



International Society for Universal Dialogue
XII World Congress / XII Congreso Mundial

Philosophy in an Age of Crisis: Challenges and Prospects

Filosofía en una era de crisis: desafíos y perspectivas

July / julio 10-14, 2018. Lima, Peru

ISUD XII World Congress

Book of Abstracts



CENTRO DE
ESTUDIOS
FILOSÓFICOS



PONTIFICIA
UNIVERSIDAD
CATÓLICA
DEL PERÚ

ISUD XII World Congress: Book of Abstracts



International Society for Universal Dialogue
XII World Congress / XII Congreso Mundial

July / julio 10-14, 2018. Lima, Peru

ISUD XII World Congress
Book of Abstracts

CENTRO DE
ESTUDIOS
FILOSÓFICOS



PONTIFICIA
**UNIVERSIDAD
CATÓLICA**
DEL PERÚ

ISUD XII WORLD CONGRESS BOOK OF ABSTRACTS TEAM

OFFICIALS

Charles Brown / USA

Victor J. Krebs / Peru

Emily Tajsin / Russia

LOCAL SUPPORT TEAM

Vania Alarcón / Assistant, Peru

María Inés Bello / Events Management & PR, Peru

Julio Cáceda / Executive Assistant, Peru

Eliana Mera / Accounting & PR, Peru

Felipe Portocarrero / Editorial Assistant, Peru

COLLABORATING REFEREES

Sebastián Aragón / Peru

Luz Ascárate / France

Joan Caravedo / Peru

Daniel Esparza / Venezuela

Stephan Gruber / Peru

Alejandro León / France

ISUD XII World Congress: Book of Abstracts

© 2018 PONTIFICIA UNIVERSIDAD CATÓLICA DEL PERÚ

Av. Universitaria 1801, San Miguel

Teléfono: 626-2000

Derechos reservados, prohibida la reproducción de este libro por cualquier medio total o parcialmente, sin permiso expreso de los editores.

Primera edición: junio 2018

200 ejemplares

Impreso en Perú - Printed in Peru

Hecho el Depósito Legal en la Biblioteca Nacional del Perú N.º

ISBN:

Diseño y diagramación / Design and layout

Gisella Scheuch

Imagen de la carátula / Cover picture

Escultura de José Tola, *Entre el tiempo*

Fotografía de la carátula / Cover photography

Joshua Day

Index

Preface	13
----------------------	----

Abstracts

Abdul Rashid.....	15
Abel de Dios Alarco Grijalva	16
Aisha Umar	16
Alejandra Borea de la Portilla.....	17
Alejandro Rosas López	18
Alexander Naidyonov	19
Alexei Gurianov	20
Amita Valmiki	21
Andrew Fiala.....	22
Andrew Targowski.....	24
Andrey Matsyna	24
Ángel Gómez Navarro	26
Anthony Ibe Chiwuba.....	27
Artur Karimov	28
Ashley Graham Kennedy	29
Ashok Malhotra.....	30
Ben Carlo Atim.....	31
Benedict Michael	32
Brian Mooney	33
Carlos Arias Reggeti	33
Carlos Guillermo Schoof Álvarez	35
Cecilia Esparza	36
Charles Brown.....	36
Chengwen Mou	37
Chioma Opara.....	37
Chrysoula Gitsoulis	38

Ciro Ángel Lazo Salcedo	39
Columbus Ogbujah	40
Cyril-Mary Olatunji.....	40
Dan Chițoiu.....	41
Daniel R. Esparza.....	42
Daniel Krieglstein	43
Daniela Camozzi	44
David Pérez Chico.....	45
Earnest Bracey	46
Ed Emmer	47
Edith Krause	47
Eduardo Marisca	48
Eduardo Enrique Yalán Dongo	49
Edward Shiener Landoy	51
Egor Makharov	52
Elena Tashlynskaya.....	53
Elina Minnullina	54
Elizabeth Finnegan	55
Elizabeth Okeke	57
Elken Richmond.....	58
Emily Tajsin	59
Emmanuel Davies.....	60
Enrique Vásquez	61
Evgeniy Bubnov	61
Fabiola Vethencourt	62
Felipe Santiago Portocarrero O’Phelan	63
Felix Olatunji	64
Fidel Gutiérrez Vivanco.....	65
Franklin Ibáñez.....	66
Gabriela Tănăsescu	67
German Melikhov	68
Gisele Secco.....	69
Gordon Bearn	70
Guilherme Ghisoni da Silva.....	71
Hakim Márquez Duband	72
Huey Li Li	73
Indoo Pandey Khanduri	74
Iryna Stepanenko	75
Isaiah Negedu.....	76
Iwona Krupecka	77
Jagdish Kohli Ramanath Ghosh	78

James South	79
Javier Pérez Téllez	80
Javier Zúñiga	81
Jean Campbell	82
JeanCarlos Kevin Guzmán Paredes.....	83
Jesús Vila	84
Jialing Zhao	85
Jihua Hu	86
Joan Caravedo	87
Jonas Ciurlionis	87
Jonathan Chimakonam.....	88
Jorge Cerna.....	89
Juan Gonzales.....	90
Julio Alejandro Cáceda Adrianzén	91
Julio García Saúñe	93
Karla Mavel Bolo	94
Kathia Hanza	94
Keqian Xu	95
Kevin Brien.....	96
Krzysztof Przybyszewski	97
Laura Dev	98
Lía Rebaza	98
Lorena Rojas Parma	99
Lorena Stuparu.....	100
Luciana Samamé	101
Lucy Dwight	102
Luis Arenas.....	104
Luis Rodríguez	105
Lyudmyla Gorbunova	105
Malgorzata Czarnocka.....	107
Manjulika Ghosh.....	108
Manuel Abraham Paz y Miño Conde.....	109
María Elena Ramos.....	110
María Grazia Sibille Quesada.....	111
Maria Teresa Santos	112
Marie Pauline Eboh.....	113
Marta Nuñez da Costa	114
Martín David Córdova Pacheco.....	115
Martin Shuster	116
Michael Boring	117
Michal Sládeček	119

Miguel León Untiveros	120
Miguel Giusti	121
Miguel Ángel Polo Santillán	121
Mojalefa LJ Koenane	122
Mojca Kuplen	123
Mónica Belevan.....	124
Muk Yan Wong.....	124
Nancy Bauer	125
Nicolás Emmanuel Tejada Ontón.....	127
Nikolai Kozlovets	128
Nkiru Christiana Ohia.....	129
Olatunji A. Oyeshile	130
Olexiy Bilyk.....	131
Pablo Oyarzún	132
Pamela Lastres Dammert.....	133
Paula Sibilía.....	134
Paulo Dam.....	134
Pedro Mateu.....	135
Piergiorgio Donatelli	135
Piero Luis Orlando Suárez Caro	136
Qiong Wang.....	137
Rafael Félix Mora Ramírez	138
Raghunath Ghosh	139
Ramanath Pandey	141
Ravi Raj Atrey	142
Renat Apkin	143
Richard Stichler	145
Richard Orozco	146
Robert Allinson.....	146
Robert Metcalf.....	147
Sandra Laugier	148
Santiago Vera	150
Sebastián Aragón	151
Sebastian Greve	152
Sheldon Richmond	152
Sheyla Huyhua Muñoz.....	153
Shuang Zhang.....	154
Shuran Wu.....	155
Solomon Ojoma.....	156
Steven Hicks.....	157
Svetlana Nagumanova	159

Tatiana Gavryliuk.....	160
Tatiana Shatunova	161
Temisanren Ebijuwa	162
Tetiana Gardashuk	163
Tetiana Matuskevych.....	164
Timur Halitov.....	165
Titus Lates	166
Victor J. Krebs.....	167
Víctor Emilio Parra Leal.....	167
Vihren Bouzov.....	168
Viktar Adzinochanka	169
Viviana de la Jara	171
Vladimir Przhilenskiy.....	171
Werner Krieglstein.....	173
William Day.....	173
William Harwood.....	174
Xianxia Shao.....	176
Yaroslav Bilyk.....	177
Yuan Chengchun.....	178
Yuhang Guo.....	179
Yulia Alenkova	179
Yuliya Yesionova.....	181
Zhanna Vavilova	182
Zhaoming Gao.....	183
Zhen Chen	184
Zinaida Zhukotskaya.....	184

Appendix

ROUNDTABLES

ROUNDTABLE #1	187
ROUNDTABLE #2	188
ROUNDTABLE #3	189
ROUNDTABLE #4	190
ROUNDTABLE #5	191

BOOK SYMPOSIA

BOOK SYMPOSIUM #1	193
BOOK SYMPOSIUM #2	193

Preface

The history of ISUD begun in 1989 with its First International Symposium in Warsaw. Since then we have roamed the earth and set up our tent in cities like Olympia, Helsinki, Beijing, Cracow, and Hiroshima. We are now especially pleased to fulfill a long overdue goal of ISUD and include Lima -Peru, the first Latin American city in our thirty years of existence. We thus begin a new chapter in our effort to promote universal dialogue amongst philosophers all over the world.

We are convinced that philosophy must break free from the confines of the Ivory Tower (especially in this new revolutionary time of technological advancement), and so continue to think publicly on the most pressing concerns of the planet today. It is our pride and privilege to include the most diverse perspectives and experiences in this quest.

This *ISUD XII World Congress: Book of Abstracts* is an important companion to our World Congress. It not only attests to the diversity of perspectives coming together from all over the world to continue this universal dialogue; it also focuses, as always, on the most pressing world issues currently on the human agenda. These almost 200 abstracts, address the usual philosophical topics of ethics and politics, knowledge, culture and human existence from a plural, transnational and interdisciplinary perspective. They also reflect pervasively on the more recent and urgent questions of technology: its power over nature, the possibilities of human enhancement it offers and the ethical problems and questions it raises; the digital revolution and its radical effects on the ways we see the world and in our modern forms of life; the issue of gender identity and gender equality; the question of the body and human intelligence in an age of virtual reality and artificial intelligence; the growing shadow of nationalism and populism that sweeps over the globe in this time of "post truth"; late capitalism and neoliberalism's consequences on the world economy and the soul of the world, the environment, nature and other species; the age of the anthropocene and the advent of a posthuman condition...

Thinkers from 30 countries will come together at this XII ISUD World Congress. Philosophers from Asia, Africa, Europe, Australia and the Americas are converging again, now in Lima-Peru, to continue building universal dialogue as a means of promoting the gradual realization of a decent, peaceful, and just world order.

We are proud and grateful to be able to work towards fulfilling the vision of our benefactor, Jens Jacobsen, without whose general bequest we would not have achieved so much in such a short time, and which we hope to continue to cultivate and nurture for many more years to come.

Charles Brown

ISUD President

Victor J. Krebs

Onsite Coordinator
ISUD XII World Congress
Lima, Peru
2018

Abstracts

Abdul Rashid, Prof. Meritorious

Former Acting Vice-chancellor and Dean
University of Karachi
Karachi, Pakistan
hazara9@yahoo.com

Religion and Philosophy are Nexus for Universalism: Prospects within the Pakistan Experience

We are living in the age of crisis and to solve it we must face challenges. But at the same time, we have prospects related to the impact of Religion and Philosophy in our societies. Therefore, they play a vital role in the development of healthy societies all over the World, particularly in my country —Pakistan— and in this region —South Asia.

According to Muslim philosophers, the human being is a compound of 'Body' and 'spirit'. The Lord (Creator) provided all the needs to human beings without any discrimination of Religion, Race and Region.

Inside the fundamental source of Muslim philosophy, the Lord says;

"He is the one who sends down to you from the heaven water of which you have drink, and of which (you have) trees, wherein you mark for (your herds) to graze. There with He causes to grow for your plantation and olives and palms and vine yard and all (kind of) products.

Surely in that is indeed a sign for a people who mediate."

(Qur'an. 16: 10-11)

While regarding the spirit, the Lord says;

"They ask you about the spirit, say, the spirit is of the command of my Lord; and in no way have you been brought of knowledge except a little". (Qur'an. 17: 85)

To guide the 'Spirit', the Lord sent His selected personalities (Prophets) carrying His commands. Muslim Philosophers used these commands as a nexus between spiritual personalities. In this way, Muslim philosophers addressed both 'Body' and 'Spirit' to meet the challenges and solve the crisis suffered by human being.

In my country and region, the spiritual personalities played and are playing a vital role against the crisis in our age. These personalities have recognized the status of both systems —religious and philosophical— and their impact on teaching and practice in society, which can be observed in different societies. Today, in an age of crisis with challenges and prospects, we can follow them as a paradigm and become a healthy society in our region and at global level too.

Abel de Dios Alarco Grijalva

Estudiante de la E.A.P. de Filosofía
Universidad Nacional Mayor de San Marcos
Lima, Perú
abel.alarco96@gmail.com

Peruvian Philosophy in the Face of the Environmental Problem

If we want to be consistent in thinking that with philosophy we must take care of our most urgent and concrete problems, then, philosophy should deal with the environmental issue. Reflecting upon this, we ask why this problem seems to be outside the map of philosophy in Peru and why, when faced with it, it is only done in a secondary way. To this effect, we rely on the analysis carried out by Juan Abugattás in his proposal for solution and subsequent criticism of how philosophy ignores this problem. Based on his theses, we offer an updated response to this problem along with a critique of current intercultural philosophy.

We believe that Abugattás has found some of the right answers. Mainly, he has pointed out that the path we must follow is that one of the reconstitution of our metaphysics, and of the ethical and epistemic foundations of our societies; to arrive to an understanding of nature as an integral and autonomous system. On the other hand, he has also pointed out how Peruvian philosophy has chosen paths that ignore the problem, whether in defense of the emancipation and industrialization of Latin American countries, or in favor of an environmentalism that aims to return to traditional ways of life. We believe that philosophy has an important role in shaping a new sustainable world in its critique of the deepest assumptions of our acting and thinking. That is why we criticize those currents in philosophy that ignore their metaphysical and foundational work by opting for solutions of a different nature. Mainly, we consider that philosophy cannot be sustained in intercultural, emancipatory or ecologist proposals. Rather, the philosophical task must present the epistemic foundations for the development of intercultural and conservationist action.

Aisha Umar

Department of European Languages
Federal University Birnin Kebbi
Kebbi, Nigeria
ibome35@yahoo.com

Female Identity Reconstruction in Northern Nigerian Fiction: Exploring the Novels, *Amina* and *The Travails of a First Wife*

The concept and depiction of womanhood in Africa has always departed from the perception of tradition and patriarchy. This depiction is such that it damages

the female psyche and dignity, as it corrodes the ego and personality and eventually destroys the woman's self-esteem. This image of the woman is unanimously accepted by society and adopted by male writers, who were the pioneers in the African/Nigerian literary scene. These male writers projected women in their works with images of passivity and docility until it became conventional and stereotyped, especially because they were relatively dependent on the men in their lives. With the emergence of female writers (in English) in the literary scene, in Nigeria (with Flora Nwapa as debut) and northern Nigeria in particular (with Zaynab Alkali as debut), it began a gradual paradigm expansion in the focus, position, relevance and perception of the female image projected in literary works deriving in the attempts, by writers, to re-direct and reconstruct the female image.

To achieve this, in his novels, Mohammed Umar writes about women who stand up to the challenges of society, in tune with time and social dynamism; educated, bold, assertive and modern in all sense. This image, in a northern Nigeria Muslim-dominated society works by enhancing a perceptive redress of women as active members of society, while still being women in all sense of the word, accepting their social roles as daughters, sisters, wives, mothers, in-laws, co-wives and co-workers, with a firm grip on their aspirations and self-worth. At the same time, they attempt to be educationally and economically equipped to tackle the peculiar forces against them in a male-dominated society; not with the intention of debating equality with men, but to locate and find their own voices and negotiate their existence and survival process from girlhood to womanhood. This paper, however, asserts that re-definition or reconstruction of the female image in contemporary northern Nigerian literature does not completely liberate women from socio-cultural constraints, but provide her with the inspiration to withstand the challenges.

Alejandra Borea de la Portilla

Pontificia Universidad Católica del Perú
Lima, Perú
aleb_24@hotmail.com



Seeing and Knowing: A Phenomenological Critique of Ocular-centrism

The presentation intends to discuss the issue of western ocularcentrism, departing from Maurice Merleau-Ponty's phenomenology. To achieve this goal, we will briefly sketch the historic-philosophical roots of the preference and overvaluation of the visual, because of its presumed link with episteme. We will observe how visuality has abstracted itself from its aesthetic grounds (the field of aesthesis) and has exalted as the most noble of senses. After doing this, and following Hans Jonas, we will analyse the primacy of vision based on the properties that are associated with it: the gathering of simultaneity, the neutralisation and

the depth. Regarding these three points, we will develop some critics to contemporary philosophy to introduce the merleau-pontian proposal of visibility. Finally, based on Merleau-Ponty's phenomenology, we will seek to reconsider vision from an aesthetic perspective in contrast with a purely epistemic one.

Alejandro Rosas López

Philosophy Department
Universidad Nacional de Colombia
Bogotá, Colombia
arosasl@unal.edu.co

Moral Authority and Inescapability from an Evolutionary Perspective

There are good reasons to claim that evolutionary explanations of values in general—and of moral values in particular—are incompatible with a view of moral facts as completely independent of our mental and physical nature. Valuing, as an activity of evolved organisms, cannot escape determination by facts about how they achieve individual fitness (Street, 2006). This is not the same as “debunking” values or, even less, morality. In the latter case, there are good reasons to believe that evolutionary explanations support the existence of nearly-universal features of human psychology that constrain, among other things, our moral attitudes. These quasi-universal psychological constraints suffice to explain universal authority, which is not equivalent to mind-independent objectivity. In this paper, I propose to vindicate the universal authority of moral norms as arising from evolved psychological constraints on moral attitudes.

The argument assumes that the evolutionary function of morality is to promote cooperation (Joyce 2006), and that the problem of cooperation is set by the recurrence of social dilemmas in the evolutionary ancestry of the human lineage. The obstacle for cooperation is the temptation to flee, naturally arising in every biological organism adapted to promote its own fitness over and above the fitness of others (excepting close kin). Access to the benefits of cooperation (and of large-scale cooperation) requires overcoming this temptation. Since the main obstacle is the biologically selfish drive to put oneself above others, the solution must be some strong opposing force.

It seems reasonable to locate the psychological force that opposes a predominantly selfish psychology in the feeling of moral obligation expressed in concepts like “ought (moral)” and “wrong”. Joyce argued that this feeling —“moral clout”—requires the support of a *projection mechanism* favored by natural selection. This mechanism manages to trick our cognitive faculties into believing in objective moral properties of actions and/or characters, while, in reality, they are only the projection of subjective emotions or attitudes (Joyce 2006, 129-132). According

to Joyce, this fictional objectivity gives moral judgments their peculiar force and authority.

I disagree with the strategy of posing a mechanism that creates the illusion of objectivity to explain the experience of the authority of moral norms. This experience can also be explained as arising from the interaction of psychological capacities pre-dating the emergence of moral attitudes. These include 1) a healthy selfish drive; 2) a natural concern for the well-being of others as implicit in empathic concern; and 3) the cognitive capacity to share intentions with others, including common knowledge of shared intentions, which generates public expectations of compliance and harm resulting from non-compliance. Even though moral language often has a claim to objectivity, as Mackie famously argued, I believe this claim is better explained via the persistence of cultural traditions originating in Greek philosophy and Christianity.

Alexander Naidyonov, PhD

Associate Professor
Institute of Higher Education
National Academy of Educational Sciences of Ukraine
Kherson, Ukraine
alexander.naydonov@yahoo.com.ua

Moral Subject in the System of New Global Connections

Globalization of humanity accelerates the awareness that all people, all human races are closely interconnected and have a common responsibility for the preservation of civilization, human life, and environment for future generations. In this connection, an important issue arises that compels us to find the means towards possible solutions to these concerns. It is believed that the importance of these issues, associated with the negative processes and phenomena of modern civilization, lies in the prospect of forming a moral entity that is able to overcome and ensure the growth of historical optimism.

This system of new global connections points out the interconnection of mankind and the need for peaceful coexistence between people, society and nature. Only joint efforts will allow us to overcome the problems that were so irresponsibly generated in the past in the most effective way. A moral entity is a person, social group, group of states or an ethnic group, that have become aware of the shared responsibility for their actions. Without this awareness, we could have led to a catastrophe that, in its size, may be similar to a massive flood that occurred 13 thousand years ago. The aspirations of the moral subject are the ethics of responsibility; existentialist Hans Jonas made the most significant contribution to its development.

In today's globalized world, filled with uncertainties, risk, chance, myriad of interconnections, refusal from responsibility; there is an increase of critical

matters. The pursuit of responsibility and the condemnation of irresponsibility is the command of the modern moral entity of the world. The nature of responsibility is established in the process of philosophical interpretation, depending on the values of the interpreter which are always criticized by philosophers. Therefore, it is important to defend the meaning of "good", which lies at the heart of every human being since it is born.

The expanded concept of moral responsibility as a central ethical category was built by the Russian philosopher Victor Kanke, who interprets the ethics of responsibility as an improved ethics of values and responsibility as a fundamental integral value. In any version of the ethics of responsibility, starting with Jonas, this fundamental principle is attributed to new properties: a) time horizon, b) prospect view of the future, c) growth of semantic content, of logical categories, and of the object and the subject. The ethics of responsibility, as a fundamental characteristic of the moral subject, in our opinion, opens the optimistic prospects of a united humanity, transforming it on the base of mutual responsibility and joint interaction. The moral subject in the system of new global connections is one who does not compete with other people, but creatively collaborates with them to save humanity.

Alexei Gurianov, PhD

Associate Professor
Department of Philosophy
Kazan State University of Power Engineering
Kazan, Russia
alexeigurianov@rambler.ru

Knowledge as its Own Social and Historical Reward

The division of truth into two types is widely accepted in modern philosophy: one of them considers truth inseparable from the values of mankind; the other one treats truth abstractly, regardless of man's beliefs and the living world, i.e. primarily as truthfulness. The first tradition goes back to Socrates and Plato who associated knowledge with virtue, and the process of cognition with moral conversion. This truth has remained the prerogative of philosophical theory of knowledge (also known as eidetic, speculative, or metaphysical). The second one was most definitely formulated by Kant: he claimed that intellectual and spiritual sides of man are fundamentally distinct and different both in terms of the subject matter, and the principles of organization. This approach became popular among modern analytic philosophy whose requests are much more modest: it explores the conditions for propositional truths and the characteristic features of the cognitive process; the subject of cognition is not a person but a knowing agent. This type of truth is investigated by scientific-philosophical theory of knowledge (epistemology).

But can we unequivocally state that the Platonic approach towards knowledge, as conjugated with virtue, is really virtuous, and is such knowledge a reward to itself? Or, probably, a person demonstrates the true way of his thinking in action? Thoughts become valid not merely in virtue of the access to the absolute and the world of true forms, but in an activity that bears a socio-historical character. And this true way of thinking involves will and values; such thinking gives way to the spirit.

The Socratic and Platonic approach considers thinking subjectively, namely, as existing in the mind as an eidetic notion and, therefore, knowledge of truth, in this case, transforms the thinking subject but not the world in which he lives. Hegel claims that thought must go out into objectivity and become an objective spirit in the form of the world generated by the spirit. Accordingly, an abstract thought (concept) alone is never enough to correspond to the notion, for the unity of being and knowledge that conditions absolute cognition remains declared, but not confirmed in practice. In other words, knowledge about the intelligible world of forms is only the initial phase of cognition; the next and final stage is the transformation of the world based on knowledge. When embodied, knowledge comes to its logical end.

Such thinking, manifested in practice becomes real (when realized), it tests itself for correctness and validity; it confirms itself not only for a single person but becomes universally valid, worldwide valid. From the sphere of subjectivity, the mind merges into the objective world in which the mind's determinations become those of the world itself; knowledge becomes objectified and objective. *Urbi et orbi*. One's knowledge is its own reward inasmuch as it is rewarded after personal externalization through social appropriation.

Amita Valmiki, Dr.

Associate Professor
Head of the Department of Philosophy
Ramniranjan Jhunjhunwala College
Affiliated to University of Mumbai
Mumbai, India
amitavalmiki@gmail.com

Gandhi's Philosophy of Religion and its Practical Significance in Society

For Mohandas Karamchand Gandhi (1869 – 1948) religion cannot be separated from morality; as he thought religion and morality are two sides of the same coin. In fact, religion, according to him, cannot over-ride morality. His religion comprised truth, love and non-violence. These are the virtues urgently needed in present times. Again, for him, God is nothing but 'truth' (*satya*). And this 'truth' (*satya*) can be reached only by the path of 'non-violence' (*ahimsā*). Gandhi wrote: "I have come to the conclusion that for myself God is Truth. But two years ago, I

went a step further and said that Truth is God. You will see the fine distinctions between these two statements, viz. that God is Truth and Truth is God. And I came to that conclusion after a continuous and relentless search after Truth which began nearly fifty years ago. (Young India, 31 Dec. 1931).

Gandhi's philosophy of religion and its practical significance in society is actually the religion of non-violence; and this cannot be bereft from organized society or polity. It is a simple logic: society must run on moral principles; and morality and religion cannot be segregated. Therefore, religion and society cannot be separated. Hence, religion of non-violence is not just for a secluded class of saints, sages or mystics; but in fact, it is for people, for a layperson.

In a diversified country like India and countries with different religions within them, extremist opinions spread like rapid fire. This initially leads to fundamentalism and ultimately derives in fanaticism. This was not accepted by Gandhi, so he warned people to be very vigilant and careful while using the term "religion" because the repercussions of fanaticism are nothing but violence and destruction. Therefore, his religion was total welfare for all (*sarvodaya*). For Gandhi polity cannot be without truth and non-violence, and if it is the case, then it is against religion and morality.

The paper will focus on Gandhi's philosophy of religion and its practical significance in society. In this age of crisis where there are too many challenges, Gandhi's philosophy of religion works as a universal elixir for co-existence, co-operation, harmony and peace. The paper will also highlight the views of thinkers like Akeel Bilgrami, Bhikhu Parkh and Richard Sorabjee; where Gandhi's philosophy of religion will be critically examined.

Andrew Fiala, PhD

Chair of the Department of Philosophy
Director of the Ethics Center
California State University
California, USA
afiala@csufresno.edu

On Thinking Globally and Acting Locally. Resurgent Nationalism and the Paradox of Cosmopolitan Localism

Recently, there is renewed focus on the nation-state and nationalism. In the U.S., this is seen in Trump's "America First" policy. In Britain, the "Brexit" provides an example. The recent Catalan secession movement is fueled by Catalan nationalism. Resurgent nationalism is disheartening for those who advocate on behalf of growing cosmopolitan interdependence. But, at the same time, there is a kind of wisdom in the move toward localism and the focus on self-sufficient local communities. Indeed, there is a dialectical conflict within progressive politics that seems to put the cosmopolitan imperative at odds with the focus on localism.

Cosmopolitanism tends to hold that we are all citizens of the globe with a shared set of common interests, responsibilities, and rights. Localism tends to hold that we ought to focus on concrete local communities, eat and shop locally, and work to build local and regional systems of interdependence. While cosmopolitanism encourages a kind of up-rooted post-national and non-parochial identity, localism encourages us to sink our roots deeply within the local community and bioregion. Cosmopolitan localism has been advocated by progressives under the motto, “think globally, act locally.”

This paper explores the concepts of cosmopolitanism and localism in order to expose the dialectical relation between these ideas. My hypothesis is that the motto “think globally, act locally” contains a deep philosophical truth, which is that localism and cosmopolitanism are mutually supporting and interpenetrating ideas, each containing an element of ethical insight. One preliminary bit of evidence here comes from the empirical fact that as globalization spreads, corresponding decentralization occurs; and the decentralizing aspect of post-national modernity allows for re-rooting in the local. This seems paradoxical. The paper attempts to flesh out the paradox at the heart of the conflict between the global and local, while offering a dialectical solution that admits that one can both (1) affirm the importance of cosmopolitan norms (including human rights and global justice) and (2) advocate for localism, the devolution of political power, and the spread of de-centralized self-sufficiency.

The cosmopolitan imperative is defensible on both deontological grounds (as a matter of the rights of individuals qua global citizens) and consequentialist grounds (as a matter of human well-being and global justice). The same is true of the localizing imperative: we have a right to our local identities and we do better when we form local cooperatives that build self-sufficiency and promote community. In both cases, the problem to be overcome is resurgent nationalism. The cosmopolitan-local dialectic emerges out of the prior social and political philosophy of the nation-state. The nation-state and nation-state citizenship are a result of previous models of political sovereignty and social identity. This nationalistic model is in retreat. In a sense, resurgent nationalism represents an attempt to fend off the impending local-cosmopolitan future. Resurgent nationalism is not inevitable. Indeed, there are good reasons to suppose that nationalism will eventually end up on the dustbin of history —and that we will learn to think globally and act locally.

In sum, the paper argues that reactionary nationalism no longer makes sense in an era that is characterized by: globalization, hyper-connectivity, mixed identities, climate change, mass migration, bio-regionalism, devolved and distributed authority structures, and other contemporary issues. It examines the apparent paradox of thinking globally and acting locally. It argues that the nation-state was a useful historical construct —but that its usefulness is coming to an end. It admits that this is not accepted at the level of political propaganda and power politics —as in the case of Trump-ism, etc. But the paper argues that the material

and historical conditions are ripe for the continued demise of the nation-state and the parallel growth of both cosmopolitanism and localism.

Andrew Targowski, Prof. Dr.

Tenured Informatician-Civilizationist-Philosopher
Western Michigan University
President Emeritus of the International Society
for the Comparative Study of Civilizations
Michigan, USA
andrew.targowski@wmich.edu

Wise Civilization and its Potential for Tolerant and Universal Inter-civilizational Dialogue

The current unwise (unsustainable) civilization and its repercussions for the vitality of the contemporary world society are analyzed. The aims of Wise Civilization – Universal and Complementary are defined (mission, goal, strategy, and primary policies). The transformation process from religions 1.0 and 2.0 to religion 3.0 is characterized. The components of wise civilization, such ones as; religion, eco-society, eco-culture, eco-democracy, eco-education, eco-justice, deep media, deep economy, and eco-infrastructure are defined. The wise civilization can be activated if the tolerant and universal inter-civilizational dialog can be practiced. Otherwise, the future of the current civilization is uncertain.

Andrey Matsyna, PhD

Doctoral Student, Associate Professor
Department of Philosophy, Faculty of Eurasia and East
Department of humanitarian and socio-economic disciplines
Chelyabinsk Aeronautical Institute
Chelyabinsk State University
Chelyabinsk, Russia
matsyna@inbox.ru

“Natural Work” as Self-Copability: Remaining Human in the Era of Turmoil. In Memory of Grigory Savvich Skovoroda

The works by the great philosopher, humanist, educator, outstanding poet, Grigory Savvich Skovoroda, were created during a difficult period in the XVIII century Eastern Ukraine. In the midst of growing injustice and evil, and the decline of high spiritual values, arose an authentic practical philosophy of individual opposition to the self-serving world of vice.

The distinction of Skovoroda’s philosophy implies/involves a complete lack of viewing proprietary interests as the driving force of human development.

According to his philosophy, the key to human development is self-comprehension in one's own activity-space-energy domain. The call for self-realization from the perspective of his "natural work" idea is revealed dynamically as a process of permanent elimination of "unnaturalness" and as bringing the individual's subjective world in line with his nature. "Natural work" is the process of constant creative self-copability of an individual in his path of ascension to his own subjective identity, and a total communion of man with the universal Whole.

The doctrine of natural work gives active practical-conceptual protection and a powerful incentive for self-development, to an individual who finds himself in an inhumane situation of "unnaturalness"; in a desperate zone of a social-spiritual crisis. He offers an individually oriented way of countering the objective self-limitation of the world and a way of overcoming human alienation from a world that consists of the creative search for one's own energetically saturated identity. The philosopher, whose words express transcendental universal values, who is equally congenial to both Russians and Ukrainians, is also great in that he gives us the way to confront strife, enmity, and hatred, allowing us to remain "natural" to ourselves, not forgetting about our nature, natural roots, and human form. This is fully expressed in his last words, "The world tried to capture me, but did not succeed."

The Culture of Overcoming Xenophobia in Politics—Philosophical Underpinnings

The semantic lines of geopolitical thought (F. Ratzel, R.Kjellen, H.Mackinder, A.Mahan, K.Haushofer, K.Schmitt, W.Kirk, H.Kissinger, S.Huntington, F.Fukuyama, J.Attali, C.Santoro, Z.Brzezinski, P.Khanna) are based on the desire for spatial dominance by implementing the "us vs. them" and "clash of civilizations" models. This trend is being developed as deeply as possible in the concept of unipolarity that is reflected by the iconic slogan "The West and the Rest".

An alternative to the geopolitical challenge is the authentic line of Russian philosophers of the Eurasian movement (N. Danilevsky, P.Savitsky, L.Gumilyov, neo-Eurasianism) that provides constructive ideas for site development, sobornost', "blooming complexity"; ideocracy. The delicate and complex process of the Eurasian peoples strategically controlling their own development can only be based on the harmonious balance between East and West. In any culture, the unreserved desire to dominate leads only to conflicts and upheavals. However, in this case, there is always the danger of losing the landmark of "blossoming complexity" and replacing it by the xenophobic formula of "us vs. them" confrontation. The question of inadequate understanding of the "us vs. them" relationship proves to be an acute problem in the situation of the conflict of interests between different cultures. The "us vs. them" relationship, initiated by the "clash of civilizations" scheme, will bring to naught any traditional values and moral relations between elements of "complex diversity"; it will become the basis for creating double

standards, the policy of “clash” and xenophobia. In its ultimate expression, this results in the destruction of the other. The lack of morality in politics leads to tragedies for a great number of innocent people.

The philosophical and cultural underpinnings of overcoming xenophobia, by Eurasians, is connected to the understanding of multipolarity as “objective multipolarity”, with the need for a philosophical interpretation of the Eurasian idea and avoiding its unilateral (national, economic, geographical, or geopolitical) understanding. As a viable philosophical concept, we can see the objective energetic approach (A. Nevelev) that forms a model of personal and social life within the cultural framework. This makes possible the removal of mental distortions by making a successful conceptual start in Eurasia’s future without xenophobic attitudes.

Ángel Gómez Navarro

Universidad Femenina del Sagrado Corazón (UNIFE)
Lima, Perú
agomez@unife.edu.pe

ROUNDTABLE #4 (see Appendix, p. 190)

Plural Reason for an Uncertain World-Peru

Distinction and Correlation Meet the Challenge of Unity and Complexity of the Real

Recognizing the limits of reason requires taking up the challenge of acknowledging the complexity of the real. Hence, the trend of current pragmatist epistemology is to recognize that knowledge built by particular sciences only plays a role within the frames of convergence and fallibility. Although the sciences have achieved certainty in various areas, according to their objectives, aims and methods, we still know that in other areas there is only fallible knowledge. However, we must consider that new knowledge is built from mere probabilities, which provides a better approach that to the truth of phenomena that are not always observable.

This situation requires us to assume a holistic and open rationality in order to fit other dimensions of reality, to be willing to recognize and value the identity of each of the respective sciences or kinds of knowledge involved in a second order of knowledge (as a whole) of these dimensions and their constant interrelations. For this reason, we do not just need to interact with the various specialists in each of the areas of knowledge involved, but also to distinguish and correlate their respective cognitive contributions from an epistemological point of view and, thus, to avoid reductionism, extrapolation and confusion. Hence, our contribution intends to interpret how to understand the distinction and the epistemological correlation between the various particular sciences and, also, to understand

them in relation to philosophy and the social sciences in the face of the constant challenge of the unity and complexity of reality.

Anthony Ibe Chiwuba

Seat of Wisdom Major Seminary
Imo State University Owerri
Philosophy Department
Imo State, Nigeria
iberia202001@yahoo.com

The Benefits and Threats of Modern Technicization and Science

The moment in which we live today represents the glorification of the human intelligence and the urge to be proud to belong to this generation. The scientists deserve all of our recognition because they have introduced and discovered the world that hides in us. We are a generation that has rich and new acquisitions in its hands, to bring about the responsibility of future humanity. "We are fortunate".

Nowadays, there is the irresistible advancement of science and technology in every facet of human life. All these extend our therapeutic powers and it is our power that which technology expands. The "Yesterday's science fiction becomes Today's scientific fact". For Cardinal Ersilio, the world, on about 2020, will be a mixture of all human races with diverse cultures, ethnicities, and history living together. In this time, mankind's responsibility will be to stay together and then, greatness of man will emerge. When the cohabitation of the entire human race occurs, the principle of equality will rule, where the weak, the sick and the poor have more rights and dignity. However, today, in our society these predictions seem to point towards the opposite direction. Science and technology have brought a lot of challenges to the life and dignity of the human being. Both are indiscriminately putting the survival of human life on earth in danger. Currently, good news coming from science and technology have engendered the bioethical issues related to genetic engineering which, despite their positive impact, are used to construct biological weapons, and the alteration and manipulation of all forms of life ranging from the beginning of life to its end: artificial fertilization and inseminations etc., selection of sexes of human species, euthanasia etc. There are several concerns regarding the survival capacity of humanity, paradoxically, because of the effects of scientific progress. Safeguarding the entire biosphere has become an urgent challenge to mankind and society. The question, then, is: "Do we technologize humanity or humanize technology?" Should we apply everything, scientific or technologic, possible on humans, animals and their environments? How could we use astutely our techno-scientific knowledge in order to promote the survival of human species and also enrich the quality of life of future generations? For, left untamed, this imminent catastrophe will soon engulf the entire humanity and all other terrestrial organisms and environment. This work, therefore, intends to

present a possible way out of this dilemma by constructing a bridge between the two cultures: —the techno-scientific culture and that of humanistic morals.

Artur Karimov, PhD

Associate Professor
Faculty of Philosophy
Kazan (Volga) Federal University
Kazan, Russia
aquium@yandex.ru

Intellectual Exemplarism

In this paper I pose the idea that we can extend exemplarism proposed by L. Zagzebski (2010) into the sphere of epistemology. Exemplarism is a modern version of virtue theory proposed initially by Aristotle. The methodological basis for moral exemplarism is Kripke-Putnam theory of reference. They defended the idea that proper names and natural kind terms cannot be defined by a definite description. Rather, they are defined ostensibly when the term is introduced for the first time. After that the reference is secured by a chain of historic causal connection: *A* first named something, *B* learned the name from *A*, *C* learned it from *B*, and so on. For example, the term water refers to H₂O regardless whether the first person who called water in the river knew that water is H₂O. This reference is secured by a causal historical chain of uses of this term. And only later it was discovered that something which we all call water is in fact H₂O. L. Zagzebski proposed to use this theory to define our moral terms. It is well known that virtues are hard to define. What is a virtuous person? Instead, we could ask a simpler question: who is a virtuous person? And then, virtues could be defined in the following way: a morally good person is someone who is like Confucius or Jesus Christ in the relevant way. We propose that the same approach could be extended further into the sphere of epistemology. In modern virtue epistemology we also talk about virtues, e.g. love for knowledge, open-mindedness, intellectual humility, intellectual courage, intellectual charity, etc. Exemplarism offers new possibilities for defining these virtues by reference to concrete exemplars —bearers of these virtues. For example, we could define love for knowledge by referencing Leonardo da Vinci, who was famous for his thirst for knowing everything. Open-mindedness could be defined in the same way by referencing Socrates and Kant; intellectual honesty to Hume; intellectual courage to Giordano Bruno, etc. Using Zagzebski's metaphor, this type of definition could serve as some kind of GPS-navigator which shows "You are here!" in respect to epistemic virtues.

Ashley Graham Kennedy, PhD

Assistant Professor of Philosophy
Honors College of Florida Atlantic University
Florida, USA
ashleygrahamkennedy.weebly.com
kennedy@fau.edu

Philosophy in the Field: Understanding the Problem of Child Labor in Myanmar

Empirically informed philosophy seems, then, to be quite obviously preferable to the empirically uninformed, or misinformed variety (Loughlin 2011).

According to UNICEF, the problem of child labor in Myanmar is one of the worst in the world. This statistic can best be understood against a background of historical context. In 1960, the Burmese military took over the government by coup and for over fifty years Myanmar was ruled by an oppressive regime. Scholars have noted that since the isolationist military rule, “Myanmar people are less likely to take initiative and push boundaries, choosing instead to memorize, replicate, follow instructions and send any problems to the next one in charge” (<https://frontier-myanmar.net/en/features/learning-to-think>) This is particularly true in relation to child labor: unlike in many other countries where this practice occurs, in Myanmar child labor is conducted openly and is widely socially accepted. While one of the driving factors behind the practice is poverty, other reasons contribute as well. Drawing on my own field research conducted in December 2017, during which time I traveled to both urban and rural areas and met with child laborers and their parents in their homes, I examine some of these complex reasons, which include, in addition to poverty, poor quality of public education and deeply rooted systematic injustice in the form of an unfair matriculation exam. I begin by showing that child labor in Myanmar is indeed a problem, because the children involved in the practice, and those in their communities as well, suffer decreased well-being because of it. Further, I argue that although this problem is a complicated one, it is not insolvable. While the well-known “poverty hypothesis” (Gootaert and Kanbur (1995), Hilson 2010) of child labor does not completely explain the phenomenon in Myanmar, once we understand that, we can begin to think about solutions. I suggest that moving towards a solution to the problem of child labor in Myanmar will require getting the word out to the global community as well as promoting social and educational reform in the country. My aim is to show that empirically informed philosophy has a role to play in the solution to the problem of child labor in Myanmar.

