

**NOMINATION COVER SHEET**  
**2009 Virginia Outstanding Faculty Awards**

<b>1. NAME</b>	
Full (Legal): Lawrence J. Hatab	Preferred First Name: Larry
<b>2. INSTITUTIONAL INFORMATION</b>	<b>3. PROFESSIONAL INFORMATION</b>
Institution: Old Dominion University	Academic Discipline: Philosophy
Rank/Position Title: Louis I. Jaffe Professor of Philosophy	Specialization/Field: Continental Philosophy
Year Rank/Title Attained: 1992	Type of Terminal Degree: Ph.D.
Years at Institution: 32	Year Awarded: 1976
Campus Email Address: lhatab@odu.edu	Awarding Institution: Fordham University
Campus Phone: (757) 683-3865	
Campus Mailing Address: Department of Philosophy and Religious Studies, Old Dominion University, Norfolk, VA 23529	<b>4. PERSONAL INFORMATION</b>
Campus Communications Contact:	Home Phone:
-Name: Jennifer Mullen Collins	Cell Phone Number:
-E-mail: jmullen@odu.edu	Home Mailing Address:

*Please check only one box:*

- RESEARCH/DOCTORAL INSTITUTION NOMINEE:**   
**MASTERS/COMPREHENSIVE/BACCALAUREATE INSTITUTION NOMINEE:**   
**TWO-YEAR INSTITUTION NOMINEE:**   
**RISING STAR NOMINEE:**   
**TEACHING WITH TECHNOLOGY NOMINEE:**

**Table of Contents**

Cover Sheet .....	1
Mission Statement .....	2
Summary of Accomplishments .....	3
Personal Statement.....	9
Abbreviated Curriculum Vitae .....	11
Letters of Support (Excerpted).....	13
Additional Documentation .....	16

**President or Chief Academic Officer**

Signature: 

Printed Name: Carol Simpson, Provost and Vice President for Academic Affairs

## **Old Dominion University**

### **Mission Statement**

The Mission of Old Dominion University is as follows:

“Old Dominion University promotes the advancement of knowledge and the pursuit of truth locally, nationally, and internationally. It develops in students a respect for the dignity and worth of the individual, a capacity for critical reasoning and a genuine desire for learning. It fosters the extension of the boundaries of knowledge through research and scholarship and is committed to the preservation and dissemination of a rich cultural heritage. Old Dominion University is old enough to value tradition yet young enough to facilitate change. In a spirit of creative experimentation, innovation, and technology, the University is ready to meet the challenges of the twenty-first century.”

The Mission Support section of the mission statement describes in detail the principles and practices that underlie the University’s undergraduate and graduate teaching, research, and service missions: a sound general education program; critical thinking; diversity; academic freedom; serving the needs of the local, national, and international communities, including military members and their families; and collaborating with government, industry, and alumni. Finally, the Major Goals of the University are described under the following headings: Students; Faculty; Academic Programs; Teaching; Research, Scholarship and Creativity; Distance Learning; Lifelong Learning; Community Service; Student Life; Alumni; and Quality.

A complete statement of the mission and major goals may be found in the Old Dominion University Undergraduate Catalog, 2008-2009 (pp. 2-4) and available at the following web site: [www.collegesource.org/cat209/120257.pdf](http://www.collegesource.org/cat209/120257.pdf)

## **Summary of Accomplishments**

It is unusual for a college professor to be a “star” in all three areas of teaching, research, and service, indeed to be a quintessential performer in all of these roles: in the classroom, inspiring his own students; in his books, enlightening not only specialists but general readers as well; and in his service, enhancing the learning opportunities for every student at Old Dominion University. In his 32 years at the university, Lawrence Hatab has produced an outstanding record in every sphere of his professional life.

According to his previous dean, “There is no one in this college who has contributed more and who has consistently excelled at everything he does.” The current dean calls him “a truly outstanding teacher-scholar.” Dr. Hatab is an award-winning teacher, a nationally and internationally recognized scholar, and an extensive contributor to university service. He is the only person in the College of Arts and Letters to have received both its teaching and research award. His college has appointed him a Louis I. Jaffe Professorship, and Old Dominion has named him a University Professor for his excellence in teaching. He also served for 12 years as Chair of the Department of Philosophy and Religious Studies, and twice he has been a significant participant in the University’s design and implementation of general education reform. Because of his remarkable achievements, Old Dominion University has nominated Lawrence Hatab for a 2009 Virginia Outstanding Faculty Award. He excels in all four areas selected by SCHEV for this award and embodies the mission of Old Dominion as a comprehensive research institution that serves the needs of citizens beyond the academy.

### **Teaching**

Dr. Hatab is a model teacher. He has regularly taught 12 different courses at all levels in the philosophy department, with special emphasis on Continental Philosophy, Ancient Philosophy, and Social and Political Philosophy. His quantitative scores on student evaluations are regularly above the college mean, usually averaging above five (sometimes well above) on a scale of six. His students consistently praise his enthusiasm, expertise, challenging standards, and ability to explain and communicate difficult philosophical material. It is not uncommon for students to call him the best or one of the best professors they have ever had. He has great success teaching some of the most demanding thinkers in the Western tradition (particularly Heidegger, Nietzsche, and Aristotle). Philosophy majors and minors frequently take several courses with Dr. Hatab, and some have been inspired to pursue graduate work. He has directed seven master’s theses in the Humanities Program, and each of the seven students had done undergraduate work with him.

As indicated in his personal statement, Dr. Hatab emphasizes four ingredients that are essential for successful teaching: cultivating the seductive and inspirational force of the learning environment; constant attention to the “entry” position of students that scholars can easily forget; stressing the relevance of course material for the concrete life concerns of students; and the patience to let students come to insights at their own pace.

Professor Hatab’s upper-level courses are rigorous and challenging. Students often comment on the amount of reading assigned and how difficult it is to get an A. Yet this does not diminish their admiration for the quality of instruction they receive. The students know they are exposed to high-level, careful, and sustained philosophical work. They also are turned on by Dr. Hatab’s teaching personality. He combines a depth of expression with a sense of humor, a passion for ideas, and a certain theatricality, all of which truly bring philosophy alive in the classroom.

Student comments and letters not only attest to first-rate classroom experiences, some go so far as to say that their encounter with Dr. Hatab has been life changing. One student said: "When I took my first class with Dr. Hatab I was astonished. His energy, his enthusiasm about philosophy, his approach to students, and his extensive knowledge and creativity captured me immediately. ...Dr. Hatab substituted all of my dreams. I was intending to become a psychologist, but after the first class with Dr. Hatab I said to myself: That's what I want to be, I want to be a philosopher!" A former student said: "His excitement for the material, ability to engage students, and pure enjoyment for student discussion serves to inspire all who enter his classroom. I cannot thank him enough for the influence his classes have had on my life. Little did I know then that now I would be pursuing my own Ph.D. in Philosophy at the University of Kentucky because of my encounter with Dr. Hatab. ...The more classes I take, the more I realize how valuable Dr. Hatab has been to my own path in life. ...He is one of those increasingly rare academics who loves teaching and sees it as his primary responsibility at Old Dominion. ...Through him I found not only my chosen career, but also the person I use as a model for success in this field. If I am able to influence just one of my students the way he has influenced me and others, then I will consider my career an unqualified success." Another former student said: "His style and manner of teaching make even the most incomprehensible of philosophic theories understandable and palatable.

