all activities of the human person; (2) historically to describe only certain forms of activity in particular contexts of productive life and (3) as a category of capitalist modernity that requires that both (1) and (2) be preserved, even when these are not coherent with one another.

I argue that the third sense of labor has the greatest explanatory power, both as a key to understanding the use of “labor” in modern social and political philosophy and as a key to our current uses of the concept of “labor”.

This schema helps us to understand the very particular normative regime for understanding labor that occurs during capitalist modernity. In its essence, this regime recognizes both manual and intellectual doings as labor, albeit rewarding the latter more handsomely than the former. It fails to recognize many activities as labor, especially the domestic as separate from the manual or intellectual; the non-reproductive as separate from the reproductive; the reproductive itself as separate from the productive; and the emotive, psychological or social as separate from the political or administrative. Capitalist modernity renders activities of maintenance, such as custodial work or flossing, much less visible than activities of construction or change: repressing the awareness that environmental and bodily stasis is not a sign of inaction but of continuous repetitive actions. Understood in this way, the capitalist understanding of labor explains some of our worst cultural prejudices, including much racism, denigration of the lower classes, sexism, and environmental crisis.

Finally, because labor is fundamental to forming property in the political philosophies of the western tradition, it is unclear how it can be applied to gratuitous— or, in a different vernacular, God-given—resources like water. For while one might labor to manage water through dams and channels, or even simply to carry and transport water, it is unclear how water itself, globally considered, can be owned.

The concept of “labor” anchors a second crucial concept, that of “value.” From Adam Smith through the early Marx, in what are known as “labor theories

of value,” the value of a given commodity is thought to express the amount of labor contained in it. So in chapter two, I explore the notion of “value.”

Having both economic and moral senses, the term “value” may be among the most laden concepts of the Western languages. Most of the ambiguities of the term stem from a trembling at the very heart of the meaning of “value.” In its moral sense, value means either what ought to be done, or, in a related meaning, character traits and other things we cherish and seek to develop. However, in its economic sense, value means that which can be exchanged for any particular good, that which can be had as an equivalent for it.

Chapter two also pays particular attention to what Smith calls “the paradox of value:” the way useful and necessary commodities like water remain very inexpensive while useless and unnecessary commodities like diamonds become very expensive. Once normative, this paradox of value causes widespread cultural inattention to some of our most basic use values, like water. The paradox of value thus enables forms of consciousness that preclude the recognition of environmental and other crises. For example, the chapter offers a meditation on global drought.

Following from this, in chapter three I consider the notion of “crisis” as it develops alongside the notions of “labor” and “value.” As Haber as points out, the notion of crisis originates in biology, in connection with the death of an organism (1974). However, “crisis” becomes the normative model for transitions in consciousness during the modern period, from the political crises of revolution, to the social crises of alienation, to the economic crises of unsustainable development, to the environmental crises of species loss, drought, and global warming.

Although crisis is normative, it operates with by repudiating this normative structure. Each time, and in each domain, crisis is discovered—and either cheered or lamented—as though it were a surprise, as something new, rather than a recurrence of the same patterns that have cyclically characterized the modern period. The repudiation of the normative structure of crisis is the most important element of this normative structure.

In chapter three, special attention is given to the affective desire to own a single-family home, particularly as this desire is produced and reinforced by capitalism, and how the desires thus produced relate to both (1) the sub-prime mortgage credit crisis and (2) the cultivation of the individual self or family at the expense of the common or social self or general considerations of humanity. This is the jumping off point for the final two chapters, which consider property and family, respectively.

Chapter four revisits Locke's famous formulation from the *Two Treatises of Government*, already cited in chapter one, in which a property is formed when I mix my labor with some natural substance to which no person has a prior claim. Like value, property is contingent upon the notion of labor. The fact that the concept of labor is inherently unstable makes the notion of property similarly unstable, as was also the case with value. Nonetheless, the concept "property" anchors many other politically significant concepts, including the self, rights, and the law. The troubles with the concept are particularly stark around resources of the commons, such as water, which are but ill defined, and perhaps ultimately indefinable, with respect to labor. For this reason, I will argue that water cannot be considered property because of the kind of thing it is. Beyond this, I will make the normative claim that water ought not be considered property, both because of the kind of thing it is and because when we do so, we re-enact the tragedy of the commons.