Ashok Malhotra

Distinguished Teaching Professor of Philosophy
SUNY at Oneonta
NY, USA
ashok.malhotra@oneonta.edu

The Decline of American Civilization: Are We There yet?

I have been carrying out a research on why civilizations decline and what factors come together to bring this fall. My mind traveled to the distant and near past to observe the rise and fall of various civilizations. I asked myself the following questions:

When and how do civilizations reach their peak of development and how long do they stay there? When do the elements of erosion start creeping in like the tiny viruses that might attack our bodies? How do the viruses playfully increase their number because no anti-biotic could rid of them? Like our bodies, when the viruses of corrosion enter the blood stream of our civilization, they stay there to damage it step-by-step. Though civilization might try to cough it out, unlike the human body, it may not be entirely successful. A lot of effort and indomitable courage are needed to go through the suffering to bring it back to good shape.

Unlike the human being, who thanks to pain killers endures and gets rid of this virus, a civilization is not that lucky. The ailment lingers on. Slowly, it increases its territory until it encompasses the entire civilization. It might appear that the virus is going to stay till it destroys the very body in which it has found its abode. It might be debilitating enough to the point in which the civilization starts limping and the disease of decay takes over. It moves from preservation to destruction as it is evident from all the major civilizations of the past that did not survive their decline and final demise.

Before we can speculate on the reasons for America's decline, we can specify the various factors that led to the decline and demise of the civilizations of the past. Some of the viruses that might have brought the demise could be listed as:

1. Neglect of Compassionate Heroism
2. Exclusivity
3. Anti-Globalism,
4. Twisted sense of Nationalism
5. Instituting Barriers
6. Aiming at the creating of a Superior Race of People
7. Purifying Culture
8. An Untainted Civilization
9. Ecology that is pure and healthy

Such examples abound in the history of the civilizations of the past such as:

- a. Roman Civilization of Caligula and Nero
- b. Christian Civilization of Constantine
- c. Ottoman Civilization of Turkish Islam
- d. Mughal Emperor Aurangzeb's Sunni Islam exclusive of all other varieties and religions
- e. Napoleon's Ambition at World Dominance
- f. Hitlers' Pure Aryan Vision
- g. British/Spanish/Portuguese, Dutch and French Colonist Domination of the World
- h. America in 2017 under President Donald Trump

Since this is a book length project, in my paper, I will outline the factors that brought down the Roman Civilization of Caligula and Nero, Roman/Christian civilization of Constantine and Mughal civilization of Aurangzeb. What can we learn from their rise and fall and how can we slow down the decline of American civilization under Present Donald Trump?

Ben Carlo Atim, M. Phil.

Assistant Professorial Lecturer IV
Saint Paul Seminary
Makati, Philippines
bencarloatim@gmail.com

'Post-Truth' and Social Media: A Baudrillardian Critical Intervention in the Contemporary Production of Reality

This paper aims to offer critical interventions on how to overcome the nihilism and superfluosity of 'post-truth' phenomenon to protect and safeguard the sacredness of genuine polylogue in social media. Using Jean Baudrillard's theory of commodified reality and simulacra, this paper attempts to distill insightful ideas to be developed into useful critical interventions. These insights transformed into critical interventions are as follows: a) critical re-appraisal of the role and purposive nature of virtual activity and engagements; b) critical examination and critique on the processual matrix of commodified reality and how reality is reproduced and simulated through radical alteration and mystification to soothe our hyper-desires; c) identify and articulate some possible apparatuses that will serve to regulate our virtual practices, participation, and interaction with others online against the fatal assault of superfluous production of hyper-reality proliferated by individuals whose perilous minds destroy the fabrication of genuine polylogue in the social media; d) finding the appropriate place of education in this process is crucial. This means that educators must find appropriate tools and methods to efface such

mentality. Such effacement is made possible by teaching learners the ability to think critically. With this, the paper hopes that the articulation of various critical interventions, based on the thought of Jean Baudrillard, is useful in overcoming the nihilistic character of 'post-truth' mentality which finds its growth in social media and as a product of simulacra.

The paper is divided into three sections. The first section discusses varied views on 'post-truth', new social media, and the historic-intellectual life of Jean Baudrillard. The second section is devoted to discussing Baudrillard's theory of reality and simulacra and culling from his theories insights to be used as critical markers of interventions. The last section tackles an in-depth interrogation and analysis on the four principal critical interventions as enumerated above.

Benedict Michael

Department of Religion and Philosophy
Benue State University
Makurdi, Nigeria
benmike3@gmail.com

Epistemological Foundations for Peacemaking and Development in Africa

The study focuses on the problem of peace-making in Africa in the quest for sustainable peace and development. The peace-making processes employed in African societies have not yielded lasting solutions. In most cases, they have compounded the multifaceted and deep-seated causes of conflicts and wars, which disrupt peaceful coexistences and vitiate the potential for sustainable development. The study analyses the existing methods of peace-making and peace-keeping process, and also conceptually analyses the epistemic foundations that are necessary for sustainable development. This is precisely because many of the contemporary peace-making processes and interventions in Africa do not address the real causes or the direct sources of social conflicts and wars. This shortcoming compels the need for a more careful theoretical analyses of the sources of the social conflicts and wars with the aim of looking for an adequate epistemic approach to resolve or find a long lasting solution. The study also demonstrates how the extant approaches have failed. It highlights the need for the fundamental peacemaking processes based on the full articulation of those crucial concepts and epistemic approaches. It examines the context of peace-making in Africa and the part to reconciliation and restoration of peace, social order and national integration. Its major contribution lies in the explicit quests for more viable and enduring peacemaking approaches that would ensure social order and sustainable development.

Brian Mooney

Professor of Philosophy
Head of School of Creative Arts and Humanities
Charles Darwin University
Darwin, Australia
brian.mooney@cdu.edu.au

Politeness and Pietas as Annexed to the Virtue of Justice

'Politeness' appears to be connected to a quite disparate set of related concepts, including but not limited to, 'manners', 'etiquette', 'agreeableness', 'respect' and even 'piety'. While in the East, politeness considered as an important social virtue is present (and even central) in the theoretical and practical expressions of the Confucian, Taoist and Buddhist traditions, (indeed politeness has been viewed in these traditions as central to proper education) it has not featured prominently in the philosophical discussion in the West.

American presidents Thomas Jefferson, Benjamin Franklin and George Washington all devoted discussion to politeness within the broader ambit of manners and etiquette, as too did Erasmus, Edmund Burke and Ralph Waldo Emerson, but a sustained philosophical engagement with the topic has been lacking in the West. The richest source for philosophical investigation is perhaps afforded by the centrality of the concept of respect in Immanuel Kant.

However, in this paper I will, instead, draw on the writings of Aristotle and Thomas Aquinas to defend the centrality of 'politeness' as an important and valuable moral virtue. Starting with an analysis of the broader Aristotelian arguments on the virtues associated with 'agreeableness', namely, friendliness, truthfulness and wit, I will argue that 'politeness' should be thought of as an important moral virtue attached to social intercourse (and by extension the vice of impoliteness). I then move to identify an even broader and more important account of politeness, drawing on the work of Aquinas, as intimately connected to the notion of *pietas* (piety) as a fundamental part of the virtue of justice.

Carlos Arias Reggeti

Special Envoy for Latin America of the World Philosophical Forum
Quito, Ecuador
carlos@mercury.cash

Cryptocurrency's Philosophical Overview: A Means of Humanizing the Economy and Financial Systems

Economy has evolved in many ways since the beginning of human kind. From the exchange of merchandise to precious stones, from the paper money to the digital money. Today, the most advanced financial system is based on the

blockchain technology and cryptocurrencies. cryptocurrencies offer to end up with all the weaknesses, issues and hazards of current economy and financial systems. But, is it good enough?

Banking, the “last” popular financial system used by mass population before the appearance of blockchain technology, rises as it needs to facilitate all the financial activities, such as trading, commerce, investments, and savings. However, according to the Edelman Trust Barometer (2017), trust in business institutions is almost at 50% on average.

This distrust on banking begun as a consequence of the “Nixon Shock”, a series of economic measures undertaken by the United States President Richard Nixon in 1971. The most significant of which was the unilateral cancellation of the direct international convertibility of the United States dollar to gold.

From this point, the paper money became fiduciary, meaning that only faith on banking make people accept the value of the money. But, what if people stopped trusting in banks and governments? Other issues have made the mass population distrust the banking system:

Global Financial Crisis (When many people lost their houses and practically their life, while banks execute mortgages, and government backup these actions),

Exclusion of more than 2 billion people from the banking system despite the usage of electronic money.

All these issues are yearly discussed by the most influential financial institutions: World Bank, International Monetary Fund, Bank of International Settlements, and World Economic Forum, among others. Conclusions lead many to believe that physical money is going to disappear. Maybe it won't, but everything changes, and we can already observe a reversion in the usage of the banking systems against the usage of the blockchain technology.

Nowadays, everybody talks about the blockchain technology, and cryptocurrencies. Most influential financial institutions invite governments, and central banks for adoption: Considering that physical money is too expensive to produce, to transport, and to prevent fraud in its forging. A philosophical analysis of the blockchain technology and cryptocurrencies, based on the Princenser Philosophical Method, leads to the conclusion that cryptocurrencies are a means for humanizing the financial systems. This lecture shows philosophical arguments and reasonings.

Carlos Guillermo Schoof Álvarez

Pontificia Universidad Católica del Perú
Lima, Perú
a20110858@pucp.pe



On the [Im] possibility of Philosophical Teaching According to the *Pathos* of the Philosopher

The paper seeks to present, in a didactic and accessible way, the historical journey regarding the ambivalence of the place of the philosopher and the philosophical knowledge in society. The symptomatic starting point is the characterization of Aristotle's philosopher, as a subject that, above all, must command orders, but does not receive them, and whose work in the intellectual sphere is essential and intrinsically superior to the work in the material and mundane sphere. Then, signaling some of the approaches in the history of philosophy, the development of the modern project and the contemporary critiques of modernity, we will develop a position which sustains that certain *pathos* and *logos* of the philosopher, in its intersection with the social and political conditions, are what make possible the tension between the development of philosophy as a rational and free knowledge that is available to humanity, and the development of philosophy as a specialized knowledge and only suitable for initiates. This last point allows us to make some conjectures regarding why is it that a great part of philosophy has remained alien, even in its more inclusive and contemporary gestures, to social commitment. Philosophy's attitude towards the intervention in the world is legitimized in its scope through metaphysical and epistemological presuppositions, mainly the way in which these determine their objects and their access to them (their knowledge). All these statements do not seem to be anything else, as Nietzsche would say, but the surface of a *pathos* that seeks to affirm a particular way of life.

Nowadays, when philosophy is in a critical situation—which is connected to the ambivalence described above—the need to make philosophical thought accessible and to democratize it rises, in a sense that transcends that of the enlightened project, rational and free knowledge. Among the guiding ideas of this desire is the interdisciplinary impetus, the use of technology, and the reformulation of what is philosophical knowledge and philosophical teaching. The presentation will seek to reflect on some ways to implement these ideas and some inherent challenges to this task, mostly when, despite their intention, these ideas keep reproducing philosophical prejudices of the *pathos* mentioned. Thus, interdisciplinarity, while it presents a way of knowing that breaks with the unity usually attributed to philosophy, to replace it with a plurality of perspectives, is not fulfilled because it does not follow an organic model but a mechanical one. In this model, diverse knowledge converges without establishing a dialogue, or the specific aspect of some different ideas is left unattended in order to be evaluated by a

“philosophical” criterion. On the other hand, the use of technology, on a theoretical level, can sometimes be more confusing, dealing more with speculation rather than with an empirical domain linked to technical knowledge; and finally, new didactics can use new resources but without thinking about changes in content.

Cecilia Esparza

Coordinadora de Literatura
Profesora Principal del Departamento de Humanidades
Pontificia Universidad Católica del Perú
Lima, Perú
cesparza@pucp.edu.pe

The Latin American Motherhood in the Face of Technologies: The Representations of Claudia Salazar Jiménez, Samantha Schwebelin and Mariana Enríquez

Despite changes in female subjectivity and in the historical conditions regarding women in contemporary society, motherhood continues to be a central issue in the construction of identity, and in the place that the feminine subject has in culture. This essay focuses on the work of three young Latin American writers of the 21st century: Claudia Salazar Jiménez, Samantha Schwebelin and Mariana Enríquez. I intend to analyze the representations of motherhood in the stories “Cyberproletaria” (Salazar Jiménez, *Temporal coordinates*, 2016), “Conservas” and “En la estepa” (Schwebelin, *Birds in the mouth*, 2009) and “The dirty boy” (Enriquez, *The things we lost in the fire*, 2016). Departing from the codes of the fantastic and the science fiction, the three authoresses offer a vision of motherhood connected with the abject and the sinister, in addition to exploring the new technologies of genetics and assisted fertilization, which transform motherhood and its symbolic burden in today’s world. This last reflection makes the works of these Latin American writers especially pertinent. They allow us to draw concrete perspectives in front of those technological advances of our era.

Charles Brown / Ex officio

Emporia State University
Kansas, USA
cbrown@emporia.edu

Chengwen Mou

Institute of Political Science
Huazhong Normal University
Wuhan City, China
chengwen1965@sina.com

On Human Destiny Community

Chairman Xi Jinping has repeatedly proposed his idea of constituting Human Destiny Community at home and abroad since the 18th congress of the communist party. The idea of constituting Human Destiny Community was firstly written to the UN resolution on February 10, 2017 and became a particular Chinese form of wisdom that promotes the development of world's civilization. So, what is the Human Destiny Community? Why should the Human Destiny Community be constituted? How can the Human Destiny Community be constituted? It is of great significance for us to grasp precisely and understand comprehensively Chairman Xi's brilliant idea to solve the questions mentioned above. In the author's opinion, Human Destiny Community is a beneficial association constituted by humans for the sake of solving human common problems and realizing human common value expectations or human common interest demands. Today, that humanity still faces some survival, development, and stability problems which seems a good reason for the constitution of the Human Destiny Community. With this purpose in mind, we should take the following measures: on one hand, we should build correct ideas and discard wrong thoughts. On the other hand, we should act, in order to establish *Global Partnership*.

Chioma Opara

Professor of English and Comparative Literature
Institute of Foundation Studies
Rivers State University of Science and Technology
Port Harcourt, Nigeria
cachiom@yahoo.co.uk

Picking up the Other: Humanist Values in Nadine Gordimer's *The Pickup*

Humanism, a term coined by German philosopher and theologian Friedrich Immanuel Niethammer at the turn of the nineteenth century, inheres to the human tradition. As a way of life, humanism aims towards human progress, agency, empathy, freedom, justice, ethics and values. Humanist tenets are scripted in the Amsterdam Declaration (2002), which underlines democracy, human rights, personal liberty, social responsibilities, artistic creativity, human dignity and interests. Adopting an ethical and philosophical stance, the humanist upholds empiricism and rationalism in one part and flays dogmatic religion, superstitions including the

supernatural. As an essential production of human existence, literature strives at surveying the vastness of human nature in the course of interpreting variegated human conditions. We shall explore the humanist approach in Nadine Gordimer's *The Pickup*. In her capacity, as Nobel Laureate, committed writer, political activist and feminist, the South African female writer has, in her numerous works, come down on injustice, racial/sexual discrimination and all shades of inequality as well as cruelty in society. The founder of the academic field of postcolonial studies, Edward Wadie Said, has aptly stated in the blurb of *The Pickup* that the novel "is a masterpiece of creative empathy... a gripping tale of contemporary anguish and unexpected desire....". The nuances of empathy, pickup, self-assertion, self-determination and struggles under very challenging circumstances will be touched upon in our discourse.

Not only is Abdu/Ibrahim, the poor, albeit, well-educated, illegal Arab immigrant, objectified in his diminishing stature as the Other and subaltern; but also, his partner and benefactor, the privileged, well-born, white South African, Julie, is repressed by unsavory familial conflicts. Essentially, both go through the deep cauldron of anxieties, fears, uncertainties and inequities in post-Apartheid South Africa and, later, in an unspecified Arab country. In consonance with the humanistic tale, the adventurous and pragmatic male, Ibrahim, eventually attains "the achievement that is emigration" into the United States through the implicit agency of his white, female partner. The free-thinking Julie, on her side, makes her own choice in her surreal scientific enquiry induced by the natural landscape of the desert. Our logical conclusion will reside in the submission that Gordimer's feminist disposition and empathy, is sheathed in lucid humanism which is more of an attitude than a philosophy.

Chrysoula Gitsoulis

Adjunct Assistant Professor
Department of Interdisciplinary Arts and Sciences
City College, City University of New York
NY, USA
cgitsoulis@gradcenter.cuny.edu

Sources of Unethical Behavior in Corporate Environments

Defenders of what is known as the *stakeholder model* in business maintain that corporations (or businesses) have obligations, not only to their stockholders, but also to other constituencies that affect or are affected by their behavior—that is, to all parties that have a legitimate interest ("stake") in what corporations do. Profit, they maintain, isn't the only goal of corporations; they must have a social conscience. This paper will be devoted to exploring why corporations often *fail* to have a social conscience. The reasons I will consider, and amplify on during the course of my paper, are the following: (1) lack of government oversight, (2)

failure to institutionalize ethics, (3) shortsightedness, (4) groupthink, (5) corporate pressures, and (6) diffusion of responsibility.

Ciro Ángel Lazo Salcedo

Universidad Nacional Hermilio Valdizán
Huánuco, Peru
ciroangelsalcedo20150@hotmail.com

The ASCAG-LPHR2 Program and Critical Thinking Facing the Crisis and Uncertainty

Reality is a complex whole, a philosophical controversy that has been subject of analysis and debates in order to determine what is real and what is not, a problem that demands us to enliven our minds and intelligence to try to explain and understand complex processes such as crisis and uncertainty. Bachelard, (1987) with the intention of building the scientific spirit, recommends being free of epistemological obstacles; that is, of certain psychological elements that impede, or hinder, the learning of revolutionary concepts, since these might inhibit the possibility of objective knowledge and the correct reading of reality: perception, representation, thought and understanding. A misinterpreted fact is an obstacle, a counter thought. Gadamer (1996) and the hermeneutic circle maintain that the reader (interpreter) does not approach the texts—or objects of study (reality)— with a mental attitude similar to a tabula rasa, but with pre-understandings, prejudices, presuppositions and own expectations. Therefore, given the interpreter's precomprehension of a text, which preliminarily shapes a meaning of that text, and whose outline appears precisely because the text is read by the interpreter with certain expectations, and psychological elements that can facilitate or hinder the level of deepening and understanding. In this sense, the ASCAG-LPHR2 Program affects the development of critical thinking and the reading of reality because it exercises intellectual operations for the processing of information and dialogical exposure, that favorably affects the development of critical thinking and the reading of reality. (Lazo 2016).

The competence for critical thinking allows students to think on their own, build their own points of view, eliminate fallacies and biases which risk objectivity and develop new strategies and forms of perceiving reality: qualities that makes it easier to perceive and comprehend complex systems during crisis and uncertainty.

Precisely, it is because of the aforementioned foundations, that the ASCAG-LPHR2 Program emerges as a teaching-learning technique, whereby the student processes and approaches the information in a sequential way, analyzing, synthesizing, comparing, abstracting, generalizing, using logic, problematizing, formulating hypotheses, giving reasons, rectifying, contextualizing and evaluating pragmatically, that which helps to develop critical thinking. This process, in turn, facilitates conceptualizing, judging and reasoning with cognitive ability

and motivational disposition in a logical, substantive, dialogical, contextual and pragmatic way.

Columbus Ogbujah, PhD

Rivers State University of Science & Technology
Port Harcourt, Nigeria
nogbujah@yahoo.com

Nationalism, Populism and the Challenge to the Ethics of Universalism

Over the past couple of decades, both the news media and mainstream literature have been awash with some sort of renascent nationalism and populism. Citizens are expressing lack of confidence in core representative institutions like parties, parliaments and elections, accusing politicians and entrepreneurs of having lost touch with the concerns of ordinary people. This, however, has to be understood within the framework of the labyrinth that has characterized the 21st century: the economic recession occasioned by the *Wall Street's* profligacy; and the rise of terrorist networks in the Middle East and Africa, which have destabilized parts of the region and induced massive migration of people, have all challenged the already strained resilience of the general public. People have come to believe that they need protection from transnational economic forces undercutting their access to jobs, wages, and benefits; and, in addition, from the threats of terrorism associated with Islamic extremism. In consequence, they begin to question liberal civil rights and seek cultural and religious homogeneity as a protection against 'external enemies'. But, by the same token, they undercut the human resource's expertise that has been instrumental to the boom of corporations in places, such as Silicon Valley, and also trivialize the ethics of universal human care, love and collaboration, which are at the heart of creating enduring peace in the world.

Cyril-Mary Olatunji

(& Mojalefa LJ Koenane)

Department of Philosophy and Systematic Theology
College of the Human Sciences, University of South Africa
Department of Philosophy, Faculty of Arts
Adekunle Ajasin University
Akungba-Akoko, Nigeria
cyrilbukyp@yahoo.com

The Polemics of "Area Professors" and the Global Expectations on Africa

One major debate among scholars of African studies in recent time focuses on the place and fate of African indigenous languages in the face of mightier Western languages introduced by the erstwhile colonial masters. Part of the debate concerns whether to retain the foreign languages in African schools as

the languages of learning and research or to abolish them as marks of authentic decolonization. Scholars who advocate the replacement of the foreign language with the indigenous people argue that the continuing adoption of those colonial languages have a negative effect on the mental capacitation of scholars of African descent, who are constantly required to code-switch between multiple conceptual schemes. One of the most popular arguments of these scholars is that that to gain political independence without linguistic constraints and, consequently, mental freedom, is essentially superficial. These scholars believe that by thinking and studying in the indigenous languages African scholars could become more effective and productive. On the other hand, those who support the continuing adoption of the colonial language policies in education consider disadvantageous, to African scholars, to learn and communicate in languages with lesser global coverage. They think that by adhering to the colonial languages such as French, English or Dutch, African scholars will become effective beneficiaries and contributors to the global knowledge and epistemic fellowship.

Both camps, however, agree that the debate relates to the negotiation of the place of African languages in the globalizing world. The magnitude of the debate has conditioned scholars to maintain opposing camps as a matter of ideological adherence and expressions of nationalism, rather than showing, in concrete terms, how any of the alternative positions stand to benefit scholarship in Africa or otherwise. The paper has adopted the concept “area” as a colloquial literary representation of the unaccomplished nuisance from the acerbic language of one of Soyinka’s Satires. It has therefore combined the adopted literary sarcasm with the hermeneutic methods in its analysis of selected theories in educational psychology, in order to show how a considerable percentage of potential African brains who, because their natural psychological constituents, should have become world class scholars in various academic fields, are lost out to grope as unaccomplished “professors” in the form of a reactive roadside artisans or activist technicians owing to the retention of the colonial legacy in African educational systems. The paper further explains why, in practical terms, many African countries have found the colonial language policies unalterable in their educational systems in spite of political independence.

Dan Chițoiu

Alexandru Ioan Cuza University
Faculty of Philosophy and Social-Political Sciences
Iași, România
dan811@yahoo.com

Spirituality Practice as Path to Mediate and Reconcile

The spiritual experience is, somehow, closer to what is proper to the today’s scientific experiment: both are ways of *tryout*. A follower of such path needs to

meet the requirements comparable with those of scientific experimentation (in spirituality we can name it “experience”): rules and criteria of verification. Yet the result of this spiritual quest is on another level because it grants access to a reality beyond our common-sense perception. To express the contents of this experience is extremely difficult, and the normal usage of words is inadequate. Furthermore, in any generation in history, to express the specificity of this experience brings always a novelty. This is variable according to the different cultural and social backgrounds, of a different “field of experience”. I consider that, nowadays, we can better understand the rigor of a spiritual path as well as its concreteness (new scientific research proves it), the significance of spiritual practice for a more complex understanding of reality. But at the same time, new spiritual experiences, happening in the current contexts, can offer new solutions and new answers to the actual social and cultural challenges. Spirituality, understood as a practice following a particular religious tradition and aiming personal and community’s enhancement, has the ability to provide empathy towards the other. Somebody having a spiritual practice can recognize a similar need of any other human. Nevertheless, for this ability to be effective an understanding of self and of other is required, i.e. a form of philosophical reflection, even if it is not formal or theoretical. To reconcile can have many meanings, reconciling individuals to reconciling neighborhoods, communities, entire countries, or even the reconciliation with the self (since we often have contradictory elements in our formal instruction or in our thinking).

Daniel R. Esparza

Columbia University
Department of Religion
NYC, USA
esparzari@gmail.com



On the Sacrificial Structure of Giving

It was Emerson, in his brief essay *Gifts*, who wrote “there is no commensurability between a man and any gift.” When we read further into Emerson’s essay, we find that this incommensurability is the shape magnanimity assumed in the economy of giving: “you cannot give anything to a magnanimous person,” Emerson affirms; “after you have served him, he at once puts you in debt by his magnanimity.” Magnanimity, it seems at first glance, obliges not (only) the magnanimous receiver of one’s service but rather binds oneself to the magnanimous person, in and through debt. This is only natural since debt is, by definition, a lack of commensurability between what one gives and what is owed (bridged by credit, honor). From the very beginning, Emerson seems to be claiming either all gifts are insufficient, or men do not deserve any gifts at all. This is, to a certain

extent, Derrida's reading of Mauss' *The Gift in his Given Time, Counterfeit Money*. When Derrida refers to "the madness of the gift" ("the madness of the dissemination of the meaning "gift") (Cf. Jacques Derrida, *Given Time, Counterfeit Money*, p. 55), he points out at Mauss' own observation regarding the impossibility of the concept "gift". Derrida quotes Mauss: "We can only give the merest indications on this subject. Let us choose, for example [We could just as well have chosen the Arab sadaqa: alms, price of the betrothed, justice, tax] the Trobriand Islands. There they still have a complex notion that inspires all the economic acts we have described. Yet this notion is neither that of the free, purely gratuitous prestation, nor that of production and exchange purely interested in what is useful. It is a sort of hybrid that has flourished there". That is to say, a gift is an impossible concept, a "missing term". (Jacques Derrida, *Given Time, Counterfeit Money*, p. 55.) What constitutes this impossibility (and whether a gift is indeed impossible or not) is what I will try to address in the following.

Daniel Krieglstein, PhD

Associate Professor of Behavioural Design
Illinois Institute of Technology
Illinois, USA
kriedan@iit.edu

**The Secrets of Social Media Data Collection:
Why Increased Collection May be the Ethical Position**

The following is the result of my research on aggregated social media data that, as a psychologist I analyze for lobbyists and private companies. The collection of personal secrets has a long history of abuse by governments; both authoritarian and democratic. From blackmailing LGBT businesspeople to executing accused subversives. Over the past two decades, technology companies have found ways to monetize personal information. The result is an explosion of collection by private industry. The private collection has grown with relatively few governmental regulations or oversight. This is likely due to the assumed ethical stewardship of this data and corporate claims of it being "anonymized". Recent scandals involving the sale and use of this data by political entities has demonstrated that this assumed stewardship was a myth of "out of sight, out of mind". This lecture will explore the depth of this data collection, what ethical protections are being taken, and why are these not anywhere near enough. We will also explore the limitations of governmental regulation in this field and why a public liberation of this data may be the only ethical option left to us.

Daniela Camozzi

University of Buenos Aires
Buenos Aires, Argentina
danielacamozzi@hotmail.com.ar

Poetry Writing as a Performative, Dialogic, and Revolutionary Act

The purpose of this essay is to discuss how poetry writing, specifically group poetry writing, can be a powerful performative act, and a dialogic one, having a revolutionary, transformative potential. I argue that creative collective actions fall within the definition of J. L. Austin's performative utterances —they open windows of opportunities for new realities to emerge, for new possible worlds to be collectively created. As Felix Guattari and Gilles Deleuze hold, the realm of the arts is the realm of the possibles.

Since 2015, I have taught a poetry workshop called *Vida Frida* at a centre for homeless women in Buenos Aires, Argentina. I have witnessed there the powerful creative force of poetry expressing itself in group settings in at least three dialogical levels:

- (1) a bodily level, following Judith Butler's notion of bodies that matter and assemble, exercising their right to appear and meet; the poetry workshop has become a "space of appearance" in Butler's terms for these homeless women —and a true space of transformation;
- (2) a textual level, as poetical texts are indeed created using dialogue as the main writing procedure, taking US poet Muriel Rukeyser's thesis one step further: "In poetry, the exchange is one of energy. Human energy is transferred, and from the poem it reaches the reader." I hold that this exchange of energy is particularly strong in the case of group poetry creation, where productive dialogue among writer-reader participants is at its highest peak, and
- (3) a social level: these women have published their texts on a fanzine they have created. They have put their poems together in a book they have called "Earthless", and are invited to read them on radio shows, artistic festivals and activist meetings. They are reaching out to others, with a new collective and personal identity.

A transformative act has occurred —these women have been changed into poets, their words into poems, their lives into better, more livable lives, as Butler's notion of livability proposes. This may not be a Revolution with a capital R, as Juan Gelman wrote in his acclaimed poem *Confidences*. But these women, my *compañeras*, do sit and write their experiences of loss, grief, love, and resistance, with such a braveness that cannot be described as anything but revolutionary. Group poetry writing can, therefore, be a performative, dialogic act, and a transformative, revolutionary one as well. Collective artistic creations can break the isolation

the capitalistic patriarchal system imposes on us, helping us connect with one another, giving us hope. As Rukeyser says in *The Life of Poetry*, these women create “a poetry of meeting-places, where the false barriers go down. For they are false”.

David Pérez Chico

Universidad de Zaragoza
Zaragoza, Spain
dcperez@unizar.es



The Sense of What is Important. An Approximation to Stanley Cavell's Philosophy

Philosophy has many and varied faces, which is the same as saying that it has none. This is neither an arbitrary or frivolous trait, nor is it an essential one, which would be paradoxical to say the least. Be it as it may, it explains both the constant self-questioning to which philosophy is exposed from its own practitioners, and its unstoppable loss of epistemic authority. Has philosophy forgotten what is important? Did it ever have a clue? What is important?

From outside, philosophy's state of permanent revolution is seen as a clear sign of philosophy's inability to cope with the demands of our time; that is to say, its inability to be useful, as science and technology are. From inside, and in a good day, it can be read as a sign of philosophy's non-conformism. Philosophy's value, then, doesn't have to be its practical usefulness, and instead of accepting it with resignation, it would be more suitable to acknowledge it as a reason for questioning all those things we give value to and which, as a result, are important for us.

Stanley Cavell is a North American philosopher that, from his very first work, has shown a real interest for what is important to philosophy. One of the things he takes from granted is philosophy's importance for all of us. From this conviction it follows (it is tempting to add “logically”) how important is the question of what is important for philosophy. Wittgenstein and Emerson are the two main influences on Cavell's philosophy. Each one with his own idiosyncratic style, and in a late stage of their lives, insisted on the necessity of starting over from scratch, as it were, as the only way to put an end to the otherwise never ending philosophical disputes and misunderstandings. According to Wittgenstein, the only thing that was clear enough was that the inherited sense of what is important is not at all clear and should be revised. Emerson interprets the situation in which their compatriots live as the second Fall of men. In other words, they had wasted the opportunity the New World had given them to put the habits and constraints of the Old Europe behind them. Firstly, I will try to give an account of what is important for philosophy according to Cavell's interpretation of Wittgenstein's and Emerson's thought. And, secondly, to understand why that account is important.

Earnest Bracey

Professor of Political Science
Department of Social Sciences
The College of Southern Nevada
Nevada, USA
Earnest.Bracey@csn.edu

Thomas Jefferson, Sally Hemings and the Question of Equality in the United States

This article tells the truth about Thomas Jefferson; his relationship with his slave Sally Hemings and how the third President of the United States felt about equal rights and freedom rights, particularly as these issues related to black people. The truth will certainly change how people think about how the founding fathers viewed Black American slavery. It is also appropriate to acknowledge that something *intimate* happened between Jefferson and Sally Hemings, especially as this contact profoundly affected her status at Jefferson's Monticello plantation, in Virginia; and the children she would bear with Jefferson. Indeed, even with his intuitive intelligence, Jefferson put politics ahead of the humanity of his slaves at Monticello. This is to say that Jefferson wanted to keep the issue of *equality* out of politics. Furthermore, Jefferson wasn't particularly involved in the personal lives and activities of his mulatto children; nor did he deftly address the issue of *equality*.

Jefferson's apparent indifference to his slaves, perhaps, proved that he was nothing more than a racist, which sparked considerable angst and animosity among his slaves. This point must not be understated. Jefferson also failed to recognize the dignity and humaneness of black people, in general; nor did he care about interacting or knowing his slaves on a deeper level. So, was Jefferson predisposed to be a white supremacist? To this end, the issue of racial equality is critically addressed in this article, because *racial inequality* hasn't diminished with time. Moreover, the failure to discuss his relationship with Sally Hemings and the issue of equality for black people at the inception of the United States made Jefferson a *hypocrite* —that is, by today's standards.

The perplexing story of Jefferson and Hemings highlights the historical injustices against African Americans, especially as they have had to face racism, marginalization, discrimination, lynching, and death, as well as systematic oppression. It would seem to be no exaggeration to say that Jefferson was unfair in the treatment of his slaves. But, perhaps, Sally Hemings reminded Jefferson of the humanity of people of color. Hemings certainly survived against all odds. The larger and more important question is this: Did Hemings accept the situation with Thomas Jefferson, which was foisted on her as his slave? And did Hemings love Jefferson, her people, and her children from their illicit relationship? In a sense, this political history of love and hate is sometimes forgotten, because of the mutability of the past. In the final analysis, the issue of racial equality in the United States should be given the attention it truly deserves.

Ed Emmer

Emporia State University,
Kansas, USA
cemmer@emporia.edu

Kantian Beauty as a Fractal Basis for Universal Community

Benoit Mandelbrot, when discussing the beauty and universal appeal of fractal patterns and designs, often turns to examples from across numerous world cultures. What may be missed in focusing on Mandelbrot's presentation is the precedence of Kant in recognising this sort of universal beauty in art and nature, fractals *avant la lettre*. By approaching fractal patterns from a Kantian perspective, there is revealed the more serious note, that of sublimity, which fractals can also present.

Edith Krause

Professor of German/Chair
Department of Modern Languages and Literatures
Duquesne University
Pennsylvania, USA
krausee@duq.edu

The Challenge of Gender, Generation and Nation in Fassbinder's *The Marriage of Maria Braun* (1979) and Tykwer's *Run, Lola, Run* (1998)

Each of the films I have chosen appeared at a crucial time in Germany's history. The last days of World War II with their gloom, terror and violence, set the stage for conflict and complication in *The Marriage of Maria Braun*. The seductive rags-to-riches rise of the heroine, which coincides with Germany's economic recovery, leads toward a climax where the misalignment of materialism, morals, and marriage introduces a turning point. Ironically, Maria Braun uses her femininity to take on a man's role. Employing exceedingly feminine attributes and strategies, she tries to slip into two bodies at once: that of the traditional loving wife as well as that of an aspiring executive. Her efforts are thwarted on both counts. As she will realize during an explosive final "count-down," the control over her life and ambitions rests with two men who successfully bartered for her body. In Fassbinder's film, Maria's personal story becomes a social and political commentary about the state of the nation, its identity, and the continuity of history.

Tom Tykwer's *Run, Lola, Run* starts where Fassbinder ends. Its iconic red-headed protagonist, Lola, is the charismatic heroine in the thrice-told story in which she enters in a vigorous race against time to save her boyfriend, Manni who needs to come up with 100,000 DM for his mobster boss to replace the money he lost in a subway train. Tykwer's film successfully combines Hollywood flair and avant-garde

filmmaking with philosophical musings about chance and time, cause and effect, and life and death. He launches it at a time when Germany, in the wake of the 1990 reunification, is grappling anew with the challenge of redefining itself as a nation. Thus, the film becomes part of a post-national discourse in the context of a nascent global society.

In Fassbinder's film, the question of Germany's identity is burdened with remnants of Germany's past. By contrast, the query of "who we are" and "why we believe" is set up in the beginning of Tykwers *Lola* and presented as forward-looking. Lola's mobility and resourcefulness in the unified nation points toward female empowerment and emancipation from immobilizing strictures. Yet, not unlike Maria Braun, her battle may only be half-won. Representing a new generation in a newly forged nation, the film's ludic spirit might conquer some of Fassbinder's Teutonic malaise and bring into relief modern Germany's cosmopolitanism and transnationalism. However, the question whether it resolves the issue of gender equality remains to be discussed. Lola's androgynous appearance and division into cartoon/human set the parameters of a fluidity and ambiguity that position female empowerment against constraining patriarchal boundaries.

Both films are uniquely linked with the game of soccer. The ball game serves as a teachable moment, a foil for criticism, a ludic model and a heartwarming identification scenario. Intimately connected to Sepp Herberger, the legendary soccer coach who led the German team to the world championship with its unforgettable victory over Hungary in 1954, it also exemplifies a game and a victory played by men.

Eduardo Marisca

Pontificia Universidad Católica del Perú
Lima, Perú
eduardo@marisca.pe



Possible Futures. Speculative Design and Science Fiction in an Age of Exponential Technologies

Why is it so hard to think about the future?

Why do we so often get it wrong when we try to do it?

And why has it been so hard to think about the future for those of us standing across Latin America?

Speculative fiction that is based in future worlds is notably scarce in the Latin American literary canon and overall media production. By no means is it nonexistent—it's just rare. It seems as if, collectively, we struggle to project ourselves into the future even if only to make terrible predictions and speculations about what may be of us. Just as we struggle to make sense of our collective past, we also struggle to articulate coherent futures.

In this presentation, I want to explore three threads of thinking around our capacity to imagine and examine possible futures. First, I want to explore why it is so hard for us —us humans, but especially us humans from Latin America— to extrapolate the future from the present. What are the conceptual boundaries to our thinking about the future? And why, despite these boundaries, it is still important for us to attempt to think about the future, even when it's most likely we will be wrong about it?

Second, I want to propose forms of design —and more specifically, forms of speculative design— as a bridge between our concerns about the present and our capacity to imagine possible futures. Speculative design, as embodied in diverse media forms, offer the possibility not only of imagining what the future might look like, but also of making it tangible in the present for examination and conversation.

Third, I want to articulate the importance of us pursuing this task—the creative, collective speculation about possible futures as a form of anticipation and immunization against what the future might bring. If accelerated change will happen at a dramatically increasing pace, then these forms of design and future building can provide us with the means to have critical conversations in anticipation of us being hit by the shockwaves of new technologies and changing social patterns.

This will be an exploratory, perhaps even experimental presentation about how we might build on design, media, and science fiction, as a way to reflect about and engage in conversation with our possible futures.

Eduardo Enrique Yalán Dongo

Pontificia Universidad Católica del Perú
Lima, Perú
educotres@gmail.com



The Status and Role of Knowledge in the Contemporary World

If the past was a time of goals, objectives, progress and the teleological, ours, a hypermodern and liquid society, is a time of rapidity of experiences, of digitalization, of closeness and immediacy. On the one hand, the micro-technology (computer, cell phone, video game console) that was introduced in the early eighties changes the perspective of a standardized and unidirectional interaction technology (cinema, radio, television, and book) to create a participative subjectivity, of intervention, and producer of its own contents. By shortening the interaction between the media and the man, the bureaucratic dynamics vanish, the short distance is intensified, the immediate response, the demand for the reduction of the institutional bureaucracy. This enables the association between technology and capitalism. We know that practicality was the first value that Marx detected in consumer capitalism, value of use, value of speed, effectiveness, short

distance, solution of mercantile life. Speed as a resource of hyperconsumption, as a discursive resource that numbs processes, that hates processes, always prays: "the shortest path between two points is the straight line". Being infected by this reduction, thought tends to demand a principle of clarity. Just as the brand's logos in the market are graphically synthesized to seek the remembrance of their consumers, contemporary thinking also seeks synthesizing, reducing exposure and an increasingly growing production of topics in short time limits (hyperproduction), in short, the search for clarity as a demand for expression.