His demand for a higher level of performance stems from his regard for his students and their capabilities. He truly pushes his students to learn, interact and perform, with the net result being anyone who exits one of his courses is war-weary and wounded but more knowledgeable, versed and prepared than they would be from any other course offered at Old Dominion University." Again from a former student: "Dr. Hatab is, hands down, the best professor with whom I've studied yet. It is thanks to his demands for excellence . . . that I am currently writing a dissertation on Heidegger at Fordham University. I am also lucky enough to teach here at Fordham, and my own teaching style is modeled on Dr. Hatab's."

Especially impressive is Professor Hatab's success in teaching lower-level general education courses. Since 1986, all students at Old Dominion have been required to take an introductory course in philosophy. This has presented quite a challenge for philosophy faculty, not only because of the wide range of students' academic abilities, but also because of a certain psychological barrier among students in being forced to take the course. Yet students in these classes still rate Dr. Hatab favorably. They do not always love philosophy but they appreciate his vigorous efforts to show them the importance of philosophical thinking for human life and his facility in working at their level of experience and comprehension. Many of his students have been inspired to become philosophy majors and minors. A sign of his reputation at the entry level is his long-time role in teaching general education courses for the Honors College, a role reserved for the best and most effective instructors.

In recognition of Dr. Hatab's teaching excellence, he was named Faculty of the Year by the ODU Student Senate in 1981, and in 1986 he received the Robert L. Stern Award for Outstanding Teaching in the College of Arts and Letters. In 2002, he received a Most Inspiring Faculty Award, named by the graduating Dominion Scholar, Yavar Moghimi, and a biology major who was moved to become a philosophy minor after his general education course with Dr. Hatab. In 2003, he was nominated by Old Dominion University for Baylor University's Cherry Award, a prestigious year-long teaching fellowship. And in 2008 he was named a University Professor at Old Dominion, which is awarded on the basis of teaching excellence. In sum, Professor Hatab is one of ODU's finest teachers and he obviously has made a significant contribution to the university's instructional mission.

## Discovery

Lawrence Hatab's research record is no less noteworthy than his teaching. He has published six books (all monographs) and more than 40 articles, book chapters, and reviews. He has also delivered over 60 presentations to professional organizations. John D. Caputo, arguably the premier Continental philosopher in the country, calls him "one of the major philosophers writing in the Continental tradition in the United States," and goes on to say, "He writes in a lucid and engaging style about authors and issues of formidable difficulty. . . in a way that is careful and disciplined but remarkably creative and innovative." Another noted scholar, John McCumber, concurs that "Lawrence Hatab is considered to be one of the finest Continental philosophers working today," and adds that his books have been "groundbreaking." And more from another accomplished philosopher, Daniel W. Conway: "Lawrence Hatab is one of the leading U.S. scholars in European philosophy. He commands a fine international reputation for his influential interpretations of Nietzsche and Heidegger."

One of Dr. Hatab's books, *Myth and Philosophy*, presents an in-depth analysis of the complex relationships between mythical and rational modes of thought in the ancient Greek world from Homer to Aristotle. It has been very well received and cited in the scholarly literature. Note these comments from major figures in the field: "Virtually any reader will find something new, thought-provoking, and worth serious consideration in this book, and those readers who believe that the influence of Heidegger can be used only to obfuscate are likely to be pleasantly surprised" (A.W.H. Adkins); "This is a most impressive book. . . from which I have learned much, and by which I have been challenged. I shall certainly refer to it in my subsequent work" (Drew Hyland); "All in all, this is the most well-informed, astute and nuanced a discussion of this problem that I know" (William Richardson).

Another of Dr. Hatab's books, *A Nietzschean Defense of Democracy*, is an ambitious attempt to reconcile the thought of Nietzsche (an avowed elitist) with democratic politics, and thus to revise traditional approaches to democratic theory. This work has been highly praised and regularly cited in the literature, and a recent review essay in a prestigious international journal (*Nietzsche Studien* 30) deemed it the most successful of its kind. Consider these review comments (identified in a section below): "One of the groundbreaking works in Nietzsche scholarship . . . One cannot overestimate the influence and importance of [this book]; it has been cited and discussed in virtually every discussion of Nietzsche and politics since its appearance in 1995, and I would venture to say that it is one of the most widely cited works on Nietzsche to have appeared in English in the past two decades." "Without question one of the most innovative and important works written on Nietzsche in the past several decades." "Hatab breaks new ground on the question of Nietzsche's political significance and offers an original postmodern defense of democracy." "One of the single best books on the subject of Nietzsche and politics to have appeared in years. This is an extremely sophisticated and brilliantly argued work about the relevance of Nietzsche's thought to our contemporary reflections on democratic theory and practice." "This is a powerful, engaging, challenging book . . . a fascinating rethinking of democracy." "A subtle, engaging, beautifully written work of thought." "A bristling, pulsating book, in which Hatab confidently and eloquently advances his case . . . It is indeed a pleasure to encounter an author in full command of his native talents and gifts. . . an unusually fresh and fertile contribution to political philosophy." A sign of the book's status is that it was selected for a prestigious book panel session by the Society for Phenomenology and Existential Philosophy in 1996. This society is the most important group for Continental philosophy in the world. Stemming from this session, the journal *New Nietzsche Studies* featured an entire section dedicated to discussing the importance of his work.

Dr. Hatab's most recent book, *Ethics and Finitude: Heideggerian Contributions to Moral Philosophy*, may turn out to be his most influential work. One reviewer identifies it as the first comprehensive book-length treatment of the implications of Heidegger's thought for the field of contemporary ethics. Reviews so far are strong (identifications given in the section below): "This remarkably lucid and persuasive book is the best attempt I have seen to apply Heidegger to ethical questions." "The book is a truly remarkable and original achievement. There is no other book like it, no other book that even approximates it, both in terms of its quality and in terms of its courage in tackling a subtly complicated problematic." "An exciting, imaginative, and significant contribution to ethics and ethical theory. ...Hatab writes with clarity and persuasiveness about a new approach to ethics that opens up the rich ethical implications of Heideggerian philosophy. Highly recommended." "Hatab has brought an extraordinary facility for reading Heidegger through the spectacles of ethical concerns, a facility that is, in my opinion, unmatched today." "A major contribution to ethical theory. Whether or not one is interested in Heidegger, Hatab's alternative to contemporary approaches to ethics should be required reading for anyone working in this field." Following the recognition of his previous book, this book was also selected for a SPEG book panel session in 2003, a repeat invitation that is rare.