Chapter five discusses the bourgeois family, whose psychic economy is the social expression of the constellation labor-value-crisis-property. This chapter is somewhat tangential to the work on water, but it is tied to it in the sense that the family becomes, in bourgeois society, an extended expression of the individual's realm of privacy rather than a gateway to our shared social humanity.

## **V. Design and Methods, Including the Use of Undergraduate Student Researchers**

The research uses an Hegelian method of conceptual analysis to offer a philosophical distillation of five fundamental notions of political economy: labor, value, crisis, property, and the family.

I interweave the classic texts of political philosophy, such as those of John Locke and Rousseau, with the classic texts of political economy, such as those of Adam Smith, David Ricardo, and Karl Marx.

My analysis also draws upon some lesser-known thinkers whose ideas bear upon the issues of political economy, but who offer counter-intuitive and provocative conclusions, especially Georges Bataille and Pierre Bourdieu. As such, my book is somewhat unique, particularly in English.

Finally, my analysis draws on current empirical scientific data about aquifer depletion and legal theories and disputes about water.

Undergraduate student researchers have been, and will continue to be, a part of my research, in general, and also a part of every stage of this project. When

you turn to the abbreviated vitae below, you will notice that I co-wrote an article last year with an advanced honors undergraduate, Elizabeth Sokolowski. This article about the philosophy of technology formed some of the groundwork for ideas that will ultimately become a part of chapter two. More recently, my research assistant Anthony Schlimgen has received credited work on a forthcoming article in the journal *Philosophy Today*, an article that forms the groundwork for chapter three. I have been able to include Anthony in the book proposal process. I have been able to offer Anthony credited and paid translation work on a book review of my first book that emerged from the Berlin Brandenburg Academy of Sciences. Finally, I have been able to include Anthony in the pilot meetings of Creighton's Humanities Research Group, an interdisciplinary think tank comprised of both faculty members and advanced undergraduate or graduate students. Since Anthony will be applying for graduate school in philosophy, I hope that this sort of professional socialization will be useful to him in graduate school.

Elizabeth has graduated, and Anthony will graduate in the spring. But I have been working to provide for a succession among the undergraduate student researchers who I work with. For this reason, I try to spot a rising sophomore who can ally with the graduating senior and shadow him or her for a year. This year I have asked Libby MacCarthaigh to begin this process, and to my great delight, she has agreed. She has already begun meeting with Anthony to become oriented to the research work. I have included a line for Libby in the budget in Appendix A below.

## **VI. References**

Bataille, Georges. 1991. *The Accursed Share*. Trans. Robert Hurley. 3 vols. New York: Zone Books.

Bourdieu, Pierre. 2005. *The Social Structures of the Economy*. Trans. Chris Turner. Cambridge: Polity.

Chen, X.H., J. Goeke, and S. Summerside. 1999. Hydraulic properties and uncertainty analysis for an unconfined alluvial aquifer. *Ground Water*. 37(6): 845-854.

Foster, John Bellamy, and Paul Burkett. 2008. "Classical Marxism and the second law of Thermodynamics: Marx/Engels, the Heat death of the universe

hypothesis, and the origins of ecological Economics." *Organization & Environment* 21.1: 3-37.

Figueroa, Robert. 2010. "Just Waters: Environmental Justice at Its Global Depths." Invited Speaker, WaterWays 2010 Conference, University of North Texas Philosophy of Water Conference. Not available via podcast, etc.

Glennon, Robert. 2010. "Unquenchable: America's Water Crisis and What to Do About It. Lecture. October 6, 12 pm, Creighton University. Dr. Glennon is the Morris K. Udall Professor of Law and Public Policy at The University of Arizona's Rogers College of Law. I was in attendance at the lecture.