In response to this, philosophy has tackled back with three main criticisms: (i) synthesis and speed as causes that have produced the lack of historical sense. (ii) The decline of slowness, the traditional framework from which artisanry was born, the process of canonical thought and (iii) the speed as an aesthetic of depoliticized capitalism to which we must oppose and confront. It is within the framework of these three major criticisms that we intend to discuss the concept of speed, not as dogmatic philosophical criticism pretends, namely, as an aesthetic, enemy of an unreflective time; but as a pivot that encourages the appearance of new forms of thought. While speed mobilizes common sense (the playground philosophy), that is, the demand for populist clarity to thought (in detriment of experience). We believe that philosophy errs when it seeks in slowness and in the re-evaluation of canonical thought, historical and dogmatic, the aesthetics of struggle against the atmosphere of contemporary rapidity. This paper seeks not only to move away from this antagonistic struggle between speed and slowness, but to approach the different rhythms of expression (aesthetics) of thought and creation of a new cosmo-political subjectivity that understands thought in a different way, namely, as forms that execute their own struggles within hegemony of consumption and common sense.

Cosmopolitanism and Transnationalism

Technology has been one of the pivots that have boosted subjectivity since the eighties. Within a climate of economic and political crisis, mass media technology yielded to the free market and the hyperindividualist revolution (Lipovetsky) that awoke along with new information technologies. The media that, before, were directed with standardized, closed and unidirectional messages, found resistance in new individuals that progressively intervened the contents and entered the arena of discursive production. It is thanks to these (micro) technologies and digital platforms (the micro-screen: cell phone, computer, videogame console) that there have been clear points of subjectivity marked in contemporary discourses; affective traces, latent traces of sensitivity as part of the participation of users in different problems or social issues. In social networks, subjects engage in trivial (or playful) discussions as complex debates, often as critically as rabid (what is known as *Wutbürger* or the "rabid citizen") without skimping on the old distances of respect and tolerance. But although these affective traces in the discourses

present multiple scopes at different scales, it is in the political territory where there is a debate about their purpose and organization.

According to Byung Chul Han, affective discourses on digital platforms are effervescent, which means that public discourses are not articulated. This effervescence, according to the philosopher, is related to the loss of distance in the digital world, non-physical but close presences between users and information managers that lead to loss of respect (Shitstorm) and to the discursive evanescence with respect to politics. This criticism has 'meaning' if we consider that the participation of individuals in the political discourse implied an apparent affective (as a chaotic value) noise, against the old silence from which traditional political discourses (discourses of distance and representation) were formulated. Now, the problem that this paper intends to address is about the status of this criticism, that is, if we read this from the democratic position used to representation and long distances, evidently, the digital discourses that are generated from the platforms, that relate intimately to the subjects, are mainly vain. Political speeches that die at the same time that germinate. However, outside the representative atmosphere from which critics place the digital political movement, we believe that the power of these so-called 'effervescent' discourses and dynamics, appears in the interactions within a different plane of interaction, namely, a cosmo-political plane of inflationary movement (Antenor Orrego); which implies the consideration of democracy as participation (and not representation) that produces its own signs and practices. To do this, we will investigate the concept of herd or digital crowd versus the swarm, and the implications of both subjectivities with consumption and thinking from grouping and global participation.

Edward Shiener Landoy

Philippines
esslandoy@gmail.com

The Allowable Existence: Locating the Deterritorialized-Self in Cosmopolitanism

As of 2017, 65.6 million individuals have been displaced from their homes and fled their homeland seeking refuge from the violence, oppression, chaos of civil war wrecking and tormenting in their countries. While there are clearly very strong humanitarian reasons to allow the refugees to enter and make new homes and lives for themselves, some politicians and others have objected because they prioritise the cultural identity of their country as it happens to be right now. They have worries about refugees being terrorists or other security issues, or they are concerned about the economic impact of refugees. These are just among the many reasons why the refugee crisis has been a subject of debates, both political and philosophical.

The mass movement of people across internal and external borders only proves that there are certain aspects of the human condition that cannot be confined within the strict idea of territories and nation-states, that the political and legal approach in organizing the interaction and relationships between people is inadequate and deficient. By allowing displaced individuals to move across borders and effectively choose where they want to live and pursue the good life has thrown all existing national and international policies into turmoil.

With that said, I argue that there is a need to recalibrate all existing ideologies in relation to the interactions and relationships between peoples coming from the different parts of the world. In order to do this, I intend to examine the current legal norm and connect it to cosmopolitan ethics that are grounded on the idea of spatiality. Elucidating on the ideas presented by thinkers such as Seyla Benhabib, Anthony Kwame Appiah, Gloria Anzaldúa, and Tetsuro Watsuji, I will argue that, to fully actualize cosmopolitan ethics, we must look into space and investigate how it operates in the existence of man—a deterritorialized existence that is found in the borders.

Egor Makharov

Professor, Doctor of Philosophy
Academician of the Academy of Sciences of the Republic of Sakha
Head of the Department of Philosophy
Yakut Scientific Center
Siberian Division Russian Academy of Sciences
Novosibirsk, Russia
filosofia@prez.ysn.ru

Ideological Challenges of Time

Philosophy as a worldview system through its concepts and categories reflects historical time in all its diversity. At the same time, like any spiritual phenomenon, it itself, its system and purpose in life of society are largely determined by peculiarities of a particular historical epoch. Our time, characterized by a sharp exacerbation of inter-civilizational and geopolitical contradictions, poses for philosophy a problem of understanding the course and meaning of history needed for an explanation of the peculiarities of current events. Today, primarily for the philosophy and for social science as a whole, there are important questions of prevention and overcoming critical ideological challenges and serious military threats dangerous for the life of people and society.

In order to find answers to critical questions of the time, an appeal to the philosophy is quite natural, for it has real cognitive possibilities and it constantly improves means and methods of attainment of truth. Philosophy as a worldview system is diverse in its subject of research, methodological approach, and ideological guidelines. Among various philosophical schools of the present time,

scientific philosophy, based on data from natural sciences, social sciences, and the humanities, possesses the greatest possibility for the proper cognition of social processes. This is what explains its important methodological function. Scientific philosophy is the only form of social consciousness that simultaneously performs a function of a specific science, methodology of scientific cognition, and the worldview system. In this capacity, it claims to generalize, interpret and explain the most essential aspects of life. This is its special position in a system of spiritual culture of humanity, which gives grounds to consider it, in Hegel's words, as a manifestation of absolute spirit.

Modern ideological challenges, such as nationalism, fascism, terrorism, extremism, cosmopolitanism, racism, etc. by their origins and characters are intertwined, it is sometimes difficult to separate one from the other. Meanwhile, each of them apart from common features has its peculiarities, its roots and causes of origin. For example, the nationalism means opposition of one nation (people) to another. It is manifested in inter-ethnic relations such as superiority or hostility towards other nations and to their individual representatives. In general, the racism also has the same features, although it has its peculiarities of origin. In general terms, this also applies to some other forms of ideological challenge. A common condition for all challenges is presence of internal and external factors. Firstly, extremely unfavorable conditions for people's lives, economic and political contradictions created within a country by policy of some national states become a cause of a large-scale migration process and the most various forms of struggle, such as the terrorism, protests, meetings, and others. Secondly, for the origin of various challenges and threats, external international conditions are of no small importance, such as globalization, a general crisis, the geopolitical contradictions in certain regions of the planet, local wars, etc. A philosophical approach to realities of the present time presupposes taking account of all these circumstances.

Elena Tashlynskaya

Ulyanovsk State Technical University
Ulyanovsk, Russia
elesha73@mail.ru

Person of the Future: On the Development of Humanism

The concept of a harmoniously developed and comprehensively educated person relies on the principles of the unity of the world and perfectionism. Though many have addressed this topic since antiquity, it has not been exhausted. The solution to this problem involves finding new forms and ways of implementing the values of Truth, Goodness, and Beauty in modern society.

The characteristic features of the future person that might be called *perfect* are as follows: *intellectual* qualities (critical thinking, sense of reality, sobriety of

thought, sense of novelty); *moral* qualities (active civic stand, sense of justice, honour, generosity, decency, conscientiousness, solidarity); *aesthetic* qualities (following the principles of harmony and beauty, the fine and the sublime; and their presence in professional activities); *communicative* qualities (readiness for dialogue, openness, trust, mutual respect); *psychological* qualities (diligence, devotion, aspiration to integrate common efforts, ability to make a compromise, orientation to the solution of socially important and useful tasks). The favorite job becomes for such a person not only an important part of private life, but a profession that brings benefit to other people —the public good.

To implement this model, professional education is needed, to be conducted on the basis of a scientific approach and supported by moral and aesthetic values, beliefs and ideals. Such education takes into account both national originality and traditions, as well as universal values. Professional ethics specialists promote the realization of a humanistic component in education, which is extremely important especially in the technical sphere, in view of the continuing crisis of a technogenic (or technological) civilization. The source of most contemporary problems, from political, national and religious values, to household values lies in the mismatch of highly specialized knowledge, the deviation from the strategically expedient. Solutions to such problems require the long-term program of sustaining cultural, socially directed, and universal values that have been substituted for lesser values in the spiritual sphere. Mastering these problems requires a pragmatically focused approach. In particular, in scientific and technical activities, the engineer requires developing a professional culture and an ethical responsibility of recreating the present image of the professional to obtain truly human and humanistic properties.

Elina Minnullina, PhD, DSc in Philosophy

Professor, Head of the Department of Philosophy
Kazan State University of Power Engineering
Kazan, Russia
elinafil@mail.ru

Human Being in the Post-postmodern Condition[s]

The irrelevance of the postmodernist discourse is obvious for philosophers, art theorists and sociologists today. This is not yet about changing paradigms, and the new concepts of metamodernism (T. Vermeulen and R. Van den Akker, 2010), alter-modernism, cyber-modernism are not shaped reflections yet. The post-postmodern stage is rather a rethinking of values and traditions of modernity and postmodernity in the context of the new realities of the digital virtualized society with its effects of “glocalization” and super-mass character. The task of this study is to determine the contours of the philosophical reflection about the authenticity of the human being under the perspective of post-postmodernist

reality. The methodological basis of the paper is social phenomenology, existential analytics and a complex of communication theories.

If, before the Modern Era, in the Western and Eastern worldviews, the comprehension of the true human being was rooted in the search for the absolute (the Plato's knowledge of the eternal or "atman is Brahman" in the Vedanta school); then, in the modern discourse, on the contrary, it was in the search for conditions (both in materialism and idealism). Thus, nonclassical and post-non-classical philosophies represent a whole range of the concepts of historical or linguistic "a priori" ("Value" of M. Weber, "World Picture" of M. Heidegger, "Dispositive" of M. Foucault, who considered power as the resource of subjectness/subjection). They were exploring the rootedness of individual being in the social: "I" is always among others and ahead of itself.

The virtual sphere strengthens the voice of "others" today. Publicity is not sensitive to authenticity, it does not distinguish between the deep and the superficial, but, at the same time, it controls the processes of social interpretation. Therefore, it is important to disclose the nature of this discursive world structured within the human being. Human anxiety (Heidegger) is the first step to questioning oneself about the non-authenticity of being. Further, it is necessary to expand the horizon of freedom and overcome alienation through the understanding of the other. Other is not only the death of my possibilities, but also the uncovering of my possibilities.

Elizabeth Finnegan

Assistant Professor of English
D'Youville College
NY, USA
finnegan@gmail.com



A Culture of Solipsism: Toxic Masculinity, Soul-Blindness, and Guns

In reading contemporary misogyny as a form of solipsism, this paper will argue that the mounting number of mass shootings in the United States might be usefully understood as symptoms of toxic masculinity and rape culture. While public discourse within the U.S., with regard to these events, tends to focus on mental illness, terrorism, or gun control, few have considered the rage and spectacle associated with this kind of violence as specific to a particular version of masculinity cultivated, perpetuated, and glorified by popular culture, media, and institutional sociopolitical structures.

In his discussion of seeing an aspect, Ludwig Wittgenstein reminds us that what is most important often appears hidden because it is too familiar, too close; we cannot distinguish it from the background. For Wittgenstein, the link between seeing and intersubjectivity is profound; the failure to see others is an ethical

failure —the failure of solipsism. Wittgenstein insists that we must attend to the background —that which is so familiar we can hardly recognize— in order to make the significance of our cultural practices intelligible. But when we are ourselves deeply embedded and invested in that background, it becomes very easy to forget it, to deny it, or to deliberately use misdirection to cover it up.

The background of rape culture, for example, has fostered a toxic version of masculinity that is predicated on dominating, subjugating, controlling, and restricting women while enforcing a code of behavior in men that privileges and rewards violence and domination. We see the fallout of toxic masculinity throughout U.S. culture and politics: a sexual predator was elected to the presidency; accounts of sexual harassment have been inundating the media following the exposure of Hollywood producer Harvey Weinstein; women’s rights to equal pay and access to reproductive healthcare are being targeted by an extremist Congress; mass shootings committed by enraged white men are on the rise; and the media landscape continues to normalize restrictive and destructive representations of gender. The relations between these aspects are typically ignored, elided, or denied. But they are there to be seen if we are willing to see them.

Using Ludwig Wittgenstein’s concept of aspect-seeing as a guide, I will illuminate the ways in which we neglect or ignore these connections because of our failure to discern their background and will argue that we must consider the foreground of these shootings within the background of our cultural practices and ideologies that make them not only possible but inevitable. Our collective aspect-blindness (what Stanley Cavell calls “soul-blindness”) in this case has dire consequences; failing to challenge the connection between America’s misogyny and its gun culture means leaving the framework of oppressive and deeply destructive systems intact —not to mention asking citizens to literally risk their lives every time they enter a public place. We cannot make the American love affair with guns intelligible —and thus subject to change— until we are willing to see them against a background that will reveal the profound cultural affliction that drives them.

BOOK SYMPOSIUM #1 (see Appendix, p. 193)

***Westworld and Philosophy*, edited by James South & Kimberly Engels**

Have you ever questioned the nature of our reality? HBO’s *Westworld*, a high-concept cerebral television series which explores the emergence of artificial consciousness at a futuristic amusement park, raises numerous questions about the nature of consciousness and its bearing on the divide between authentic and artificial life. Are our choices our own? What is the relationship between the mind and the body? Why do violent delights have violent ends? Could machines ever have the moral edge over man? Does consciousness create humanity, or humanity consciousness? This book collects a number of essays that try to answer some of these topics.

Elizabeth Okeke

Professor at the Department of Educational Foundations
Faculty of Education - University of Port Harcourt
Port Harcourt, Nigeria
ecokeke@yahoo.com

RE-Orientating the African Women in an Age of Crisis and Uncertainty

Despite the present and persistent call for the education of the female population, the African traditional belief that a woman's voice should not be heard in the public continues to relegate women to the background, conditioning them to not being deeply involved in essential concerns/matters that would have repositioned them to actively identify and improve their self-worth for effective participation in the development of sane family and environment relations. Consequently, women are mostly found in cross-roads when faced with many life-challenges, to the extent that their families and society in general find themselves wanting, hence remaining in crisis and conflict in different magnitudes.

Zynab Sennesie, of Action Aid Sierra Leone, asserts: "Violence against women is ... embedded in our cultural practices. It has lived with us, and ... will die with us if we don't take action now". Based on this premise, this paper argues that a planned and focused re-orientation of women identity politics will greatly minimize societal crisis and uncertainty, all of which constitute major obstacles to societal progress. To further explore this position, Andre Mitchell's ideas on theory of change which adopt "holistic and multi-sectoral approaches" to tackle the factors inhibiting women's active involvement towards achieving societal change, will be used to achieve the main objective of this paper. These approaches expose us to the knowledge and understanding of the social and cultural practices of a given focus group, with regard to the norms, beliefs and customs of members, all of which contribute towards shaping their way of life. It is strongly believed that achieving positive social change in an age of crisis and uncertainty should produce critical considerations of existing norms, beliefs, and customs at all levels in society and identify alternative means to bridge existing gaps. Hence, re-orientating the African woman by exposing women to the knowledge of their rights as well as empowering and integrating them, in order to become more involved in societal development activities, among others; will, with no doubt, contribute immensely towards building blocks for any eventual backlash.

Elken Richmond

TDSB
Canada
erichmonddo@gmail.com

The Other: Unpacking Gender Binaries within Curriculum

I explore gender identities in connection with the literature presented in the education system, using a critical autobiographical approach. Pinar (2004) believes that this process, "...aims to reconstitute the nation that exists, as the reincorporated elements redefine the terms of a new deal, new subjectivities, a new nation, and a sustainable planet" (p. 40). This can be reflected in how critical autobiography can be used to affect change in curriculum, and be used to re-define curriculum through personal experience. Pinar (2004) defines this method as a *currere*, where *currere* "offers a model of translating private language into the public language, and, thereby, enabling the re-symbolization of private and public meaning" (p. 57). Through this complicated discussion with the self, I will identify key issues that illustrate the pervasiveness of gender binaries present in the literature and in turn in the curriculum.

Gender binaries help create the notion of 'other' as children learn at a young age that in order to 'fit in' they must adhere to certain 'norms'. While, young students might not be fully aware of the implications that this 'othering' creates, they internalize and mirror the 'norms' set by society.

The literature present in my life at a young age illustrates the gender binaries that exist within the Western neo-liberal society. One such series of books that was present throughout my childhood was the *The Berenstain Bears* by Stan and Jan Berenstain. In *The Berenstain Bears No Girls Allowed*, questions if girls can participate and do just as well as boys can in certain activities. The activities, running, climbing trees, playing marbles, and baseball are represented as male activities with skipping rope represented as a female activity. This book demonstrates that females can do the same things as males, yet still represents those activities as male.

How can we now unpack and break such preconceived (binary) notions of 'male' and 'female' activities, and be left with just activities? In order to change the way we engender students there must be a break from the binaries that set up a divide between male and female. In turn, such binaries as, 'men can't wear pink' or 'women can't play baseball' will be eliminated.

The question then becomes how we can integrate a strong multicultural curriculum that includes all genders, races, and sexes in a way that is through 'sameness' and not 'difference'? Curriculum needs to be re-written to include those voices that are silenced in a way that doesn't place power in binaries, but that includes and empowers all voices as human voices. Through curriculum we can break such binaries, allowing students to create a more fluid understanding of identity. In addressing binaries within the classroom and making such binaries

visible rather than pervasive, we are able to push curriculum to have a deep impact on society and on how students interact with their peers. This is not something that is easy, but in order for society to become more progressive and inclusive, it is something that is necessary.

Emily Tajsin, PhD, DSc in Philosophy

Professor, Department of Philosophy
Kazan State University of Power Engineering
Kazan, Russia
emily_tajsin@inbox.ru

Philosopher in the Arm-chair on the Balcony of an Ivory tower

The call of virtues can sometimes demand from a philosopher to abstain from forming beliefs and demonstrating them publicly in praxis.

The deviation or even retreat from politics is not always forbidden for a philosopher. Examples include 1) the dramatic and bright Heraclites, a refugee from public life, inspired by the vision of Cosmos-Logos; 2) a concentrated Chinese daos; or 3) Descartes sitting in an armchair in a castle writing his innovative and brave opera amongst Europeans wars; or, even better, the Stoic philosopher who abstains from social and political “noise” if his moral abilities and wisdom cannot influence the decisions and actions taken in public affairs. When personal ethics come in conflict with public events, which become, for the time, “immune” to his opinions and moral praxis, then the philosopher of the Stoa would strive to protect his inner world from vice and foolishness, staying out from all these —well, yes, in an Ivory tower of his thought. (Doing this, a philosopher will still remain susceptible to demonstrating care in the form of friendship or philanthropy).

A philosopher may deliberately abstain from judgment in the political or ideological battles of social life. Scientific praxis, too, gives us examples such as a scientist defending a new hypothesis from criticism that requires intellectual courage without leading to a certain conviction. There is a new trend in the theory of knowledge called “virtue epistemology”. Promoters of this trend usually distinguish between two kinds of intellectual virtues, the low-level [“S knows that p , because s/he saw that p ”] and high-level virtues [“S knows that p , because s/he has *open mind* or is *intellectually persistent*”]. All virtues of the low level are abilities to form beliefs, whereas high-level virtues can manifest themselves in the *abstinence from belief*. (K. Lepock and others).

Where there is no conviction in belief, there can be no responsible social or scientific action.

Emmanuel Davies

Lecturer, Rivers State University of Science and Technology
Port Harcourt, Nigeria
emdave2001@yahoo.com

Dialogue: A Panacea to Religious Conflicts

Human society, and indeed the entire world, is increasingly becoming conflict-ridden as individuals and groups have, in recent times, found it difficult to tolerate, work and live together in synergy. The implication of this scenario is that nations are being adversely affected and, consequently, the wealth of countries are taking a deep dive in the negative direction. It is altruistic that conflict is endemic and inevitable in human nature, since it often arises from inherent opposing interests of individuals and groups in work and social relations. Dialogue as a cooperative approach to social relations is about harnessing actors' potentials for mutual gains through the process of integrative bargaining, leading always to positive win-win outcomes. Therefore, one of the major aims of this paper is to examine the concept of dialogue as a panacea to consensus building that will lead to cultural, political and religious tolerance on the one hand, and their processes and relevance to the peaceful resolution of social conflicts, on the other. This paper adopts the historical descriptive method of analysis. The background data for this study is obtained basically from secondary sources which include texts, journals, reports, case studies, library research, models and, in some cases, interviews conducted to elicit information from respondents. This paper finally recommends among others, that Inter-Religious Councils should be formed or constituted in various societies of the world where representatives of every religion will meet periodically to interact or discuss meaningfully on salient issues affecting their faith, morals, traditions and other concerns of the entire society. This, aiming to douse tension among the different religions and religious groups and to live peacefully in the world. In societies where these institutions or structures already exist, these should be reinforced and strengthened to perform effectively in order to foster tolerance and peaceful co-existence among various groups and religions in their societies.

Enrique Vásquez

Universidad del Pacífico
Lima, Perú
Vasquez_ee@up.edu.pe

ROUNDTABLE #5 (see Appendix, p. 191)

Happiness in Peru. Do the Data agree with the Theories of Aristotle and Mill?

In recent years, happiness has become an important issue for economy and public policies. Perhaps, the best indicator of social progress is neither the Gross Domestic Product (GDP) nor the Human Development Index (HDI), but rather, an index that reflects what real people consider to be happiness. An interdisciplinary team of researchers has collected the most common conceptions of happiness in Peru, using surveys and interviews particularly applied to the poorest and richest people in the country. This paper will confront the results of this empirical research with the conceptions of two prominent philosophers: Aristotle and John Stuart Mill, who proposed elaborate theories about happiness that still have important effects in the social sciences, psychology and other disciplines. Some questions to be approached: are health, wealth, friendship, among other assets that are mentioned in Aristotle's *Nicomachean Ethics*, central elements of happiness? Are these assets valued in the same way by the rich and the poor? Do people identify happiness with the development or exercise of their "superior" rational faculties, as Mill had indicated? Are the poor closer to hedonism than the rich, while the former mainly develop their "inferior" faculties? In short, it is about making the common notions about happiness - regular people notions; and the more theorized, philosophical notions, those of the philosophers mentioned, enter into the realm of dialogue.

Evgeniy Bubnov, PhD

Associate Professor
Department of Philosophy and Religious Studies
Far Eastern Federal University
Sukhanova, Russia
knizniycherv@mail.ru

Disenchantment and Metaempathy

Within the framework of feminist epistemology, Rene Descartes is criticized for radical doubt interpreted as the negation of pluralism and for changing one type of dependence, from Aristotle to God. But the criticism of Descartes is a criticism of the Christian worldview, since, as noted by Étienne Gilson, Descartes borrows from the theology of Thomas Aquinas. On the other hand, feminist epistemology sees its specificity in attaching great importance to emotions and love. However,

Johannes Kepler wrote about his desire to glorify God. He was moved by the love of God, which Albert Einstein identified with the cosmic religious feeling. Feminism rejects the paradigm that arose in Christian Europe, but at the same time it borrows from Christianity, considering them its own. We call this *metaempathy*, by which we mean cognitive empathy, which is not realized by the person who exercises it. A more complex example of metaempathy is the case of *Sam Harris*. Despite the fact that Christianity played a role in the genesis of natural science, Sam Harris contrasts science and religion. He also makes two statements:

- (1) Whatever the probability of the Second Coming, we must admit that the probability that Christ will come to Jackson County, Missouri, as Mormons teach, is even less.
- (2) There is no more evidence to justify belief in the literal existence of Yahweh or Satan than in the literal existence of Zeus or Poseidon. In other words, on the one hand, Harris argues that probability of the existence of God of one religion may be greater than the probability of the existence of a God of another religion; while on the other hand, he equates the theology of Abrahamic religions with ancient mythology.

However, the expulsion of the Numinous into the sphere of the transcendent, made possible by monotheism, gave impetus to the study of nature and led to what Max Weber called the disenchantment (German: *Entzauberung*). This disenchantment, firstly, led to the discrediting of ancient myths, and secondly, to the scientism of Harris and his like-minded people.

Fabiola Vethencourt

(& Luciana Samamé)

Universidad Yachay Tech
Ecuador/Venezuela
fabiolaucv@gmail.com

Contractualism: An Attempt to Ground Coexistence on Practical Reason

The contribution of modern contract theory to the history of moral and political ideas has been vast and prolific. This perspective possesses a capital merit, showing us that every peaceful and cooperative social order rests on the moral rules that any rational agent would be willing to accept, provided that others follow such rules as well. In the present work, we will analyze some contemporary proposals that recreate the classical theory of contract, among which the attempts of Rawls and Habermas stand out, in order to point out their potentiality for the dialogical resolution of conflicts.

The Rawlsian proposal offers a methodology known as the original position, inspired by Kantian practical reason, and more specifically, in the categorical imperative. It is a hypothetical scenario in which the deliberative parties have a double

characterization: they are self-interested subjects, and, at the same time, they are provided with a moral sense. Within the original position, the parties dialogue and deliberate, considering each other as free and equal, under a hypothetical veil of ignorance that limits their knowledge about the position they will occupy in the society they intend to order. Such a veil of ignorance would guarantee the principle of impartiality in the deliberations and agreements between the parties.

Habermas shares the underlying vocation present in Rawls' effort, to base the political coexistence on the bases provided by the field of practical reason. However, he points out some questions: one of them refers to this hypothetical construct of the original situation. Specifically, it questions the suitability of the veil of ignorance as an intersubjective procedure to operationalize the categorical imperative and, therefore, the moral point of view of the deliberative parties. His objection puts in doubt, the monological perspective, from which Rawls tries to validate what would be equally good for all, starting from what we imagine as such, from our singular point of view. For the German sociologist, such operationalization of the categorical imperative, supposes an understanding of the world, universally valid that, in the end, would be incompatible with social pluralism and the heterogeneity of worldviews proper to modernity. In his opinion, this veil of ignorance, in a few words, suppresses what it seeks to reconcile.

Faced with the Rawlsian solution, Habermas contrasts his proposal based on a pragmatic theory of argumentation, where participants exchange their views without coercion, within an inclusive exercise that incorporates the pluralism of world convictions and visions, forcing them to situate themselves in the perspective of everyone else. In response to this discrepancy, we will offer a reflection on the possibility of conciliation of both positions.

Felipe Santiago Portocarrero O'Phelan

Pontificia Universidad Católica del Perú
UCL-IOE
Lima, Perú
fsportocarrero@pucp.pe

Queer Pedagogy: Limitations and Possibilities

The aim of this presentation is to explore the theoretical reflections of queer theory and its relationship with pedagogy and pedagogical practices in schools. At the same time, the intention is to show how this approach towards pedagogy has produced tools and resources to introduce its considerations, language and criticism, and, therefore, challenge established knowledge in the school context. I depart from the idea that conceives education 'as the practice of freedom' as opposed to the idea that education 'merely strives to reinforce domination' (Hooks, 1994, p. 4). Indeed, within the education arena, one might

find both conceptions of education being enacted by, on one hand, those who try to transform it in their everyday practice, and on the other, those who reproduce the dominant discourses and practices that maintain the hegemony of a certain way of understanding education in detriment of other perspectives. In that sense, education can be a vehicle to develop critical thinking in different levels and aspects: thinking critically about the apparent immobile structures that dominate knowledge, the discourses that derive from these structures, the way these discourses are transferred generation after generation through teaching and learning, and the subjects of this complex grid of elements, which are the human beings. In the same way, education can emerge as a tool for domination and reproduction of power structures that diminish and subdue some groups in favor of others. In this essay I advocate for the first option, namely, the idea that education can provide the space to develop and practice freedom by engaging critically with reality and disrupting its apparently fixated foundations.

Schools become a site of social reproduction of cultural values, economic disparities, ethnic differences, and prejudicial stereotypes. Injurious speech gains strength when is not explicitly addressed as an important element of reflection and inquiry, even during the early learning process taking part in school institutions. Queer pedagogy emerges as an alternative pedagogical approach to defy and resist the reproductive forces that condition education and educational institutions to remain unaware of that reality that appears as uncomfortable —the reality lived by structurally and historically marginalized groups—; and to construct a more inclusive learning and teaching ethos oriented towards the recognition of such groups, the development of individual and collective agency aimed to build bridges toward acceptance and consideration, and the construction of common values that emerge from the consciousness and readiness to tackle social justice issues. Queer pedagogy fully understands education as having the power to trouble, to transgress and to emancipate the individual from the ties of social structures that have been normalized, but also, to set up the foundations to construct a more just society.

Felix Olatunji, PhD

Department of General Studies (Philosophy Unit)
Ladoke Akintola University of Technology
Nigeria
felixolatunji28@gmail.com

Beyond Western Knowledge in Inter-Cultural Encounters: A Defence of Cultural Knowledge as Alternative

Knowledge is crucial to human survival and flourishing as it is one of the means through which human beings seek to master and control their space.

The quest for knowledge gears towards a better understanding of man and his environment as this is strictly part of his inclination and nature to do so in order to promote social change. The essence of knowledge is to liberate and expand the horizons of human intelligence, which aims at mobilizing them towards a patriotic zeal to transforming their society. It is this quest for knowledge that allows human beings from diverse backgrounds to understand one another through inter-cultural communication.

An attempt to understand and acquire knowledge in traditional (Western) epistemology demands that three conditions must be met and satisfied. They are: what we claim to know must be true; we must believe that thing we claim to know; and we must have evidence for believing that thing we claim to know. This was the basis for certainty in knowledge until Gettier's *sledge hammer* destroyed the whole edifice of Western epistemology. In inter-cultural debates and analyses, knowledge is sacrosanct, but, nowadays there is a tyranny, enacted by the interpretative community, of making the Western form of knowledge the only means by which problems of humanity could be adequately examined and resolved without recourse to knowledge from diverse cultural backgrounds.

This paper, therefore, argues for the acceptance of cultural knowledge as alternative to Western hegemonisation in the quest for making humanity a reality in this contemporary age, essentially, as it affects inter-cultural debates and encounters. Hence, it is expected that this paper will initiate a new trend in making inter-cultural encounters less cumbersome through the acceptance of cultural knowledge from societies of the Global South.

Fidel Gutiérrez Vivanco

World Philosophical Forum
Lima, Perú
cefips@yahoo.com

Princonser Philosophy and Education

The future of education is directly related to the future of humanity. The future of humanity depends on its integration and conservation. For the conservation of humanity, three conditions are necessary: the existence of a world citizenship, universal wisdom and the integration of humanity. In the universe, only the stable systems are preserved. That is why it is necessary to integrate humanity on the base of a world citizenship with universal wisdom. To this effect, it is necessary to implement a philosophical plan of universal education whose purpose is universal wisdom. Thus, the new mission of education is to cultivate global citizenship with the vision of achieving universal wisdom. To this end it is necessary to define the new concept of education, implement the new mission of education, and establish the new vision, namely, universal wisdom. This new

task requires a new philosophy and a new philosophical method. In this paper, the Princonser philosophical method (Being Conservation Principle its acronym in Spanish = Principio de Conservación del Ser) will be applied in the analysis of education as the effective instrument for the future of it.

Princonser Philosophy and the Future of Humanity

The human species has two possibilities, to be preserved or destroyed. If humanity chooses to preserve itself, it will be based on the knowledge of its nature and essence. Until today, knowledge regarding the human being has been fragmentary. The failure of the human sciences is due to the incoherence between the infinite dimension of the human being and the finite dimension of the sciences. This explains education's failure, the failure of politics and the social sciences. Human nature comprises the unity of the biological, social and spiritual, therefore, it has three essences. The spiritual is the highest essence. The understanding of the human dimension allows us to elaborate an education plan aimed to promote the conservation of humanity. The conservation of humanity depends on its integration as a species. Integration as a species depends on planetary consciousness and this planetary consciousness depends on universal education. Therefore, the future of humanity depends on universal education. In this paper we will use the Princonser philosophical method (Being Conservation Principle its acronym in Spanish = Principio de Conservación del Ser) that handles two principles and five universal laws that adapts to the infinite essence of the human being.

Franklin Ibáñez

Universidad del Pacífico
Lima, Perú
fibanez@pucp.pe

ROUNDTABLE #5 (see Appendix, p. 191)

Happiness in Peru. Do the Data agree with the Theories of Aristotle and Mill?

In recent years, happiness has become an important issue for economy and public policies. Perhaps, the best indicator of social progress is neither the Gross Domestic Product (GDP) nor the Human Development Index (HDI), but rather, an index that reflects what real people consider to be happiness. An interdisciplinary team of researchers has collected the most common conceptions of happiness in Peru, using surveys and interviews particularly applied to the poorest and richest people in the country. This paper will confront the results of this empirical research with the conceptions of two prominent philosophers: Aristotle and John Stuart Mill, who proposed elaborate theories about happiness that still have important effects in the social sciences, psychology and other disciplines. Some questions

to be approached: are health, wealth, friendship, among other assets that are mentioned in Aristotle's Nicomachean Ethics, central elements of happiness? Are these assets valued in the same way by the rich and the poor? Do people identify happiness with the development or exercise of their "superior" rational faculties, as Mill had indicated? Are the poor closer to hedonism than the rich, while the former mainly develop their "inferior" faculties? In short, it is about making the common notions about happiness - regular people notions; and the more theorized, philosophical notions, those of the philosophers mentioned, enter into the realm of dialogue.

Gabriela Tănăsescu, PhD

Senior Researcher
Romanian Academy
"Ion I. C. Brătianu"
Institute of Political Sciences and International Relations
Bucharest, Romania
gabrielatanasescu@yahoo.com

Political Trust and Public Integrity in Central and Eastern European Countries

Public integrity is one of the major political values for which the Central and Eastern European countries (CEE) welcomed the change of communist regimes and, with it, the possibility to build political systems in which the institutions, in general, operate on a normative foundation by adopting an impersonal administrative behavior by virtue of which every individual is treated equally or fairly. The non-compliance with the value of public integrity in the CEE countries, to a greater extent than in the EU institutions, constitutes, at present, one of the problems/criteria of their degree of "quality of government" —the partiality of government institutions in the exercise of public power, namely, "the corruption, clientelism, favouritism, discrimination, patronage, nepotism or undue support to special interest groups occurs" (Rothstein and Teorell, 2012: 24)— and of their identification as easily corruptible democracies, democracies in which the exigency of reciprocal accountability and transparent processes of decision and action is often ignored.

The assumption of this approach is that the CEE societies are characterized by a high degree of political distrust in the national political institutions because of their irrelevant zonal current political experience concerning the public integrity and the "quality of government". The presentation aims to maintain that: (1) "the quality of government" depends on the internalization and application of the value of public integrity; (2) CEE societies become more oriented towards equality or equal treatment, as the Western ones, but the states register a decrease of "the quality of government" and, with it, a decrease on people's trust in political institutions;

(3) the lack of public integrity and “the quality of government” decrease remains one of the great disappointments of the CEE societies. The paper illustrates with empirical evidence the distrust in political institutions as it occurred between 2008 and 2016 in European Union member states, especially in CEE countries.

German Melikhov

Professor of Department of Philosophy
Institute of Social and Philosophical Sciences and Mass Communications
Kazan (Volga) Federal University
Kazan, Russia
meac@bk.ru

Philosophical Accompanying: Idea and Principles

Why do people philosophize? The French historian of ancient philosophy, P. Hadot, believed that a philosophical theory is born from an original existential inclination. Philosophical theory makes it clear and encourages us to live in harmony with conscious decision. R. Descartes in *Discourse on the Method* says that he wants to differentiate truth from falsity in order to better understanding his actions and to live confidently. I. Kant perceived that the whole content of philosophy is contained in three questions: what can I know? what should I do? what I can hope for? For Kant, philosophical theory serves to clarify the extent to which we, as humans, can be confident in our knowledge, actions, and faith? We often lack a clear vision of the basis of the events that surround us and thus leaving us incomplete. Life must be supplemented with a meaning.

A person's relationship with a meaning always been complicated: meaning is often absent or hidden in the shadows. It too often slips away and remains out of sight. Even the found meaning requires a specific treatment, it should be accepted and learned. Complications in the relationship between a human and a meaning are diverse, but three interconnected cases deserve special attention: 1) the situation of “the absence of meaning” (V. Frankl, a philosopher and a psychologist spoke about the problems of a person in the state of “existential void”, a person who is lost in the world); 2) the situation of “unnoticed meaning or wrong placement” (L. Wittgenstein believed that wrong usage of language might lead to the loss of the meaning of the action); and 3) the situation of “not learned meaning” (a meaning which has the property of being new usually is a challenge for a person, it cannot be derived from our past, well-known goals and attitudes, so it can cause rejection). Philosophizing is an activity that clarifies meaning; it starts in the situation of “lack of meaning” or non-understanding and involves “being in such place or position” that allows acceptance and learning of the meaning important to the person. As such activity, philosophy is “accompanying” or helping yourself and other people.

The best way to introduce the idea of the philosophical accompanying is by using the similar methods as a basis. Philosophical accompanying is not therapy, as it is aimed mostly at common (“healthy”) people who have temporary problems with understanding themselves and their surroundings, i.e., who have lost their orientation in the world, but are not “ill.” An accompanying person is not a therapist, but an interlocutor capable of attentive listening and asking questions. The goal is not to “heal”; but to make clear your “position”; with the possibly of a “healing” effect. However, this effect is not predictable and belongs to the life of the one being accompanied. Commitment to meaning is valuable by itself. The philosophical accompanying includes elements of consulting, but not entirely consists of it.

An accompanier is not a consultant, he or she does not perceive themselves as privileged bearer of meaning obliged to illuminate certain aspects of the life of the one being accompanied during few sessions. He or she does not set changing the life of the one being accompanied as a goal either, he or she has another aim: to help the one being accompanied to distance from oneself (while using the principle of philosophical accompanying as a basis). To lose, not to gain. Making clear is a special case of distancing. Philosophical distancing involves being beside and waiting attention to the one being accompanied without commitment to result. An accompanier, just like the one being accompanied, does not know anything, he or she asks questions. Thoughtful questioning creates the atmosphere of focused and distracted attention to an existential problem. If this attention has “healing effects”; these effects are of (self)liberation, and they may result in manifestation of unpredictable and important meaning. The main principle of philosophical accompanying is the absence of subject. An accompanier does not “accompany”; he/she understands: he or she is the one being accompanied.

Gisele Secco

UFRGS

Rio Grande do Sul, Brazil

gisele.secco@ufrgs.br

Feminism, Philosophy and Logical Empowerment

Despite the well-known silencing of women’s voices in the history of philosophy, the relations between feminism and philosophy can be fruitful for both activities. Not only feminism—broadly understood as the intellectual and political advocacy of women’s rights on the basis of the equality of the sexes— can be strengthened using various philosophical methods of conceptual analysis and argumentation; philosophy—broadly understood as the activity of scrutiny of the ideas or concepts that conditions human experience and thought— must consider feminism as an unavoidable dimension of human life. Now, based on

a series of problematic presuppositions about one of the most powerful and empowering tools of thought, logic, some feminist perspectives in philosophy tend to criticize this discipline in various ways. The focus of this presentation consists in exploring the idea that logic —understood in the broader sense as a normative investigation on the suitable ways of reasoning, but also in the strict sense of a study of the valid forms of deductive inference— is a prolific tool for feminist thinking and to feminist movements, inside and outside academia. The talk will be divided in three moments. Firstly, I will furnish an overview of the main feminist objections to logic and a few conceptual distinctions, aiming to show that the average of feminist critiques of logic are ill-formulated. Secondly, I will present a real-life example of how logic can empower philosophy student's speeches and actions, so they can voice their claims. In a final moment, I intend to show how logic can be converted into an ally of feminism in philosophical, didactical and political contexts.

Gordon Bearn

Department of Philosophy
Lehigh University
Pensilvania, USA
Gcb0@lehigh.edu



Moral Geometry: Beyond the Same and the Different

Foucault was right, the human is an artifact of what might be called algebraic sleep. This is a generalization of what, in the *Order of Things* (1966), Foucault called anthropological sleep. It names a critique of the mongrel form of transcendental thinking widespread today. The mongrel form works like this. A characterization of the human or the criminal or the pervert, for example, is obtained by empirical means, but is then taken to represent the necessary identity of the human or the criminal or the pervert (OT, 354). So, for instance, being caught with the stolen bottle in your hand, you are revealed to be essentially criminal, and are treated as such for the rest of your life by some system of criminal justice. Algebraic sleep is an aspect of the tautological shape of transcendental thinking as such. I will argue that just as universalism is betrayed by algebraic sleep, so too is every nationalism, racism, and multiculturalism.