Dr. Hatab's fifth book is *Nietzsche's Life Sentence: Coming to Terms with Eternal Recurrence*, a complete revision of his first book (long out of print) that addresses the 25 years of scholarship on the subject since that book was published. The publisher, Routledge approached him with this idea, owing to its belief that his thesis needs to be circulated again, and offered him an advance contract (his two previous books were also advance contracts). Consider the remarks of two internationally recognized scholars in Nietzsche studies: Professor Christa Davis Acampora says of the work: "This book is one of the most subtle and far-reaching accounts of Nietzsche's idea of eternal recurrence. Exquisitely clear in his writing, Hatab masterfully demonstrates how eternal recurrence is a central concern in Nietzsche's thinking. . . . Hatab's discussion of what he calls the *literal* truth of eternal recurrence is a stroke of genius. Read it again and again." Professor Alan Schrift says: "It may well be one of if not the most widely discussed new work on Nietzsche in the coming years. ...This work will follow his book on democracy as part of the 'required' secondary literature on Nietzsche in English."

Dr. Hatab's sixth book has just been released by Cambridge University Press: *Nietzsche's On the Genealogy of Morality*, a commentary on one of Nietzsche's seminal texts. That he was invited to write this book by a premier press is a testament to his reputation. Professor Christa Davis Acampora says: "This is precisely the kind of book one wants as a guide: It is written in clear prose, persuasive, insightful, and illuminating."

Dr Hatab's international reputation has been well established. In 2002 he was invited to speak at a meeting of the Nietzsche Research Group at the University of Nijmegen in the Netherlands. A prestigious international journal in Germany, *Nietzsche Studien*, published an extensive review essay in 2001, assessing recent work on Nietzsche and political theory. His book, *A Nietzschean Defense of Democracy*, was a significant part of the discussion, and it was judged to be the most successful and responsive in the literature. In 2006 he was invited to deliver a main paper before an international group, the *Collegium Phaenomenologicum*, which meets every year in Italy and draws scholars from all over the world. In September 2005 he was invited to deliver a plenary paper at the annual meeting of the Friedrich Nietzsche Society, a major organization in the Anglophone world, held at Cambridge University. More than 100 scholars from the UK, Europe, and North America attended the conference. In March 2008 he was invited to deliver a paper on democracy and conflict at the American University of Beirut. In June 2008 he presented an invited paper on Nietzsche at the University of Warwick in the UK. And he was recently invited to deliver a paper at the European College of the Liberal Arts in

Berlin, in May 2009.

Nearly every review of Professor Hatab's books makes a point of praising his clear and engaging writing style, something notoriously rare in the field in which he works. It is evident that both the form and content of his texts have made a strong impression on and contribution to, the scholarly community across the country and beyond. In recognition of his publication record, in 2001 Dr. Hatab received the Burgess Award for Research from the College of Arts and Letters at Old Dominion. In 2004 the college named him a Louis I. Jaffe Professor, and he is currently a college nominee for the designation of Eminent Scholar at Old Dominion.

### **Knowledge Integration**

Dr. Hatab has always considered scholarship to be intrinsically related to teaching, curriculum development and relevance to wider community interests. He instituted a track in the philosophy major designed for students interested in law school. The track is predicated on the value of philosophical thinking for the practice of law, because it both cultivates critical-thinking skills and exposes students to the deep philosophical heritage that generated modern ideals of law and political governance.

He has also been instrumental in pursuing funding for an endowed chair in public ethics, which will fit in with the department's Institute of Applied Ethics and expand the program's longstanding commitment to bring ethical reflection to other programs throughout the university and to the wider public sphere. He is committed to the idea that philosophy's mission must include informing public debates with the intellectual depth and careful reasoning that mark philosophical practice. He even thinks that part of the blame for the seeming shallowness of political discourse can be attributed to philosophy's retreat from the public arena into the isolation of arcane specialties in the academy. Too often, philosophers speak only to each other, leaving public speech often in the hands of less-disciplined, even devious minds.

Three of Dr. Hatab's books were born out of topics courses that exposed students to his interests in new research developments and that provided the proving ground and launching pad for his subsequent manuscripts. The published works then became the focus for designing catalogue courses that are now regularly offered (Myth and Philosophy; Postmodernism and Political Philosophy; and seminars on Nietzsche and Heidegger). In very specific ways, Dr. Hatab's research and teaching have existed hand-in-glove.

### **Service**

Professor Hatab's reputation in the discipline of philosophy has brought him many invitations and requests from programs, publishers, and organizations across the country. He was named to the Book Selection Committee for the Society for Phenomenology and Existential Philosophy. He has also served for several years on the Program Committee for the North American Nietzsche Society. Both of these organizations are the most notable in their field. He has been a longtime member and contributor to the prestigious Heidegger Conference and in 2003 he hosted and organized its annual meeting at Old Dominion, which drew scholars from across the continent and the world.

Dr. Hatab has been a manuscript and article reviewer for many top academic presses and journals. Several colleges and universities have called on him to review dissertation, tenure, and promotion cases, and to conduct program reviews. He was a reviewer for the NEH Research Conference's Re-grants Program. It is clear that Dr. Hatab's research has brought him

a national and international reputation for excellence, and therefore he has contributed significantly to the visibility of his department and university.

In the area of university service, Dr. Hatab has also had a remarkable impact. In addition to a wide range of typical committee work, he has been a leader and a widely respected voice at Old Dominion University. He served on the Faculty Senate for eight years, chairing major committees twice. He was also an active participant at all levels in two rounds of general education reform at Old Dominion. He worked hard to speak for the essential role of the humanities in general education and was instrumental in tailoring general education requirements to fit the instructional needs of all students in the university.

Most notably, Dr. Hatab recently ended 12 years of service as chair of his department. During his tenure, his most significant achievements have been: a restructuring of the degree requirements; the design and implementation of a new track in political and legal studies, primarily for pre-law students; successful lobbying for a full-time lecturer position to help offset the overuse of adjunct faculty; the doubling of the number of majors and minors; and the hiring and mentoring of six faculty. A six-year term as chair is usually considered the limit of one's obligation. Yet when budget cuts eliminated the line dedicated to hiring an outside chair, Dr. Hatab agreed to continue as chair because of the lack of other viable options. This comes at a considerable cost to his time and scholarly efforts (it should be noted that he wrote three of his books with no release time, while teaching and chairing the department). His colleagues greatly appreciate his selfless dedication on their behalf and are in his debt for going above and beyond the call of duty, and they are in his debt.