Grossmann, Henryk. 2007. "Marx, Classical Economics, and the problem of Dynamics." *International Journal of Political Economy* 36.2: 6-83.

Habermas, Jürgen. 1975. *Legitimation Crisis*. Trans. Thomas McCarthy. Boston: Beacon.

Locke, John. 1960. *Two Treatises of Government: a Critical Edition*. Peter Laslett, Ed. Cambridge: Cambridge University Press.

Marx, Karl. n.d. *Capital*. 3 vols. Moscow: Progress.

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———. 1978b. "Manifesto of the Communist Party." *The Marx-Engels Reader*. 2<sup>nd</sup> ed. Ed. Robert C. Tucker. New York and London: W.W. Norton & Co.: 469-500.

McCloskey, Deirdre. Forthcoming 2010. *Bourgeois Dignity: Why Economics Can't Explain the Modern World*. Chicago: University of Chicago Press.

Rubin, Isaac Il'ich. 1972. *Essays on Marx's Theory of Value*. Detroit: Black & Red.

Schrader, Fred E. 1996. *Die Formierung der bürgerlichen Gesellschaft: 1550-1850*. Frankfurt: Fischer. (Untranslated, but in English this means the Formation of Bourgeois Society: 1550-1850.)

Smith, Adam. 1976. *An Inquiry into the Nature and Causes of the Wealth of Nations*. Oxford: Clarendon.

———. 2009. *The Theory of Moral Sentiments*. New York: Cosimo.

Sweezy, Paul M. 1970. *The Theory of Capitalist Development: Principles of Marxian Political Economy*. New York: Monthly Review.

- Zellmer, Sandra B. and Jessica Harder. 2009. "Is Water Property?" Web. <http://cropwatch.unl.edu/web/laweconomics/facultyresearch>
- . 2007. "Unbundling Property in Water." *Alabama Law Review* 59 (2007-2008), pp. 679-745.
- . 2006. "Water as Property." Water Center, The Faculty Publications from The Water Center, The University of Nebraska at Lincoln. Web. <http://digitalcommons.unl.edu/watercenterpubs/2/>

## **Appendix A: Budget**

UNT lodging, June - \$1304.71\*

UNT travel, plane ticket Omaha-Dallas - \$336.90

UNT travel, car rental - \$1031.06

Permissions for use of images in book – unknown, see Appendix B

Typesetting of completed manuscript, see Appendix B - \$577.70

Research assistant Libby MacCarthaigh - \$500.00

Indexing of completed 50,000 word, 126 page manuscript - \$400.00

Total Budget for Project, without the unknown costs of permissions for images: \$  
4150.37

## **Appendix B: Relevant Portions of Book Contract**

The book will include at least three images of works of art.

Artist Jess Benjamin's works of ceramic sculpture explore Adam Smith's paradox of value, a concept from *The Wealth of Nations* after which my second chapter is named ([www.jessbenjamin.com](http://www.jessbenjamin.com)). I have obtained permission from the artist to use an image of one of her works for the cover of book: the Benjamin work is

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\* I may be able to minimize this expense and the car rental expense by staying with a family member who lives in North Dallas, Plano, to be exact, and who might be able to provide transportation or have a car available. These details are uncertain at this stage of the project.

comprised of interlocking water molecules made from five colors: one for each of the book's chapters/key concepts.

I hope to use an image of Matthew Placzek's 2003 sculpture "Labor," visible on the Omaha waterfront, in the first chapter (<http://matthewplaczek.com/monuments/labor.htm>). I have begun the effort to meet the artist and to secure the necessary permissions.

I hope to use an image from 2010 visiting artist to Creighton and Creighton alumnus Matthew Dehaemers. I met the artist during his visit here and begin the process of telling him about my work.

Finally, I hope to obtain permission from The Art Institute of Chicago to use an image of Joseph Kosuth's word-art piece "Value" (1968) in the second chapter.

I have two additional images of works of art in mind, and may, in addition, use a number of charts, tables, and maps to describe aquifer depletion.

