This course deals with basic issues of comparative political theory with a focus on phenomenology and those topics which Western modernity has overlooked and marginalized. I argue that when marginalized issues in Western modernity are taken into account, political theory gets re-oriented or re-territorialized. The central or unique, if we will, theme of this course is fourfold.

First, the body or “lived body” is the basic materiality of the political. Without it the very conception of the political is an impossibility since it is first and foremost intercorporeal. Prejudice against embodiment in Western modernity is derived from and deeply rooted in Cartesianism or the Cartesian dualism of mind as *reg cogitans* and body as *res extensa* which valorizes the disembodied mind while denigrating the body. Without the “lived body,” the mind may be likened to a ghost in a machine. This Cartesian dualism, as many feminists and ecologists point out, produces disastrous social, political, and environmental consequences.

Second, the place of non-Western thought has been marginalized in Western modernity. This marginalization coincides with the idea of universality as Eurocentric: what is particular in the West is universalized or universalizable, whereas what is particular in the non-West forever remains particular. I argue that universality be thusly
replaced by transversality in today’s world of multiculturalism. Fred Dallmayr is judicious in contending that “comparative philosophy cannot accept a method that reduces all visions to the view of one single philosophy.” From the standpoint of transversality, we contend that comparative political theory cannot just be a subfield of political theory. Rather, the very development of political theory, when globally conceived, depends on the insights of comparative approaches in the world of multiculturalism. Furthermore, transversality underscores the fact that everything is connected to everything else in the world and in it nothing exists in isolation. Therefore, it is intercultural, interspeciesistic, interdisciplinary, and intersensorial/synaesthetic. It cannot be otherwise.

Third, as geophilosophy is a philosophical discipline which encompasses all matters of the earth as a whole, political philosophy may be conceived of as an integral part of it that includes the heteronomic ethics of responsibility for both interhuman and interspeciesistic relationships.

Fourth, philosophy today is not just a Western but also global or world-wide endeavor. It must take into account non-Western or tri-continental (Asian, African, and Latin American) thought. In this collection of essays, Sinism (Confucianism, Daoism, and Chan/Zen Buddhism) is in focus. It is not only political and cultural but also geophilosophical.
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Appendix: Transversal Rationality and Intercultural Texts: Essays in Phenomenology and Comparative Philosophy