## Personal Statement

I suppose I was born to be a teacher. I am extremely fortunate to have a career doing something that fits my nature so well. And teaching philosophy goes right to my core. As a young man I was rather rebellious and always suspicious that there was something deeper than what I was being told. I read Bertrand Russell in high school but was never particularly geared toward philosophy. In college, a philosophy teacher changed my life. In 1965 I had my first class with John Tich. He was a tall, bearded man who did yoga on the campus lawn, lived on an organic farm, and taught the ancient Greeks, German philosophy, and Asian thought. I was just a middle-class kid from Jersey and Tich blew me away. When the 60s really hit in 1967, his teaching became an inspiration for many, nurturing certain counter-cultural impulses. I turned to philosophy because of him and have never looked back.

I mention this because it bears on what teaching is all about in the deepest sense. Beyond expertise, technique, and dedication, great teaching always involves an erotic element, in Plato's sense of the term, namely an attraction to a person whose voice, character, wisdom, and presence inspires and "seduces" students to learning as an alluring, captivating force. For this reason, teaching can never be impersonal. In my career I have made the leap not to suppress or filter my personality in class, with the hope that my teaching would have some measure of seductive force.

Teaching, especially at the college level, requires a remarkable complex of skills, dispositions, and roles. You are an expert, a learner, a friend, a parent, a performer, a judge, a cheerleader, an enticer, a critic, an orator, a listener, a professional, a person. No formula or guidebook can dictate how to balance and orchestrate all these elements. And teaching philosophy is a special challenge. It is the one liberal arts discipline that students have little if any exposure to before college. The intellectual demands and topics in philosophy are a daunting new world.

I always try to operate by three principles in my teaching, what I call the gateway principle, the relevance principle, and the patience principle. First, never forget what it is like to come to philosophical questions for the first time. The easiest trap to fall in is assuming that what is obvious or second nature to you should also be evident to students. Second, always connect philosophy with concrete life concerns, and this not simply as a pedagogical technique, but as a measure of philosophy's true meaning and importance. Third, have the patience to let students come to important insights at their own pace and through often uneven steps of development. This last principle has become increasingly challenging for me.

With my years of research and thinking, I have come to develop much confidence in a host of philosophical positions that I am eager to bring to my students' minds. When a class is stalled or tails off to distractions, lately I find myself wanting to jump in and tell the students where I think the discussion should go. I have to watch myself and not give in to impatience. The trick is to wait, and to look for or impart cues that can trigger movement in a good direction. That being said, I must note my ambivalence regarding a strong trend in pedagogy that says we must be a "guide on the side" rather than a "sage on the stage." There is much truth in this. And yet, I am convinced that students still look for, and need, a certain inspiration coming from a teacher who has something important and challenging to say, something that stands above the students, humbling and exciting them at the same time, waiting for their ascent to extraordinary thoughts.

I confess that I often envy colleagues in my discipline who teach in graduate programs.

What a joy it must be to work with willing and able students on a higher and more refined level. Yet there is nothing more satisfying to me than those dawning experiences when a student is first sparked by the excitement of philosophy. I also am convinced that my experience teaching undergraduates has made me a better teacher and a better writer. The gateway and relevance principles also animate my written work, and I am frequently told that my texts are remarkably clear, relevant to living concerns, and mindful of the original questions that spawn philosophical thinking in the first place. I am very gratified by this kind of reaction.

I admit that I am something of a paradox because I have always had a love-hate attitude toward philosophy. Part of me is possessed by philosophical questions and ideas, but another part of me is dismissive of the reflective and “idle” posture of academic work because it can easily become alienated from life and can even express this alienation in the guise of sophistication. But perhaps in some way this ambivalence I live with has been the cause of whatever success I have achieved as a teacher and a writer, because I am constantly driven to reach beyond the academic sanctuary.

Three of my books stemmed from coursework. In each case I had offered classes that explored new interests in certain areas of inquiry (myth and rationality, political philosophy, and ethics). Unlike graduate programs, our department does not presume fixed preserves of expertise. Faculty are able to experiment and cross into new fields. Teaching these courses was an education in itself for me because I was exploring novel territory *with* the students. Sensing this, the students became much more active and motivated to test me. The courses were a laboratory in every sense. Results were very positive and I was able to hone my thoughts in comprehensive ways. Each course convinced me that a book was feasible, and so it went.

In retrospect I see something that each book has in common. I was questioning the status of philosophical theories in relation to concrete forms of life and culture (literature and religion, political practice, and ethical living). I was questioning whether philosophical reflection and methods were too distant from ways of living, to the detriment of both philosophy and life. This posture was, I think, responsible for unusual student interest and feedback in my classes. My students were excited because we were doing philosophy in a way that did not seem alien to their experience. As I said, this reflects my guiding principle as an intellectual, something that actually goes back to the Greeks: that philosophy is more than a way of thinking; it is a way of life.

## Abbreviated Curriculum Vitae

Lawrence J. Hatab

### Education

B.A. Villanova University, 1968  
M.A. Villanova University, 1971  
Ph.D. Fordham University, 1976

### Professional Experience

1992-Pres. Professor, Old Dominion University  
1983-92 Associate Professor, Old Dominion University  
1976-83 Assistant Professor, Old Dominion University

### Honors, Awards, and Prizes

Phi Beta Kappa, Tau, New York, 1976.  
Student Senate, Faculty of the Year Award, Old Dominion, 1981  
Robert L. Stern Award for Outstanding Teaching, College of Arts and Letters, Old Dominion University, 1986  
Charles O. and Elizabeth E. Burgess Award for Research, College of Arts and Letters, Old Dominion University, 2001  
Most Inspiring Faculty Award, named by graduating Dominion Scholar, Yavar Moghimi, Old Dominion University, 2002  
Old Dominion University Nominee, Robert Foster Cherry Award for Great Teaching, 2003, Baylor University  
University Nominee for the State Council of Higher Education for Virginia Outstanding Faculty Award, 2003 and 2004  
Inaugural award recipient for Senior Scholar Lecture Series, College of Arts and Letters, Old Dominion University, 2004  
Appointed as Louis I Jaffe Professor in the College Of Arts and Letters, 2004  
Appointed as University Professor, Old Dominion University, 2008.

### Publications

#### Books:

*Nietzsche's On the Genealogy of Morality*. Cambridge University Press, 2008.  
*Nietzsche's Life Sentence: Coming to Terms with Eternal Recurrence*. New York: Routledge, 2004.  
*Ethics and Finitude: Heideggerian Contributions to Moral Philosophy*. Lanham, MD: Rowman & Littlefield, 2000.  
*A Nietzschean Defense of Democracy: An Experiment in Postmodern Politics*. Chicago, Illinois: Open Court Publishing Co., 1995.  
*Myth and Philosophy: A Contest of Truths*. Chicago, Illinois: Open Court Publishing Co., 1990.  
*Nietzsche and Eternal Recurrence: The Redemption of Time and Becoming*. Lanham, MD: University Press of America, 1978.