The escape from algebraic sleep comes from escaping from every algebra to the new, the radically new. The power of this escape is that it makes its task that of recovering the meaning of our lives. In every moment everything becomes radically new, so welcoming the new is a way of feeling something like a generalized love for all things. This is deeper than any algebra and so it is deeper than any moral algebra. There are more important things than morality.

Moral problems, like all practical problems, are resolved algebraically. Sometimes it's an algebra of duty, sometimes an algebra of virtue, sometimes another algebra. It would be naive to suggest that moral problems can all be resolved, that is the naivete of the moralist. I do want to suggest, however, that approaching moral problems formally, algebraically, can help to calm our tempers. If we don't betray the formality of these algebraic procedures, and if we don't limit our algebras to one level of abstraction, we will discover in algebraic calculation a great tool for helping to resolve moral questions which have been stymied by the moralists' insistence on one right answer. The answers to particular practical problems are always particular, worked out to resolve the problem at hand.

It is not formal moral procedures we should shirk, it is the attempt to ground those procedures in the nature of the human or the nation or the race. Content is the problem, not form. Although our lives would seem meaningless, if we only approached life abstractly, this is just what moral thinking demands. We need to approach moral issues *geometrically*.

Guilherme Ghisoni da Silva

Universidade Federal de Goiás
Goiás, Brazil
ggsilva76@gmail.com

Photography and the Problem of Seeing into the Past

We can refer to individuals by pointing to photographs and saying, "this is the so-and-so." These cases of demonstrative identification using photographs can be understood, at least, in two different ways. If we accept a causal theory of reference (a literal version of Gareth Evans' Photograph Model of mental representation), the indexical "this" could point to the individual itself, through the causal route that connects the photograph to the photographed object. This semantical backdrop can be found in some theories that conceive photography as a form of remote acquaintance (a mode of perception through prosthetic vision). Another way to understand cases of demonstrative identification using photographs would be to take it as elliptical definite descriptions. Instead of pointing to the individual itself, the indexical would be pointing to some phenomenal properties exemplified by the photograph, that describe the individual. Pointing to a photograph saying "this is the so-and-so" could be understood as a way of saying that the so-and-so satisfies some of the phenomenal properties exemplified by the photograph.

My first objective is to sketch those two different approaches. My second objective is to connect this discussion to some topics of metaphysics and ontology of time. If we accept that vision of individuals is object dependent, a strong reading of the remote acquaintance theory would require (at least from a logical point of view) a form of metaphysical realism of the past —to secure

the existence into the past of the individual that we are acquainted with. On the other hand, the descriptive approach could be easily connected to a traditional form of presentism, by a *de dictum* reading of elliptical definite description, using Arthur Prior's past tense operator. Consequently, in the direct reference approach, photography would be a way of pointing to objects into the past, whereas in the descriptive approach, photography would be the residue in the present of something that no longer is. I accept Dominic Lopes' criticism that neither one of these approaches is sufficient by itself as a theory of depiction. I also accept Gareth Evans' idea that photography is a sui generis category that combines features of both kinds (causal referential and descriptive thought). My third objective is to enquire if a traditional presentist could accept some aspects of the causal theory of reference to secure a hybrid theory of photography. Following Craig Bourne, I will try to sketch this hybrid presentist theory of photography. My final objective is to analyze in broader terms what are the consequences of those ideas to the understanding of the relation between photography and the past.

Hakim Márquez Duband

Maracay, Venezuela
hakim.marquez@gmail.com



Overcoming the Turing Test: Strategies to Form Virtual Communities

We are gregarious animals, and our need to establish frequent and stable bonds with others is deeply related with mental and physical health issues. But the capacities needed to establish relationships that guarantee the constitution of solid, productive and self-regulated communities cannot be taken for granted. That is, communities that are "alive": that achieve stability, that develop bonds with other communities, that grow. And whose behavior is ethical, fundamentally because the purposes that they pose to their selves as a product of the combination of their forces, is not precisely the destruction of other communities.

Some of the capabilities that help us build living and ethical communities are accompanied by emotions that hold these capabilities back, to the point that they become nullified. The forces that try to guarantee the creation of durable bonds may tend to impose conditions or eliminate what could put them at risk. Hence, the great challenge is to understand growth without totality, influence without domination, union without annulment.

These difficulties are present and multiply in the virtual field. Hence the idea of exploring how to pass the Turing Test. Indications regarding when is it that we manage to differentiate us from computers in terms of "showing intelligent behavior". This can be useful for strategies that increase the "presence" in the virtual. Precisely, it could be understood that, in any virtual contact, what must be achieved is that those who are interacting pass the Turing Test. That the one

with whom he or she interacts with identifies him or her as a human, a human that responds to the interactions in an empathic way. The idea is to avoid our refusal to be “talking alone”, or to be talking to a machine that gives us automated answers, a machine that does not care for us. Passing the Turing Test is the simulation of asking the question: which are the capacities, knowledge and values that could help to consolidate communities, and which could be the way to develop these?

Huey Li Li

The University of Akron
Ohio, USA
hl1@uakron.edu

Embracing Vulnerability in an Age of Crisis

Although precariousness has always been embedded in human existence, the seemingly omnipresent and omnipotent risks of the modern era, ranging from nuclear meltdowns to terrorist attacks to infectious disease outbreaks to climate change, have heightened our awareness of human vulnerability. In the meantime, modern polities are making greater-than-ever efforts to minimize or even eliminate human vulnerability. Among the modern risks, violence in the form of mass shootings in the U.S. especially underpins human corporal vulnerability. Yet human existential vulnerability persists in schools and beyond.

While modern schools as responsive social institutions have made concerted efforts to attend to the corporal vulnerability of all students and differentiated cognitive and social vulnerability of varied student populations within the schools, modern schools appear to make minimal efforts to address the ongoing ecological decline, especially climate change that elevates human existential vulnerability. Above all, modern schools, presumably designed to prepare students for the future, to a large extent seem to be indifferent to how the present generation's inaction toward the ongoing ecological decline could render future generations even more vulnerable. Modern schools' paradoxical attitude toward human vulnerability compels one to question how the modern schools could justify their moral apathy towards global and local ecological decline. Yet if the utilization of paternalistic protection of vulnerable populations has failed to address and redress the etiological roots of varied forms of violence against the designated vulnerable populations, how might modern schools be able to articulate ethical responsibilities and engender responsive action for mitigating human vulnerability ensuing from ecological decline?

In view of the precarious human existence, might human invulnerability simply be an unattainable goal, and all protective and preventive efforts are Sisyphean in nature? Further, might such Sisyphean efforts simply maximize fear and render us even more vulnerable? Must we avow our common vulnerability?

On what ground can we discern or even measure differential human vulnerability across temporal and spatial boundaries? How? At what cost?

In responses to the above questions, I first attempt to unravel ambiguities surrounding the conceptualization of vulnerability. I point out that human vulnerability, to a large extent, is conterminous with the increasingly more vulnerable ecological systems in the age of anthropocene. Next, I examine the framing of existential, cognitive, and social vulnerability in the educational discourse. Instead of perpetuating the vulnerable pursuit of invulnerability in the formal educational institutions, I argue that modern schooling must embrace and engage ecological and human vulnerability in order to assume ethical responsibilities for addressing the ongoing ecological decline.

Indoo Pandey Khanduri

Professor, Department of Philosophy
School of Humanities and Social Science
HNB Garhwal University
Uttarakhand, India
indoo_khanduri@rediffmail.com

Empathy as the Core Virtue for Cross Cultural Dialogue

With the emergence of global connectivity, easy commutation and professional interactions exploring the possibility of cross cultural dialogues have emerged as inevitable. Broken dialogue is almost equal to broken relationship. Broken relationships result into making us captive of our own ego and consequently suffering from the problem of alienation and negative thought process. The cross-cultural dialogue is the only way to get out of this persisting problem. It is also required for the self- growth through connecting to people in surroundings from across the cultures. Empathy could be an ice-breaking virtue for initiating cross-cultural dialogue. Thus, the theme of the present research paper is to explore and establish the practice of empathy as a core virtue for cross-cultural dialogue.

The paper is divided in three parts. Part one will discuss the psycho-cognitive aspects of empathy while relating as well as distinguishing it from sympathy, compassion, impartiality and objectivity. It will also take up the question whether empathy is an inborn virtue, or if it could be acquired. Part two of the paper will try to understand the difference between debate, discourse and dialogue. It will contemplate upon certain obstructions in establishing cross cultural dialogue i.e. these could be time or space, fate and personal responsibility, face and face-saving attitude, and non-verbal communication. Further, it will discuss the three necessary conditions required for cross-cultural dialogue; acceptance of equality of the persons involved in dialogue and respecting their cultural background, accepting and scrutinizing dogmatic presuppositions persisting in deeds, thoughts and belief of the self. Empathetic eagerness is the core requirement to understand

the thoughts and feeling of others. In the third part, we shall be taking up certain behavioral reflection to identify the practice of empathy as well as practices to inculcate empathy during dialogue and afterwards. We conclude that once the empathetic attitude and practice is developed, the open acceptance for others and scrutiny of self- presuppositions follow automatically, thus it becomes the core virtue for cross cultural dialogue.

Iryna Stepanenko

Professor, Dr. Hab. in Philosophy
Head of the department of Internationalization
Higher Education Institute
National Academy of the Educational sciences of Ukraine
Kiev, Ukraine
steppan@voliacable.com

Self-determination in the Context of Life Creation: New Problems in the Era of the Rapid Civilizational Transformations

The starting point of our reflection is that the problem of learning to be human must be viewed in the context of personal life creation. It has been argued that this is necessary to overcome the abstract character of Modern humanism and involve the universal human values in our practice and everyday life. In turn self-determination is the prerequisite of life creation and of learning to be human/a human in our own way. We cannot be human to other(s) if we are not human to ourselves. Thus, the issue of self-determination has been considered in terms of the question about modern identity (A. Giddens), but also in terms of the question of human dignity and a life worthy of approval. It has been pointed out that self-determination has to be a lifelong process of resolving a set of complex problems that cover not only identification of our Self, but also self-creation (construction), transformation and direction, self-management and so on.

It has been shown that self-determination in the rapid civilizational transformations acquired a specific problematic, i.e., risk and drama. The reasons for the crisis of self-determination in the age of uncertainty have been grouped around the themes of “runaway” — “runaway world” (A. Giddens), “runaway Self”, “runaway life”, “runaway humanism”. It has been shown that they all are “runaway” both in the metaphysical, social and personal meanings. One more problem is the weakening of the capacity for self-determination due to the spreading of manipulative technologies and the emergence of new subjects of self-determination such as the body, gender, own anthropological status in the context of transhumanism and the 4th Industrial revolution.

The last part of this paper is devoted to identifying possible ways to overcome the crisis of self-determination in the context of life creation.

It has been argued that life-productive self-determination should integrate individual and collective expectations and hopes. Learning/learn to integrate them is learning/learn to be human. It should be an ongoing process of reflecting upon both my self-concept and my own way of life as the individual way to be human/a human that is constructed through synthesis of the horizons of shared values (dialogue form of horizons of significance by Ch. Taylor), meaningful and experienced as the horizons of my own life-world, and my reflexive biography (A. Giddens). Life-productive/human self-determination should be constructed on the intersubjective basis as a perspective My Self – Other – Each Other (P. Ricoeur) and in a specific dialogue mode – in transformative dialogue. It has been argued that universal transformative dialogue is the main tool for overcoming the crisis of self-determination. This dialogue has to be universal due to its: subject – universal human values, meanings, purpose, perspectives and so on; participants – Oneself, Other(s), Culture, Society, Nature, World; lifelong duration. Self-determination to be productive needs motivation, good will and perseverance, which are relevant for life creation as the individual way to be human/a human.

Isaiah Ngedu, PhD

(& Solomon O. Ojoda)

Department of Philosophy
Department of Global Studies
Federal University Lafia
Nasarawa State, Nigeria
nedu.isaiah@fulafia.edu.ng

Intercultural Communication in the Wake of Globalism

There has been a race between cultures in an era that promotes global awareness. In this contest, many languages fade away because of the failure of the international community, through its various institutions, to encourage a synergistic model of rallying round one another. Globalization comes with novelty because of the inter mixing of culture. However, some cultures have not updated their terminologies to meet up with this marriage. The ongoing deterioration of cultures through the decline of languages can primarily be associated with lack of intercultural competence at individual, cultural group, and institutional levels. Through language, some nations have made themselves dominant in the theatre of the world stage in the assertion of cultural superstructure; hence globalization has become an appendage to Westernization/the Americanization or Europeanization of the world. There is, therefore, always a constant rush to put the civilizations of these societies at par with homogenization, to the detriment of some rising civilizations.

Since homogenization lacks intercultural competence that should give room for the equality of the human race, there is the need for a new model that embraces, instead of subsuming, developing nations if the world sincerely desires harmony/

peaceful coexistence. Such collaboration is necessary in a civilizational clashing society. This can be enhanced not to the point of discouraging competition, but where cultures engage in a healthy race through equality of opportunities in the epoch of globalism. Hermeneutics and analysis would be applied in the quest for the integration of all cultures through intercultural dialogue as a corollary to cultural synergy, since it is at this point that nations that struggle to out-compete each other would be competently said to be playing by the rules of the game, even though it may seem that the Pandora's box has been opened and retreating is not an option for some. In this presentation we shall focus on how the race of cultures in the wake of globalization is responsible for the decline of values inherent in many languages. Hence, this work is a statement on how cultural synergy could be a way of overcoming the problems of deterioration that could lead to the annihilation of some cultural values. Coming from a culture that is 'purely' African, it is worthy to note that in this paper, there would be a bias in favor of the African society, not as an imperialistic replacement of cultures/civilization that want to assert dominance, but as a guide to those that are constantly being neo-colonized, in order to give a voice to all.

Iwona Krupecka

Institute of Philosophy, Sociology and Journalism
University of Gdańsk
Gdynia, Poland
ikrupecka@wp.pl

The Order of Body: The Embodied Subjectivity as a Quasi-Universal Foundation of Dialogue

In the tradition of the European philosophy there is a well-known way of thinking about universality as a function of pure thought and abstract thinking related to an incorporeal subjectivity in itself. Since the very beginning of philosophy —marked with Plato's privileging of the ideal— it was culture and its rational categories where the universality was imbedded, even if it implied a mono-cultural vision of the world, in which there was only one culture recognized as such (the philosopher's one).

Along with the appearance of the "question" of the cultural Other (and with the cultural relativism as its other side) the attempts to establish a kind of a universal sphere —intellectual basis for an intercultural dialogue— became more intensive, but still limited by their relation to the values and ideas of the only one culture. It was especially visible in Bartolomé de Las Casas's thought, when he discovered that the only possible universality of the reason and its categories could be found in the most general notions given by the *sinderesis*. In other words, the attempts to search the community of human kind in an intellectual sphere were leading to the universal being, the "universalized particularity" (Wallerstein,

Mignolo etc.); meanwhile, it can be the body, and not the thought, in which we could possibly find a basis for such a quasi-universalistic thinking. As embodied subjectivities, we all are able to suffer (and to be satisfied), we all are equipped with some patterns of reacting to the world, and we all are immersed in the world.

I want to focus on three examples of thinking from the order of body towards the “universal” values: Michel de Montaigne’s reflections on nature, Richard Rorty’s pragmatist view on the solidarity of the suffering subjectivities and Walter Mignolo’s naturalistic foundation of the comparative studies. In all these cases we start from the assumption that there is no immediate cognition, that the subjectivity is always embodied and located (physically and culturally), and therefore the vision of universality is related to that of specific location. But the body—in its non-conceptual nature, in its intuitive sensibility— becomes a “connector” (Mignolo) of the human kind and a common basis for dialogue.

Jagdish Kohli, PhD

India
jagdish_kohli@yahoo.com

ROUNDTABLE #3 (see Appendix, p. 189)

Dynamism of Being Human: Awareness, Experience and Reality

Energy perspective

If there is one aspect that comes closest to defining life and existence it is energy. Life is a conglomerate of the physical structure with mental and spiritual aspects with the unity and continuity of vibrational energy binding the dimensions. Quantum physics has built a new understanding of the continuum of life much in the lines taken by Vedanta. Energy is eternal, can neither be created nor destroyed. The soul or atma as Indian philosophies recognize is eternal and only passes through a series of births and rebirths until the karmas are experienced as a cause effect mechanism whereby on completion of the process and the purpose of life it unites with the all- pervading supreme consciousness. The soul, the inner core of a person has no properties, no attributes and is an observer without attachment. It is subtle, indivisible and indescribable and reminds one of Heisenberg’s uncertainty principle. At the core there is no difference between human beings. All the strife that comes from the divisions and differentiations based on race religion and gender will lose foundation on an awareness of this underlying truth.

Dynamic and Actionable Perspective

Human mind is always in state of change based of accumulated impressions through interaction with the environment. Currently the human mind has degraded

the living experience by cultivating negative thoughts of greed and materialism. Raising the level of inner awareness, the same mind has the capacity and capability of cultivating new thoughts of cooperation, love, empathy and compassion. Our education system needs to impart knowledge of creating this perspective. The following visual captures the dynamic and evolving human awareness to cope up manmade and nature made crisis.

We will focus on the issue from four perspectives: The Energetical (Jagdish Kohli), the Psychological (Ramanath Pandey), the Spiritual (Raghnath Ghosh) and the Dynamic & Actionable perspectives (Jagdish Kohli). (For the individual abstracts, please see the entries to the respective presenters).

James South

Marquette University
Wisconsin, USA
james.south@marquette.edu



“We Talk Fast:” Gilmore Girls and Living under a Skeptical Threat

In his pioneering work on skepticism and movies, Stanley Cavell has shown the importance of a genre of movies, often called “screwball comedies,” in which the goal of the characters is the “marry their fantasies to the world.” One notable feature of screwball comedies in which characters express their subjectivity and fantasies is by talking—and talking fast. It became clear over the course of Cavell’s writings on movies that he began to despair of the ability of more recent movies to achieve this goal. Instead of looking at movies, I will discuss the television series *Gilmore Girls*, a show that is often likened to screwball comedies and in which, as in those movies, the characters express their fantasies in talking fast. I will take up a subsequent idea of Cavell’s, namely that of passionate utterances which reflect “improvisation in the disorders of desire.” Along with insights drawn from the work of Adam Phillips, I will show how the fast-talking characters of *Gilmore Girls* try to marry their fantasies to the world by making passionate utterances within the disorders of desire—and the improvisational way in which they do so. The result will be a model for us of how we, too, might marry our fantasies to the world, thus overcoming, provisionally, the self-consciousness that mars our relation to the world.

BOOK SYMPOSIUM #1 (see Appendix, p. 193)

***Westworld and Philosophy*, edited by James South & Kimberly Engels**

Have you ever questioned the nature of our reality? HBO’s *Westworld*, a high-concept cerebral television series which explores the emergence of artificial consciousness at a futuristic amusement park, raises numerous questions about the nature of consciousness and its bearing on the divide between authentic and

artificial life. Are our choices our own? What is the relationship between the mind and the body? Why do violent delights have violent ends? Could machines ever have the moral edge over man? Does consciousness create humanity, or humanity consciousness? This book collects a number of essays that try to answer some of these topics.

BOOK SYMPOSIUM #2 (see Appendix, p. 193)

***New Television: The Aesthetics and Politics of the Genre* by Martin Shuster**

In this book Shuster argues for the aesthetic and political significance of 'new television' (the sort of sophisticated, contemporary television series, such as *The Wire*, *Sopranos*, *Mad Men*, and others). The book engages closely with seminal philosophical figures like, above all, Stanley Cavell, Hannah Arendt, Martin Heidegger, and John Rawls, in order to suggest both (1) that these shows fall into traditions of modernism in the arts (thereby being related to painting, photography, and film), and (2) that these shows have important political stakes, and serve to cultivate American thinking about the very notion of the United States of America and its political and social possibilities. The panel will be oriented around a sequence of critical responses to the book by other scholars with a response by the author himself.

Javier Pérez Téllez

Bachelor in Philosophy & Graduate
Master's Program in Bioethics
Lima, Perú
Jperez_002@hotmail.com

Biotechnology and the Dilemma of the Human

Biotechnology has achieved (and is achieving) sustained and significant progress that promises to solve various evils that have always afflicted the human being. Thus, thanks to biotechnology, crops can be more abundant and resistant to pests and adverse environmental conditions, for example. Likewise, this branch of knowledge turns out to be extremely promising as far as its medical implications. For example, thanks to the unstoppable progress of biotechnology, there are antibiotics, biological therapy against cancer, treatments based on the use of stem cells, the production of drugs through bacterial programming, vaccines, personalized medicine, among other benefits. However, as several authors have already warned, the use of biotechnology carries great ethical dilemmas. In this paper I will focus on the ethical, socio-economic and political consequences of the possibility of altering the human body (and mind), a topic that has already been addressed from multiple points of view. For example, although authors like Karol Wojtyla and Jean Paul Sartre, among others, already pointed out that man,

thanks to his actions, could make himself the novelty of the current situation is, as Fukuyama has already warned, that this can occur not only through a particular life regime or through the implementation of new moral codes, but through the use of advanced technology capable of changing the very nature of man thanks to the manipulation of the most intimate corners of his corporality. For this reason, Fukuyama qualifies this possible new era as post-human.

Considering this panorama, I intend to explore the different problems of this situation. These are the following: the redefinition of the human facing the alteration of that which is constitutive to it and its correlate in the alteration of the normativity derived from that constitutive element; the increase, probably irreversible, of inequality and the hypothetical creation of a biotechnologically controlled estate society; the surreptitious reimplantation of eugenic practices and the advent of a social order in which science and technology annul public space and political life, as Habermas points out. Finally, in the face of such a scenario, rethink political and citizen action in a globalized world as ways of addressing the mentioned problems.

Javier Zúñiga

Universidad del Pacífico
Lima, Perú
zuniga_jj@up.edu.pe

ROUNDTABLE #5 (see Appendix, p. 191)

Happiness in Peru. Do the Data agree with the Theories of Aristotle and Mill?

In recent years, happiness has become an important issue for economy and public policies. Perhaps, the best indicator of social progress is neither the Gross Domestic Product (GDP) nor the Human Development Index (HDI), but rather, an index that reflects what real people consider to be happiness. An interdisciplinary team of researchers has collected the most common conceptions of happiness in Peru, using surveys and interviews particularly applied to the poorest and richest people in the country. This paper will confront the results of this empirical research with the conceptions of two prominent philosophers: Aristotle and John Stuart Mill, who proposed elaborate theories about happiness that still have important effects in the social sciences, psychology and other disciplines. Some questions to be approached: are health, wealth, friendship, among other assets that are mentioned in Aristotle's Nicomachean Ethics, central elements of happiness? Are these assets valued in the same way by the rich and the poor? Do people identify happiness with the development or exercise of their "superior" rational faculties, as Mill had indicated? Are the poor closer to hedonism than the rich, while the former mainly develop their "inferior" faculties? In short, it is about making the common notions about happiness - regular people notions; and the

more theorized, philosophical notions, those of the philosophers mentioned, enter into the realm of dialogue.

Jean Campbell

Language specialist
New York University
NY, USA
Jean.Campbell@Shearman.com

Freedom, Self-determination and Automation: Considering Political Impulses in the Age of Digitalization

As simply alive, human collectivities are naturally both free and determined. Humankind has evolved via material reproductive vehicles from the very early stages of hunting and gathering, to the highly electronically coordinated life of contemporary digitalized society. We are assembling in the XIIth ISUD congress to examine and consider how the quality of this irreducibly social life, afflicted with lethal conflict, may be guided toward greater understanding, peace, justice and universal harmony among its disparate members.

The aim of this essay is to examine how technologies and political aspirations reshape society. The fairly continuous trend of economic integration and progressive enfranchisement of the world's people is indicated, ascertainable even with the emergence from general slavery of ancient times, through feudalism to the modern stage of industrialism and widespread national sovereignties. With greater political expression has come higher degrees and penetration of economic prosperity.

Correlatively, are noted the shifting attitudes towards what constitutes acceptable shelter and housing as recently as the last 150 years, also post industrialization, when the burgeoning world population must do more with the dwindling resources remaining. How must we respond to the considerable dislocations of citizens from their homelands that are the theaters for the geo-political struggles of the elites to gain power over critical energy and mineral resources? Can the world's peoples be free and self-determining in the face of increasing automation that reduces the need for their labor? On the other hand, it has been technology-driven advances such as affordable personal motor vehicles and now possibly the safety and security of blockchain automated electronic decentralized and anonymous transactions that can support further integration of marginal populations into the economic mainstream.

Lastly, the potential for meaningful political action is examined. The weakness of populist movements in both the United States and Russia is invoked to evaluate contemporary currents that pit the ideology of advocacy for "the people" against "the elites". The Marxist concept of variable capital is used as a principle to envision

economic organization that is inclusive rather than predatory. The attainment of justice is understood as requiring both political process and material, economic fruition. The power of unregulated, spontaneous actions of people coordinated for common purpose is deemed critical to secure a decent future.

Jeancarlos Kevin Guzmán Paredes

Pontificia Universidad Católica del Perú
Lima, Perú
j.guzman@pucp.pe



From Images to Bodies, the Recovery of Touch and the Reconnection of our Bodies to the World

When reviewing, in Husserl, the way in which the human being constitutes his sense of reality, and his approach to it, we observe that the philosopher privileges one sense: touch. It is thanks to the touch that we appropriate our own body feeling all of its dimensions inside; whereas, when we relate to objects, each contact sends us the information that comes from those objects and the information of our immediate relationship with those objects: we are, at the same time, bodies in a world of bodies, and, sentient bodies. From phenomenology, this experience is irreplaceable to configure our sense of reality, since this reality imposes on us the need to understand space always in relation to our bodies and their causalities with others. However, if we review the tradition of Western thought, we observe how the predominant sense has been that of sight. Vision can extend the reach of our touch and puts the world before us in an image.

There is a big difference between touch and sight: “the eye cannot be seen seeing”, whereas the hand “is touched while touching”. Touch always puts the living body in the world to bond with it, but the vision formulates an image that is external and “objective”. By privileging the vision over the other senses, our culture has opted for a paradigm of knowledge in which it is possible to erase, or limit, the relationship with the living or the knowing.

At a distance, things are seen as “what it is” objectively, from the outside; and if we can doubt our eyes, we can think (as Plato or Descartes do) in a superior “vision” that “contemplates” reality from a higher point. Reason has been, for centuries, that elevated eye that looks at things from the very elevated “perspective” of truth, relegating touch to being limited and “subjective” knowledge. The work presented will develop these ideas and pose a return to thinking from the body and touch, a thought that does not lose sight of the living as a link between the world and the meaning and reconnects us with an ontology of the event in which everything appears as a condition of the encounter between bodies. From this, we will seek to reinterpret our experience of the visual world as an “extension” of the “contacts” in which sight not only makes measurements or represents images,

but captures densities, weights, textures, that recognizes not representations but bodies.

Finally, the question about virtuality will be opened as a space for sensitive experiences, but in which, precisely, the audiovisual presents itself as a totality of a world in which touch is totally relegated. How can we rethink our sense of reality in the face of this new paradigm? How does our experience of the body put us in front of other bodies that we cannot touch?

Jesús Vila

Pontificia Universidad Católica del Perú
Lima, Perú
e.vilaj@pucp.pe

Inadequate Knowledge Conceptualization as Impediment of Knowledge Development

Nowadays, it is a common place to hear everywhere that knowledge is power. Due to this conception, in many cases, it has been assumed that the main goal of education must be to provide people with knowledge so that these, later, can efficiently face all the challenges that life poses before them. In this line of thought, many educational policies have been created and implemented in order to make sure that in every educational institution there is an adequate transferring of knowledge from the educators to the students (Dewey, 1997, p.17). Accordingly, nowadays educational institutions are essentially perceived as knowledge transaction centers where educators are expected to deliver knowledge and students to receive it.

At this point, the question of whether such approach to knowledge, and ultimately to education, is the most adequate in terms of its practical objectives, for, although, it is doubtless that in order to address the challenges of life knowledge is needed, it is certainly highly doubtful that knowledge can be transferred in the same way as pouring water into a glass. And if there is reason in this doubt, then it becomes questionable whether we are preparing our students to face life. In fact, the above-mentioned approach to knowledge implicitly assumes that knowledge is a sort of ready-made product that can be handled as when buying and selling goods. Due to this presupposition in many cases educational institutions turn out to be the markets where knowledge is either freely delivered or bought at a great cost and afterwards, as with any other product, conveniently used whenever it seems to be needed.

This attitude towards knowledge ultimately hides a static conceptualization of knowledge. Such conceptualization enables an irreflective and dogmatic approach to knowledge (Dewey, 1997, p.18) for insofar as this latter is conceived as

being static. Any criticism or questioning that implies change will be automatically shut down. Moreover, this attitude forgets the basis upon which knowledge is established. Just when thinking is recognized as the grounding of knowledge, insofar as the former is cause of the latter, it is possible to fully appreciate the meaning of the statement that knowledge is power. So, if our students are to be prepared for facing life, they ought to learn how to think (Dewey, 2004, p. 165), rather than merely acquire clusters of knowledge. It is, then, perhaps the case that we still have not learnt how to think (Heidegger, 2005, p. 16).

Jialing Zhao

Beijing International Studies University
Beijing, China
1094744901@qq.com

Quality and Life – A Thesis on *Zen and the Art of Motorcycle Maintenance*

With the swift development of technology, the distance among people's inner heart becomes further and further surprisingly. Residents living in the congested cities have more feelings of loneliness than those who inhabit in the countryside. The mass media makes them consider everything at hand stereotyped, and you are merely like an object but not their desirable targets, or in other words, the public characters. The trend brought by technic draws an absolute line between subjective and objective factors. They parrot their designated work again and again, without passion and enthusiasm. Hence, facing these social predicaments and interior struggle, Robert M. Pirsig embarks on a trip to cross America by motorcycle in order to gain spiritual epiphany and freedom. Therefore, he finds quality is the panacea that may solve the present problems. Quality has a long history, which is closely analogous to Plato's goodness. When encountering with people, it belongs to neither subject or object. Quality is one, just as the supreme spirit in Buddhist Upanishad that the universe and ego are identical. However, modern technology lacks oneness, so that each time touching it, people only feel cruel and ugly since both the creator and the owner do not have the sense of identity for their innovative or possessive things. The injection of quality into technology may break through the difficulties resulting from traditional method of dichotomy, because quality spurs technology to melt nature and human's soul, creating something that exceeds the two. This thesis aims to probe the source of quality and the account of modern crisis caused by the absence of quality. The last part points out on how to reconcile the conflict between human's values and technological needs, so as to achieve the ultimate goal that enhances people's happiness.

Jihua Hu

Institute for Transcultural Studies (ITS)
Beijing International Studies University (BISU)
Beijing, China
hujihuaxq@hotmail.com

Why Do We Need Myth?

Ernst Cassirer's and Hans Blumenberg's Answers to this Question

Why do we moderns still need myths even when the reason has attained the absolute sovereignty over the whole world? Why do myths have not disappeared with the enlightenment and the accelerating growth of sciences and technologies? Not only has it not disappeared but tends to revive nowadays. The world has been disenchanted and will be re-enchanted. It is as if there could be an inevitable cycle in the history of human beings. So, the question about myths is posed again and again and we must deal with the persistence of myth.

Respectively, Ernst Cassirer (1874--1945) and Hans Blumenberg (1926--1996) posed their own answers to these enigmatic problems. For Cassirer it is the infinite perfectibility of humanity that determines the necessity of myth to man and its living world, whereas for Blumenberg it is precisely the absolute deficiency of humanity that determines the persistence of myth in history. Both Cassirer and Blumenberg attempted to solve the problem based on cultural anthropology, which takes the function of human beings as its starting point in order to establish the relationship of Man, Gods, and World, especially the place of Man in the Universe.

Since the beginning of 19th century, romantics proposed a *terminus a quo* program for solving the question of myth according to which myth is inevitably necessary because it is the expression of universal humanity and divine revelation. Thus, mythos is more original, more fundamental, and more powerful than logos. Contrary to the Romantic program, Cassirer maintains the Enlightenment's attitude to myth, arguing for a *terminus ad que* program according to which myth as a basic form of symbol incarnates the humanity and remains the essential element of culture.

With the intention to go beyond both *terminus a quo* program and *terminus ad que* program, Blumenberg attempts to solve the question of myth's persistence based on the essential deficiency of human beings. Transforming Arnold Gehlen's concept of "instinctive deficiency" into his own descriptions of man, Blumenberg developed a kind of functional anthropology instead of a traditionally substantial anthropology dealing with the question of how to work within myths instead of the question of what myth precisely is. Myths are persistent because they provide us with a means of overcoming "absolutism of reality", that is the limit case for human surviving. Absolutism of reality refers to the powerful reality that cannot be overcome, and that we self-consciously conceive as impossible to deal with because human beings are essentially and extremely deficient. Hence, the only way to overcome the powerful reality implies that men must keep distance from

the circumstantial reality that surrounds him and the potential pressing contingency in it. Therefore, we define man not so much in terms of the political animal or linguistic animal, but as the distant animal. Man attempts to overcome the absolutism of reality by myth-making and myth-working. So, myth is an eternal symbolization of man's creativity. To bring the myth to the end is to bring the living world to the end, but it is impossible. Then, myth will eternally return to our world, we can assert this convincingly.

Joan Caravedo

Pontificia Universidad Católica del Perú
Lima, Perú
jcd1989@gmail.com



From the Spinozan Body to the Spectacular Image

For Spinoza, the “image” is neither mute nor still. It is about a reality whose dynamism expresses the way in which desire is always subjected to the exterior and resisting in itself. The “images” —and its psychic correlates— are, above all, affective modifications by which the frame of what one is ready to accept and believe, is defined. The presentation seeks to inquire into the bond between the “images” —understood as said— and the sphere of collective imagination in which a collective affectivity would be —primarily— constructed; one that seems to have become the main object of the population management in contemporary politics of spectacle and success.

Jonas Ciurlionis

Department of Philosophy
Vilnius University
Vilnius, Lithuania
jonas.ciurlionis@fsf.vu.lt

Project for Cross – cultural Communication of Provinces: Lithuanian Experience

There are many different issues in our contemporary world. Countries and nations suffer from different problems. While not all of them can be solved, some of them require immediate solutions. This presentation will address just one of them —the problem of emigration and, as a result, the decrease of countryside population.

Lithuania, like many new members of the EU, suffered up to 1/3 loss in population due to emigration. The problem continues to increase. While for countries with relatively big number of population this is not a fatal issue, for

small and tiny countries this is a question of survival. It mostly affects rural areas where population decrease is very significant. People either move abroad or to cities where they can find better paid jobs. It also creates number of problems in rural areas: unemployment, alcoholism, increase in crime rate, decrease in real estate value, etc. This presentation reveals that such problems can be at least partially solved via cross – cultural communication projection of provinces which was presented by Lithuania’s Ministry of Culture back in year 2000. While it was never successfully adopted it still has value for Lithuania as well as countries that struggle with similar problems.

The main goal of the project is to increase international cross – cultural communication of rural provinces. While bigger cities don’t often lack cultural activities at the same time these often are of local and unimportant level for the provinces. Smaller towns and villages are isolated from international culture and the only “window to the world” is via mass media channels. Obviously, these cannot compensate the personal and community involvement and participation level. Therefore, most of the people in rural areas of Lithuania are thus isolated from international cultural activities. The huge amount of free time is spent drinking. In order to solve this problem, a centralized network of cross —cultural communication needs to be established. Creation and maintenance of such network is not a difficult task for local governments. However, lack of political will and corruption are often the main causes for political impotence. In this presentation I will focus onto establishment of such network at a low-cost budget.

Jonathan Chimakonam

Department of Philosophy
University of Calabar
Calabar Cross River State, Nigeria
jchimakonam@unical.edu.ng

Are Digital Technologies Transforming Humanity and Making Politics Impossible?

While it is a fact of history that times have changed; while it cannot be gain-said that digital technologies in the last two or three decades have altered most conventional ways of doing things; some, call them the non-transformists, might disagree in the idea that digital technologies have also or may even, in any future time, transform who we are as humans. They might argue that we cannot possibly become automatons or hybrids by using digital technologies.

On the other hand, others, call them the transformists, might contend that the transformation in question, which might result from our use of digital technologies, is not necessarily a physiological or biological one. Humans may be transformed within the digital space in a subtle way, for example: from being

subjects who could reason for themselves, hold informed opinions, make moral choices, exercise freedoms and shoulder responsibilities accruing from the use of their freedoms; they might become digital objects whose actions are eviscerated by the digital waves leaving only digital samples and heat maps to which it might be difficult to truly discern freedom and award responsibilities.

When posts and tweets are reposted and retweeted in the social media, are such feeds really from moral subjects or digital objects? We have adapted to the convention set by the tech savvies that social media accounts are individuals. This might be convenient in many things except in the domain of ethics. The erroneous extension of this convention to the realm of ethics, which makes us attribute moral responsibilities of posts and tweets to individuals without question is dangerous. The assumption that Trump maintains an exclusive access to a certain tweeter account does not, in ethical terms, establish that he of the tweeter account is a subject exercising freedom and aware of its responsibility. To argue further, no one appends his signature, which is an ethically admissible personal identity symbol, to his tweets. And the idea of digital signature is nonsensical because it leads directly to the obnoxious idea of 'digital identities'.

My question in this paper is whether digital technologies are transforming humanity and making politics, one of the necessary indulgences of humans, impossible? Digital technologies are 'revolutionary'. But what they have done really are; (1) to further contract the space between politicians and the people; (2) transform actors from subjects to objects, such that we may, in addition to social identities, talk about digital identities; (3) relocate the public sphere from squares to *ilosphere*; (4) and liberalise the tools of politics. My argument will be that digital technologies are transforming humanity in the digital space in a very subtle way, and that this might have costly moral consequences, not only on politics generally but specifically on the government of the people—democracy. However, I will contend that this transformation is not making politics impossible, it is only escalating it through 1, 3, and 4, mentioned above, with troubling consequences like we saw in the 2016 American presidential election.

Jorge Cerna

Pontificia Universidad Católica del Perú
Lima, Perú
jorge.cerna@pucp.edu.pe

Nietzsche, the Living Body and the Signs: An Effort to Reformulate Knowledge

Undertaking the path of knowledge, the decisive task of all philosophy, is, in the case of Nietzsche, a difficult task to calibrate, particularly because it is steeped in a peculiar skepticism. The presentation addresses the issue of philosophical knowledge by putting it in connection with the Nietzschean conception of the

alive body. By refining his understanding of the organism as “hierarchy” or “command structure,” Nietzsche proposes an image of life eminently plastic and open to excitement. Thus, the living being finds its measure of value in the force to procure, not “thorns,” but “open hands.” This criterion, which rejects hermetism and demands the living body to become more and more receptive and permeable, does not lead to an indiscriminate opening, but, on the contrary, depends on the “intelligence” to discriminate (know how to draw limits). Now, if one considers the way in which Nietzsche’s philosophy shifts from a physiological to a semiological perspective, then his analyzes of the living organism may be particularly relevant in relation to the problem of knowledge. By making thought and word a sign, Nietzsche prevents his biological hypotheses from being understood as doctrinal contents; rather, by placing the concepts in a communicative context, these hypotheses are only “indicators” or “symptoms.” Although this breaks any representationalist claim to knowledge, it does not deny the possibility of knowing. The sign refers to something else that remains open, that is, opens the interpretive space. And although ultimately the interpretation does not have an absolute corrective criterion, it is clear, for Nietzsche, that it is urgent to be able to discern a good interpretation from a bad one (mostly, in some way, if you want to continue talking about “knowledge”).

In this way, we can ask more specifically: what do Nietzsche’s biological hypotheses indicate about knowledge? If this, according to Nietzsche, is a matter of interpretation, what does his conception of the living body indicate about how to interpret well? The thesis that I will develop is that Nietzsche’s biological hypotheses can be illuminating on a first-order question: the method of knowledge. Because it takes the body as the guiding thread of knowledge, Nietzsche’s philosophy allows us to extract some timely lessons to address our context: the denunciation of the processes of mechanization of life that characterize the contemporary paradigm of the biological, the recognition of the importance of broadening the margins of the traditional conception of human rationality and the relevance of appealing to an explanatory narrative opposed to univocal epistemological guidelines.

