

PD Dr. Marko J. Fuchs

My education started at the university of Jena, where I finished my PhD thesis in 2008. After a two years stay at the LMU Munich I started my current employment as an Assistant Professor at the university of Bamberg, Bavaria. Additionally, I've been holding the position of director of the Research Centre for Methods of the Justification of Normativity (Forschungsstelle für Methoden der Normenbegründung) at the philosophy department at Bamberg University since 2011. From 2012 to 2015 I worked on a research project investigating the connection of metaphysics, theology and ethics at the turn from Late Scholasticism to Early Modern Philosophy, focusing on the Natural Law Theories in Gabriel Vázquez and Baruch Spinoza. I was habilitated at Bamberg University in 2016.

My work covers a wide range of areas, especially ethics, classical philosophy of the self (Descartes and Augustine), metaphysics and philosophy as a system (Spinoza, German Idealism), classical and mediaeval Aristotelism (esp. Thomas Aquinas), and the history of philosophy. I also have worked about classical and modern German and French philosophy (Kant, Hegel, Heidegger, Adorno, Sartre, Derrida) and Phenomenology. During my studies at Jena University, I have been profoundly educated in German Idealism, Phenomenology and Critical Theory – a line of research I still pursue in my talks, papers and teaching. The general idea of my research is that historic approaches to philosophy can not only help us develop alternative ideas, concepts, and arguments for current discussions, but can also uncover and criticise the underlying premises of contemporary philosophical debates. In my PhD thesis (Jena, 2008) I investigated Augustine's and Descartes' conceptions of finite selfhood and time. My aim was to show that Augustine's approach to finite subjectivity, especially in his *De trinitate*, was much more successful in describing the structure of the self than Descartes' theory. In another line of research, i.e. in my habilitation thesis (Bamberg, 2016), I focus on the reception of Aristotle's theory of justice in mediaeval philosophy and the question whether and how it is possible to argue for moral universalism on the basis of classical virtue ethics. This analysis of the mediaeval reception of Aristotle might give some insight into and possibly even solutions of some problems that the modern reception of Aristotle, esp. modern Virtue Ethics and the Natural Law Theory of John Finnis, has to face. Another project I'm developing at the moment focuses on Heidegger's reception of classical

authors, especially Plato and Thomas of Erfurt. I am especially interested in the question how Heidegger reads these authors and how he reflects upon his method of reading and interpreting.

RESEARCH PROJECT

The purpose of my stay at the Pontificia Università Gregoriana is writing the entry 'Sprache' for the *Reallexikon für Antike und Christentum* (RAC). The entry shall illustrate the influence of classical thought about language, especially in Plato, Aristotle and Stoicism, on the early Christian authors, especially St. Augustine, focussing on historical as well as on systematic and theoretical questions like: What is language? What is its function? What are the theological aspects of language? What is the word of God? How do we understand God's ineffability? And how did the reception of classical philosophy of language contribute to the development of central philosophical and theological concepts in early Christian thought? The entry is supposed to be an original contribution offering new research results instead of merely recapitulating insights already published. Thus, it will have more the character of a research paper than of an ordinary entry for a lexicon. In case the results of my research go beyond the scope of an entry, I will publish a further and extended paper about the topic in the *Jahrbuch für Antike und Christentum*.