#### Articles (selected):

"Writing Knowledge in the Soul: Orality, Literacy, and Plato's Critique of Poetry, *Epoche* 11/2 (Spring 2007).  
"Finitude and the Possibility of Philosophy," *Continental Philosophy Review* 38/3 (July 2006).  
"On Nietzsche, Politics, and Time," *New Nietzsche Studies* Vols. 6/7 (Fall 2005/Spring 2006).  
"The Satyr: Human-Animality in Nietzsche," *Nietzsche's Animals*, ed. Christa Davis Acampora and Ralph Acampora (Lanham, MD: Rowman & Littlefield, 2003).

- "From Animal to Dasein: Heidegger and Evolutionary Biology," *Heidegger's Critique of Science*, ed. Trish Glazebrook (Albany, NY: SUNY Press, 2003).
- "Prospects for a Democratic Agon: Why We Can Still Be Nietzscheans," *Journal of Nietzsche Studies*, 2002.
- "Heidegger and the Question of Empathy," in *Heidegger and Practical Philosophy*, edited by Francoís Raffoul and David Pettigrew (Albany, NY: SUNY Press), 2001.
- "Nietzsche, Democracy, and Excellence," in *International Studies in Philosophy*, Vol.32, No.3 (2000), pp.39-50.
- "Time-Sharing in the Bestiary: Daniel Conway on the Politics of Decadence," *The Southern Journal of Philosophy*, Vol.XXXVII, Supplement (1999), pp.35-41.
- "The Ecstatic Nature of Empathy: A Heideggerian Opening For Ethics," *Journal of Philosophical Research*, Vol.26 (2001), pp.359-380.
- "Apollo and Dionysus: Nietzschean Expressions of the Sacred," in *Nietzsche and the Gods*, edited by Weaver Santaniello (Albany, NY: SUNY Press), 2001, pp.45-56.
- "Poststructuralism and Politics," *New Nietzsche Studies*, Vol.3, No.1/2 (Winter 1999), 107-115.
- "The Drama of Agonistic Embodiment," *International Studies in Philosophy*, Vol.30, No.3 (1998), pp.97-107.
- "Just Between Friends: A Reply to Critics," with a panel of papers (by David M. Levin and Daniel W. Conway) on my book, *A Nietzschean Defense of Democracy*, in *New Nietzsche Studies*, Vol.2, No.1/2 (Fall/Winter 1997), pp.145-152.
- "A Nietzschean Defense of Democracy," in *Reinterpreting the Political: Continental Philosophy and Political Theory*, edited by Lenore Langsdorf and Stephen H. Watson. Albany: SUNY Press, 1998, pp.19-38.
- "Language and Human Nature," in *Language Beyond Postmodernism*, edited by David Michael Levin. Evanston: Northwestern University Press, 1997, pp.234-246.
- "Ethics and Finitude: Heideggerian Contributions to Moral Philosophy," *International Philosophical Quarterly*, Vol.XXXV, No.4 (December 1995), pp.403-417
- "Human Nature in a Postmodern World: Reflections on the Work of Eugene Gendlin," *Human Studies* Vol.17, No.3 (1994), pp.363-371.
- "Evolution and Creation: A Heideggerian Response," in *Myths and Fictions: Their Place in Philosophy and Religion*, edited by S. Biderman and B.-A. Scharfstein. Leiden, The Netherlands: E.J. Brill, 1993, pp.141-160.
- "Heidegger and Myth: A Loop in the History of Being," *Journal of the British Society of Phenomenology*, Vol.22, No.2 (May 1991), pp.45-64.
- "The Greeks and the Meaning of Athletics," in *Rethinking College Athletics*, eds. Judith Andre and David James. Philadelphia, PA: Temple University Press, 1991, pp.31-42.
- "Rejoining *Aletheia* and Truth," *International Philosophical Quarterly*, Vol.XXX, No.4 (December 1990), pp.431-447.
- "Laughter in Nietzsche's Thought: A Philosophical Tragicomedy," *International Studies in Philosophy*, Vol.20, No.2 (1988), pp.67-79.
- "Heidegger and Wittgenstein on Language and Mystery" (co-author, William Brenner), *International Studies in Philosophy*, Vol.XV, No.3 (1984), pp.25-43.
- "Mysticism and Language," *International Philosophical Quarterly*, Vol.XXII, No.1 (March 1982), pp.51-64.

#### **Journals, Presses, and Universities Provided Referee Service (selected)**

*Journal of the History of Philosophy*, *Continental Philosophy Review*, *Journal of Philosophical Research*, *New Nietzsche Studies*; Yale University Press, University of California Press, SUNY Press, Northwestern University Press, Blackwell, Rowman & Littlefield, Penn State University, Indiana University, LSU, Grinnell College, University of Colorado Denver, Middlebury College, CUNY, Bucknell University, University of Western Australia, Simmons College, Queens College.

## Letters of Support (Excerpted)

"I came to the United States to study psychology and philosophy, not knowing what to expect, neither culturally nor academically. When I took my first class with Dr. Hatab, I was astonished. His energy, his enthusiasm about philosophy, his approach to students, and his extensive knowledge and creativity captured me immediately. He is a professor who makes use of each and every medium for conveying complex philosophical concepts. No student can avoid being infected by his enthusiasm for philosophy and learning. Needless to say, Dr. Hatab was the reason I changed my future plans. He has substituted all of my dreams. I was intending to become a psychologist, but after the first class with Dr. Hatab I said to myself, 'That's what I want to be, I want to be a philosopher!'"

I came to the states with my mind filled with ideas, dreams, determination, but most of all thirst for knowledge. Dr. Hatab was the man who watered me. But he never made me feel satisfied. Why? Because while he waters his students with theories and answers, he always opens the way and gives birth to new questions. Always indicates unexplored areas and urges us to become explorers. Dr. Hatab is the most demanding professor I have ever met, and the most rewarding. He always pushes his students to transcend their previous limits, and this is exactly the recipe for making good students. Philosophizing means struggling with ideas and fighting with fears, expectations, and comforts. Dr. Hatab gives us confidence to jump into the fight with courage and strength. He was always there for each and every student, dedicating hundreds of hours for us, in and out of class. He is our teacher and companion at the same time. I feel very lucky to be his student. When I think of him, I promise to myself never to make a mediocre act, so that I will never let him down."

-- *Christos Hadjioannou, Undergraduate Philosophy Major, Old Dominion University*

"Through a B.A. in Philosophy and a M.A. in Humanities at Old Dominion I was enrolled in eleven classes taught by Dr. Hatab. I am not alone in this. Each new class he taught was filled with many of the same people who took the last class he taught, as well as some new faces. In turn these new faces would come back for the next class he taught, and so on. This is Dr. Hatab's effect as a teacher. His excitement for the material, his ability to engage students, and his pure enjoyment for student discussion serves as an inspiration to all who enter his classroom.