Juan Gonzales

Pontificia Universidad Católica del Perú
Lima, Perú
gonzaleshurtado.j@gmail.com



The Repressed. Ethics and Film as a Space for Thinking the Unsaid/ Unsayable/ Repressed

Thinking about that which is repressed involves assuming an inside and an outside. An inside that hides, that protects us from the sight of the other. An inside

in which identity forges and institutes itself, and in which the saying of the other loses its power to mandate. An inside as a promise of freedom and plenitude of the individual that must be able to overcome the mask or representation that is the outside of where our identity constitutes itself for others. An outside that we show, that we exhibit to be “normal”, to integrate ourselves to the wish that the rest —society and the others— with their expectations and norms, have propelled in us. Without a doubt, it has been the work of psychoanalysis to deepen in that which we repress, in the same way that the cinema has done it in terms of “thinking” and trying to “show” and create space for what is not said. In this presentation we intend to position ourselves from a stance that re-elaborates the condition of the modern subject. This stance is not formulated from an inside/outside duality.

Rather, we depart from a stance that assumes the abandonment of the idea of a close “Id”. We propose that we see ourselves from a permeable and more flexible condition, in an epoch that abuses that plasticity that homogenises us as subjects. Presently, we tend to nullify each one’s particularity and replace it for a quantifiable subject and, thus, predictable, for the market and its permanent demand for efficiency, performance, acquisition and consumption. Thinking the subject in a world as the present one entails considering this world from the different dimensions that integrate, overlap, and find themselves in constant tension between each other (economic, politic, social, cultural, gender, etc.).

Having as reference the work of authors such as Friedrich Nietzsche, Ludwig Wittgenstein, Jacques Derrida and Avital Ronell, this presentation will seek to invite us to think on that which the Ethics of power can offer: a space (in this case it will be that of the cinema) to learn to say that which becomes strange; something that locks up its truth precisely in its radicality and difference.

Julio Alejandro Cáceda Adrianzen

Pontificia Universidad Católica del Perú
Lima, Perú
julioa.caceda@pucp.pe

Using Artificial intelligence to Build a Global Theory of What We Know

We live in a hyper-informative age: we have at our disposal a never-before-seen number of information. It is even said that, from time to time, the information about humanity available is rejoined and this multiplication has been accelerating over time. However, this situation is accompanied by three strong problems to reach a greater knowledge about our reality:

- 1) We do not have clear criteria to distinguish between what is true or credible and what is false. This problem is reflected mainly in daily life with the post-truth phenomenon.

- 2) Advances in the different areas of knowledge are hyper-specializing and it is becoming increasingly complex to know the different connections between the different branches of knowledge. But interdisciplinary dialogue is needed to respond problems our time.
- 3) With more and more information, it becomes an increasingly titanic task for humans to contrast between different rival ideas: It ends up producing choices between theories by no other criteria than a systematic review of the different ideas, since it is humanly almost impossible to do for reasons of time and capacities.

To affront this problem, I will present the idea that it is possible to face them by building a system with the help of artificial intelligence (and machine learning). This would allow to review and contrast the different theories and existing ideas (using tools such as data mining) and systematize them in ways that humans could not. The algorithms that these machines would use would follow some of steps that would feedback on each other (following some ideas of Karl Popper and Fred Chernoff):

- a) Internal consistency and coherence of the theories themselves (internal level).
- b) Classification of theories and ideas in the different branches of knowledge in what is found.
- c) To choose one theory over another, in addition to that indicated in a), one would see the explanatory power and fecundity (events that had not been taken into account), the level of detail of the description of the facts that it does, the capacity to pass tests or criticisms that the other does not pass or fill gaps that the other do not.
- d) Connection between the best theories of each branch and facts that occur in the day to day.

All this would allow ordering all existing knowledge (which would be completed as more knowledge is being evaluated and systematized).

The result would be conjectural, not necessarily finished and with many points open and empty. The idea is that AI helps to order *what there is*, without the idea that this is final (the building must be in constant review with the new knowledge that is produced) and that it can indicate where the gaps are and what rival theories are the most promising. This would provide a framework with a more secure structural base on which to test new ideas. The project would be a permanent dialogue between artificial intelligence and humanity, so that anyone can review and verify what is new according to these foundations.

Julio García Saúne

Universidad Nacional Mayor de San Marcos
Lima, Perú
jdg-22@hotmail.com

The Decoloniality of Power and the Sumak Kawsay: Alternatives / Criticisms of Modernity?

Philosophy, besides answering questions, has, as its main objective or purpose, the elaboration of genuine questions, because departing from a good approach allows to give meaning to the possible answers that can be posed, achieving a greater scope or even discovering new horizons of meaning or different ontological structures. This is the original philosophical task. However, I believe that what is in crisis is not philosophy, but life itself in all its dimensions, thanks to the establishment of a way of conceiving the world, a one-dimensional way governed by technical-mercantile development: it is hegemonization of the ontological assumptions of modernity. Although many thinkers were critical of some of the assumptions of modernity (Hegel, Nietzsche, Marx, Heidegger, among others), they did not radicalize their critique of ontological presuppositions. This does not mean that we should not take them into account; on the contrary, it is important to maintain a constant but critical dialogue with these traditions, but from our philosophical locus, from our American region.

In this sense, two alternative proposals are currently being created, one from the field of philosophy and the social sciences and the other from the political/social aspect, which question modernity and propose a new civilizing form; namely: Decoloniality of Power and Sumak Kawsay (Quechua) or Suma Qamaña (Aymara), translated into Spanish as Buen Vivir. In general, the Decoloniality of Power aims to visualize coloniality as connatural to modernity. Coloniality designates the naturalization of a hegemonic pattern at a political, epistemological and ontological level, enabling relationships of domination that are maintained to this day; while Buen Vivir focuses its criticism on modernity, more on the economic-political aspect than on the epistemological or ontological aspect or, at least, it does not make it explicit. Its main source comes from indigenous cultures through the reinterpretation and appropriation of their worldview and their ancestral ways of relating to the land or the pachamama, in clear contrast to developmentalism, characterized by modernity.

Consequently, can we really consider them as alternative/critical proposals to modernity? I will discuss the theoretical assumptions of each one. In the case of the Decoloniality of Power, I will explain what is meant by the word power. If the theorists assume it in a hierarchical or heterarchical way. I will analyze their philosophical assumptions and how it differs from other studies as well, such as cultural, postcolonial and postmodern studies. In the case of Buen Vivir, I will analyze how this concept had an applicational effect when incorporated

into the legal framework of countries such as Ecuador and Bolivia. What I am most interested in reflecting on is the categorical structuring of the indigenous people cosmivision, observing the ontological and epistemic presuppositions that splits it, and to what extent it is outlined as divergent to modern / western thought. Finally, as a conclusion, we will see if there is the possibility of a line of relationship between them.

Karla Mavel Bolo

Universidad César Vallejo
Lima, Perú
karlambr1@hotmail.com

Decolonial Critics to Paulo Freire: Catherine Walsh's look

In the present work will address the work of «pedagogy of the oppressed» under rethinking / relearning / unlearning from the Decolonial perspective as posed in the contributions of Catherine Walsh to the work of Paulo Freire, in which she makes specific remarks. So, this presentation will consist of three parts: 1) Criticism of the environment-political struggle of Paulo Freire and the specific context of resistance of educational practices in AbyaYala. 2) We analyze the way in which C. Walsh proposes the re-thinking of the concept of criticality in the liberating pedagogical process. And finally, 3) The re-approach of the transformative / Liberating pedagogies.

Kathia Hanza

Pontificia Universidad Católica del Perú
Lima, Perú
Khanza@pucp.edu.pe

The Contemporary Antithesis Between Art and Beauty

In times of “post-truth,” a kind of skepticism about the relationship between art and beauty seems to be hovered. The injury that Rimbaud wished to beauty was long fulfilled in one of the most brazen gestures of our time: the canned shit of Piero Manzoni. There seems, then, to be reasons to believe that in a time when “anything goes,” beauty does not have a necessary relationship with artistic manifestations, as, presumably, it once had. This position, however, lacks any historical perspective. It is not just that beauty, as Danto says, is not a necessary quality for works of art, but a necessary quality for life. More important is to trace the reasons that have led to the embedded-sensation in many areas of contemporary life-of the antithesis between art and beauty. This tracking can use the critical tools of authors attentive to the art of his time: Nietzsche, Benjamin, Mario Perniola and

Georges Didi-Hubermann. For them, the artistic manifestations put at work two types of experiences, one in which the artistic manifestations themselves surrender to a reifying and specular logic, typical of the contemporary era; and another in which they question creators and spectators under the desire of a “promise of happiness”, as Stendhal’s famous definition of beauty says. The presentation will highlight the critical tools of the aforementioned authors to show that artistic manifestations can be combined with beauty, without detracting from their critical potential. That is, they do not succumb to contemporary skepticism but rather propose a way of being human, despite the uncertainties and crises.

Keqian Xu, PhD

Professor, Chinese Classic Literature and Philosophy
School of Chinese Literature and Culture
Nanjing Normal University
Nanjing, China
xukeqian@njnu.edu.cn

Absolute Freedom Means No Freedom at All: Reflection on the Value Priority of Individual Liberty and Freedom

The idea of individual liberty and freedom has a deep root in the Anglo-American religious and philosophical culture. It has been considered the top values in certain Western countries, and sometimes it has been exaggerated to an extreme degree. This priority of values has deeply influenced the politics and institutional arrangement of the relevant countries. It has also been considered as the top universal values and has been unilaterally promoted by the leading powers of the so called “free world” to other countries. However, in practice, the good idea does not seem to have turned out good results, sometimes it even goes over to the opposite side. For instance, in spite of the continuously increased frequency of gun violence and the new record number of gun victims, the mainstream society and the leading politicians in the USA are still reluctant to implement more strict law to deprive the right of private gun ownership. One of the reasons behind this is because that will shake one of the cornerstones of American politics and touch the taboo of American culture, i.e., the absolute priority of individual liberty and freedom.

However, under the threat of the increasing frequency of unpredictable gun violence, when men and women have to be equipped with guns or bulletproof vests when going to the supermarkets, schools and other places, they have actually lost their freedom of living in safety. From the perspective of Chinese philosophical and cultural tradition, it is not necessary to emphasize the value of individual liberty and freedom to that exaggerated degree; the general and collective welfare, harmony, security and peace of the whole society are more important. The relationship between individual right and collective interests is

dialectically related and mutually supplementary. Sometimes the latter should be put on a more preferential position than the former. Furthermore, according to the Daoist dialectic philosophy, “reversion is the action of Dao”, and things will always develop in the opposite direction when they become extreme. The absolute idea of individual freedom and the excessive emphasize of individual rights in practice will be doomed to its opposite, i.e., no freedom at all. Therefore, the correct choice is to find out and to maintain the “*zhong*” (balanced and appropriate degree) between individual liberalism and collective or centralized authoritarianism.

Kevin Brien

Dept. of Philosophy
Washington College
Maryland, USA
kbrien2@washcoll.edu

Toward a Critical Synthesis of the Confucian and Aristotelian Doctrines of the Mean

This paper is the second phase of a project that begun more than three years ago. The first phase culminated in the publication of my paper called, “Toward a Critical Appropriation of Aristotle’s *Nicomachean Ethics* for the 21st Century,” in the Polish journal *Dialogue and Universalism* late in 2016. That paper was a refinement of my similarly named paper presented at the Warsaw ISUD Congress in 2016. In the first phase I provided an explanatory sketch of the main lines of Aristotle’s *N. Ethics*, which argues that human *wellbeing* (“*eudaimonia*”) is constituted by “activity of the soul in accordance with moral and intellectual virtue.” It brought into focus all the main lines of Aristotle’s theoretical web in the *N. Ethics*: including the nature of the soul, *moral* virtue, *intellectual* virtue, etc.; and the important conceptual *interrelation* between intellectual and moral virtue in Aristotle. That paper went on to give a developed critique of Aristotle’s theoretical web, and against that background, it argued for a very different way of thinking about intellectual virtue, and about moral virtue.

My new paper explores the problem of “the mean” in Aristotle and in Confucian thought. I will go on to formulate a modified conception of “the mean” as construed from a humanistic Marxist perspective. In doing so I will critically appropriate various strands from the Aristotelian and Confucian theoretical webs. First, I clarify what Aristotle means by his own *doctrine of the mean*. Among other things I bring out how Aristotle’s sense of the deep *conceptual interrelation* between intellectual and moral virtue significantly affects what might be considered “the mean” on specific occasions.

My attention then shifts to the Confucian tradition to bring into focus the Confucian notion of “the mean” as projected in classical texts such as *the Analects*, the *Mengzi*, and especially the *Zhongyong*, and Zhu Xi’s later (circa 1200 CE) commentary on these texts. In explaining the Confucian notion of “the mean,” I will focus on some of the main background presuppositions of traditional Confucianism. For example, *ren* (“benevolence,” “goodness,” “righteousness”); the notion that the human being is a being *of* the natural world, and thoroughly immersed *in* the natural world of everyday life; etc. I will comment about the Confucian notion of “the mean” and its background presuppositions that will help orient my critical appropriation. In the last section of this paper I will argue for a humanistic Marxist notion of “the mean” that will bring together various strands of the Aristotelian and Confucian notions of “the mean.” In doing so, I will draw from some of my own published works on humanistic Marxism.

Krzysztof Przybyszewski

Head of the Department of Social and Political Philosophy
Institute of Philosophy, Adam Mickiewicz University
Poznań, Poland
kprzyby@amu.edu.pl

Safety in the Global World: Humanistic and Institutional Aspects

The issue of safety, especially in the contemporary globalised world, needs an interdisciplinary approach that takes into account the insights offered by such disciplines as philosophy, sociology, economics, or political sciences, with a special consideration for international relationships. The aim of this presentation is to introduce safety as a moral dilemma with regard to the safety-freedom dichotomy. In the first part, the humanistic aspect of safety will be depicted, specifically in its axiological dimension. Here, the analysis of safety will be carried out in the context of the intersubjective existence. The intersubjective existence of safety is formulated on two levels: the real, and the unreal intersubjective existence. In the second part of the talk, the institutional aspect of safety will be presented. Here, the discussion will proceed in the context of non-independence of the existence of structural safety.

Among others, the following phenomena posing a threat to safety in a global world will undergo analyses in the context of the objectivity of existence (real and unreal objective existence) and non-independence of existence: terrorism, cyberterrorism, mass migration, various conflicts, development disparities between countries, and the protection of the natural environment.

Laura Dev, PhD Candidate

Society & Environment Division
Environmental Science, Policy & Management
UC Berkeley
California, USA
lauradev@berkeley.edu

Healing in the Chthulucene: Becoming Beyond Human with Medicinal Plants

The term “Anthropocene” is frequently used to refer to the present planetary epoch, characterized by a geological signature of human activities, which have led to global ecological crises. This paper probes at what it means to be human on earth now, using healing as a concept to orient humanity in relation to other species, and particularly medicinal plants. Donna Haraway’s concept of the “Chthulucene” is used as an alternate lens to the Anthropocene, which highlights the inextricable linkages between humans and other-than-human species. Healing can be viewed as a type of embodied orientation or engagement with the world, which has the potential to reach across boundaries of the skin, blur distinctions between self and other, and allow for both transpersonal and trans-species reconciliation. I focus my attention on Indigenous Shipibo healing rituals, and Shipibo concepts of healing that integrate humans within the ecosystem, and traverse species boundaries through communication with and embodiment of plant spirits. These healing rituals offer ways of coming into being within an ecology of selves—both internal and external, human and non-human— through listening and lending voice. I explore the potential for healing and ritual to work as a form of porous resistance through the internal blurring of binaries and hierarchical structures.

Lía Rebaza

Universidad Nacional Mayor de San Marcos
Lima, Perú
filosofiatech@gmail.com

Philosophy in Education-Dialogue as a Premise for the Construction of an Open Citizenship to Interculturality

In Peru, we are trying to promote intercultural education that allows harmonious coexistence, which not only strengthens knowledge of cultural diversity, but also understands and respects differences. This task has been initiated with bilingual intercultural education that initially aimed to strengthen cultural identity. We believe that to achieve interculturality in our country, several aspects should be worked on in the educational field, considering the great problem that represents the lack of it, or the confusion when finding diversity as a problem and not as a

possibility; thus, we find cases of discrimination or inequality and marginalization caused by a hegemony that silences the different.

However, what role does university education play in the construction of an intercultural citizenship? In what way a philosophy course can articulate with the foundations of a citizenship? Considering the conception of philosophy as a reflexive and critical activity combined with the incentive of dialogue as a fundamental axis, it is conceived that pedagogical didactics in a Philosophy course should promote dialogical spaces, as this forms part of the architecture of a critical mind. Hence, we conceive dialogue as a tool that encourages not only the joint construction of knowledge, or the interaction between people, but a pluralist perspective of respect for the opinion of the other. This is a true dialogue that has an argumentative character and intrinsic values such as the recognition of otherness.

In this way, we could not understand a citizenship outside of dialogue and a citizenship capable of communicating, respecting and recognizing the different realities and existing cultures, capable of understanding or at least wanting to understand differences, is urgently needed. This would be a great step that would allow us to build a citizenship open to interculturality. Therefore, in this presentation, we intend to analyze the relationship between philosophy in education and dialogue as a basis for the construction of an intercultural citizenship. We understand that a citizenship is built on a series of values such as respect and tolerance, and that these are promoted in the understanding of otherness.

Lorena Rojas Parma

Universidad Católica Andrés Bello (UCAB)
Caracas, Venezuela
diotima29@gmail.com



The Fiction of the Beautiful: Digital Eros

To think philosophically about love has been, at least since modernity, a dark matter that has been characterized, to put it in Voltaire's terms, as "an unphilosophical matter". The truths about love are inevitably tied to experience, they overflow concepts, and keep us on the edge of *self-knowledge* in the midst of complex links with what Plato called *mania*. In fact, the relations between Eros and philosophy are found in Socrates and Plato, and the omnipotence of the god of love is as old as our poetic beginnings. Divine omnipotence that now, perhaps as never before, has become a privileged niche to exercise its power. Certainly nowadays, has returned to reflection closer to towards experience, the body and its beauty, thinking about love does not exempt itself from the amazing dimension of universality and relationships that the invisible networks of communication pose, since they constitute, in reality, a new version of the universal power of Eros that we inherited from the ancients.

Love has always liked, as we can see since its lyrical beginnings, to *show itself, proclaim itself*, as if something vital was played in that revelation that, in a certain sense, does not stop being strange because we are talking about deep experiences of each one's soul. Now, that *showing*, which has found a place of privilege, must be thought under the digital cloak that dresses Eros, and think about it, then, as *digital Eros*; in the middle of his new resources to continue doing, even more diligently, his old therapeutic work. That showing itself, finally, if it is considered from love, brings beauty with it, because, as we also know from Plato, Eros is a desire for the beautiful, Eros loves the beautiful. Therefore, the *showing itself beautiful* of love, requires a reflection in relation with how we show ourselves beautiful, that is, how the possibilities of networks allow us to make, sculpt, elaborate for that purpose. Finally, this implies a revision of the fictitious and the authentic of us, what the networks *allow* of us.

Lorena Stuparu

Romanian Academy
"Ion I. C. Brătianu"
Institute of Political Science and International Relations
Bucharest, Romania
l_stuparu@yahoo.com

The Human Being as a Symbol and the Harmony of Civilizations

From the perspective of Mircea Eliade as a philosopher of religions, symbols are consubstantial to the human condition. All that humans produce is symbolic, from language to rites, myths, art and science. Much more, the world reveals itself as a symbol and the human being itself is a symbol, meaning that through faith he establishes the connection between two different planes: the sacred and the profane. My study seeks to highlight the actuality of theoretical and practical openings of Mircea Eliade comparativism, which addresses both the interpretation question of the religious significance and the problem of philosophical significance.

The meaning of such a topic lies in the fact that no matter how "pragmatic" the world we are living might be, the value of individuals and societies is obtained by fulfillment of all human forces, including science, ethics, philosophy, religion. By placing Mircea Eliade's conception of religious harmony in a wider thinking frame, I want to show that its historical-philosophical work proposed, in fact, in the 60s - 80s, a model of reconciliation and cooperation between different cultures and geographic areas which nowadays finds a full validity. Comprehensive and meaningful to a wide cultural context, Eliade's conception of a "new humanism" and harmony of civilizations cannot be separated from its hermeneutic scope and method involving both systematic, "holistic, organic and dialectical" approach.

Phenomenology of religions in unity with the original method of Mircea Eliade's creative hermeneutics, underlying participatory morphology program

formed a “new humanism” which helps the modern man to understand himself. In addition, this method gives an important place to the cultural alterity. In other words, from the comparative religion’s point of view, the religious diversity appears as a common problem in different civilizations, in their deepest, most sensitive, most explosive potential sizes. Besides theoretical purposes, the purpose of Eliadean comparativism is to conduct “dialogue” between different religions and regions. By affirming the religious sense within the creative possibilities of historical facts in different geopolitical areas, but in a secret unit of the spiritual, by the importance given to the relationship between unity and diversity, Eliade cultivates a policy of cultural pluralism. Given Eliade’s plea for the hermeneutics of trust and the respect for diversity, the religious scholar can be considered a predecessor of the ideas of multiculturalism, tolerance, plural habitation.

I believe that, even though the main value around which Eliade’s work is structured, namely the sacred, is sometimes a pretext for those who instrumentalize religion as an ideology, globalize and “banalize” evil by pursuing the conflict of civilizations, rather than their harmony. The theory concerning the soteriological reason of the sacred (an idea that can be associated with the Dostoevski’s image of beauty that will save the world) remains valid precisely because of its “idealism”.

Luciana Samamé

(& Fabiola Vethencourt)

Universidad Yachay Tech
Ecuador/ Argentina
lucsamame@yahoo.com.ar

Contractualism: An Attempt to Ground Coexistence on Practical Reason

The contribution of modern contract theory to the history of moral and political ideas has been vast and prolific. This perspective possesses a capital merit, showing us that every peaceful and cooperative social order rests on the moral rules that any rational agent would be willing to accept, provided that others follow such rules as well. In the present work, we will analyze some contemporary proposals that recreate the classical theory of contract, among which the attempts of Rawls and Habermas stand out, in order to point out their potentiality for the dialogical resolution of conflicts.

The Rawlsian proposal offers a methodology known as the original situation/position, inspired by Kantian practical reason, and more specifically, in the categorical imperative. It is a hypothetical scenario in which the deliberative parties have a double characterization: they are self-interested subjects, and, at the same time, they are provided with a moral sense. Within the original situation/position, the parties dialogue and deliberate, considering each other as free and equal, under a hypothetical veil of ignorance that limits their knowledge about the position they will occupy in the society they intend to order. Such a veil of

ignorance would guarantee the principle of impartiality in the deliberations and agreements between the parties.

Habermas shares the underlying vocation present in Rawls' effort, to base the political coexistence on the bases provided by the field of practical reason. However, he points out some questions: one of them refers to this hypothetical construct of the original situation. Specifically, it questions the suitability of the veil of ignorance as an intersubjective procedure to operationalize the categorical imperative and, therefore, the moral point of view of the deliberative parties. His objection puts in doubt, the monological perspective, from which Rawls tries to validate what would be equally good for all, starting from what we imagine as such, from our singular point of view. For the German sociologist, such operationalization of the categorical imperative, supposes an understanding of the world, universally valid that, in the end, would be incompatible with social pluralism and the heterogeneity of worldviews proper to modernity. In his opinion, this veil of ignorance, in a few words, suppresses what it seeks to reconcile.

Faced with the Rawlsian solution, Habermas contrasts his proposal based on a pragmatic theory of argumentation, where participants exchange their views without coercion, within an inclusive exercise that incorporates the pluralism of world convictions and visions, forcing them to situate themselves in the perspective of everyone else. In response to this discrepancy, we will offer a reflection on the possibility of conciliation of both positions.

Lucy Dwight, PhD

Assistant Professor, Clinical Track
School of Public Affairs
University of Colorado Denver
Denver, USA
lucy.dwight@ucdenver.edu

ROUNDTABLE #2 (see Appendix, p. 188)

The Problems and Prospects for Religion in the Contemporary World: Historical and Contemporary Perspectives

How are we to think about religion and its significance in the 21st century, across global contexts and disciplinary boundaries? The panel addresses this question from a standpoint of interdisciplinary dialogue, bringing together empirical research, contemporary theories, and select figures from the history of philosophy. The connecting thread throughout the discussion will be the forms of subjectivity made possible by religion in the contemporary world, from the 'self-defensive subjectivity' that gives voice to cultural resentments, to the sense of gratitude and the acknowledgment of human interdependency, to the mindlessness or mindfulness that can be practiced in the face of global existential threats.

The first paper explores empirically the nexus of religious beliefs and cultural resentments that may generate a threat response among white evangelicals in the U.S. The author focuses attention on research showing that white evangelical Christians are the least supportive of gun restrictions among all religious groups in the U.S. and are the most likely to live in a gun-owning household. Drawing on the contemporary work of political philosopher, Chad Kautzer, the author argues that the beliefs, resentments, and responses indicated by these empirical findings are crystallized in 'self defensive subjectivity' and manifested in pro-gun attitudes and behaviors.

The second paper approaches religion in relation to 21st century technologies, as analyzed in Albert Borgmann's recent work in the philosophy of technology. Borgmann argues that distinctively religious practices —e.g., prayer, ritual, communal feasts, scripture reading— guard against the tendency of technologies to disconnect us from one another and direct us toward commodity consumption as the default end-goal. While some religious practices can promote engaged involvement with others, and can cultivate a sense of gratitude and an acknowledgement of mutual dependency, it is also true that religious practices are not immune to the impacts of commodification and the 'device-paradigm.' This paper argues that shoring up meaningful religious (and secular) practices in the contemporary world requires a philosophical articulation as to what is valuable within these practices and the traditions that transmit them one generation to another. The author concludes by urging a targeted alliance between philosophy and religion in reflecting on the "life-structuring practices" at issue.

The third paper examines the current proliferation of global existential threats from the perspective of Kierkegaard's theory of despair, where despair is understood to be, at base, a lack of self-understanding. In particular, the author argues that the various crises that confront us are, at least partially, the result of a lack of understanding ourselves to be inextricably intertwined within environmental, social, political and cultural milieus. If one understands oneself to be, on a fundamental level, a being-in- the-world, then failure to understand oneself vis-à-vis these milieus is a lack of self-understanding, and thus a form of despair. The author argues further that such a failure of self-understanding is a form of mindlessness (understood as the opposite of mindfulness) —that is, a failure to seek a more mindful awareness of oneself, one's environment, and other people. The paper uses this situation of existential crisis to advocate actively cultivating a more mindful approach to one's life, including one's situatedness within the various milieus noted above.

Luis Arenas

Universidad de Zaragoza
Zaragoza, España
luis.arenas.llopis@gmail.com

Self Government and the Politics of Subjectivity

Foucault called that complex networks that make up the diverse “assujettissements” that ultimately produce or fabricate the subject, governmentality. And although in his last texts Foucault treated the practices of self extensively, as a means to confront the modes of subjectivation typical of capitalism, the paradox is, however, that it is neoliberalism that has put those practices of self into operation on a grand scale, extrapolating them to many areas of the individuals’ lives (specially school, work, but in an increasing way, private life) generating what some have called the “pathologies of liberal society.” (Cano 2007) For those reasons we believe that it is not exaggerated to argue that the place where contemporary societies have battled political control most efficiently has been the realm of subjectivity. All that within a context that is worth analysing, not only in the key of economic crisis but of a crisis in neoliberal rationality as a whole, if not of a civilizational model associated to the biocide and ecocide effects of. This is the hypothesis that gives sense to our research.

ROUNDTABLE #1 (see Appendix, p. 187)

Build, Dwell, Think (in a Different Way). Architecture in Times of Crisis

A decade has passed since the greatest global economic crisis in recent history and efforts to clarify this convulsive and apparently unintelligible horizon continue to yield scant results. The disorientation extends in the political and economic spheres and does not cease to affect equally the intellectual and social science discourses, mute—in the worst case— or simply unable—at best—to provide analysis to understand what happens. All the tensions unleashed since then (political, economic, environmental, etc.) suggest that the nature of the crisis before us is not cyclical or specifically local but systemic and global and that, therefore, eventually overcoming it requires that we think globally and take seriously the need to abandon the economic, social and cultural logics that have governed over the last 150 years and that today seem to have expanded to cover the globe as a whole. Architecture - which at one time was part of the problem, encouraging the delirium of the excess in which the entire system was riding - faces the challenge of thinking about how to align itself with the solution. It is a matter of building in a different way, living in a different way and, above all, thinking in a different way.

Luis Rodríguez

Pontificia Universidad Católica del Perú
Lima, Perú
luisrodriguezrivero@gmail.com

ROUNDTABLE #1 (see Appendix, p. 187)

Build, Dwell, Think (in a Different Way). Architecture in Times of Crisis

A decade has passed since the greatest global economic crisis in recent history and efforts to clarify this convulsive and apparently unintelligible horizon continue to yield scant results. The disorientation extends in the political and economic spheres and does not cease to affect equally the intellectual and social science discourses, mute—in the worst case— or simply unable—at best—to provide analysis to understand what happens. All the tensions unleashed since then (political, economic, environmental, etc.) suggest that the nature of the crisis before us is not cyclical or specifically local but systemic and global and that, therefore, eventually overcoming it requires that we think globally and take seriously the need to abandon the economic, social and cultural logics that have governed over the last 150 years and that today seem to have expanded to cover the globe as a whole. Architecture - which at one time was part of the problem, encouraging the delirium of the excess in which the entire system was riding - faces the challenge of thinking about how to align itself with the solution. It is a matter of building in a different way, living in a different way and, above all, thinking in a different way.

Lyudmyla Gorbunova, Doctor of Philosophical Sciences

Associated Professor, Senior Researcher
Institute of Higher Education of the National Academy of Pedagogical Sciences
Kiev, Ukraine
lugor2048@gmail.com

Transformative Adult Learning for the Global Citizenship

Globalization creates a situation of permanent changes at all levels of public life. While in the past, hierarchical structures and institutions were seen to be “hard” or “fixed,” they are now characterized by «fluidity» and instability. The widespread process of transition and transformation of cultures creates a need for the transformational learning of adult individuals, who must be autonomous and responsible actors in the formation of a global civil society, not part of the manipulated masses.

The responsible approach to the implementation of transformative learning involves understanding its complexity and risks. Therefore, it requires a serious analysis of current conceptual and theoretical tools, with which it is possible to study and model the processes of transformation and self-transformation.

In recent years, there has been a growing trend of borrowing ideas and concepts from anthropology and the theory of transformative adult education. One of the potentially most significant concepts is the concept of liminality introduced by Arnold van Gennep. The liminal stage is the central stage of the rite of passage, and it is marked by continuous testing, discomfort, and even suffering, uncertainty and ambivalence, lasting until the reintegration stage. Drawing from van Gennep's model, Victor Turner later further developed the concept of liminality, which takes place both in social processes and in the processes of personal transformations.

The concept of schismogenesis, developed by Gregory Bateson, is also of great importance for understanding the process of transformative learning. With its help, Bateson reveals the complexity and riskiness of transformation, when an individual in a state of uncertainty loses the capability to adjust him- or herself to reality and reintegration. Such a state can be dangerous for the individual, especially under modern conditions, which Arpad Szakolczai diagnosed as a peculiar form of "permanent liminality."

In this context, the problems of transformative adult education are particularly acute in both theoretical and practical aspects, for example: What is the nature of "Holistic Subjectivity's" transformation? What role do rational and extra-rational components of cognitive processes perform? What adequate pedagogical practices should there be? What creative potential of individuals can be realized in new semantic horizons?

The theory of transformative learning, founded by Jack Mezirow, has found both its internal and external development potential in the process of intersubjective becoming. Firstly, the strength of the theory of transformative learning lies in the fact that it is based on scientific communication, critical reflection, and rational discourse. Secondly, its value rests on its openness and inclusiveness within the pluralistic space of methodologies in transdisciplinary science. These factors created the conditions for the implementation of a methodological turn—a shifting of emphasis from the rational-cognitive paradigm to enactivism as a concept that is based on the principles of holism, corporeality, affectivity, and emotionality of cognitive processes and their self-organization as complex dynamic systems in the space of liminality.

This allows us to look at a person's transformation as a corporeal and affective reframing and self-organization of emotional intelligence. It also allows us to draw a conclusion about the important role of these factors in the transformation of the individual into an active subject who partakes in the formation of global citizenship.

Malgorzata Czarnocka

Institute of Philosophy and Sociology
The Polish Academy of Sciences
Warsaw, Poland
mzczarnoc@ifispan.waw.pl

Universality of Science

Even a shallow insight into the problem of the universality of science shows the vast complication and diversity of the problem. Each metaphilosophical paradigm, each philosophical school, and trend of philosophising, and, on a lower level, each theory of science claims *in their own ways* that science is or is not universal. The universalities of science refer to *different aspects of science*, among others, to its intentional object (universal laws), subject of scientific cognition, accepted scientific Method (or methods), scientific knowledge, ethos of science (containing moral, social and cognitive values), presence and roles of science in civilizations, its ideal.

There is no one common, universally shared concept of universality of science, but several ones. In consequence, it may be claimed that the identity of the universality of science —when viewed from a distant perspective— disappears in the multiplicity and diversity of its concepts and approaches. It may be stated that the universality of science is not a spectacular property of science which non-ambiguously co-forms its specificity.

On the most basic level, the universality of science depends on one of two mutually opposed theoretical constitutions (visions) of science: science grasped as a purely cognitive or as a social-cultural object. Thus, it is determined quite differently in “pure” epistemology (i.e. theories of cognition separated from other spheres of the human world) and in social epistemology, sociology and knowledge and other socially permeated insights into science. Therefore, the universality of science can be divided into two broad types: cognitive universality and social-cultural universality.

I intend to examine in detail how the universality of science is grasped in modern epistemology and in —in quite different ways— in the so-called social conceptions of science. In considering the epistemological group of universalities I will especially focus on transcendentalism. As it is known the very fact of the universality of science is a fundamental starting fact (an *a priori* axiom on both the metatheoretical and theoretical levels) in Kant’s theory of cognition. This fact determines all Kant’s thinking on cognition. I also will demonstrate that the Kantian and Neo-Kantian transcendentalisms are only delusively pure individualisms, because the transcendental subject, one of their crucial categories, is of universal nature: it is a universal form shaping the empirical subject and, in that way, all cognition.

I will demonstrate that most of the epistemological theories of science assume some kind of universality, whereas most of recent social theories reject all its forms, and instead consider science a particular phenomenon, first of all, restricted to western culture and, what is more, to the modern social-economical world. I will investigate what injuries this particularism may have for the whole human world and if it is reasonable. I also will try to show how the the feature of universality of science is sometimes (or frequently) transformed into a value —or cognitive, or social, or political and economic one.

Manjulika Ghosh

Former Professor of Philosophy
UGC Emeritus Fellow
University of North Bengal
West Bengal, India
mghoshnbu@gmail.com

Toward a Critique of Nationalism as a Theory of Nation-State

“Nationalism” is a word which does not easily lend itself to perspicuity. It has been understood differently. We can discern, at least, three different senses of it. In one sense, nationalism concerns national identity, which claims that it may properly be a part of someone’s identity when it belongs to this or that national grouping. A second proposition about nationalism claims that the duties that we owe to our fellow nationals are different from and are more extensive than those that we owe to human beings as such. A third conception of nationalism is political. It is understood as a theory that poses that each state should be based upon a nation and that the nation should be constituted as a state. The state emerges as the nation-state. Hannah Arendt refers to this as the nation’s conquest of the state.

The concern of the present paper is to critique the political conception of nationalism as the nation-state. The point of the critique refers that when the bounds of nationality and those of the state coincide, a fierce sense of national identity emerges which entails moral indifference to outsiders, may these be the people within and beyond the national boundary, without remorse. Here, the attempt to uphold national identity is something beyond nationhood. Besides involving the territorial identity, common language, custom and culture as essential to the idea of a “nation”; it also upholds the consciousness of these as determining separate rights and allegiances, the ideology of attachment to a nation and its interests. Such a consciousness can emerge only with the adoption of certain populist ideas such as racism, ethnicity and even popular elusive myths as the “greatness” of a nation, the urge for the maintenance of its “national” character, etc. Such “nationalist xenophobia” leads to the intensification of the ideas of “own” and ‘other’; “national” and the “aliens”; the “citizens” and the “migrant” leading to “ethnic disharmony”; “colour bias”; hatred and suspicion directed at persons with

whom one has lived closely as neighbours for decades. The most important is the economic discourse of the “migrant’s” putting the “nationals” out of work. All this has its toll on multi-culturalism. Many affluent nations have turned cold to human misery, suffering and deaths from wars, terrorism, acute poverty, political ostracism, environmental degradation, etc. This has created an “existential crisis” for millions of people on earth.

Hence, the paper visualizes that some form of universalism should be revived against extreme individualism of nation-states to envisage the beginning of a new era free from the threat of terror, stronger in the pursuit of justice and more secure in the quest for peace, an era in which the nations of the world can prosper and live in harmony.

Manuel Abraham Paz y Miño Conde

Licenciate in Philosophy
Master’s in applied Ethics
Lecturer in Ethics & Social Responsibility and National Reality
Universidad Nacional Mayor de San Marcos
Universidad Norbert Wiener
Lima, Perú
Linköping University, Sweden
mapymc@yahoo.com

Religion and Philosophy: Irreconcilable Rivals or Complementary Views for Society in the 21st Century?

Traditionally, it is assumed that philosophy appeared in Greece —and other parts of world— as an alternative to religion which appeared before as a form of thinking, i.e., a way of viewing the world. Certainly, both views have different basis —reason is the predominant feature in philosophy, whereas faith is predominant in religion. In that sense, philosophy needs arguments to support its claims and religion needs beliefs to be accepted by its followers, and different histories. Nevertheless, they also share some similarities —they have something to say about God, world, life and death, they provide moral guidance, they have their own logic, they can have their own heroes and books as their written authoritative sources, etc.

Some religions have been presented themselves as God’s revelation and in that way, they have undervalued philosophies —specially the Materialistic or Naturalistic ones— as being limited and fallible human interpretations of reality and, even worse, as a tool to murder God. On the contrary, Naturalistic or Materialistic Philosophies have rejected religions as human errors, signs of weakness, lies, illusions, etc.; and as enemies of reason, science and progress. But can both worldviews work together in order to achieve peace, tolerance and progress for society in the present time? A modern and democratic society protects freedom

of speech, belief and consciousness, and also protects other human rights—you do not need to be a religious person or to think accordingly to a school of Philosophy for that. Each member of society has a right to belief in any religion or to follow any philosophy to understand the world and to live in it. However, some societies and nations have been colonized in the past and have inherited authoritarian social relationships where religion was used as a mechanism of education and domination by the colonizers who also used the force of weapons. Sadly, philosophy is not taught any more in the public schools of those countries.

María Elena Ramos / Keynote Speaker

Caracas, Venezuela
ver.mer2000@gmail.com

About some of the Relations Between Ethics, Aesthetics, and Politics in Contemporary Art and in Times of Crisis:

The inclusion of ethics and politics in the process of artistic creation is for many contemporary creatives an essential motivation, as they act mindfully in an aesthetic space polluted by the realities of a world in crisis. Art, which produces visible, sensible forms, can reveal foundations and ethical ideas through aesthetic objects: drawings, video-installations or poetry. And those artists with their creations—whether beautiful, sublime, tragic or ironic—can make us feel ethical constraints violated by human action or the exercise of political power. These are works of art that are not guided only by the categories of beauty, since in artistic languages, violence and suffering also create forms. And times of crisis are suitable spaces for an art that makes us see vividly the uncertain, the perverse and the uncanny. I shall bring these philosophically interesting topics—ethical, aesthetic, political—under the light of artistic creativity and curatorial research, attempting to penetrate into the narrow weave between, for instance, an ethical theme and the plastic form in which it is incarnated, or between a political action and the aesthetic structure of language as its creative and expressive consequence.

María Grazia Sibille Quesada

Pontificia Universidad Católica del Perú
Lima, Perú
mgsibille@puccp.pe



Between Liberation and Domination. Feminist Debates on Pornography: MacKinnon and A. Dworkin vs. Liberalism

Nowadays, despite the economic adversities provoked by the *boom* of new media for audiovisual reproduction, pornography remains a massive industry consumed by millions worldwide, who search for pleasure and satisfaction of sexual compulsions in a virtual anonymous platform. It is a source of intense rejection and fascination, it inhabits silently our collective subconscious and thus, it constitutes a crucial piece of contemporary culture and society.