Because I will use images in the book, I will incur some additional typesetting charges. Philosophy presses are not generally set up to process images, and if you do use images, charts, and tables, Lexington Books will not allow you to do the typesetting yourself. Instead you must contract with their typesetters to complete the work.

The charges for this are \$3.95 per finished book page, \$15 per table, and \$5 per image. They are detailed in the first page of the book contract, included below.

The charges for this in my budget are based on an estimated 50,000 word, 126-page manuscript with five art images, two maps, and three charts or tables.

Let me say a word about why I think that these images are important and merit the extra costs. I believe that the ability to giving a visual representation of complex intellectual and moral data is a mark of excellent interdisciplinary work, and that my abstract discipline, philosophy, has been much too slow in learning to do this. I would like to inaugurate a trend to bring a better use of images to philosophical texts. Art, in particular, is a powerful way to convey complex truths visually.

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## PUBLISHING AGREEMENT

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**The Work:** *The Political Life of the Concept*

The above-named and undersigned ("Author") hereby agrees with Lexington Books (the "Publisher") to the following terms and conditions in connection with the manuscript listed above (hereinafter termed the "Work"):

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2. MANUSCRIPT: AUTHOR SHALL DELIVER TO THE PUBLISHER at Author's expense, no later than ~~November 1, 2011~~, an electronic copy of the Work in a format compatible with Microsoft Word (e.g. DOC and DOCX files) and any photographs, tables, illustrations, or charts; bibliography; and all necessary permissions, licenses, releases, and consents. In addition, Author shall deliver one hard copy of the Work, formatted according to manuscript guidelines. Graphics must be supplied either in camera-ready hardcopy or as digital files (.eps, .tif, .jpeg, or .pdf) and formatted according to graphics guidelines.

Jan. 15, 2012  
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Author agrees to be invoiced for typesetting services at the rate of \$3.95 per finished book page, plus \$15.00 per table and \$5.00 per figure or illustration, and to remit payment promptly.

Author agrees to read, revise, and return promptly all galleys or page proofs of the Work, to respond to queries in a timely manner, and to supply any required indexes.

## **Appendix C: Biographical Sketch (Abbreviated Vitae, followed by a short narrative)**

Amy E. Wendling

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NE 68178, USA

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### Employment

Assistant Professor of Philosophy, Creighton University, July 2006 to present.

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### Education

Ph.D. The Pennsylvania State University, May 2006. Major Field: Philosophy; Minor Field: Social Thought

B.A. Southwestern University, 1998. Major Field: Philosophy; Minor Fields: French, Women's Studies

Thesis Title: "Guilty Subjects: The Radical Ethics of Emmanuel Lévinas"

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### Honors, Grants and Awards

Dean's Award for Academic Advising, 2010. Creighton University. One award given annually in the College of Arts and Sciences.

Phi Beta Kappa, May 8, 1998.

Finalist, David Rjazanov Prize. International research prize for 2006 honors a pre-tenure researcher on Marx. Prize was announced at a ceremony in Berlin, Germany on March 8, 2007. I was awarded second place of five finalists.

Social Science Research Council International Dissertation Research Fellowship to Amsterdam and Berlin, 2003-2004. Archival research on Marx's unpublished texts at the International Institute of Social History ([www.iisg.nl](http://www.iisg.nl)). Secondary literatures from the Staatsbibliothek Berlin.

J. William Fulbright Foreign Scholarship to the Netherlands, 2003-2004.

Andrew W. Mellon Fellowship in the Humanities, 1998-1999.

"On Alienation and Machine Production: Capitalist Embodiment in Karl Marx." *Beiträge zur Marx-Engels-Forschung*. Neue Forge 2007, 253-267. (Peer Refereed.)

"Rough, Foul-Mouthed Boys: Women's Monstrous Laboring Bodies." *Radical Philosophy Today*. 5, Fall 2007, 49-68. (Peer Refereed.)