I cannot thank Lawrence Hatab enough for the influence those eleven classes have had on my life. I first met Dr. Hatab in 1991. Little did I know then that now, almost twelve years later I would be pursuing my own Ph.D. in Philosophy at the University of Kentucky because of my encounter with Dr. Hatab. He opened my eyes to possibilities that I might have missed had I not had the good fortune to take class with him. But beyond simply turning me on to philosophy, Dr. Hatab has served as a mentor to me, willing to help me with whatever I needed. Every step along the way, whether I needed advice, a critical eye for a paper, or a recommendation letter, Dr. Hatab has always been willing to spend his time in order to help me along my way. His careful eye through countless revisions of my M.A. thesis helped prepare me for the rigors of my Ph.D. program. And when I began teaching my own classes last year, his own Intro class served as my model, and he was more than happy to send me his syllabus along with words of advice on how to interact with students on the material.

The more classes I take, the more I realize how valuable Dr. Hatab has been to my own path in life. It is not simply how much he knows about any given subject, nor is it his willingness to spend time with his students. Rather, He is one of those increasingly rare academics that loves teaching and sees it as his primary responsibility. Through him I found my chosen career and the person I use as a model for success in this field. If I am able to influence just one of my students the way he has influenced me then I will consider my career an unqualified success."

--*Joshua Mills-Knutsen, Ph.D. Student, University of Kentucky*

"I approached my first course taught by Dr. Hatab with some trepidation. I had heard from fellow students that his courses were difficult, the reading assignments and workloads voluminous and his grading system Draconian. Having since had two upper-division courses with Dr. Hatab, as well as having had him as advisor on a number of academic and career-oriented issues, I can honestly say what I had heard of Dr. Hatab in the past was not the typical errant student rumor-mongering. Dr. Hatab does seek to undertake teaching the most difficult material for his courses. The readings assigned are vast and the assignments difficult. Dr. Hatab also grades to a higher expectation than most professors. However, it is these high standards and high expectations that make his courses worth the pain. His style and manner of teaching make even the most incomprehensible of philosophic theories understandable and palatable. His demand for a higher level of performance stems from his regard for his students and their capabilities. He truly pushes his students to learn, interact and perform, with the net result being anyone who exits one of his courses is war-weary and wounded but more knowledgeable, versed and prepared than they would be from any other course offered at Old Dominion University."

-- *Riqui Gardner, Undergraduate Philosophy Major, Old Dominion University*

"Lawrence Hatab has clearly established himself as one of the major philosophers writing in the continental tradition in the United States. Literate in a wide variety of authors and traditions, he writes in a lucid and engaging style about authors and issues of formidable difficulty. He works in a way that is careful and disciplined but remarkably creative and innovative. In his recent work, he has managed to produce provocative readings of the question of ethics in Heidegger and of democracy in Nietzsche, challenges that few commentators would be willing to take on. These books have to be reckoned with and they have established Hatab as a major voice in American continental thought, adding to a reputation that was firmly established by his early work on myth and eternal recurrence."

--*John D. Caputo, Cook Professor of Philosophy, Villanova University*

"Lawrence Hatab is considered to be one of the finest Continental philosophers working today. His groundbreaking studies on myth, ethics, and political philosophy apply an exemplary historical acumen to crucial contemporary issues concerning how we think, act, and live together. His original treatments of Heidegger and Nietzsche in particular have opened up new directions in understanding both these thinkers and the issues they treat. This is philosophy as it should be, and at the highest possible level."

-- *John McCumber, Professor of German, University of California at Los Angeles*

"Professor Lawrence Hatab is one of the leading U.S. scholars working in the field of European philosophy. He commands a fine international reputation for his influential interpretations of the philosophies of Friedrich Nietzsche and Martin Heidegger. (I have personally made use of his two most recent books in my own teaching of undergraduate and graduate students.) But Hatab's signal achievement, for which he is highly regarded throughout the profession, is his successful application of European philosophy to contemporary topics in ethics and politics. Hatab manages in his research to combine the highest standards of interpretive sophistication with an accessible, engaging style of writing. Unlike most professional philosophers, Hatab has lost sight of neither the traditional mission of philosophy nor of the obligation of philosophers to address themselves to topics and issues of wider, popular concern. This is why Hatab is read, with equal parts delight and satisfaction, by undergraduates and professional colleagues alike. He is truly a model for all of us who strive to pursue serious philosophical scholarship within the context of the contemporary American university."

-- *Daniel W. Conway, Professor of Philosophy, Penn State*

"If I had to single out a defining characteristic of Lawrence Hatab's work, it would be its genuine originality. He simply does not read the great texts, does not interpret the significance of cultural events, in the orthodox way. This is of immediate value to any reader of his work, who always gets the benefit of a different "look" at an old text or problem. Look, for example, at his 1981 article "Nietzsche on Woman." At almost the same time that Jacques Derrida was stunning the world of Nietzsche interpretation with his claim in *Spurs* that Nietzsche had within his thought a deferred feminism, Hatab was making a similar point in a much more detailed and well-documented way, a way which, more successfully than Derrida's, must force any thoughtful reader of Nietzsche at least to rethink the easy interpretation that Nietzsche is an uncomplicated sexist. His *Myth and Philosophy* is a most impressive book. For one thing, it clearly establishes the very wide range of Hatab's abilities. Not simply a 'continental' philosopher, he has prepared himself extremely well not just in Greek philosophy but indeed, in the whole of Greek culture and literature. In developing his central thesis, there are literally hundreds of insights along the way. I found his analysis of Greek mythology and especially mythological consciousness particularly illuminating and convincing. Recently Hatab published a quite stunning book, *A Nietzschean Defense of Democracy*, which I have reviewed in print. The book is at once startling, thought-provoking, and challenging. It is first-rate in every way. In general, I have learned something from everything of Hatab's that I have read, and have been stimulated to rethink my own views as a consequence."

-- Drew A. Hyland, Charles A. Dana Professor of Philosophy, Trinity College

"*A Nietzschean Defense of Democracy* is one of the groundbreaking works in Nietzsche scholarship in the English language. While Nietzsche's ideas on politics were treated by political theorists, they were largely overlooked by Nietzsche's philosophical commentators. His views on democracy were more than overlooked; they were often a source of embarrassment by philosophers sympathetic to Nietzsche. Larry's book changed all this: it offered a robust defense of agonistic pluralism as the core of democratic values and argued persuasively, and correctly in my view, that while Nietzsche was himself critical of democracy, he need have been. . . . One cannot overestimate the influence and importance of Larry's book on Nietzsche and democracy; it has been cited and discussed in virtually every discussion of Nietzsche and politics since its appearance in 1995, and I would venture to say that it is one of the most widely cited works on Nietzsche to have appeared in English in the past two decades.