The presentation seeks to expose and reevaluate the extensive and academically rich debate surrounding pornography, which began during the eighties in the United States and, since then, has brought into discussion fundamental and timeless notions for ethics and political philosophy, such as the concepts of freedom, objectification, equality, power, and their various and often conflictive perspectives. Thereby, the aim of the presentation is to explain and discuss the main arguments of the two principal and antagonic positions regarding this controversy: 1) the position held by Andrea Dworkin and Catharine MacKinnon, both *radical feminists*, who argue that pornography harms real women through rape, exploitation and coercion, and that is detrimental for women's rights and feminist causes because is a major instrument for the sexualization of gender inequality—a previously established configuration of power relations and conditions in society—, and as such promotes the perpetuation of this current situation (A. Dworkin 1985, 1989; MacKinnon 1987, 1989, 1993, 1995, 1997); on the other hand, we find 2) the position defended by Ronald Dworkin and some *liberal feminists*, who argue that not all pornography shows and encourages women's degradation (Nussbaum 1995, 1999) and that the material which actually does so is merely a symptom of an unequal and complex state of affairs which should be addressed and fought against through means other than any censorship of pornography (R. Dworkin 1985, 1991, 1993).

In order to achieve this objective, the presentation will be divided in the following sections: 1) arguments by A. Dworkin and MacKinnon, 2) arguments by *strong liberals* (R. Dworkin) and *moderate-liberals* (Nussbaum) and identification of the points of agreement or divergence between 1) and 2), and 3) a developing analysis and interpretation of feminist pornography and *posporno* using theoretical elements from the debate. In the first part, we will start by examining the kantian foundations of the notion of objectification applied by MacKinnon and Dworkin and we will explore their concept of pornography. Subsequently, we will analyze their premises, such as the historically and socially developed gender

inequality, the characterization of the subordination and degradation alleged in pornography and the implications in the treatment of men to women. The second part will focus on the arguments held by the liberal stance, by discussing negative vs. positive liberty, the concept of agency and its defense, and the rejection of any censorship, an action that, according to them, would diminish freedom of expression. Finally, in the last section, we will propose an approximation to feminist pornography and *posporno* by trying to outline answers to questions like: is “feminist pornography” possible or is it an oxymoron? in which ways could this productions be feminist, ethical, express a political stance or advance the exploration of female (and human) sexuality? how can we promote the safe, equitable and non-patriarchal sexual expressions, instead of the mainstream and hegemonic ones which—in its majority— support the objectification of women and the perpetuation of dominant power relations, stereotypes, restrictive gender roles and other elements of gender inequality?

Maria Teresa Santos

Universidade de Évora
Évora, Portugal
msantos@uevora.pt

Questioning dialogue. How Krishnamurti Puts it in Question

If living together requires an intercultural approach to issues in the public sphere, dialogue figures as a desirable discursive practice. First, it is able to overcome mono-focal perspectives (Hall, 1996) and move towards crossing cultures (Geertz, 1973), promoting wide and meaningful understandings and, in this way, it is fairly able to change social relationships; second, it is an existential mode that takes place in the “sphere of between – man with man” (Buber, 1923). But why are we so sure of dialogical strength? What are the dialogical conditions? In order to find more about these questions, we will explore Krishnamurti’s teachings, one of the most challenging thinkers.

He presents two controversial ideas. The first: social and political action can never transform the world in its conflictual roots. So, if dialogue is conceived as a social and political form of communication aiming to change the world, it is inoperative. The second: a wholly different way of living requires a radical transformation of the mind, so the very nature of thought must be inquired (or observed attentively ‘what it is’; ‘the fact’). Is that really possible or are we (and the world) condemned, like Sisyphus, to do always the same movement and repeat the same way of living, i.e., living in conflict (with ourselves and with others)? Krishnamurti used dialogue as a way to face essential questions and reach together a certain point of clarity and depth about these essential questions.

Aiming to approach these issues from his particular point of view, we will pick up two dialogues about Krishnamurti's dialogue idea: one with Allan Anderson (*On Krishnamurti's Teachings*, 2012) and other with David Bohm (*The limits of thought*, 1999). In both we find three fundamentals conditions for dialogue: first, listening to other(s) not from pre-held positions or authority basis; second, observe attentively what is the issue in question (not what we intend to or realize to be); third, not arguing rhetorically or with fallacious arguments. This is an individual and common rational (not mental) experience for the awakening of intelligence, that arises from direct perception. And this challenging experience is the basis for the construction of common humanity without conflict. But how different is this approach towards dialogue? First, we don't find an appeal to understand other points of view, but an appeal to observe together what is in question; second, dialogue includes the observation (self-observation) of the obstacles that appear when observing what is in question. The least we can say about is that Krishnamurti's dialogue proposal is a question in itself.

Marie Pauline Eboh

Director, Institute of Foundation Studies
Rivers State University of Science & Technology
Port Harcourt, Nigeria
revsreboh@yahoo.com

Philosophy in an Age of Crisis: Challenges and prospects

We live in an age of multiple crises, particularly, a crisis of values. Most of the world's problems are traceable to value deficiency, e.g., when a head of state threatens to wipe out a whole nation because he possesses sophisticated arms, he neglects some values viz. the sacredness of life, love, respect for human rights, the virtues of justice, discretion, self-restraint and endurance; and he disregards the fact that a country is not a map but an aggregate of individual human persons with inalienable rights and fundamental freedoms. The world is perching on the edge of nuclear precipice. Marginal errors can make it slip off. We live in constant fear because we know that we are sitting on a keg of gunpowder. Fear paralyzes and makes it difficult for people to feel safe, relax and enjoy life, love, liberty, and leisure, arrays of security gadgets notwithstanding.

The dictum "My people perish for lack of knowledge" (Ho. 4:6), is now tenuous. In this information age, people rather perish for want of wisdom, the wisdom to make right decisions. There is so much inflow of information that were Festus alive, he would emphatically repeat: "Too much knowledge has made you mad" (Acts 26:24). Knowledge increases at an alarming rate. Scientists create artificial intelligence, perform heart and kidney transplants, and now even head transplants. Soon, good heads will be harvested for sale just like kidneys. Scientists travel to

outer space, fix satellites in orbit, track information and transmit it. It is becoming stressful to catch up with the quantum of information in the media. Truly, too much information is driving people crazy as increase in knowledge goes with increase in crime rate, especially cybercrime.

Technological advancement has brought the people of the world closer making the world a global village, but not a global family. Family spirit and organic synergy are seriously missing. Medicines for colds abound, but not for cold hearts. Increase in knowledge devoid of altruism, right thinking and attitudinal change cannot make the world a happy home. There are lacunae which only morality can fill.

Philosophy is not only love of wisdom, the quest for wisdom, and the search for fundamental principles, but also the right application of knowledge. Greater responsibility to guide the world aright rests squarely on philosophers. This article will survey the prospect of how philosophers can use knowledge rightly to stem the challenges of this age. The world has largely survived on the fundamental principles laid down by ancient solons and philosophers. It would appear that contemporary philosophers are reticent and so, more vocal people like human rights activists and civil societies now play the role of gadfly to the moral conscience of the state, the role that Socrates played in Athens. Something must be done, or philosophy will become redundant and the prospects of imparting the philosophic virtues of patience, calmness and stoicism will be lost.

Marta Nuñez da Costa

UFMS, Campus Campo Grande
Curso de Filosofia, FACH
Campo Grande, Brazil
nunesdacosta77@gmail.com

On Democracy and Personhood or Why We Need Morality to Become *Human Persons*

What does it mean to be human? Kant argued that humanity is born out of the possibility of being free (i.e., determined by Reason) and having dignity. It is against this background that humanity (or the art of being human) should be understood: as a choice to transform oneself from a simple human being into a *person*. Morality, therefore, represents the possibility and the proof of existence of freedom. Personhood is a moral category which is fundamental not only for constituting one's subjectivity, as an experience of freedom, as an affirmation of possibilities over the realm of necessity (of natural laws), but also for attributing meaning to one's actions and to make sense of the world. The idea of dignity encapsulates the ideal of humanity and of morality as such: the idea that each one is an end-in-himself who cannot be simply reduced to a means of other. This

moral grid is essential to project a democratic political community, since both share the regulative ideal of freedom and equality.

However, in a time of generalized crisis and uncertainty, where the core of the democratic ideal is under successive attack by populist, elitist or, worse, tyrannical forces and concerted strategies of power (of finance over politics), it seems that human nature is being transformed in a way that it makes harder to sustain the Kantian ideal of humanity. Human beings are not necessarily *persons*. Against Kant, as Hobbes, Rousseau and other philosophers had taught us, morality is not intrinsic to human nature. At its best, one could say that *freedom is, if one has the sufficient mental and physical space for acts of resistance*.

In this paper I want to argue that: 1) To be human (being) is not necessarily to be a *person*. 2) Freedom only exists for *persons*. 3) Democracy is only possible if made by and for *persons*. I explore the intrinsic relation between a democratic political project and morality, showing that for democracy to fulfill its promises, it is necessary to have a previous moral grid not only formally established but also implemented in the realm of practices. In short, democracy is only a viable project for those who already know what is right and wrong and who live accordingly.

Martín David Córdova Pacheco

Universidad Nacional Mayor de San Marcos
Lima, Perú
martincordova30@gmail.com

The Private Property of Philosophy

The problem of the role played by philosophy within the cultural productions of society and, mainly, the capacity of autonomy and intervention in it, has acquired relevance in recent years motivated, above all, by the devaluation of the humanities in general based on the preeminence of other types of more technical knowledge. However, the analysis of this contempt cannot be limited to the mere moral condemnation that assumes the inutility or utility as values inherent in objects. On the contrary, it would be necessary to carry out an immanent analysis of the unfolding of the thinking word in the West and see how it has allowed not only to be surrounded by all kinds of discourses that leave no room for fundamental freedom but, to what extent it has also been reified and expropriated to the growing interests of political ideologies.

In this sense, the phenomena that the critics must take into account to make their denunciation should not only be the empire of the Spectacle (in the sense that Debord proposes) in the proper modes of communicability of human beings—which, among other effects, places the image or representation as an essential category in human interactions—; or the growing demand for technical knowledge oriented to greater productivity according to the unilateral interests

of the dominant classes. But, with almost the same relevance, the way in which philosophy has assumed its place within the epistemic discourses of a society, how it has been associated (or grouped) within the general category of “culture”, or, as Foucault say, attend to the principle of exteriority of philosophical discourse; that is, those external conditions that make possible its enunciation. In this way, we intend to establish an outline of those historical conditions of possibility of philosophy, at least since the liberal revolutions, its relationship with social institutions and the seeds of freedom that it keeps in its bosom, in the face of the anguishing future that we await.

Martin Shuster

Goucher College
Maryland, USA
martin.shuster@goucher.edu



Television and Modernity

This paper explores the possibilities that television presents as a medium that is able to respond to modernity. My argument proceeds in two steps. First, following Robert Warshow and Walter Benjamin, I argue that film presents a distinct ethical and aesthetic possibility for modernity: an art form that is able to unify a seemingly disjointed modern experience and to present to modern agents possibilities for storytelling that evince an ethical and political sensitivity to human suffering and to the construction of history. Second, I argue that film presents these possibilities but falls short of them, and that contemporary television series — what I term ‘new television’ — offer our best hopes for the aspirations and possibilities of the medium of film. I conclude the argument by focusing on a close reading of the Amazon show, *Transparent*, especially on its second season, which amazingly puts into orbit with each other the victims of contemporary transphobia and the victims of the Nazi genocide. I argue that *Transparent* can be viewed as a sophisticated example of both the form of storytelling that Benjamin glorifies and of the sort of “Copernican revolution” in historical perception that he suggests is required do justice to the vanquished of history.

BOOK SYMPOSIUM #1 (see Appendix, p. 193)

***Westworld and Philosophy*, edited by James South & Kimberly Engels**

Have you ever questioned the nature of our reality? HBO’s *Westworld*, a high-concept cerebral television series which explores the emergence of artificial consciousness at a futuristic amusement park, raises numerous questions about the nature of consciousness and its bearing on the divide between authentic and artificial life. Are our choices our own? What is the relationship between the mind and the body? Why do violent delights have violent ends? Could machines ever

have the moral edge over man? Does consciousness create humanity, or humanity consciousness? This book collects a number of essays that try to answer some of these topics.

BOOK SYMPOSIUM #2 (see Appendix, p. 193)

***New Television: The Aesthetics and Politics of the Genre* by Martin Shuster**

In this book Shuster argues for the aesthetic and political significance of 'new television' (the sort of sophisticated, contemporary television series, such as *The Wire*, *Sopranos*, *Mad Men*, and others). The book engages closely with seminal philosophical figures like, above all, Stanley Cavell, Hannah Arendt, Martin Heidegger, and John Rawls, in order to suggest both (1) that these shows fall into traditions of modernism in the arts (thereby being related to painting, photography, and film), and (2) that these shows have important political stakes, and serve to cultivate American thinking about the very notion of the United States of America and its political and social possibilities. The panel will be oriented around a sequence of critical responses to the book by other scholars with a response by the author himself.

Michael Boring, PhD

Philosophy Professor
Division of Behavioral Science and Cultural Studies
Estrella Mountain Community College
Arizona, USA
michael.boring@estrellamountain.edu

ROUNDTABLE #2 (see Appendix, p. 188)

**The Problems and Prospects for Religion in the Contemporary World:
Historical and Contemporary Perspectives**

How are we to think about religion and its significance in the 21st century, across global contexts and disciplinary boundaries? The panel addresses this question from a standpoint of interdisciplinary dialogue, bringing together empirical research, contemporary theories, and select figures from the history of philosophy. The connecting thread throughout the discussion will be the forms of subjectivity made possible by religion in the contemporary world, from the 'self-defensive subjectivity' that gives voice to cultural resentments, to the sense of gratitude and the acknowledgment of human interdependency, to the mindlessness or mindfulness that can be practiced in the face of global existential threats.

The first paper explores empirically the nexus of religious beliefs and cultural resentments that may generate a threat response among white evangelicals in the U.S. The author focuses attention on research showing that white evangelical Christians are the least supportive of gun restrictions among all religious groups

in the U.S. and are the most likely to live in a gun-owning household. Drawing on the contemporary work of political philosopher, Chad Kautzer, the author argues that the beliefs, resentments, and responses indicated by these empirical findings are crystallized in 'self defensive subjectivity' and manifested in pro-gun attitudes and behaviors.

The second paper approaches religion in relation to 21st century technologies, as analyzed in Albert Borgmann's recent work in the philosophy of technology. Borgmann argues that distinctively religious practices —e.g., prayer, ritual, communal feasts, scripture reading— guard against the tendency of technologies to disconnect us from one another and direct us toward commodity consumption as the default end-goal. While some religious practices can promote engaged involvement with others, and can cultivate a sense of gratitude and an acknowledgement of mutual dependency, it is also true that religious practices are not immune to the impacts of commodification and the 'device-paradigm.' This paper argues that shoring up meaningful religious (and secular) practices in the contemporary world requires a philosophical articulation as to what is valuable within these practices and the traditions that transmit them one generation to another. The author concludes by urging a targeted alliance between philosophy and religion in reflecting on the "life-structuring practices" at issue.

The third paper examines the current proliferation of global existential threats from the perspective of Kierkegaard's theory of despair, where despair is understood to be, at base, a lack of self-understanding. In particular, the author argues that the various crises that confront us are, at least partially, the result of a lack of understanding ourselves to be inextricably intertwined within environmental, social, political and cultural milieus. If one understands oneself to be, on a fundamental level, a being-in-the-world, then failure to understand oneself vis-à-vis these milieus is a lack of self-understanding, and thus a form of despair. The author argues further that such a failure of self-understanding is a form of mindlessness (understood as the opposite of mindfulness) —that is, a failure to seek a more mindful awareness of oneself, one's environment, and other people. The paper uses this situation of existential crisis to advocate actively cultivating a more mindful approach to one's life, including one's situatedness within the various milieus noted above.

Michal Sládeček

Institute for Philosophy and Social Theory
Kraljice Natalije 45
Belgrade, Serbia
sladecek@instifdt.bg.ac.rs

Political Liberalism and Liberal Values

Ever since John Rawls established liberalism as a distinct political conception, there has been a question of its relation towards liberalism as a wider philosophical, ethical, universalistic and social conception. It is well known that Rawls's conception of political liberalism claims that basic political principles, referring to justice, institutional constitution, human rights and liberties, should be freestanding, they are formed, espoused and justified as independent from comprehensive (ethical, ideological, religious or philosophical) doctrines. In addition to the principles of political justice, those doctrines encompass ethical systems, philosophical truths, social aims, comprehension of what is intrinsically valuable, particular notions of common good, stances on human nature and human flourishing. According to political liberalism, acceptance of particular comprehensive conceptions as constitutive to principles of justice, have unacceptable consequences deriving in the violation of pluralism and impartiality of constitutional political principles. Political endorsement of a vision of the good is incompatible to the standpoint of principles of justice being such that they might be approved by all reasonable persons regardless of their philosophical, ideological etc. conception. Political liberalism, therefore, rejects values of liberalism in a wider standard view being conceived as relevant in determining and adjudicating the basic political principles.

One of the possible criticisms to political liberalism would be referring to political liberalism often overlooking the question of significance and meaning of liberal principles for societies lacking the tradition of pluralism, human rights respect and culture of tolerance: the justification of the conception of political liberalism is not addressed to persons with illiberal stances and values, but only to persons who share central liberal ideals and tenets. The further omitted subject is the viable democratic political culture as condition for sustainability and stability of just political constitution. Liberalism as strictly political assumes that people who are formed under institutions regulated by the liberal principles as freestanding will acquire a sufficient sense of justice, willingness to accept the norms approved as fair and impartial as well as to act in accordance with those norms.

Considering humanistic ideas of personal dignity, liberal ethical norms based on personal autonomy, and democratic values of active citizenry as dispensable for the discourse of fundamental political principles; political liberalism argued that citizens' loyalty, consent and passive support of just institutions by people would be sufficient for stability and sustainability of a liberal constitution. It can be argued that liberalism lack of strong elements of egalitarianism, cooperation and political participation can be linked to the rise of autocratic tendencies in a

society, and, accordingly, it can be argued that populist “illiberal democracy” appeared when liberalism became perceived as imposed and not as acquired through democratic debate.

Miguel León Untiveros

Universidad Nacional Mayor de San Marcos
Lima, Perú
miguel.leon.u@unmsm.edu.pe

ROUNDTABLE #4 (see Appendix, p. 190)

Plural Reason for an Uncertain World-Peru

Fallibilism and its Paradox

According to C.S. Pierce human knowledge is fallible, and sooner or later we will learn that some or all of our knowledge is incorrect. That same claim is made by K. Popper (1962). Nowadays, fallibilism is generally accepted as a distinctive feature of empirical science. Its history has many examples of how successful theories decay against new ones which are more powerful. Thomas Kuhn showed that the dynamic of theories is not civilized, but he did not deny fallibilism. So, fallibilism seems to be a quiet aspect of empirical science. However, there is something contradictory (even paradoxical) in fallibilism, namely: ¿is it rational to believe in something (i.e., science) if, after all, sooner or later, its falsity might be shown? This paradoxical question is a version of the preface paradox, which was noted by Rescher (1998; 2003). In this paper we will provide a solution for fallibilism based on recent formal solution of preface paradox (Leitgeb, 2014; 2017; Celovani, 2016; Cevolani & Schurz, 2016; Cevolani G., 2017; Williamson, 2017). According to Gustavo Cevolani preface paradox has the following assumptions:

- A0.** (Rationality) The author of the book is (ideally) rational.
- A1.** (Conjunctive closure) The beliefs of a rational author are closed under conjunction; i.e., if the author accepts $\phi_1, \phi_2, \dots, \phi_n$ then he accepts $\phi := \phi_1 \wedge \phi_2 \wedge \dots \wedge \phi_n$.
- A2.** (Consistency) The beliefs of a rational author are (logically) consistent. (Celovani, 2016, pp. 155-156)

We will show that some recent solutions follow strictly the three assumptions, for example, Williamson’s solution (2017); but other solutions, like the Leitgeb’s (2014; 2017) do not follow assumption **A1** as Tajer noted (2014). Nevertheless, an authentic solution to this paradox must be considered because the preface paradox can be stated in different ways. Despite this divergence in the solutions to the preface paradox, the applications of these formal devices to fallibilism has very interesting results. The most relevant is that, as Rescher (1998) acknowledged, fallibilism rightly understood blocks truth as a regulative idea.

Miguel Giusti

Pontificia Universidad Católica del Perú
Lima, Perú
mgjusti@pucp.edu.pe

The “Philosophical Encyclopedia”: A Bacchic Delirium

As is well known, Hegel thought that philosophy should be a “system”, so he composed a work that synthesized that intention, which he called “Encyclopedia of the philosophical sciences” and published in the year 1817. The bicentennial of the appearance of the first edition of the book has just been celebrated and an intense debate has arisen on the at first sight disproportionate purpose of linking “philosophy” to an “encyclopedia”. It is not easy, however, to determine the specific role played, in Hegel, by the metaphor of the “encyclopedia” as a way of knowing or as a means of philosophical expression. It is known that, at that time, the encyclopedia was a common pedagogical resource in the practice of teaching. This is why, it is frequently said that Hegel would have been simply forced to use it. But that can be an illusion, because although Hegel himself constantly attributes a systematic relevance to the metaphor, the encyclopedic construction never assumes a definitive form. We will link this problematic to another Hegelian metaphor in the Phenomenology of Spirit, which states that the truth is a “Bacchic delirium” and that this also determines the form of its exposition. If the comparison does not produce an irremediable dizziness, it may nevertheless help us understand the meaning of the encyclopedic illusion.

Miguel Ángel Polo Santillán

Universidad Nacional Mayor de San Marcos
Lima, Perú
polotzu@gmail.com

Humanism and Multiple Identities

The limits of modern humanism, while they demand a critique, cannot lead us to assume anti-humanist positions. Modern humanism is subjectivist individualism, and anti-humanist tendencies mistakenly lose the sense of the human in holistic terms such as being or nature. Between both extremes there may be intermediate views that can enable new understandings of the human, where identity and otherness are part of our self-understanding. The different masks of the human (subjects, individuals, people, humans) do not exhaust what we are, so it is always possible to narrate new stories about what we are and what we want to be.

The Polemics of “Area Professors” and the Global Expectations on Africa

One major debate among scholars of African studies in recent time focuses on the place and fate of African indigenous languages in the face of mightier Western languages introduced by the erstwhile colonial masters. Part of the debate concerns whether to retain the foreign languages in African schools as the languages of learning and research or to abolish them as marks of authentic decolonization. Scholars who advocate the replacement of the foreign language with the indigenous ones argue that the continuing adoption of those colonial languages are instrumental to the mental incapacitation of scholars of African descent *NO ENTIENDO* who are constantly required to code-switch between multiple conceptual schemes. One of the most popular arguments of these scholars is that that to gain political independence without linguistic constraints and, consequently, mental freedom, is essentially superficial. These scholars believe that by thinking and studying in the indigenous languages African scholars could become more effective and productive. On the other hand, those who support the continuing adoption of the colonial language policies in education consider disadvantageous, to African scholars, to learn and communicate in languages with lesser global coverage. They think that by adhering to the colonial languages such as French, English or Dutch, African scholars will become effective beneficiaries and contributors to the global knowledge and epistemic fellowship.

Both camps, however, agree that the debate relates to the negotiation of the place of African languages in the globalizing world. The magnitude of the debate has conditioned scholars to maintain opposing camps as a matter of ideological adherence and expressions of nationalism, rather than showing, in concrete terms, how any of the alternative positions stand to benefit scholarship in Africa or otherwise. The paper has adopted the concept “area” as a colloquial literary representation of the unaccomplished nuisance from the acerbic language of one of Soyinka’s Satires. It has therefore combined the adopted literary sarcasm with the hermeneutic methods in its analysis of selected theories in educational psychology, in order to show how a considerable percentage of potential African brains who, because their natural psychological constituents, should have become world class scholars in various academic fields, are lost out to grope as unaccomplished “professors” in the form of a reactive roadside artisans or activist technicians owing to the retention of the colonial legacy in African educational systems. The paper further explains why, in practical terms, many African countries have found the colonial language policies unalterable in their educational systems in spite of political independence.

Mojca Kuplen

Institute of Philosophy and Human Sciences
University of Rio Grande do Sul (UFRGS)
Porto Alegre, Brazil
kuplen.mojca@btk.mta.hu

Art, Cognition and Kant's Aesthetics

The aim of my paper is to argue that Kant's aesthetic ideas can help us to overcome cognitive limitations that we often experience in our attempts to articulate the meaning of abstract and emotion concepts. I claim that aesthetic ideas, as expressed in works of art, have a cognitive dimension which reveal the introspective, emotional and affective aspects that appear to be central to the content of abstract and emotion concepts. In addition, I give an account of the role of aesthetic ideas in promoting our self-awareness and self-knowledge. My argument will proceed as follows:

First, I offer an interpretation of Kant's doctrine of aesthetic ideas according to which aesthetic ideas function as sensuous counterparts of abstract and emotion concepts. I claim that aesthetic ideas serve as quasi-schematizations of a specific, although undetermined, conceptual content. That is to say, aesthetic ideas make abstract and emotion concepts more cognitively accessible to us, by creating image schemas that allow us to think about these concepts in a way linked to sensory experience. Availability of such imaginary representations can profoundly expand the meaning of these concepts and further our understanding of them.

Second, I give a detailed account of the role of aesthetic ideas in comprehending the experiential or felt meaning of abstract and emotion concepts. I aim to show that Kant's aesthetic ideas, as expressed in works of art, can help us overcome the cognitive limitations that we often experience in our attempts to articulate the meaning of abstract phenomena. I claim that aesthetic ideas, as expressed in the works of art, have a cognitive dimension in that they reveal the introspective, emotional and affective aspects that appear to be central to the content of our abstract and emotion concepts. The gist of my argument is that aesthetic ideas make these experiential features of abstract and emotion concepts salient, thereby available for our acknowledgement and for further analysis.

Third, I integrate my account of aesthetic ideas with contemporary theories of self-knowledge. Based on Richard Moran's and Charles Taylor's account of the principle of first-person authority, I elaborate how artistic expression of aesthetic ideas can promote the kind of self-knowledge that leads to self-development (i.e. self-knowledge that is potentially beneficial for the subject). More specifically, I argue that aesthetic ideas, as expressed in the work of art, offer different ways of interpreting our own subjective experiences, thereby facilitating acquisition of self-information. Moreover, that the process of acquiring self-information is not arbitrary; rather it is bound up with the principle of the first-person authority. In

particular, the accuracy of the self-information regarding our own mental states is validated through the act of an affective avowal.

Mónica Belevan

Diacrítica
Lima, Perú
mb@diacritica.com

ROUNDTABLE #1 (see Appendix, p. 187)

Build, Dwell, Think (in a Different Way). Architecture in Times of Crisis

A decade has passed since the greatest global economic crisis in recent history and efforts to clarify this convulsive and apparently unintelligible horizon continue to yield scant results. The disorientation extends in the political and economic spheres and does not cease to affect equally the intellectual and social science discourses, mute—in the worst case—or simply unable—at best—to provide analysis to understand what happens. All the tensions unleashed since then (political, economic, environmental, etc.) suggest that the nature of the crisis before us is not cyclical or specifically local but systemic and global and that, therefore, eventually overcoming it requires that we think globally and take seriously the need to abandon the economic, social and cultural logics that have governed over the last 150 years and that today seem to have expanded to cover the globe as a whole. Architecture - which at one time was part of the problem, encouraging the delirium of the excess in which the entire system was riding - faces the challenge of thinking about how to align itself with the solution. It is a matter of building in a different way, living in a different way and, above all, thinking in a different way.

Muk Yan Wong, Assistant professor

Department of social science
Hang Seng Management College
Hong Kong, China
mywong@hsmc.edu.hk

Emotion as a Language of Universal Dialogue

Despite the trend of globalization and the rapid development of information technology, cross-cultural dialogue does not become any easier. Difference in basic values and interest of cultures have intensified physical and non-physical confrontations, which is demonstrated by the increasing number of war, extreme localism, and mistrust between people. Rationality, which has long been regarded as the best and the only common language among different cultures, fails to facilitate communication and collaboration. The limitation of rationality

was first revealed in Alasdair Macintyre's *Whose Justice? Which Rationality?* Unlike what ancient Greek philosophers suggested, there is not a single type of supreme rationality that everyone will and should follow. The only consensus perhaps is about the instrumental rationality suggested by Max Weber, which is futile in promoting cross-cultural dialogues as it addresses the various means rather than ends of different culture.

In this paper, I argue that emotion is a better language for universal dialogue than rationality in two senses. First, psychologists and anthropologists provide solid evidence to prove that certain emotions are basic and universal among all human beings. For instance, based on his study of facial expression of the Fore people in Papua New Guinea, Ekman (2003) proposed that anger, fear, surprise, disgust, sadness, and happiness are six basic emotions that are universally shared. Other evidence includes Tomkins (1962), Arnold (1960), Frijda (1986). These basic emotions may serve as the foundation of cross-cultural dialogue because we are evolved to understand the causes and expressions of these emotions in other people despite the cultural and social difference. Secondly, unlike instrumental rationality that focuses solely on how to achieve one's own end, certain emotions are non-egocentric by nature. For instance, compassion is "an other-oriented emotion elicited by and congruent with the perceived welfare of another person." (Batson 1991). Chinese philosophy expresses a similar idea by the concept *Ren*, which is the essence of human being according to Confucianism. Love is another non-egocentric emotion that is constituted by the care and concern of the well-being of one's beloved for his or her own sake. That is, I love you not because loving you makes me happy; instead, it is because loving you makes you happy. Such non-egocentric emotions (other examples include sympathy, empathy, trust, etc.) may encourage and motivate cross-cultural dialogue despite the conflict of interest between cultures. Facing multifaceted contemporary problems and crisis, we don't lack rational and intelligent solutions. We lack mutual understanding, reciprocal tolerance, and sustainable collaboration. The role of emotion in establishing a platform of cross-cultural dialogue should not be overlooked.

Nancy Bauer

Tufts University
Massachusetts, USA
nancy.bauer@tufts.edu



#metoo: "Epistemic Injustice" and the Sexual Harassment Tipping Point

In 1976, a year after the term "sexual harassment" was coined by feminists at Cornell University, the popular American "ladies" magazine *Redbook* invited women to take a mail-in survey about their experiences at the workplace. About 9,000 women took the time to write in. The overwhelming majority —92

percent— claimed that sexual harassment at the workplace was a serious problem, and almost 90 percent of respondents reported that they had personally experienced sexual harassment on the job. *Redbook* not only published the survey results but also provided its US readers sound advice about what to do if they were sexually harassed, such as filing a complaint with the national Equal Employment Opportunity Commission, contacting a branch of the federal Labor Relations Board, or seeking help from the National Organization of Women (NOW). The survey received significant media attention, but little changed in the real world.

Forty years later, in 2016, *Redbook* reran the survey, of course in online form. At the end of March 2017, it published the results from the (mere) 500 responses it received. Nearly 99 percent of women now described sexual harassment as a serious problem, and —during an era in which most companies have anti-sexual-harassment policies— 80 percent reported that they had been sexually harassed. While the 1976 *Redbook* survey made headlines, the 2016 one received almost no attention until six months later, when rigorous investigations by the *New York Times* and *The New Yorker* magazine pushed film producer Harvey Weinstein to admit that he was a serial sexual harasser. In the wake of Weinstein's confession, dozens of women came forth with stories about his sexual aggression, which, the general public learned, was an open secret in Hollywood; and many other high-profile American men —including Bill O'Reilly, Louis C.K., Al Franken, and Leon Wieseltier— were disgraced and either resigned or were fired from their jobs. The hashtag *#metoo* went viral on social media. I recounted in some detail on my own social media feeds my worst experiences with sexual harassment, as did virtually all other women I follow. And suddenly we saw a sea-change. Women were being believed, and men were scared.

Why did this tipping point come so late, given the longstanding grim statistics and the many years of women's bemoaning sexual harassment, not to mention the anti-sexual-harassment laws that have been put into place over the last 40 years? It's easy to show that the popular media response —that it matters that lots of women *celebrities* are now accusing male celebrities of harassment— does not hold up. But the main focus of this paper is to evaluate how the most popular *feminist philosophical* response to the question fares. That response, originally articulated by Miranda Fricker, says that women's reports of their experience routinely fail to achieve social uptake ("testimonial injustice") and that women often lack the concepts that allow them to articulate in an empowering way the inchoate sense they have of their own experiences ("hermeneutical injustice") and tend to find the right words only in supportive social contexts with other women who are also struggling with feelings of confusion in the wake of trauma. In this paper, I construe the "epistemic injustice" response as at bottom a sophisticated version of the popular one. And I follow J. L. Austin's *How to Do Things With Words* in understanding the sexual harassment *Zeitgeist* as a function of "the total speech act in the total situation" —where the "total situation" in this case is shaped by the power of the viral hashtag— which I also explore in Austinian terms.

BOOK SYMPOSIUM #1 (see Appendix, p. 193)

***Westworld and Philosophy*, edited by James South & Kimberly Engels**

Have you ever questioned the nature of our reality? HBO's *Westworld*, a high-concept cerebral television series which explores the emergence of artificial consciousness at a futuristic amusement park, raises numerous questions about the nature of consciousness and its bearing on the divide between authentic and artificial life. Are our choices our own? What is the relationship between the mind and the body? Why do violent delights have violent ends? Could machines ever have the moral edge over man? Does consciousness create humanity, or humanity consciousness? This book collects a number of essays that try to answer some of these topics.

Nicolás Emmanuel Tejada Ontón

Pontificia Universidad Católica del Perú
Lima, Perú
nicolas.tejada@puccp.pe



Rethinking Humanity and the Human from 3800 m.a.s.l.

Questions to the Contemporary World from the Ontological Alterity of *El Pez de Oro*

El pez de oro (The golden fish), work written by Gamaliel Churata, pseudonym of Arturo Peralta, who was from Puno (in Peru), is an atypical work of Peruvian literature. This work, published in 1957 by the Bolivian publishing house Canata, along a hybrid text that rides between poetry, narrative and essay with Andean literary traditions such as *haylli*, *hararu*, *harawi*, among others. In addition, it presents elements of the Andean cosmovision that debate and are linked to philosophical and cultural references of the Western and Eastern traditions.

It is possible to understand the diversity of textual elements and the network of heterogeneous connections of *El pez de oro* in terms of the demand for ontological self-determination posed by the work. *El pez de oro* claims that the American subject participates in another way of being-in-the-world: the "American being". For Churata, the American subject not only culturally different from the Western subject; moreover, the difference of the American subject is mainly ontic. It is necessary to specify that the otherness of American being is not based on an essentialist or solipsist model. On the contrary, American being is a configuration of the world that emerges in the language of *El pez de oro* and, moreover, it seems to establish links with diverse traditions foreign to the Andean culture. This configuration of the world, is typical of the American subject and is at work behind the textuality of Churata's work.

Recognizing the alterity in the world configuration that underlies *El pez de oro*, the desire of this work is, first, to expose the demand for ontological

self-determination in the work of Churata. For this, we will consider set of connections with the approaches of the ontological turn in anthropology, specifically with the work of Eduardo Viveiros de Castro, and the political proposals of various Latin American indigenous groups. From these connections, we will claim that ontological alterity involves a critique of the model of intercultural dialogue in the contemporary world. Nonetheless, it will be affirmed that, despite the criticism, *El pez de oro* allows us to rethink and redefine the notions of “humanity” and “human” as possible projects to build from the American ontological alterity.

Nikolai Kozlovets, PhD

Professor, Head of the Philosophy Department
Zhytomyr State University named after Ivan Franko
Zhytomyr, Ukraine
mykola.kozlovets@ukr.net

Humanism as the Imperative of Sustainable Development in the Epoch of Globalization

Today, the focus of philosophical knowledge falls into a wide range of issues of non-traditional human existence in conditions of rapid global change. Scientific and technological progress has sharpened the complex of global problems: ecological, energy, demographic, food and resource, as a result of which mankind is on the brink of survival. The vital dilemma arose before mankind: either uncontrolled and continuous acceleration of scientific and technological progress, threatening self-destruction, or its reasonable limitation and solidarity responsibility for the future. Suspending the processes of self-destruction is still in our power. And this will be possible if each person will relate their will, efforts and actions to a humanistic orientation.

In XXI century, humanity came to realize that the most significant value is not just life as survival, but a worthy man's life. The essence of the new earth civilization in this century should be global humanism, and not the monopoly, the highest quality of life and development only for the countries of the “golden billion”. One of the most important mechanisms for the functioning of the global society and social development is social integration. The symbolic basis of the latter at the global level can and must be the values of the universal scale and common interests, reflecting the aspiration of most people for progressive development, prosperity.

Today it becomes obvious that human life, as never before, depends on preserving the cosmic-natural-social value of being. The strategy of optimizing all human activity in its interaction with the environment presupposes a shift in emphasis in solving global problems: technological approach should yield to social value. Technological resources and economic flexibility are, of course, necessary

and very important for the achievement of sustainable human development, but they are not enough. The determining factor is the value orientation of mankind.

Many researchers, theorists and practitioners, politicians and statesmen of the most promising ideology of the 21st century and of the whole third millennium consider the concept of sustainable development to be a controlled social development based on establishing a balance between satisfying the modern needs of mankind and protecting the interests of future generations, including their need for a safe and healthy environment. In general, the concept of sustainable development represents a combination of three main approaches: economic, social, environmental and integrates the principles of environmentalism, humanism, social democracy, global consolidation, rational criticism and pragmatism. The main practical goal of sustainable development is the preservation of life, nature and society in the future, optimization and harmonious development. Sustainable development implies the harmonization of all spheres of social life (that is, optimal, uniform, balanced and efficient development), for which it is necessary to develop conceptual, strategic and practical foundations of social governance both globally and nationally.

To the challenge of globalization, it seems to us that the most adequate response can be found in the way of organizing the hostel of the world community on the principles of new humanism. In 1988, the «Universal Declaration of Human Rights» was supplemented by a «Declaration of Interdependence». In 2000, the world community carried out new theoretical and humanistic generalizations, which included the «Humanistic Manifesto. The Call to a New Planetary Humanism.» Humanity must resolutely raise the question of the formation of global and national humanitarian spaces, first and foremost, and through the introduction of education, science, culture, intellect, healthy lifestyle, harmonious combination of social and natural environment, the provision of decent conditions for the realization of intellectual, cultural, creative possibilities of a person. It is a human factor that should be the semantic epicenter of globalization.

Nkiru Christiana Ohia

Institute of African Studies, University of Nigeria
Nsukka-Enegu State, Nigeria
nkiru.ohia@unn.edu.ng

Impacts of Divorce on Adolescents' Academic Activities in South-East Nigeria

Family is the earliest and the most basic of all the social institutions in South East Nigeria, otherwise, known as Igbo Land. It is a primary social group characterized by the presence of a father, mother, and their children. Ideally, a family exists because marriage took place. Marriage in Igbo Land is a communal rite, although the sexual aspects of the marriage are reserved for the husband and

wife. Divorce and separation in marriages were very rare, and highly frowned at. Where there were challenges, the spouses enjoyed the support of the external family members, and family problems were amicably resolved. The institution of marriage was respected as a sacred institution and marriage was a worthwhile venture. To discourage breakup in marriages, women were excluded in sharing family inheritance in their natal homes, and this made them stick to their marriages. The extended family supported and encouraged spouses to remain intact. Today, urbanization, western education, changes in the communal way of life, and emancipation of women are making ways for divorce and separation. When this happens, it affects every member of the family, especially the children, in diverse ways. This study will investigate the impact of divorce on academic activities of adolescents in South East Nigeria. The subjects for the study will be adolescents of between ages 12 to 16 who will supply narrative accounts of their academic experiences in semi-structured interviews. It is projected that adolescents' experiences in divorced families will impact negatively on their academics in the area of school attendance/punctuality, reading habits, participation in class, and participation in extra-curricular activities. Based on the projected result of this study, it is suggested that schools' Guidance Counselors should direct and guide students from families affected by divorce to be able to overcome the challenges posed by their families as these are likely to cause distractions in their academics, low self-esteem and anti-social behavior.

Olatunji A. Oyeshile, PhD

Professor, Department of Philosophy and Faculty of Arts
University of Ibadan
Ibadan- Oyo State, Nigeria
alabi14@yahoo.com

Re-inventing the Concepts of *Ajobi* (Consanguinity) and *Ajogbe* (Co-residenship) in an Essentially and Existentially Contested World

Human existence is defined largely by its sociality in terms of peaceful and harmonious co-existence with others. Contemporary development at scientific, technological, informational, political and social economic levels has served as a double-edged sword—promoting global integration on the one hand, and engendering animosity on the other, due to cherished pristine values. The resultant negative perspective of contemporary development is due to the pursuit of cultural essence and the need to come to terms with existential variables in the world by disparate human entities. Human conflicts of various forms resulting from this have become a major impediment to peace, harmony and human survival thereby putting human co-existence in jeopardy.