"Sovereign Consumption as a Species of Communist Theory: Reconceptualizing Energy." In *Reading Bataille Now*. Shannon Winnubst, Ed. Introduction by Alphonso Lingis. Indianapolis: Indiana University Press. January 2007, 35-53. (Peer Refereed.)

"The Dignity of Labor?: A Marxist Challenge to Traditional Marxism." *International Studies in Philosophy*. 38:2, October 2006, 181-196. (Peer Refereed.)

"Comparing two editions of Marx-Engels Collected Works." *Socialism and Democracy*. 19:1, March 2005, 181-189. (Invited.)

"Are All Revolutions Bourgeois?: Revolutionary Temporality in Karl Marx's Eighteenth Brumaire of Louis Bonaparte." *Strategies: Journal of Theory, Culture, and Politics*. 16:1, May 2003, 39-49. (Peer Refereed.)

"Partial Liberations: The Machine, Gender, and High-Tech Culture." *International Studies in Philosophy (formerly Studi Internazionali di Filosofia)*. 34: 2, Spring 2002, 169-185. (Peer Refereed.)

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## Selected Presentations

### 1. Invited Talks

"Karl Marx on Technology and Alienation." **Humboldt-Universität zu Berlin**, Unter den Linden 6, R. 1072. In Kooperation mit dem Lehrstuhl für Praktische Philosophie, Rechts- und Sozialphilosophie. Do, 20.05.2010, 14-16 Uhr.

"The Paradox of Value." caQtus Collaborative Faculty Fellow Presentation, **University of Texas Pan-American**, *Poststructuralist Studies in Culture, Business and Marketing*, McAllen, Texas, August 11, 2009.

"Does Labor Matter? Does Democracy Matter?," Department of Philosophy, **Rhodes College**, Memphis, Tennessee, October 27, 2008.

"The Strife between Technology and Capital: Machines in the Communist Future," **Marx and Philosophy Society, University of London**, May 24, 2008.

“Who’s Afraid of Karl Marx?: New Directions in Marx Scholarship.” **Roberta Buffett Center for International and Comparative Studies. Northwestern University, Evanston, Illinois, October 4, 2007.**

## **2. Major Philosophy Conference Presentations**

“Labor is Said in Many Ways.” Wednesday, December 30, 2009, 1:30-4:30 pm, session VIII-G. **American Philosophical Association (APA), Eastern Division, Main Program, Marriott Marquis, New York, New York.**

“Presumptive Claims about the Real: A Response to Robert Guay.” **American Philosophical Association (APA), Eastern Division, Main Program, Philadelphia Downtown Marriott, Colloquium on Themes in Continental Philosophy, December 30, 2008.**

“Sovereign Consumption as a Species of Communist Theory: A Reading of Volume III of Georges Bataille’s *Accursed Share*.” **Society for Phenomenology and Existential Philosophy (SPEP), Main Program, Loyola University of Chicago, Chicago, Illinois, October 10-12, 2002.**

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### Professional Service

Western Social Science Association, Philosophy Coordinator.

Society for Social and Political Philosophy Executive Board 2007-2011. This is an elected position. Duties involve blind-reviewing papers for conference presentations of the society in conjunction with the American Philosophical Association Annual Meeting, Eastern Division and the Society for Phenomenology and Existential Philosophy Annual Meeting.

Book Manuscript Reviewer for Temple University Press, Fall 2007.

Article Referee for *Continental Philosophy Review: An International Philosophy Review and Communication Theory*

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### Languages

German, French, some Dutch

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### References

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## Narrative

Born in Houston, Texas, Dr. Wendling has also lived in Pennsylvania, Malta, and Amsterdam. She completed her Ph.D. in May of 2006 and joined the Creighton philosophy faculty that autumn. Her research interests are in 19<sup>th</sup> century philosophy, feminist theory, and social and political philosophy, as well as in interdisciplinary work, especially in the philosophy of water. She regularly teaches the Philosophy of Law and courses in Creighton's core curriculum. This year, she is also serving on the Creighton Faculty Senate, as the Creighton Fulbright Program Advisor, and as a pilot member of Creighton's Humanities Research Group.