Larry's other major contribution to date to the Nietzsche literature is his continuing work interpreting that most controversial Nietzschean theme: the eternal recurrence. Larry's first book . . . treated the topic, and he returns to it in his recent *Nietzsche's Life Sentence*. The task Larry sets himself in this new book is massive: he wants to discuss the various ways in which Nietzsche situates his other important themes in relation to eternal recurrence. . . . Beyond this, however, he wants to demonstrate—by offering a profound and provocative new interpretation of eternal recurrence that takes the doctrine more "literally" than perhaps any serious Nietzsche interpreter ever has—that its meaning, as he puts it, "represents the very heart and lifeblood of Nietzsche's philosophy." Without wanting to overstate the importance of Larry's new book, I would say that it may well be one of if not the most widely discussed new work on Nietzsche in the coming years."

-- Alan D. Schrift, Professor of Philosophy, Grinnell College

## Additional Documentation

**The following is a sample of course evaluation comments from students recently taught by Dr. Lawrence Hatab.**

### **PHIL110P, Introduction to Philosophy**

Dr. Hatab is a professor who loves what he teaches. His enthusiasm for the subject made the class very interesting. Although I was never really interested in philosophy, the subject has made me think and analyze my values and beliefs.

Dr. Hatab is very dedicated to what he teaches. He creates an open environment for discussion and opinionated conversation. He grades way too critically on papers.

Dr. Hatab has been a delightful instructor who shows enthusiasm for the subject he teaches and appears very knowledgeable about the material. He is specific about his requirements (e.g., what is necessary in an essay), but his standards have been beneficial in that they have made me push harder.

I loved Dr. Hatab's class! He made philosophy so tangible and interesting that I am interested in obtaining a philosophy minor. I never wanted to miss one class period because I truly felt I would miss out on something.

I feel that this is a wonderful class. Dr. Hatab is the best professor I have had at this university. This is the only class I have had, where I feel that I have actually learned something.

I think that taking this course was a very good experience. Prof. Hatab was my first college professor who has given me the best feedback on my paper ever! I've written a lot of papers, but I've never got so many remarks, and I'm talking about very valuable remarks!! I do understand now why I got the grade I got. There are very few professors who can really do that. Also the class has been not only a good experience, but it also has been fun. It's very obvious that Prof. Hatab truly derives pleasure in teaching. This class has again raised my opinion about ODU and its faculty. Academic life is surely something that ODU is weak about, but his class was conducted in a true academic spirit with discussions, remarks, mentoring, criticism, and many, many more; GREAT

This was my favorite class this semester. Dr. Hatab presented all the philosophical theories with no bias. I still can't figure out what he believes personally. I loved all the assigned readings.

At first, you were the thorn in the side of my ignorance. Now I know that it was the scalpel of a skillful surgeon correcting a great deficiency.

### **PHIL 411/511, Postmodernism and Political Philosophy**

Although I was, at first, quite skeptical of the Postmodern project, the exposure to the particular writings in this class have convinced me of its credibility on certain issues. Hatab should be commended on his objective presentation of various thinkers—especially those he disagrees with. Aside from his compulsion to deride the independent prosecutor and lend a certain advocacy for Clinton—this was a superlative course.

I thoroughly enjoyed this and that is due to Dr. Hatab's grasp of the material and the way that he handles his lectures. One of, if not the, most impressive professors I've ever had.

I admit that I find Dr. Hatab's classes the most difficult and most demanding classes. But, I would never ask for anything less. Dr. Hatab is an exemplar of professor. He redefines the term "professor."

This class was good. Even though I struggled a little, I got a great deal out of it. This is the first time I've been challenged in years.

### **PHIL 491/591, Seminar in Aristotle**

As usual Dr. Hatab has done a superb job. He covers the material in a lively manner and keeps

it interesting. I wish all of my professors could make that claim.  
This has been the most well taught, structured, informative, and fairest philosophy course that I have taken at ODU.  
Hatab is the instantiation of the form of excellence. He is very enthusiastic, and excellent in conveying complex ideas. A great asset for ODU.  
Ever since I have been attending ODU, I have had Hatab and I have to say he is my favorite of the philosophy professors with his ability to relay the class material, encourage class participation, and clarify difficult concepts. Although I think his reading assignments are always incredibly lengthy, I have realized that it has greatly prepared me for grad. school.

### **PHIL 324, Philosophy of Art**

Hatab is indisputably the best professor. And not only that, he is a good philosopher too!  
This class is life altering! Dr. Hatab is the best professor I've had at ODU. Brilliant teacher and thinker, all at once.  
Dr. Hatab is an excellent professor. He stated at the beginning of the semester that it was a topic he'd never covered before as a course—one would never have known. The course has helped me greatly as I am in Art History. Should be offered more often and required for a major.  
Our enthusiasm for your course is interesting and unlike any I've seen in *any* other course. Keep up the good work.  
Dr. Hatab made philosophy very interesting considering I hate philosophy. He is energetic and teaches in a friendly and laid back manner, but is strict at the same time. I really enjoyed him as a teacher and he made me appreciate philosophy more than I ever have.  
Dr. Hatab—great teacher! Great class! Best teacher/class I've had here at ODU. Thanks.  
Dr. Hatab has been a very enthusiastic educator. He has a great sensitivity to students needs. He has demonstrated concern to prevent students from feeling ridiculed for wrong answers. Instead he is able to turn a student's wrong answer into a workable continuation of class discussion. He obviously enjoys his work and subject matter.

**The following are a sample of reviews and comments on Lawrence Hatab's books.**

### **Myth and Philosophy: A Contest of Truths**

"Hatab defends myths, as well as a pluralistic account of truth, in a manner which is refreshing for its intellectual honesty and logical responsibility. Such doctrines frequently attract fuzzy thinkers--but this description cannot be applied to Hatab. The book is so rich in ideas that it would be indigestible but for the author's impressive writing skills. He even succeeds in making sense of Heidegger, a task at which most commentators fail miserably."

-- *David Detmer, Purdue University*

"This is a fine, thought-provoking book. ...within the Western tradition, Hatab discusses a number of topics. . . that can rarely have been handled with greater clarity. Virtually any reader will find something new, thought-provoking, and worth serious consideration in this book, and those readers who believe that the influence of Heidegger can be used only to obfuscate are likely to be pleasantly surprised."