Philosophy is called upon again to proffer workable panacea to this crisis-ridden age so as to prevent self-annihilation and ensure qualitative human survival through co-operation and harmony. As part of meeting this daunting challenge that this paper proposes a re-invention of the concepts of *Ajobi* (consanguinity) and *Ajogbe* (co-residentship) in Yoruba culture as basis for resolving the crisis of co-existence among diverse humans in an essentially and existentially contested world. The concepts of *ajobi* and *ajogbe* emphasize what we share together both as blood relations and non-blood relations, thereby underscoring the need for interdependence as basis for social and political order. The Yoruba believe that all human beings, regardless of race, colour and religion belong to the primordial *alajobi* (spirit of consanguinity) while *alajogbe* (spirit co-residentship) sustains persons and individualized groups living together. Re-inventing the concepts of *ajobi* and *ajogbe* will help to create a realistic utopia as to how people of diverse race can create a society of peoples, similar to what Rawls proposes in *The Law of Peoples*, where there is a reasonably just society in which its members follow the reasonably just law of people in their mutual relations.

The theoretical framework of this paper is the African communitarian theory of person while the methodology of the paper is analytic, critical and constructive. We establish that living together is becoming increasingly difficult in societies across the world. This is due to incompatible differences in claims to rights and duties and no society across the globe is exonerated from this self-imposed balkanization, especially in multi-ethnic states. Many theories on globalization, transitional democracy and world government as exemplified in global, regional and sub-regional organizations such as United Nations, African Union and European Union have continued to experience myriad problems in keeping together their human associations. Our thesis is that the reinvention and application of the concepts of *ajobi* and *ajogbe* to human co-existence will provide a veritable framework for addressing the contemporary global crisis in human relations and serve as basis for global peace, security, cross-cultural dialogue and sustainable development.

Olexiy Bilyk

(& Yaroslav Bilyk)

Kharkiv National Karazin University
Kharkiv, Ukraine
murrpum@ukr.ne

The Book of Nature and Gnoseological Optimism

The notion “the book of the nature” became known to European philosophy due to the Byzantine theologian and philosopher Maximus the Confessor. Later Galileo Galilei argued that the book of the nature was written in the language of mathematics and those who knew mathematics were able to read it in the

same way as the Creator. In this, Galileo Galilei combined Christian philosophy, based on the Biblical tradition, with the Pythagorean and Platonic traditions of understanding God as a mathematician. Galileo Galilei's opinion that the book of nature is written in the language of mathematics is well known. Researchers often note that Galileo Galilei was also concerned with the possibilities of human cognition. It was this grounding of the possibilities of human cognition that became one of the building blocks of European rationalism.

One can believe that Hegel generalized this approach of European philosophical rationalism in the modern age to the possibilities of human cognition in his doctrine of the identity of thinking and being. Hegel considered that as the whole world existed and developed in accordance with laws of reason, or, in other words, that nature was organized in the same way as thinking the world appeared to be cognized by a human reason. Schelling had previously arrived at the same conclusions and it is possible that Hegel borrowed his ideas from Schelling. But Hegel's words about the identity of thinking and being are better known. Thus, the introduction of the notion "the book of the nature" into the European philosophical vocabulary by Maximus the Confessor facilitated the doctrine often named gnoseological optimism to appear within the rationalism of the New age.

Pablo Oyarzún / Keynote Speaker

University of Chile
Santiago, Chile
oyarzun.pablo@gmail.com

Violence, world, contingency

I am interested in discussing the issue of violence in a thematic relationship with the idea of totality and contrasting it with what we call "world". Nothing, in principle, could make violence and world compatible. If the world is order, however precarious, violence is, at least, its destabilization. Since that order is so fragile, violence does nothing but confirm that fragility to the point of collapse. But the destructiveness of violence does not point to the suppression of the world. Rather it points to the production of "world" as an inexceptional totality, which of course implies exception and exclusion. The question is, then, whether it is possible to give some consistency to this approach, to discuss it in the light of contingency in the world and the contingency of the world itself.

Pamela Lastres Dammert

Pontificia Universidad Católica del Perú
Lima, Perú
pamela.lastres@pucp.pe

«There are Really Methods, Like Different Therapies» Does the Therapeutic Treatment of Philosophical Skepticism Have a Constructive Aspect?

The hostility that Wittgenstein always professed for philosophical or radical skepticism is undeniable. In the present work I examine and discuss what can be the constructive aspect of the Wittgensteinian treatment of this classic philosophical problem. While Wittgenstein's rejection of any global form of skepticism remains unchanged from the first opera to the last writings, it is possible to identify variations in the way to therapeutically neutralize this problem. I intend to characterize, in the first place, the kind of therapeutic treatment of the philosophical skepticism offered by the *Tractatus*. I defend that the first Wittgenstein's therapeutic approach is of a surgical nature—in the sense of betting on an abrupt extirpation of the problem—and a dissolutive one. This early “medical” approach resembles the one Sexto Empirico attributes to philosophical therapy, but the purge it promises leaves little room for imagining a constructive dimension. I will show that the therapeutic approach of the first Wittgenstein is compatible with quietist readings whose slogan is to avoid debate with skepticism.

Secondly, I argue that the Wittgensteinian conception of therapy begins to enrich itself from the intermediate work until it reaches its fullest expression in *Philosophical Investigations* and in *Certainty*. The gain in resources of the therapeutic approach is indebted to the influence of psychoanalysis on Wittgenstein and goes on to assume that the understanding of the emergence and meaning of a theoretical problem such as philosophical skepticism is essential to face it.

Against the collaborative readings that pose a skeptical solution to an illusory challenge, I maintain that Wittgenstein offers a sophisticated diagnosis of philosophical skepticism. Such a diagnosis—as suggested by Andy Hamilton—is not incompatible with the presentation of a wide repertoire of arguments to refute it. The arguments based on the meaning presented in *Sobre la certeza* strike a blow to the supposedly skeptical threat and show its inoperability. But that is not enough: Wittgenstein's arguments are not content with being an intelligent display of reasoning; They measure the impact that a problem such as skepticism can have on understanding oneself and aspire to transform one's life.

I propose, in short, a therapeutic diagnostic reading of philosophical skepticism that emphasizes the transforming aspect of therapy and that is inspired by intuitions by Andrea Kern, Yaniv Iczkovits and Stanley Cavell. My reading will try to show the weaknesses of McDowell's minimalist empiricism (quietist reading) and the position of Crispin Wright (collaborative reading).

Paula Sibilía / Keynote Speaker

Universidade Federal Fluminense in Rio do Janeiro
Rio do Janeiro, Brasil
paulasibilia@gmail.com

The Digitalization of Life: A Genealogy of the Body-Machine

The metaphor of the Machine has been very fertile throughout modernity: it served not only to think but also to design strategies for intervening objects as diverse as cities and the solar system, going through such basic institutions as the school or the factory. The human body too was caught in this movement, that insists on identifying all life with some sort of mechanism. Even though that gesture has remained current since the beginning of industrialism, it has suffered significant alterations, especially in recent decades. We will attempt to unravel some senses of the historical transformations that are reconfiguring the fusion of life and machines, in synch with the rapid advances of digital technology.

Paulo Dam

Pontificia Universidad Católica del Perú
Lima, Perú
dam.paulo@gmail.com

ROUNDTABLE #1 (see Appendix, p. 187)

Build, Dwell, Think (in a Different Way). Architecture in Times of Crisis

A decade has passed since the greatest global economic crisis in recent history and efforts to clarify this convulsive and apparently unintelligible horizon continue to yield scant results. The disorientation extends in the political and economic spheres and does not cease to affect equally the intellectual and social science discourses, mute—in the worst case—or simply unable—at best—to provide analysis to understand what happens. All the tensions unleashed since then (political, economic, environmental, etc.) suggest that the nature of the crisis before us is not cyclical or specifically local but systemic and global and that, therefore, eventually overcoming it requires that we think globally and take seriously the need to abandon the economic, social and cultural logics that have governed over the last 150 years and that today seem to have expanded to cover the globe as a whole. Architecture - which at one time was part of the problem, encouraging the delirium of the excess in which the entire system was riding - faces the challenge of thinking about how to align itself with the solution. It is a matter of building in a different way, living in a different way and, above all, thinking in a different way.

Pedro Mateu

Universidad del Pacífico
Lima, Perú
pf.mateub@up.edu.pe

ROUNDTABLE #5 (see Appendix, p. 191)

Happiness in Peru. Do the Data agree with the Theories of Aristotle and Mill?

In recent years, happiness has become an important issue for economy and public policies. Perhaps, the best indicator of social progress is neither the Gross Domestic Product (GDP) nor the Human Development Index (HDI), but rather, an index that reflects what real people consider to be happiness. An interdisciplinary team of researchers has collected the most common conceptions of happiness in Peru, using surveys and interviews particularly applied to the poorest and richest people in the country. This paper will confront the results of this empirical research with the conceptions of two prominent philosophers: Aristotle and John Stuart Mill, who proposed elaborate theories about happiness that still have important effects in the social sciences, psychology and other disciplines. Some questions to be approached: are health, wealth, friendship, among other assets that are mentioned in Aristotle's *Nicomachean Ethics*, central elements of happiness? Are these assets valued in the same way by the rich and the poor? Do people identify happiness with the development or exercise of their "superior" rational faculties, as Mill had indicated? Are the poor closer to hedonism than the rich, while the former mainly develop their "inferior" faculties? In short, it is about making the common notions about happiness - regular people notions; and the more theorized, philosophical notions, those of the philosophers mentioned, enter into the realm of dialogue.

Piergiorgio Donatelli

Sapienza Università
Roma, Italia
piergiorgio.donatelli@uniroma1.it

Aristocracy, Democracy and Popular Culture

Popular culture faces us with a significant problem: the need to acknowledge our personal and immediate experience while enjoying film, music, TV series etc. Whereas in the higher expressions of creative fiction and art we might be helped by thinking that an expert will instruct us on what we should feel and think, in popular culture we seem to be able to acknowledge our own personal experience. Yet the higher spheres of art and culture are necessary in order to install the idea that what we need is a criticism of what we feel and think, a criticism of our immediate experience which cannot always be trusted and which in the first place

needs to be educated. Popular culture is crucial therefore, in order to go back to the fact of modern morality and politics as they are engaged with democracy. Democracy requires that we give our consent to society and its institutions, there is a permanent request for our consent (radical democracy), yet this consent needs to be based on reasons, it needs to inhabit a space of criticism and emulation (Mill in *On Liberty*), it requires education along the higher spheres of culture.

In Shakespeare's *The Tempest* Caliban, says that before Prosperous arrived at the island "he was his own king". Caliban imagines a natural condition in which someone is her and his own queen and king, a picture we later find in Emerson ("The American Scholar") portrayed as the condition in which each one is an illustrious monarchy, each one is like a monarchy in the state of nature with the other monarchies yet illustrious and thus capable of being exemplary to others, each one exemplary and a model for others. In this perspective, elaborated in the 20th century by Cavell, each one needs to trust her own experience with the confidence of a king and queen, yet this experience is not merely her and his own, it is not private as it needs to be able to be found exemplary from the point of view of the other monarchies. This peculiar aristocratic view conceived as the basis of a democratic conception of society can be broached thinking about popular culture, focusing on its emphasis on personal response against traditional hierarchies of experts, yet requiring mutual criticism and the education of one's experience.

Piero Luis Orlando Suárez Caro

Pontificia Universidad Católica del Perú
Lima, Perú
piero.suarez@pucp.pe

Insults in the World: Towards a Semantics of Pejoratives

Initially, the work will explore ways of insulting in different parts of the world to explain historically and systematically the dynamics of its pejorativity or derogation. From there, we will seek to collect the main intuitions that should be preserved in a semantic explanation of the phenomenon of insulting. The distinction between *generic pejoratives* and *specific pejoratives* (slurs) and the dynamics between those two concepts will be denoted. Subsequently, the work will seek to problematize the positions where it is claimed that the truth conditions of a sentence do not change with the addition of insults into the sentence, since the latter only represent agents' emotions or, simply, do not have any semantic content. As for example in the following two sentences:

- (1) The f*cking dog bit me.
- (2) The dog bit me.

Likewise, positions will be problematized where it is argued that —by virtue of its form— specific pejoratives express properties that have no extension; in other words, that there is no object in the world that satisfies the property expressed in a pejorative predicate. The following examples requires that one knows that the expression ‘fujirata’ is used by many people as a slur directed to followers of the ex-president of Peru, Alberto Fujimori; and, also, that the expression ‘cagón’ works as slur directed to fanatics of the peruvian soccer team, Alianza Lima —it’s an expression usually used by followers of the historical rival team. That position —defended by Christopher Hom— would commit that the following sentences are false:

- (3) The *fujir*ta* Becerril had a discussion with another congressman.
- (4) Leao Butrón, although he is *c*gón*, was summoned to the national peruvian team.

Here we will find that diverse scenarios could have agents that work as examples of complications with the fact of —simply— considering those sentences false. Certain intuitions that will be clarified in the first part of the work —regarding how insults work— would not be preserved.

Finally, within the framework of the explored examples, a semanticist solution of the problems that occur in the various positions that try to explain the pejoratives will be sought. The strategy will consist in analyzing pejoratives as predicates that refer to relational properties and not as predicates that refer to monadic properties. That is, that the property expressed in a pejorative, would be a property that unites derogators and derogated ones in a derogation relationship. This explanation would allow to give truth values —for example— to sentences (3) and (4), stipulating that the semantics of the pejorative itself require (in the same way that the semantics of the indexical ‘they’ requires the tracking in the context of whom participate as the reference of ‘they’) the tracking in the context of who was the derogator, making proposition expressed in the sentence true or false as long as we find or not in the world that relationship between the two agents that make up the derogation.

Qiong Wang

Philosophy Department
SUNY College at Oneonta
NY, USA
qiong.wang@oneonta.edu

Family Relationships and Familial Obligations

Our intuition and shared moral experiences tell us that we have obligations toward our family members. For instance, we feel obligated to help or support our

spouses, children, parents, or siblings when they are in need. But this intuition is ambiguous: it is entangled with personal feelings, affections and various senses of being obligated. In the long history, the family has rarely been treated as a serious philosophical issue. Recent social and political philosophy has started to explore family relationships, motivated by a broader interest in human intimate relationships. However, whether family relationships are of moral significance is controversial. The controversy focuses on: 1) whether there are justifiable foundation(s) for the familial obligations we feel and practice in our everyday life and, 2) what, if any, the foundation(s) are.

After briefly examining several theories on familial morality in the recent philosophical literature, this essay attempts to defend a *family relationship account* of familial obligations, which holds that family relationships are in their nature ethically significant and that this ethical nature generates our familial obligations. Since the family is often considered a social unit that normally involves intense and long-term protective, supportive, and cooperative relationships among its members, a meaningful family relationship necessarily includes some basic mutual company, sharing, care, and assistance. And this nature of family relationships requires we make appropriate responses to our family members' needs, interests, or problems. In other words, the family relationship account holds that familial obligations are inherent in family relationships: there are moral obligations among family members as long as a meaningful family relationship exists or has existed. The social or political utility of well-functioning families can surely provide a justification for the practice of certain family ethics in a society. But my investigation of the ground of familial obligations in this essay does not focus on this instrumental value of familial morality.

Rafael Félix Mora Ramírez

Docente, Universidad Nacional Mayor de San Marcos
Lima, Perú
rafael.f.mora@hotmail.com

Some Ethical Problems of Technology

To analyze the ethical problems of technology it is necessary to understand science as a moral agent. Employing Thomas Kuhn's proposal, we will consider science as an activity of scientists, focusing on the historical and sociological reconstruction of scientific (or social institutions) communities. This will make possible the research of ethical problems in scientific activity. We will bring to the fore technoethics.

Technoethics is the ethical study of the social problems posed by the technical advance and of the moral codes inherent to technology. These problems were born in the mid-eighteenth century with the Industrial Revolution, but were

not really noted until the next century, and did not reach public awareness until the 1960s. Its main research problems are: technical unemployment, inequality, alienation, environmental deterioration, climate change, poverty, access to water, population growth, etc.

The accelerated contemporary industrial development, although it has brought undoubted advances and comforts previously unthinkable, in turn, has also reached a degree that threatens the survival of species, among which we count the human species. For example, let's think about the problem of military science put at the service of the military industries. A second relevant issue is also related to the progress of scientific research. Thus, issues such as cloning, eugenics, research of stem cells and transgenic foods, which have put the scientific community and humanity in general in front of a set of dilemmas that force us to discuss fundamental notions and values.

Raghunath Ghosh

Professor, Department of Philosophy
University of North Bengal
West Bengal, India
ghoshraghunath3@gmail.com

Art as an Aid to Resolve Crisis

In present day society there are crises of many types: moral, economic, technological, environmental etc. If the main cause of such crises is seriously looked into, it would be observed that human values are continuously eroded due to excessive greed and lust. In present day society most people are self-centered due to the loss of human value and sensitivity towards our natural and social environment. The Machine is essential no doubt, but we do not want that a person should become a machine without having feelings towards nature, and the environment. Hence Vivekananda taught that we want machines but not a mechanical heart.

In order to remove such a mechanization of the heart, art may be taken as an aid. When we are in aesthetic enjoyment through drama, literature, music and dance, we can have real mental relief or freedom for the time being due to its disinterested, impersonal and universal character. Art relieves tension from human beings and makes them mentally balanced. The practice of art cultivates sensitivity not only towards art objects but our environment, nature, forests, and other human beings. Though art can give us temporary relief, it can also help in nurturing sensitivity. The crisis that arises from the exploration of human beings, deforestation, destruction of natural resources is due to the loss of sensitivity. Such sensitivity is a matter of practice and nourishment. When our pathological needs and greed are controlled, people will have mental relief which comes from

aesthetic delight. Saving of our heart is the primary solution for some of the crises mentioned above. For this reason, music, dance, and the arts have been taken as therapies in Modern science as they can remove mental pollution which is the precondition of external pollution. Art intensifies feeling for others in the case of enjoyable objects and through the transcendence of our practical lives. Art has meditative or yogic value through which our feeling for non-art objects such as the environment, nature and social beings can easily be extended through rigorous in art.

ROUNDTABLE #3 (see Appendix, p. 189)

Dynamism of Being Human: Awareness, Experience and Reality

Spiritual perspective

The spirituality of ancient India is marked by its expansiveness and inclusiveness. Human existence consists of Five kosha or the five sheaths. 1. Annamaya kosha - the physical body. 2. Pranamaya kosha - the energy body. 3. Manomaya kosha - the mind body. 4. Vijnanamaya kosha - Intellectual sheath. 5. Anandamaya kosha - the bliss that is central. The eternality of the human soul renders it most powerful so much so that human beings are not just regarded as having a spiritual existence but that they are spiritual beings with a physical existence. When one is aligned with the core or the self there are few fluctuations of the mind and one learns to live in harmony. Harmony within self leads to harmonious relationships with the living and the non-living environment around us. The ecosystem of this planet is an interdependent world and has been in place since creation long before the term 'globalization' came into vogue. It is not only economies that are interdependent on each other but almost every aspect of our life is dependent on the relationships that we share with the rest of our co-inhabitants. Imbalance and disharmony cannot lead to sustainable life.

The solutions to the chaotic human life are not distant if we choose to live life with awareness cherishing every experience in the noble spirit of 'live and let live' and mutual respect. To quote the Dalai Lama:

"We can never obtain peace in the outer world until we made peace with ourselves"

Ramanath Pandey

Research Officer, Oriental Institute
Former Research Associate, University of Delhi
Former Associates of IAS, Simla, India
Hon. Secretary, Indian Society for Indic Studies, InSIS
Founder Secretary of DRPSECT
Oriental Institute, the M.S. University of Baroda
Vadodara, India
Secretary Indian Society for Indic Studies Manage by DRPSECT Gujarat-Vadodara, India
rnpmsuoi@gmail.com

The Role of Knowledge in Emerging Global Society

Today, the world is facing many challenges which affect its very survival. The main objective of mankind, presently, is to satisfy man's external needs; material or physical. In doing so he does not care about the sentiments of others. However, this is not the correct way of thinking. This is the reason why the world is facing challenges of economic crisis, a warming planet, ethnic violence, various kinds of incurable diseases, poverty and so on. We see a new educational value which is completely based on a new style. Modern scientist's claims of being more advanced than earlier periods. There is no doubt that the present world is rich in sources of knowledge, especially in the form of Science and Technology. However, we have failed in applying this advanced knowledge of Science and Technology properly in our professional and personal life. In general, the knowledge is the sphere that encompasses one's information and understanding. Further, it is the circumstance or condition of comprehending truth or fact through reasoning. Thus, the knowledge is a structured collection of information that can be acquired through learning, perception or reasoning. Therefore, knowledge is a very important factor in developing an individual's life, organization, society and the nation. As we see that there are many forms of advanced knowledge available in the contemporary world. However, we need to ensure that these developments do not impact negatively on basic human values. Unless men increase in wisdom as much as in knowledge, the ultimate goal of human life i.e. peace and happiness cannot be achieved.

The greatest knowledge is possible, perhaps, in the art of thinking correctly. The term knowledge is the system of thinking correctly and the application of the principles or concepts in performing actions, in all affairs, in the right direction. Knowledge does not mean the study of Plato or Kant or Sankara or Ramanuja. We have been lost in a muddle of circumstances and have not properly understand relationships with others as we have forgotten human values. In the light of the above interpretations, this paper seeks to expound an applied form of knowledge integrated with human values in order to face the various challenges of the contemporary world aroused due to the negative effects of globalization. I have suggested that we are in the need to emphasize and cultivate the fusion

of modern Science with ethical elevation for their mutual benefits. Knowledge plays a very important role in any kind of skill development.

However, without proper principles and thoughtful concepts one cannot achieve his desired goal. So, in any profession, applied form of knowledge is necessary whether it is in the field of management, communication, at workplace or in our daily life. It is important to note that only simple understanding about interacting with people is not sufficient. Therefore, this work proposes a holistic view about knowledge viz the knowledge has no meaning if it is not for the good of the universe. In addition, it also suggests that role of knowledge should be for making a man humane, and not merely the attempt of deeming man as a machine.

ROUNDTABLE #3 (see Appendix, p. 189)

Dynamism of Being Human: Awareness, Experience and Reality

Psychological perspective

While the five elements Space, Air, Fire, Water and Earth contribute to the physical makeup of the body, the Trigunas, Sattva, Rajas and Tamas constitute the mind. Sattva is the sublime aspect of our life characterised by peace, bliss and light of knowledge. Rajas is the driving force, the assertion and competitiveness and the fighting spirit required for survival. Tamas is darkness, ignorance and inertia. A balance between the three aspects leads to a healthy mental life while an imbalance leads to lack of peace and happiness. Crass materialism and one upmanship between people have led to collective mental unrest resulting in a rise in aggressive tendencies and violence among the perpetrators and depressive illnesses among the sufferers and victims. Toxic human relationships have erased the joy of living. Yoga and Ayurveda, the universal health systems advocate the uplifting of the Sattva guna to overpower Rajas and Tamas for a fulfilling individual and community health.

Ravi Raj Atrey

School of Social Work
Indira Gandhi National Open University (IGNOU)
New Dehli, India
atrey.msw@gmail.com

Is Sustainability a Corporate Responsibility? An Analytical Study of the Existing Philosophies and Theories on Corporate Social Responsibility

It is a perceived truth that inequalities within societies have been in existence since human evolution. The power dynamics have always played a role in securing maximum resources for some and depriving others from enjoying a natural life with essential resources required for survival with dignity. Since the evolution of

civilized societies in the world, despite having distinguished philosophies, numerous efforts by Governments, social/ religious/ political/ business reformists, civil society agencies, international and inter-governmental bodies like United Nations and others, we are still facing chronic inequalities in our world; alleviating sufferings and deprivation of people has always been a prime concern for any spiritual, religious or ethical leader; ruling Governments have also opted various ways (philosophies) to ensure upliftment of the deprived people, but we have failed.

The state of inequality causes all other social problems which are prevalent in the world we are living in. Further, change in climate and its possible threats to the existence of the human life on earth have become key concerns for everyone to act upon. Above two concerns are largely impacted by a particular segment in our societies, that segment is powerful, holds on the majority of the available natural and man-made resources, exploits people and resources for their own benefits and profits, and that segment is Business / Corporate segment.

Corporate Social Responsibility is comparatively a new phenomenon as a study discipline and practice. Supplementing the efforts of the Governments and Civil Society Organizations, Corporate Social Responsibility has come up as an important contributor to the development and sustainability of our social structures, economies and environment. Several scholars have produced many theoretical and practice-oriented theories and models of CSR which are conflicting in their philosophical bases. This research paper analyzes the existing philosophies and theories on corporate social responsibility and comes up with a revolutionary philosophy for business which attempts to ensure social justice, economic prosperity, and healthy environment for our future generations.

Renat Apkin, PhD

Associate Professor
Department of Engineering Ecology and Rational Nature Management
Kazan State University of Power Engineering
Kazan, Russia
renat.apkin@gmail.com

The Problem of Monitoring and Forecasting Earthquakes

The efforts of monitoring and prognosis of such disastrous events as earthquakes can illustrate benefits and threats of technicization and science. Scientists still do not know all details of the physical processes associated with earthquakes, and methods to accurately predict them. However, the topic of earthquakes forecasting is more in demand than ever. According to the report of seismologists of the *Allatra Science* group, in the coming years it is expected that the number and strength of earthquakes will increase around the world. The peaks of the number of earthquakes with a magnitude of more than 8 points will take place in 2019 – 2022.

Although in most cases seismic events cannot be predicted, and there is no universal method for their forecasting, searches for precursors of this dangerous phenomena do not stop. However, if the causes of earthquakes are related to human activities, these can be explained and forecasted. Nevertheless, forecasting earthquakes of natural origin is a big problem. With the purpose of making prognoses, seismologists investigate the relationship of the forthcoming earthquake with the movement of the earth's crust, changes in groundwater level in boreholes, release (exhalation) of radon or hydrogen, acceleration of seismic waves by electromagnetic fields, scale changes in soil temperature, variations of ion concentration in the ionosphere, animal behavior. These and other studies led us to the idea of predicting earthquakes through studying the process of exhalation of *radon* gas in the territory of our Tatarstan Republic, where previously earthquakes of a tectonic type were recorded.

Tatarstan is situated in the central part of the East European platform. There is a small number of historical events for this territory, which are mainly tectonic. Documented earthquakes that occurred in the second half of the 19th century (1845, 1851, and 1865) and at the beginning of the 20th century (1909, 1914) are officially recorded. Their magnitudes are estimated within 3-5 points. However, earthquakes can be not only of natural, but also of technogenic origin. Currently, earthquakes in the territory of Tatarstan often occur in the southeast of the republic in the oil production area, which has been under way since the mid-20th century. With the increase in the intensity of oil production, since the 1980s, seismic events have become noticeably more active. In all, over 700 shocks of different strengths have been recorded in these territories in the last 20 years alone, 60 of them over 2 points, and some reaching 6 points — a high value for a given territory. These technogenic earthquakes were caused by the technology of injection of water into the boreholes, which is conducted under pressure exceeding the initial bedding-layers pressures. Obviously, this type of earthquake can be predicted and even controlled, through regulating of the volume and rate of water injection. In its turn, forecasting earthquakes of natural origin can be carried out with the help of radon research. Despite the efforts, it is not yet possible to give predictions to the accuracy of a day or a month and to ensure that the prevented losses steadily outweigh the economic detriment from false alarms.

Richard Stichler, PhD

Professor of Philosophy, Alvernia University
Pennsylvania, USA
rnstichler@gmail.com

Aristotle on Political Freedom and Political Friendship

This paper examines the relation between political freedom and political friendship in Aristotle's *Politics*. Political freedom functions as the moral foundation of political friendship, and political friendship is an emotional bond that unites citizens in the pursuit of the common good, ensures the stability of the *polis*, and drives out political faction. Aristotle considered the democratic constitution of Athens a form of government that promotes political friendship among citizens who are politically free and equal. His analysis of Athenian participatory democracy reveals the deficiencies and problems inherent in the contemporary theory and practice of representative democracy.

Aristotle states that freedom has two meanings: freedom to live as one pleases and freedom to participate in ruling. The former is personal freedom, a form of negative freedom that can exist even under the patronage of a benevolent tyrant or a king. The latter is political freedom, a form of positive freedom that exists most of all in direct democracies in which citizens participate by turns in ruling and being ruled. Aristotle rejected Plato's view that the rule of philosopher-kings is the best everywhere; he held that the best form of government is relative to the capacities of the rulers and the ruled. Where people are equal in virtue and the capacity for ruling, monarchy is unjust; and the best, or most just form of government, is a democracy (or *politeia*) which distributes political offices and opportunities for ruling equally among its citizens by sortition. Sortition, or selection by lottery, is designed to ensure that those who are capable have fair and equal opportunities to participate in ruling by turns. Elections, on the other hand, are oligarchic, for they invariably favor the few, or those Aristotle describes as "the notables," namely, the rich and famous. Oligarchic regimes deprive the "*demos*," or the many, of political freedom, subjecting them to the perpetual rule of the few. Aristotle's analysis of the forms of government thus exposes representative "democracy" as a disguised form of oligarchy.

Aristotle held that unjust distributions of wealth, honor, and power are the primary causes of political faction. When deprived of the freedom to participate in ruling, those who are capable feel oppressed, as though they are being treated, as Homer put it, "like some vagabond without honor." Oligarchic regimes thus pervert the natural human desire for cooperative living and destroy the bonds of political friendship. In conclusion, I discuss some of the ways in which the democratic institutions of ancient Athens can be adapted to contemporary politics and promote political friendship among citizens and nations.

Richard Orozco

Universidad Nacional Mayor de San Marcos
Lima, Perú
richard.orozco@unmsm.edu.pe

ROUNDTABLE #4 (see Appendix, p. 190)

Plural Reason for an Uncertain World-Peru

Abduction, Fallibilism and the Limits of Reason

It is not yet proved that reason is just a metaphysical dream. However, what can be said is that what has become more evident is that the canons of reason, its parameters, methods and goals can be regarded as excessive or over dimensioned. For example, it has been thought that the only way of being faithful to reason only involved deductive reasoning, but nowadays, it has been recognized that other reasoning paths are more real in relation with human being and our capacity to make decisions. It is also clear that induction is not the only alternative path. Abductive reasoning can be understood as a closer expression of what really happens in decision-making, not just in practical matters, but in the scientific realm too. How is abduction applied in mathematics, physics or social sciences? This set of questions are more liberating than the tendency to make human and scientific reasoning fit the traditional parameters of reasoning. But this change of methods and parameters necessarily leads us to change our point of view about the goals of science, something that Karl Popper had already foreseen in the first half of the twentieth century. Therefore, a fallibilistic science, far from the over-dimensioned model of science which is very common among those who do not have enough knowledge of this field, must be configured. To accept that science is fallible and abductive is, however, not just a resigned conclusion to the limits of our reason, but an opportunity to rethink the way we conceive rational life.

Robert Allinson

Professor of Philosophy
East-West Soka University
California, USA
rallinson@soka.edu

Is Ying-ying Moral? Ethical Values for Robots: A Lesson from History

There is much discussion today relating to artificial intelligence and the post-human with regard to the potential of programming robots to equip them with some replication of human intelligence. One popular example of this is the service provided by Siri who answers questions as to what restaurants to recommend and relays messages to humans. The question that will eventually confront us is, with what kind of ethics should we program our future robots?

We can individualize and personalize our future robots with the Chinese female name, Ying-ying. In order to take note of difficulties that should be faced prior to ethical programming, I propose to look at historical examples for guidance on how to do this for robots and what mistakes to avoid. For this purpose, we may look at how Mao Zedong programmed himself with certain ethical values that arose from his interpolation of classical Chinese philosophy. Since, as the argument to follow will demonstrate, Mao misinterpreted classical Chinese texts in his appropriation of ancient Chinese philosophy to build his concept of self, we may be on guard against misinterpretations of philosophy when considering how to program Ying-ying. Are we to program Ying-ying with interpretations of great works of philosophy and literature in order to humanize her? If so, what interpretations are we to utilize as our programs? The basic texts to be utilized for our historical examples are the writings of the classical Chinese philosophers and the philosophical writings of Mao Zedong. The analysis of Mao's misinterpretations of these classical Confucian writings by contrasting his writings with the classical texts will serve as an example of what mistakes to avoid and how to avoid these mistakes in the future.

Robert Metcalf, PhD

Professor of Philosophy, Department of Philosophy
University of Colorado Denver
Denver, USA
robert.metcalf@ucdenver.edu

ROUNDTABLE #2 (see Appendix, p. 188)

**The Problems and Prospects for Religion in the Contemporary World:
Historical and Contemporary Perspectives**

How are we to think about religion and its significance in the 21st century, across global contexts and disciplinary boundaries? The panel addresses this question from a standpoint of interdisciplinary dialogue, bringing together empirical research, contemporary theories, and select figures from the history of philosophy. The connecting thread throughout the discussion will be the forms of subjectivity made possible by religion in the contemporary world, from the 'self-defensive subjectivity' that gives voice to cultural resentments, to the sense of gratitude and the acknowledgment of human interdependency, to the mindlessness or mindfulness that can be practiced in the face of global existential threats.

The first paper explores empirically the nexus of religious beliefs and cultural resentments that may generate a threat response among white evangelicals in the U.S. The author focuses attention on research showing that white evangelical Christians are the least supportive of gun restrictions among all religious groups in the U.S. and are the most likely to live in a gun-owning household. Drawing on the contemporary work of political philosopher, Chad Kautzer, the author

argues that the beliefs, resentments, and responses indicated by these empirical findings are crystallized in 'self defensive subjectivity' and manifested in pro-gun attitudes and behaviors.

The second paper approaches religion in relation to 21st century technologies, as analyzed in Albert Borgmann's recent work in the philosophy of technology. Borgmann argues that distinctively religious practices —e.g., prayer, ritual, communal feasts, scripture reading— guard against the tendency of technologies to disconnect us from one another and direct us toward commodity consumption as the default end-goal. While some religious practices can promote engaged involvement with others, and can cultivate a sense of gratitude and an acknowledgement of mutual dependency, it is also true that religious practices are not immune to the impacts of commodification and the 'device-paradigm.' This paper argues that shoring up meaningful religious (and secular) practices in the contemporary world requires a philosophical articulation as to what is valuable within these practices and the traditions that transmit them one generation to another. The author concludes by urging a targeted alliance between philosophy and religion in reflecting on the "life-structuring practices" at issue.

The third paper examines the current proliferation of global existential threats from the perspective of Kierkegaard's theory of despair, where despair is understood to be, at base, a lack of self-understanding. In particular, the author argues that the various crises that confront us are, at least partially, the result of a lack of understanding ourselves to be inextricably intertwined within environmental, social, political and cultural milieus. If one understands oneself to be, on a fundamental level, a being-in-the-world, then failure to understand oneself vis-à-vis these milieus is a lack of self-understanding, and thus a form of despair. The author argues further that such a failure of self-understanding is a form of mindlessness (understood as the opposite of mindfulness) —that is, a failure to seek a more mindful awareness of oneself, one's environment, and other people. The paper uses this situation of existential crisis to advocate actively cultivating a more mindful approach to one's life, including one's situatedness within the various milieus noted above.

Sandra Laugier

Université Paris 1 Panthéon
Sorbonne, Paris, France
sandra.laugier@gmail.com



The Democratization of Art in the Digital Age

Philosophy has not yet observed or analyzed the democratization of art in the digital age adequately, nor has it addressed the blurring of the distinction between amateur and professional in certain artistic settings and practices. This is

because philosophy has lacked the necessary analyses and theoretical tools and has not clearly grasped the pragmatic shift of culture toward the public space. Thus, it is essential to use new analytical tools to examine the democratization of art and, conversely, the emergence of artistic practices as resources for renewing democratic claims and forms.

Stanley Cavell was the first to account for the transformation of theory and criticism brought about by reflection on popular culture and its “ordinary” objects, such as so-called mainstream cinema. However, Cavell is less concerned with reversing artistic hierarchies or inverting the relation between theory and practice, than with the self-transformation required by our encounters with new experiences. Robert Warshaw, Cavell’s inspiration on these matters and the author of remarkable analyses of popular culture, put it in the following way: “We are all “self-made men” culturally, establishing ourselves in terms of the particular choices we make from among the confusing multitude of stimuli that present themselves to us.” The question of democracy is thus also a question of our capacity for individual expression and unique aesthetic actions and choices. Art and film have gone from being elitist to being essential drivers of social intervention and innovation. In this, they have become creators of true democracy —if by democracy we mean not an institution, but rather the demand for equality and participation in public life.

We aim to study how the shift in interest to “ordinary” objects such as movies and TV shows leads to a transformation in aesthetics, and in ethics, through the moral formation provided by TV. The theoretical challenge put forward by references to popular culture is fundamental: it is not a matter of drawing from a reservoir of examples but rather of reversing hierarchies of what counts. Cavell also gives this philosophical enterprise the outdated name “moral education,” or “pedagogy,” as in the subtitle to *Cities of Words*. The vocation of popular culture is the philosophical education of a *public*.

BOOK SYMPOSIUM #2 (see Appendix, p. 193)

***New Television: The Aesthetics and Politics of the Genre* by Martin Shuster**

In this book Shuster argues for the aesthetic and political significance of ‘new television’ (the sort of sophisticated, contemporary television series, such as *The Wire*, *Sopranos*, *Mad Men*, and others). The book engages closely with seminal philosophical figures like, above all, Stanley Cavell, Hannah Arendt, Martin Heidegger, and John Rawls, in order to suggest both (1) that these shows fall into traditions of modernism in the arts (thereby being related to painting, photography, and film), and (2) that these shows have important political stakes, and serve to cultivate American thinking about the very notion of the United States of America and its political and social possibilities. The panel will be oriented around a sequence of critical responses to the book by other scholars with a response by the author himself.

Santiago Vera

Pontificia Universidad Católica del Perú
Lima, Perú
sveracubas@gmail.com

Literature and Virtuality: Towards a Topology of the Word on the Web

In recent decades we have witnessed a proliferation of debates around the status of literature in the age of digital media and the virtual space. The debate is of special interest insofar as it puts on the table the relationship between literature and its material support (its medium) from an angle that confirms the famous McLuhan thesis according to which the medium structures the nature of the entity that updates (“the medium is the message!”) Thus, it is evident that the analysis of a medium (the virtual space) and its material conditioning in relation to literature is not limited to describing the transformations related to the mode of transmission of this to an audience of readers, but implies revaluing the nature of the literary event itself; how it operates and what are the mechanisms that make the literary experience an aesthetic phenomenon whose terms require to be rethought in an era in which much of the literature is consumed, produced and circulated through virtual media.

The presentation seeks to analyze the different levels of conditioning of the virtual space in terms of the reception and production of literature, with special emphasis on the poetic phenomenon. The hypothesis is that it is possible to interpret the virtual space of the web as a textuality scenario that accentuates and puts into operation, at a material level, what poetry does at a linguistic level. A reflection on the topology of the word in the web highlights, in this way, the topological quality of the environment it inhabits. We will develop this hypothesis from three levels. On an ontological level, we ask ourselves about the nature of the virtual as a broad phenomenon in order to, at a second moment, rehearse a minimum typology of such phenomenon as it operates in the space of the web. Regarding the first level, we emphasize, with Pierre Lévy, the notion of virtuality as “movement inverse to the update”, which places the concept of power as the central axis.

The web space is described as a potential field defined by its effects of systemic deterritorialization and instability. Secondly, we discuss the relevance of the notion of ungrammaticality, by the hand of Boris Groys, as one of the characteristic features of a space like the one described, which allows us to draw some parallels with the functioning of language in poetry. Finally, we point out some differences between the logic of word consumption from the book support compared to the mode of interaction that a user establishes with them navigating the web. This point will be illustrated with some cyberpoetry works that rehearse with hypertext logic, which blurs the distance between the producer and the recipient of a text.

Sebastián Aragón

Pontificia Universidad Católica del Perú
Lima, Perú
aragonc.s@pucp.pe



Philosophical clinic: Misunderstanding as a Need to Comprehend

At present, subjectivity is governed by the construction of molar identities that seek to demarcate, in every aspect, the sense of how people situate themselves and experience the world. The search and construction of these identities is a way to spare the anguish of the lack of pre-established life projects that the digital and capitalist society brings. These identities, whether religious, gender, ethnic, professional, etc. grant the fantasy of the desired meaning. However, the intensity with which people cling to these identities and discourses sometimes generates rigidity in front of their own existence in the face of any misfortune, either their own or someone else's.

There is a large number of people who come to seek therapeutic support due to the discomfort they feel when trying to adopt these identities and discourses. It is through the therapeutic process that this identity is put into question but not from its moral valorization but from if it allows the subject to overcome the turbulence of everyday life. The therapeutic process itself begins when the subject, by itself, manages to put distance from the discourse and put it in doubt. This distance achieves a different discomfort, a misunderstanding, between "what one wants" and the mandate "you must be". From there, the therapeutic process seeks to understand the misunderstanding in order to find a new subjective sense.