-- *The Journal of Religion (A.W.H. Adkins, University of Chicago)*

### **A Nietzschean Defense of Democracy: An Experiment in Postmodern Politics**

"...one of the single best books on the subject of Nietzsche and politics to have appeared in years. ...extremely sophisticated and brilliantly argued work about the relevance of Nietzsche's thought to our contemporary reflections on democratic theory and practice. [Hatab]

brings the elegance and rigor of an informed postmodern analysis to bear on his reading of Nietzsche and tradition, and in doing so illustrates the oftentimes unappreciated dynamism and realism characteristic of modern democratic practice. . . .

This is a work of thoroughgoing scholarship, philosophical acuity, and real intellectual integrity. He engages the deeply problematic elements of Nietzsche's work--Nietzsche's alleged nihilism, elitism, aristocraticism, etc.--and shows how these concerns must be raised, but how. . . they can be more fairly assessed than is typically the case in much of recent criticism.

In simple praise, the book is extremely well written, thoughtful, original, and timely. What does Nietzsche, of all people; have to teach us about political theory, much less about democracy? Hatab convincingly demonstrates that there is an enormity to be learned from Nietzsche's reflections, and that he anticipated much of what is most thoughtful and most challenging in the postmodern approach to these issues."

-- *David B. Allison, SUNY Stony Brook*

"This is a powerful, engaging, challenging book. It will especially appeal to those of a postmodern bent who look to Nietzsche as an early champion of the view they hold but are appalled by the antidemocratic polemic he affirms. Now, with Hatab as their guide, they can affirm Nietzsche and a revised, postmodern democracy at once. The book is a challenging and critical evaluation and reinterpretation of Nietzsche...a fascinating rethinking of democracy without the presumed metaphysical baggage of "equality" and "truth." It is thus a stimulating and valuable book for anyone interested in Nietzsche, postmodernism and democracy."

--*Canadian Philosophical Reviews*

"Hatab's book is a subtle, engaging, beautifully written work of thought, attempting to see to what extent, if at all, it is possible to formulate a compelling, or at least plausible philosophy of democracy by drawing on the various writings of Nietzsche. . . .There can be no doubt that his project is extremely daring--so daring, in fact, that it immediately provokes the thought that it cannot possibly succeed, given N's unequivocal expressions of disdain, contempt and disgust for democracy, social welfare, popular justice, and even the rule of law. But with admirable attention to details--to all the ambiguities, undecidable meanings, and irreconcilable conflicts in N, and with an even more admirable readiness to acknowledge textual passages that conflict with the thesis to be defended, Hatab carefully prepares his argument, taking us through it step by step. . . . If the measure of a philosophical work is its ability to provoke serious critical thought, to compel its readers to question their emotional and sentimental investments, examine more intensely their deepest and most cherished convictions, and discover hitherto unrecognized assumptions, then this book by Hatab must be considered an important and timely contribution to contemporary political thought."

-- *David Michael Levin, Northwestern University*

"This is a bristling, pulsating book, in which Hatab confidently and eloquently advances his case for a Nietzschean defense of democracy. It is indeed a pleasure to encounter an author in full command of his native talents and gifts. Hatab's book is precisely what he advertises it to be, aiming for nothing more, and delivering nothing less, than an experiment in postmodern politics, which yields a Nietzschean defense of democracy. The defense that he presents is no mere compromise, no tepid campaign to domesticate Nietzsche's most exotic and beloved teachings. Hatab persuasively demonstrates that Nietzsche should have promoted a vision of democracy similar to that sketched in this book. This vision of democracy, predicated on an ingenious excavation of the agonistic roots of democratic participation, is worthy in its own right. As an extension of Nietzsche's most celebrated insights, it is an unusually fresh and fertile contribution to political philosophy."

-- *Daniel W. Conway, Pennsylvania State University*

### **Ethics and Finitude: Heideggerian Contributions to Moral Philosophy**

“The book is a truly remarkable and original achievement. There is no other book like it, no other book that even approximates it, both in terms of its quality and in terms of its courage in tackling a subtly complicated problematic—the possibility of ethics within, or after, Heidegger’s critique of modern ethical systems—that other Heidegger scholars have unfortunately been reluctant to tackle. It is written in a beautifully reader-friendly style,. . .it gives the reader a succinct, but lucid and comprehensive introduction to Heidegger’s philosophy in general, and is thus a perfect book for introducing students—undergraduates as well as graduate students—to Heidegger’s philosophy in general and the ethical-political implications of his philosophy in particular. . . .The book is analytically and conceptually sophisticated, skillfully and powerfully argued, and it breaks new ground in exploring the implications of Heidegger’s interpretation of Dasein for the possibility of an ethics in the wake of Heidegger’s critique of modern ethics. Consequently, the book should not only appeal to the larger public, to students graduate and undergraduate, but also to scholars and academics. . . . a rare gem of a book.”

-- David Michael Levin, *Northwestern University*

“This book is both an excellent study of the implications of Heidegger’s thought for ethics and a major contribution to ethical theory. Whether or not one is interested in Heidegger, Hatab’s alternative to contemporary approaches to ethics should be required reading for anyone working in this field.”

--*The Heythrop Journal*

“Critical of the overly theoretical and foundationalist approaches of modern moral philosophy, Lawrence Hatab makes an impressive case for the ethical sphere as ‘a mode of *finite dwelling*,’ . . .a remarkably engaging and dense meditation on ethics in the face of the radical finitude of human life. . . . Anyone looking for alternatives to the standard contemporary approaches to moral theory can read with great profit Hatab’s excellent study. . . .[He] has brought an extraordinary facility for reading Heidegger through the spectacles of ethical concerns, a facility that is, in my opinion, unmatched today.”

-- Daniel O. Dahlstrom, *Boston University*

“Lawrence Hatab’s *Ethics and Finitude*...is the first book-length treatment of the implications of Heidegger’s thought for the field of contemporary ethics and social/political philosophy...the first to comprehensively investigate the potential moral implications of Heidegger’s project as a whole. . . .One traditional problem with secondary literature on Heidegger is the alienation experienced by the non-specialist who may be interested, but not familiar with the somewhat jargon-filled technical aspects of Heidegger explication. Hubert Dreyfus and Michael Zimmerman are great examples of American philosophers who have overcome the challenges presented by Heidegger’s technical vocabulary, providing clear and useful explanations of his ideas to the non-specialist. Hatab can now be added to this list. The first two chapters of *Ethics and Finitude* are exegetical, examining the structure and content of *Being and Time*. . . .these chapters are some of the clearest and best-written explications of the general themes of *BT* available. . . .Chapter six is the most important chapter in the book and philosophically the most creative. Hatab describes the role of empathy (compassion) in Heidegger’s thought, but also contributes original insight into what is becoming a central question in ethics. . . .It is difficult to account philosophically for ‘being empathetic’ in terms of traditional conceptions of moral agency. Hatab provides an excellent historical discussion of the problem and suggests an innovative description of how empathy may be encouraged in a moral context while at the same time accounting for the necessary role of prescriptive principles.”

-- *Philosophy in Review*