Addressing the misunderstanding using Stanley Cavell's proposal as a claim to the ordinary seeks to re-think the ordinary beyond the automatism of everyday life. To be able to ask, "What do I want?" without the commitment of having a definitive answer. The psychoanalytic proposal, based on the unconscious, is to make the unconscious conscious. Although the various currents have interpreted the proposal in different ways in all cases, it seeks to go beyond the manifest. The French proposal, born with Lacan, focuses on the patient's desire and that desire can never be fully satisfied. That which cannot be satisfied makes possible for the desire to continue. The psychic-emotional discomfort has its roots when that seeks to satisfy-everything. The transformation of satisfying-everything into the space of desire goes through a non-knowing that is anchored in a misunderstanding. It is not an explicit misunderstanding but a silent one that arises when it is denoted that what one may desire is different from the desire of the Other.

People suffer because there is no tolerance for not knowing-it-all and that it cannot be explored with psychoanalytic tools alone but requires other views. Understanding the role that misunderstanding plays in the patient and, therefore, in the subject, helps to understand the great terrors of today.

Sebastian Greve

Oxford University
Oxford, Great Britain
sebastian.greve@queens.ox.ac.uk

Intuition and ideology

A kangaroo cannot jump higher than the moon. But imagine that someone disagreed: 'Of course a kangaroo can jump higher than the moon—the moon cannot jump at all!' This kind of witty remark, perhaps a joke, exploits a natural tendency to take what is being said to be true; it reveals an alternative possible meaning which it is natural to miss or perhaps reasonable to ignore: the kangaroo statement can be understood either as meaning that a kangaroo cannot jump higher than the moon *is* or as meaning that a kangaroo cannot jump higher than the moon *can*. These kinds of different possible meanings might also be called 'meaning aspects'.

I argue that intuitions are something like a playground for ideology. More specifically, I argue that harmless intuitions and not-so-harmless ideology share logical features; and I argue that this logical similarity enables popular philosophical education with significant political and social potential. Harmless intuitions tend to make for lighter conversation or entertainment than not-so-harmless ideology. Therefore, if harmless intuitions and not-so-harmless ideology share the logical features that I argue they do, then having some of one's intuitions humorously shown to be false by a stand-up comedian (for example) will have considerable critical potential for reducing people's susceptibility towards ideological thinking. Most of my examples will be taken from the work of Woody Allen.

Sheldon Richmond, PhD

Independent Scholar
Ontario, Canada
askthephilosopher@gmail.com

The Extinction of Knowledge and the Death of Socratic Enquiry in the Information Age

The monopoly of digital technology is reinforced by a *mystique* of computer technology that has been artificially created by the new elite of computer technologists or technocrats. The mystique is, in turn, reinforced by the technocrat through controlling and limiting access to the internals of computer systems, thereby preventing the ordinary user of the machine to learn to control the machine through trial-and-error, and with the help of mentors. Furthermore, the goal of the technocrat is to continue the operation of the machine. The technocrat treats the machine as if it were the Absolute demanding not only service through

self-sacrifice but also the sacrifice of those who hinder the operation and extension of technology. The techno-subject is seen as a device peripheral to the operation of the machine. For the technocrat there is no higher goal than serving the machine and perpetuating the continued operation of the machine. The techno-subject's goals, needs, and desires are irrelevant. Indeed, the techno-subject as a person is irrelevant. The only relevance of the techno-subject as far as the technocrat is concerned is whether the techno-subject is acting according to the dictates of the machine and whether the techno-subject is serving the operation of the machine. When the machine becomes problematic, the default hypothesis of the technocrat is that somehow the techno-subject is the cause of the problem. Once the technocrat rules out the default hypothesis, then and only then does the technocrat look into the machine in order to find a technical problem. The working premise of the technocrat is that the machine would function fully and properly if only the techno-subject would not hinder its operation by disobeying the absolute commandments of the machine.

The mystique of technology has created three unintended, though interrelated consequences: 1. A new and artificial elite of so-called technology experts; 2. The flattening of values; the subordination of humanity to information technology; the monopolization of all information technology by digital central general/universal processors (as opposed to parallel single function cybernetic-systems), has unintentionally resulted in the death of Socratic enquiry or critical thinking; 3. The formalized and algorithmic approach to data/information has unintentionally resulted in the extinction of Knowledge as imbued with meaning that is intended to represent independent realities. The way to reduce the suffering created by those unintended consequences is to democratize technology control as opposed to leaving the control of technology in the hands of government, corporations, and technical elites. Furthermore, the critic can exploit the fault-lines in our techno-science culture and use those fault-lines to undermine the monopoly of self-contained digital technologies that ignore or worse, suppress humanistic values. The Socratic enquirer can remind us to ask the basic question: does the technology serve us, or does it lead us to serve it?

Sheyla Huyhua Muñoz

Pontificia Universidad Católica del Perú
Lima, Perú
sheyla.huyhua@pucp.pe

Memory, Trauma and Forgiveness

Lucanamarca is the second film that has been produced about the internal armed conflict in Peru. The film takes place between 2002-2007 and is released in 2008 based on the research work published by the Truth and Reconciliation

Commission. It was directed by Peruvian filmmakers Carlos Cárdenas and Héctor Gálvez. It addresses, specifically, the first massive massacre, attributed to Shining Path, of 69 settlers on April 3, 1983. This crime was committed in retaliation against the execution of one of the local commanders of the subversive group. This raises 2 relevant questions. On the one hand, why has there been, in our country, a memorialist fever that seeks that trauma —as various sources call the painful impact caused by some experiences in the individual and collective life of a community— overcome its inability not to be spoken or counted? In other words, why is the unspeakableness of trauma perceived as an obstacle that must be overcome in order to be able to remember? And, on the other hand, why have we legitimized the ethos of reducing forgiveness to a legal process of reconciliation through the acceptance of reparations? What characterizes traumatic experiences is that, given the impact they have on individuals, in many cases they are not susceptible to being counted. However, why not think that silence is a narrative mode that corresponds to the trauma and not the speech of the word? Could it be that trauma, as a painful experience, belongs rather to the realm of the ineffable, un-narrateable, unspeakable and immeasurable? The ineffable of traumatic experiences must be part of the memory precisely because there will always be a dimension of the facts —of the truth, of the objective— that cannot be communicated, told. To be responsible is to assume this other dimension of trauma.

The incessant attempts to count —extract— the traumatic experiences are a symptom of not accepting that the damage, violence, terror and, specifically in this case, the massacre, have an ineffable dimension: there is something that loses all possibility of representation and that, therefore, that small part is no longer susceptible to be repaired. This is the reason why trauma is perceived as an obstacle to memory: the inenarrability of trauma is a reminder of this other side of experiences that can no longer be counted except through silence. This does not mean abandoning the different discursive forms (testimonies, documentaries, reports, exhibitions, etc.) that we have built to narrate. It is, rather, to include this other variable in the equation to remember that all memory is always in debt and that all reparation is always a symbolic act in the name of that which will no longer be as before.

Shuang Zhang, PhD

Associate Professor, Heilongjiang University
Heilongjiang, China
zeldazs@163.com

Critique of Capital in the Era of Globalization

The most basic understanding about globalization is the globalization of economy, which has led to close exchanges of economy and trade between all

countries and regions, and the world is now becoming an economic community. As a matter of fact, the globalization of economy is only one aspect of globalization, which also means the globalization of politics, culture, climate, military affairs, and so on. No matter what kind of globalization, the biggest push behind globalization is capital. Capital is the key word for us to analyze and understand the world today. Whenever seizing the power of the world, capital puts all people and social relations into its ruling logic and makes them become the subject of seeking profit and the tools of profit driven entities. Capital today has overstepped its primitive accumulation and turned into “accumulation by dispossession” as David Harvey said. Accumulation by dispossession is no longer the productive accumulation, but the accumulation aiming at dispossession. So, in David Harvey’s point of view, capital has created an uneven geographical development, which ensures capital has enough possibilities and space to develop itself in and outside capitalism.

Meanwhile the uneven geographical development of capital creates the condition for capital flow, which enables capital to pursue maximum profit. The result of capital flow is to overstep borders. By breaking through all kinds of obstacles, capital extends its ruling logic to various fields and all levels of the world. David Harvey has analyzed the capital flow in capitalism and the obstacles of it. However, he ignores the relation between capital and labor in the production field, which is the real secret of capitalism and the source of capitalist production and accumulation. Capital is a body of contradictions. It has negated the personal bondage and made individuals independent but, at the same time, it has alienated and excluded human beings. It admits fortune creation of human beings but regards human beings as ware. It has liberated people by the victory of transaction equality over birth inequality but enslaves people by making them becoming tools of profit driven. Nowadays, although capital has been in crisis in 2007 and 2008, it hasn’t had a fatal blow, and is still extending its ruling logic to every corner of the world. So, what we should do is to minimize the capitalist ruling logic in the context of globalization, which is an inevitable trend no matter it is positive or negative. How to eliminate capitalist ruling logic and show the creation of capital is still a critical theme in the 21 century.

Shuran Wu

Beijing International Studies University
Beijing, China
wushuran55@163.com

On Nietzsche’s Life Philosophy

In Nietzsche’s life philosophy, how to affirm the legitimacy of individual existence is a critical question. Individual existence, different from the Being itself, is limited and weak. Finiteness of individual calls for higher significance or

radical foundation outside as the base, so as to obtain the meaning and value for itself. What traditional philosophers did was exactly to set up the base on the other world. Nevertheless, according to Nietzsche's view, the metaphysical way is nothing but climbing trees to catch fish in terms of looking for a basis for individual existence, because the other world is just an artificial fiction. On the contrary, the basis is internal of life itself.

Through analyzing the condition of individual existence, Nietzsche regards becoming as the nature of individual existence. Nietzsche replaces Being with becoming, which is named as "the power of will" in his life theory. Life is composed with all kinds of power of will. As the inner impulsion, the power of will implies a tendency of willing, urging the individual to keep endless creativity. In creativity, the feeling of intoxication in eliminating the individual finiteness and integrating the origin of life generates and impacts the individual strongly. In such circumstances, individual can get rid of the misfortune and hardship in life and obtain deep happiness from the origin of life. Thus, the individual can get some meaning of Being, namely, the aesthetical experience the world. The aesthetical experience is where Nietzsche places great hope, thinking the possibility of transcending finiteness and further reach for infinity for individual existence just exists in it.

In Nietzsche's opinion, what can affirm the legitimacy of individual existence is nothing but life itself, which is interweaved with the power of will. Life is innocent. It doesn't need to be argued or justified. In the process of contacting with the concrete experience, the power of will urges the individual to keep on creating and return to the happiness of the origin of life. From this, individual can transcend its finiteness and sublimate itself continually.

Solomon Ojoma, PhD

(& Isaiah Ngedu)

VID Specialized University, Norway
Nasarawa State, Nigeria
ngedu.isaiah@fulafia.edu.ng

Intercultural Communication in the Wake of Globalism

There has been a race between cultures in an era that promotes global awareness. In this contest, many languages fade away because of the failure of the international community, through its various institutions, to encourage a synergistic model of rallying round one another. Globalization comes with novelty because of the inter mixing of culture. However, some cultures have not updated their terminologies to meet up with this marriage. The ongoing deterioration of cultures through the decline of languages can primarily be associated with lack of intercultural competence at individual, cultural group, and institutional levels. Through language, some nations have made themselves dominant in the theatre of the world stage in the assertion of cultural superstructure; hence

globalization has become an appendage to Westernization/the Americanization or Europeanization of the world. There is, therefore, always a constant rush to put the civilizations of these societies at par with homogenization, to the detriment of some rising civilizations.

Since homogenization lacks intercultural competence that should give room for the equality of the human race, there is the need for a new model that embraces, instead of subsuming, developing nations if the world sincerely desires harmony/peaceful coexistence. Such collaboration is necessary in a civilizational clashing society. This can be enhanced not to the point of discouraging competition, but where cultures engage in a healthy race through equality of opportunities in the epoch of globalism. Hermeneutics and analysis would be applied in the quest for the integration of all cultures through intercultural dialogue as a corollary to cultural synergy, since it is at this point that nations that struggle to out-compete each other would be competently said to be playing by the rules of the game, even though it may seem that the Pandora's box has been opened and retreating for some is not an option ININTELLIGIBLE. In this presentation we shall focus on how the race of cultures in the wake of globalization is responsible for the decline of values inherent in many languages. Hence, this work is a statement on how cultural synergy could be a way of overcoming the problems of deterioration that could lead to the annihilation of some cultural values. Coming from a culture that is 'purely' African, it is worthy to note that in this paper, there would be a bias in favor of the African society, not as an imperialistic replacement of cultures/civilization that want to assert dominance, but as a guide to those that are constantly being neo-colonized, in order to give a voice to all.

Steven Hicks, Dr.

Professor of Philosophy
Penn State Erie, The Behrend College
Pennsylvania, USA
svh10@psu.edu

Nationalism, Globalism, and the Challenges to Universal Dialogue

The contemporary world scene is characterized by a growing sense of anarchy, disorganization, and fragmentation of previous unities and alliances. The guarded optimism that seemed to characterize the political and economic spheres of the world in the late 1980's and 1990's has given way, in the first two decades of the twenty-first century, to the horrors of global terrorism, sectarian violence, ethnic conflict, and forced migration in places such as Myanmar, Sudan, Syria, and Iraq, as well as the specter of nuclear proliferation and possible confrontation in the Korean peninsula and elsewhere. Optimistic talk of a "new world order" has been replaced by the sobering prospect of "new world disorder." Suffice it to say that

we have not reached the stage of human history where the nation-states' dealings with one another are grounded on universal principles of mutual respect and recognition, cross-cultural dialogue, justice, and a practical desire to promote the human good as such. Power politics, economic exploitation, nationalistic fears, ethnic distrusts, sectarian violence, and religious intolerance remain the dominant forces behind many of the world's events.

Because the early twenty-first century is marked by a paradoxical mixture of global chaos and transnational unity, regional anarchy and multilateral cooperation, it is important to try to identify at least some of the conditions under which a more decent and just international situation could be realized. Undeniably, the world's various states are more closely connected and interactive than ever before. Cooperation among many countries of the world has become almost second nature—a way of life in the international sphere of the early twenty-first century. But for the most part, this connectedness and interdependence remains largely external and materialistic—mainly a matter of commerce, trade, technology, and finance. Yet if the relations among nations stop at the material level, then they are as likely to foster discord and conflict as amiability and cooperation. Genuine society and a common human community call for bonds of a “spiritual” kind. As J.L. Brierly observed some decades ago, “a society needs a spiritual as well as a material basis; it cannot exist without what Rousseau called a *volonté générale*, a sentiment among its members of community and loyalty, of shared responsibility for the conduct of a common life” (Brierly, *The Basis of Obligation in International Law*, OUP, 1958, 251).

It is unclear what direction the current external connectedness between nations and peoples will take. But there is nothing to prevent scholars, world leaders, and concerned citizens from facing up to the issues that define our moment in history, and to working together to foster intellectual insight, imagination, social responsibility, justice, freedom, and prosperity. It is therefore important to ask what conditions—historical, social, legal, political, and educational—would have to prevail for a more decent global order to evolve. What would it take for the nations and peoples of the world to move from their present all-too-anarchical (Hobbesian) state of international relations to more civil, ethical, and communal relations? In my view, any serious attempt to provide answers to these questions would have to focus on the following broad areas of concern, which I attempt to analyze in my paper: (1) the need for a more just and equitable international legal system; (2) the need for a more cooperative and human-driven (as opposed to corporate driven) globalism; (3) the need for global democratic reform; (4) the need to promote a more positive approach to regionalism; and (5) the need to address issues of escalating global violence and ecological degradation.

Svetlana Nagumanova, Dr.

Professor, Kazan State Medical University
Kazan, Russia
nagouman@mail.ru

About the Limits of Human Enhancement

Nowadays, new technologies make it possible to act directly on the human organism to improve various human capacities, and to enhance them in two, ten, and even thousand times as new technologies are rapidly developing. Can we accept direct human enhancement with the help of emerging new biomedical technologies? There are two opposite stands on this issue—bioconservatives and transhumanists. Bioconservatives believe that we should not alter human biology. F. Fukuyama, J. Habermas, and M. Sandel warn that biomedical enhancements will undermine certain political values and therefore should be rejected. This approach is opposed to transhumanism movement. Transhumanists believe that a wide range of enhancements should be developed, and that people should be free to use them to transform themselves in quite radical ways. Transhumanists claim that current human nature is improvable through the use of human enhancement technologies. A position between two extremes—bioconservatives and transhumanists—is called a moderate approach.

On one hand, we already use new enhancement possibilities. For example, we use pharmacology to affect our memory or thinking or mood, to enhance our personal capacities. This makes our lives better. But on the other hand, we can't ignore possible detrimental consequences of enhancement of human capacities to a society and to a personhood. A moderate approach seems to be the most reasonable. Unlike a conservative approach a moderate one does not completely reject human enhancement but admits that enhancement practices should be limited. What are the proper limits of biomedical human enhancement? How to draw a line between acceptable and not acceptable human enhancement? What are the rationales for constraints on practicing human enhancement?

Some authors contend that the ethical issues at the heart of the debate about human enhancement are not about policing the biological boundaries of the homo sapiens species. I do not agree with this. It is true that not many enhancements are available today. But we must be aware of possible developments that could have detrimental consequences in future. I think that one of reason to justify restricting human enhancement—among other reasons—is the risk of damaging the biological basis of human social capacities, which are necessary for a well-functioning, stable society. Human genome is the result of evolution in socio-cultural environment. As human beings we need society. From the other hand, society can be maintained only by maintaining certain social human capacities. By human social capacities I mean a commitment to justice, solidarity, personal responsibility, equality and autonomy. All these capacities are based on

fundamental features of human biological nature —a capacity to share human conscious phenomenology and capacity to make choice freely.

Tatiana Gavryliuk

National Academy of Statistics, Accounting and Auditing
Kiev, Ukraine
tatianagavryliyuk@gmail.com

Christian Anthropocentrism as a New Paradigm of the Catholic Church in the 21st century

A characteristic feature of Catholic philosophy and theology of the 21st century is the transition from theocentrism to anthropocentrism (Apostolic message “*Tertio millennio adveniente*”). In the context of the concept of the integral development of mankind (the Encyclical of Benedict XVI “*Caritas in Veritate*”) salvation theology gives way to the theology of preservation of creation. There is a shift in emphasis from the theology of individual salvation in the afterlife to the theology of preservation of creation in the real world and its sustainable development (“*Responsibility for the creation in Europe*”). Innovative and especially interesting is the new approach to the idea of individual salvation of the soul. Thus, in the Encyclical of Benedict XVI *Spe Salvi*, it is argued that the Christian idea of individual salvation leads to an escape from what is common to mankind, since the search for individual salvation leads to ignoring the service to others. Thus, the modern Catholic Church manages to overcome the traditional confrontation of the earthly and heavenly, secular and sacred, and also move to a new paradigm and shift the center of theological search from God to man in accordance with the well-known thesis of John Paul II: not man seeks God, but God seeks man.

The change in the basic paradigm enabled the Catholic Church to develop a solid social teaching that deals with all aspects of a person’s social life —politics, economics, culture, etc. and to offer the human community ways to overcome the anthropological crisis. For a new polycentric picture of the world, new approaches are proposed for the realization of a sacred and secular project of the integral development of mankind —economic, social, humanitarian, ecological, religious, in which the sacral and secular would find their proper fulfillment and correlation in the context of interdisciplinary discourse: faith is purified by the mind, the mind purified by faith. The introduction of new priorities for human knowledge —the interaction of mind and faith in the context of a combination of metaphysics, the humanities and theology for their interdisciplinary application (“*Caritas in veritate*”) is proposed.

This new paradigm insists on affirming that the essence of man as a unique personality, which should be served by, both, the market and the state. An important role in this matter is given to culture. In the context of globalization,

the possibility of mutual influence of cultures has increased, new prospects for intercultural dialogue are being created, which should be aimed at preserving the identity of peoples and nations, the environment of their existence, and the “humanizing of the economy”. The new Catholic concept of the integral development of mankind synthetically assesses the sacred and secular dimensions and the ratio of the integral development of mankind in the context of globalization and worldview relativism. At the same time, the emphasis on anthropocentrism opened to the Absolute is a necessary way to save humanity before the challenges and risks of modern information technology civilization overcome us.

Tatiana Shatunova, PhD

Professor, Social Philosophy Department
Institute of Social and Philosophical Sciences
and Mass Communications
Kazan (Volga Region) Federal University
Kazan, Russia
shatunovat@mail.ru

Negative Metaphysics of Non-Classical Aesthetics

It is known that the credo of classical aesthetics is disinterested pleasure (Kant). It is not in vain, because it creates a “metaphysics of attraction”: love must be in art in some measure, and good requires effort and skill. Memory is perpetuated in beautiful monuments while philosophical thought has its own poetry. The Absolute reaches the human life-world, clothed in robes of aesthetics. The traditional theory of the Absolute is questioned here under the tragic events of the twentieth century history, which discredited many forms of rationality, truth and beauty. Human beings live in a metaphysical vacuum of not-meeting with one’s own essence (Heidegger). This vacuum is filled with odd quasi-objects. Negative metaphysics of antipodes develops near to truth, goodness, beauty. Human nature ceases to be meant in positive categories only and negativity acquires its rightful place.

The Heroic deed is absurd and irrational. Rational behavior during war is on a large spectrum from the brilliant strategy of defeating the enemy to the prudent behavior of the traitors.

The madness of the brave or the recklessness of lovers do not require justification, but reason has to be justified in each case anew. Truth requires justification, but beautiful illusions, moving a person more than the “right” social theory, does not require any justification.

Hermeneutics of the twentieth century believes understanding to be one of the main values of human life. However, today, the value of a misunderstanding and incomprehension replaces existential understanding. It happens because

misunderstanding can originate search and investigation. Moreover, incomprehension provides each person an ability to preserve the mystery of her soul.

The expressiveness and charm of a person being not very beautiful develops near beauty. Thus, negative metaphysics germinates through the pure positivity of the classically represented Absolute. This negativity, in Hegel & Kozhev's sense, requires that human beings be an eternal project, to be more herself, to be able to deny her former self. In order to bring to life such a "strange" Absolute it's hardly enough to experience disinterested contemplative pleasure. A new aesthetic relation develops, though still disinterested, it is passionate and cathartic. It elevates human existence to the level of being.

Temisanren Ebijuwa, PhD

Professor and Director,
Lautech Open and Distance Learning Centre
Ladoke Akintola University of Technology
Ogbomoso, Nigeria
tebijuwa@lautech.edu.ng

Colonialism, Ethnicity and the Quest for Community Development in Africa

The aspirations of post-colonial political elites in Africa can be summed up as the quest for development. This quest, since independence, involves, in part, the pursuit of a common citizenship, shared nationality and common interests and values, the evolution of which provide the bedrock for mutual co-existence and the commitment of all to the common good. It also involves the establishment of institutions that will guarantee peace, justice, and fairness. However, the process of realizing these goals, of broadening the scope of socio-political interactions, has been vitiated by our colonial experiences and, consequently, unleashed certain centrifugal forces which have made the quest for community development in most African states a daunting task. The divisive tendencies of the colonialists created communal identities which provided a new symbolic and ethnocentric focus for each group where none existed, and the, thus, complicated the task of welding diverse elements in each colony into a coherent whole.

This became the source of the proliferation of many life-threatening conflicts which have limited the process of community development in Africa. But why have these conflicts persisted despite the several attempts to meet that community development? This paper argues that the above account fails because it ignores the value Africans place on human worth in their communal context. The attempt here is to explore South Africa's indigenous unifying social ethic of Ubuntu in arriving at a humane society that has a participatory value; founded on co-operation, charity, reconciliation and justice rather than the individualism of the West. This paper will, therefore, employ the analytic-descriptive method

to examine the above in a manner many scholars have ignored, in an attempt to develop a viable sense of community in Africa. Hence, it is expected that this paper will initiate a perspective that will challenge extant interpretation of this discourse.

Tetiana Gardashuk, Dr. of Sciences in Philosophy

H.Skovoroda Institute of Philosophy
National Academy of Sciences of Ukraine
Kiev, Ukraine
gardashuk@gmail.com

Dialogic Nature and Aesthetics of Bioart

Art traditionally plays a crucial role in cross-cultural dialogue helping to meet and understand otherness. Is this also true for bioart, represented by heterogeneous types of activities, which are done using different forms of living materials? In some cultures, bioart already is an integral part of scientific/artistic environments; in others, it looks unnecessary or even harmful. Bioart can be interpreted as the multi-dimensional and multidisciplinary dialogue between scientists, artists and society, aimed at raising public understanding of modern science and technology, the relationship between humans across cultures, human and nonhuman nature, rethinking human identity and future, etc. Aesthetic perception of bioartistic projects largely determines the content and context of this dialogue.

There are two major segments of bioart:

First, *microbial art as a part of bioart*, where scientists and artists use a wide variety of taxa (bacteria, fungi, and protists) and different techniques to express qualities of bacterial cultures or colonies by creating images on agar substrate in petri dishes (*agar art*) where agar jelly is used as canvas. Bacterial art projects are aimed to change public attitude towards an invisible part of the living world.

Second, *bioart as a derivative from new emerging sciences and technologies* (dna technology, molecular and synthetic biology, genomics, xenotransplantation, etc.); which can be used to produce new functions in living systems by modifying biomolecules and cells ("transgenic art"), designing artificial cells (synbio), creating unique living beings ("scientific chimeras"). This segment of bioart represents the transition from mystical to scientific chimeras ("the pig wings project" by Oron Catts and Ionat Zurr [<http://www.tca.uwa.edu.au/pig/pig.html>]). Life is a raw material for bioart, and bioart is a form of artistic activity that produces "living artworks" and creates new realities ("fuzzy ontologies"). This new reality needs to be defined, analyzed and evaluated.

It will be proven that microbial art exhibited through photographs or video images can be considered as a kind of visual art, which is a form of art created primarily for stimulating visual perception. Creation of masterpieces is happening in close cooperation between artists and researchers, and is based on dialogue

between science and art. Most artworks of microbial art match the traditional aesthetic criteria of visual art: complexity or originality of composition, variety of colors, accuracy of image, harmonious beauty, etc. For instance, yeast painting "harvest season" (by maria eugenia inda) is highly appreciated because this artwork reflects the autumn landscape "painted" on an agar canvas and spectators value it according to the same criteria as a traditional painting.

Similarly, spectators appreciate Dr. Niall Hamilton's self-portrait on agar jelly in a petri dish [<http://www.microbialart.com/artist-profiles/hamilton/>]. Despite microbial art is a new trend of advanced artistic activity, it still represents the traditional system of aesthetic values. In contrast, aesthetic value of masterpieces of the second segment of bioart is a matter of heated ethically loaded debates and mixed assessments. Thus, bioart creates a fertile medium for cross-cultural dialogue about art, science, technology, ethics and aesthetics, to better understand the challenges of the modern globalized world.

Tetiana Matusevych, PhD

Head of the International Cooperation and European Integration Office, Associate Professor
Social Philosophy, Philosophy of Education, Education Policy Department
National Pedagogical Dragomanov University
Kiev, Ukraine
sokmatus@gmail.com

To Act or to Express Concern?

The Fifty Shades of Contemporary Gender Equality Policies

In this article, considering the main directions of conceptualization and practice of gender mainstreaming, the author continues the discussion on their heterogeneity and ambiguity, the activation of the ambivalent characteristics of the implementation processes. That makes impossible to use the abstract concept of "gender mainstreaming in education" for the development of national policies, implementation strategies, and praxeological implementation. This ambiguity, on the one hand, complicates the search for methodological approaches, and, on the other hand, offers alternative possibilities for adaptation of the national gender policy in education according to the requests, needs, and expectations of the particular society. Methodological frameworks that enable us to consider gender mainstreaming in education as a factor in building a democratic society are interdisciplinarity, transversality and the rejection of any "centrism", transgression, and transculturality. In this context, the article outlines and analyzes the main trends that are, at the same time, crucial for the gender movement (particularly, in education) for countries with developed democracy, and distinguish it from gender mainstreaming in transitional societies (such as the Ukrainian). These tendencies are radicalism and activism, praxis orientation, the limited attention to LGBT-issues and the dominance of feminist discourse in discussions and recommendations.

Timur Halitov, PhD

Associate Professor
Dept. of Philosophy and Humanities
Kazan State Conservatoire
Kazan, Russia
tnhalitov@mail.ru

Light and Shadows of Digital Technologies

In the 21st century, mankind returns to the visual series as an ancient and, therefore, immanent way of storing and transmitting information messages. Visual perception, fixation and transmission of information are now primary in relation to verbal communication. Written manifestation, storage and broadcasting of information is a relatively recent achievement of civilization. Written text, in the light of rapid development of digital technologies, is a transitional stage of human communication. Post-human, thus, is nothing more than a return to the primitive mode of communication on a qualitatively new level, which, with the current pace of computer technology development, has become not only possible but also increasingly biologically adequate. Post-human is human.

If 20 years ago a long sitting behind the monitor disastrously damaged health (vision, posture, etc.), then, opposite to it, modern technology is increasingly optimized. It approaches natural human perception, adapting, becoming anthropomorphic. Virtual reality no longer substitutes a “real”, actual reality, but it often becomes a consistent complement to objective reality, as modern gadgets activate practically all sensory organs except (yet) for taste. In the last decade of the 20th century, a new term, “Augmented Reality”, was introduced to describe the synthesis of human sensory perception of the objective world and the visualized objects of cyber reality. Thirty years later, augmented reality became part of the computer industry, and it is becoming an increasingly popular form and method of cognition. Objects of [subjective] perception supplement actual physical objects at the expense of visual images and texts transmitted through special software applications, compatible with a variety of mobile devices.

At the beginning of the 21st century, public opinion was dominated by anti-utopian views on the possible consequences of total computerization. The intimidating images of a man who falls out of society and is completely immersed in the fictitious universe of cybernetic illusions, of teenagers who have lost touch with relatives and friends, and in general, instances of escapism as a flight from the difficulties and blows of the fate of the real world into the fabulous world of *fata morgana*, were in the focus of social and philosophical discussions. However, in the first decade of the 21st century it becomes more and more obvious that this total computerization is not meant to destroy humanity, depriving it of its original social function; on the contrary, it will serve as an impetus for a qualitatively different form of communication based on technologies of a near future.

Titus Lates

Romanian Academy
"Constantin Rădulescu-Motru"
Institute of Philosophy and Psychology
Bucharest, Romania
titus_1ar@yahoo.com.ar

The Face of the Dialogical Man in Virtual Reality: Some Philosophical Consequences of the Disappearance of *Sight*

In today's Internet age, we witness the exacerbation of the image and an excess of supervision, but at the same time, paradoxically, the disappearance of sight. I believe that the dialogical man is projected into Virtual Reality (VR) with this deficiency (among others). In this paper I shall refer, in particular, to the perception of the dialogical man, as filtered through the work of two contemporary Romanian philosophers, Mihai Şora and Vasile Tonoiu.

For Şora the inner dialogue is one of the characteristics of man—and dialogue consists of a laborious search for *our nature*. By examining the inner dialogue from the point of view of being, Şora says that it may miss its target as long as we are not able to recover—through concentration, tension and attention—the purity and original force of our "vision". For Şora the inner vision (sight) is the specificity of reflexivity which, alongside freedom and discursivity, is one of the sources of the inner dialogue. However, spiritual life is not a life of conscious and continuous self-realization; on the contrary, it ceaselessly strives towards communion with *the other*. For Tonoiu, the dialogical man represents precisely the constitutive human vocation of interpersonal communication. He argues that the face of the other becomes face, through what is seen, but also through what he/she sees, and the primitive relationship of reciprocity is experienced in *sight* and speech.

As I attempted to identify the features of the dialogical man in VR, I noticed that the dialogical man in VR no longer engages man in his fullness: the reasoning of VR's dialogical man is *sham reasoning* (Peirce), determined by its conclusions. Real alterity is replaced by a fictitious, phantasmagoric one, and the other becomes just an *image* of the other. As he/she has a sightless face, the other's individuality escapes, in its irreducible alterity, from any attempt of *thematization*, which leads to the cancellation of the other's individuality through objectivisation. The other's individuality presents itself as absence, as non-phenomenality (as Levinas would say). With erasure of sight, it is possible to erase sin as well and to make disappear the sense of the fall, the last condition of the dialogue that Şora talked about.

Through contamination with the real world, the new face of the VR dialogical man impacts on our way of conceiving and analyzing *sight*, as well as on our notions of respect, responsibility and speech. Projection in VR offers us the illusion that we can exist without knowing each other, lacking subjectivity and self-awareness. In my opinion these aspects have implications on reevaluating the relation between perceptual space and virtual space, on choosing the object

of knowledge, on the overall renewal of the *thematic sight* that philosophers take an interest in, on the chances of imagining a post-human world and on the redefinition of the dialogue itself.

Victor J. Krebs

Professor of Philosophy
Department of Humanities
Pontifical Catholic University of Perú
Lima, Perú
vjk5555@gmail.com; vkrebs@puccp.pe



Digital Eros: An Apology

Of all the gods in the Greek pantheon, Eros is perhaps the god that is closest to humans. Both in his gifts and in his trials, he is responsible for our deepest and most transformative experiences. It is no surprise that the myths speak of his fascination with Psyche, the human soul, for in their relationship both thrive and are transfigured. In every age and every culture Eros takes on different forms. In the XXIst Century it makes a new appearance in our lives in the experience of the virtual world. For that reason, I refer to it as "Digital Eros." The complexity of its new form is generally clouded by our quick identification of it with narcissistic love, which we take moreover only in its negative sense. But, as I argue in this short essay, this is a radically partial and insufficient characterization of Eros' nature, that leads us to underestimate its power and meaning for the constitution of a nascent new age. By exploring the narcissism in Digital Eros, I intend to build a case in its favor, suggesting the promise it may hold for a new understanding of human being. Our purpose here is to ignite the imagination around our experience and understanding of Digital Eros, in order to get a glimpse of the possibilities it holds for a transformation of the human, and to recognize its central role in the advent of a posthuman condition.

Víctor Emilio Parra Leal

Universidad Nacional de Colombia
Bogotá, Colombia
vparral@unal.edu.co

Moral Progress and the Biological Functional Explanation of Morality

Some philosophers like Michael Huemer argue that moral progress is an undeniable fact and that it is evidence that there are a series of universal values that underpin moral realism. Other philosophers like Philip Kitcher are more cautious and claim to account for moral progress, without appealing to realism.

In any case, moral progress seems to be a phenomenon that requires an explanation. The first thing I want to examine in this paper is whether, in the light of a biological functional conception of morality, it is possible to account for this phenomenon. There are philosophers like David Copp or Kim Sterelny who consider that, although we assume the main postulates of an evolutionary conception of morality, we can not only explain the idea of moral progress, but we can even defend a moral realism that depends on the human evaluative attitudes. They argue that it is possible that evolution might have generated, in the human being, the ability to trace objective moral facts, understood as facts that track situations or relationships that promote cooperation.

I will argue that a consequence of assuming that morality is an essentially biological feature whose main function is social cohesion and cooperation, is that it is not only questionable to speak of moral progress, but also the metathetical theory resulting from this assumption is moral pluralism. These consequences start from a phenomenon that is not only possible in biological explanations, but also frequent. This phenomenon consists of functional plurirealizability. This, however, does not mean that any moral system can adequately fulfill its function. An essentially biological explanation of morality raises the existence of constraints derived from the function of morality and human nature, whose satisfaction limits the range of valid morals and allows us to reach the conclusion that the metathetical theory that best fits an evolutionary explanation of morality is pluralism. Equally the idea that the biological function of a feature depends on an interaction with the environment, is planted as a serious obstacle to defend the existence of moral progress.

Vihren Bouzov, Prof. DSc

St. Cyril and St. Methodius University
Faculty of Philosophy
Veliko Turnovo, Bulgaria
v.bouzov@gmail.com

How a Cross-Cultural Dialogue is Possible: Rejection of Cultural Relativism

I will make an attempt to spotlight certain critical arguments against one of the most ridiculous explanations of the impossibility of a cross-cultural dialogue —cultural relativism. It is a doctrine upholding the view that mutual understanding and conciliation between different cultures are impossible. Thus, it renders senseless any endeavors for integration and dialogues in the search for acceptable solutions to controversial issues and stands for a policy of confining cultural and ethnic communities within their boundaries. It is the ideological basis of the present-day securitization of forced migration and dissemination of nationalist attitudes to manage the inclusion in the West societies. It is the philosophical basis

of a doctrine developed by S. Huntington according to which, cultures today are in fierce rivalry and all future conflicts will be caused by cultural differences. An optimistic thesis will be grounded asserting that varied cultures and civilizations can solve all existing problems and contradictions peacefully and can carry out mutually advantageous cooperation more effectively irrespective of cultural differences between them. Cultural relativism substitutes tolerance for violence and cultural imperialism.

Cultural relativism is a generalization of epistemological relativism. It claims that mutual understanding and joint activities between different theories and hypotheses is impossible. Yet the meaning of terms and laws is different. They go through changes in case of transition to a new theory. Theories cannot reach objective truth —their results are determined by historical and psychological factors. Two scientific theories or paradigms cannot be compared by checking experience, because the latter is theoretically charged. In such a way, the thesis that different cultures are worlds of values and meanings that cannot be compared and understood by others is justified. The same arguments are developed by relativists as regard to different cultures. It is even more difficult to compare them: they are symbolic worlds of values and meanings specific for a respective community. We can talk about different cultures on the basis of specific ethnic, national, political, social, and regional and gender features. In our countering cultural relativism, we should look for support from some of the most eminent contemporary rationalist philosophers and scientists: Karl Popper, Niels Bohr, Donald Davidson and Hilary Putnam. We should add new arguments to their anti-relativist criticism. In fact, our critical approach will lead to the deconstruction of the doctrine of cultural relativism by means of illustrating the impossibility for its reasonable formulation and corroboration.

Viktar Adzinochanka, PhD

Associate Professor, Department of Philosophy
F. Skaryna Gomel State University
Gomel, Belarus
adzin28@gmail.com

The Problem of Interreligious Dialogue in Post-Soviet Countries in the Context of Globalization

The problem of interreligious dialogue in the context of modern globalization is new for post-Soviet countries. Communist ideology included a provision on the transition from capitalism to communism on a world scale. After the collapse of the Soviet Union, the countries that emerged on its territory became involved in world processes in new and significant ways. We will proceed from the generally accepted understanding of globalization as a process of strengthening the

interconnection between different regions of the world in the three main spheres of public life: economy, politics and culture. Very important, in our opinion, is the understanding that the process of globalization has a specific spatial and temporal linkage. Therefore, from the point of view of different countries, it is seen in different ways. Globalization has a strong imprint of America's economic and political power. However, the modern world is polycentric, so it is necessary to establish a dialogue between its different regions. The mechanism of globalization is the spread of European culture, in its broadest sense. Therefore, for the post-Soviet countries it is important to understand their cultural tradition in its relation to the European one. The Baltic countries, Ukraine, Belarus and Moldova regard themselves as part of the European cultural space. The countries of Central Asia proceed from their belonging to Eastern culture. Russia insists on its special place in culture. At the same time, the religious factor plays an important role in cultural self-determination.

We consider it expedient to single out religious globalization as a special kind of globalization. It is associated primarily with the spread of world religions, which appeal to all people living on earth, regardless of country, culture and nationality. Therefore, the problem of interaction between religions arises. In our opinion, interreligious dialogue is not the only form of this interaction. In some countries, the consistent implementation of the principle of tolerance is more effective. The most successful interreligious dialogue can be carried out in those post-Soviet countries in which there is a tradition of polyconfessionality. Representatives of various religions for a long time lived peacefully on the territory of Belarus. As of the beginning of 2017, 3337 religious communities belonging to 26 faiths were registered in Belarus, including 1670 Orthodox, 495 Roman Catholic, and 1032 Protestant.

The problem of establishing interreligious dialogue is a manifestation of the specifics of public life in the post-Soviet countries. In Soviet society, it did not exist, because all religions were persecuted, and therefore it was not the dialogue that was relevant for them, but their preservation in the conditions of repression. Now, when religious life gradually improves and the number of religious organizations grows, the problem of mutual relations between them inevitably emerged. Its solution is not simple and largely depends on the country's cultural specifics. The establishment of interreligious dialogue is associated with changes in the worldview. For a long time, Soviet people were in a monologic situation. The communist ideology was declared to be the only correct one and no other point of view was allowed. Therefore, there was no worldview basis for dialogue. Now the task is to build a society in which people with different socio-political views could coexist. The solution of the problem of the mechanism of this coexistence is topical. It should be noted that very often on the establishment of interreligious dialogue in the post-Soviet countries are events that occur thousands of miles from them. And this is also an indicator that interreligious dialogue is taking place in the context of globalization.

Viviana de la Jara

Pontificia Universidad Católica del Perú
Lima, Perú
vivianadelajara@hotmail.com

The Importance of Goethe's Morphological Method in Freud and Wittgenstein

Although Goethe is much better known for his poetry and dramaturgy than for his scientific production, this is of central importance. His way of conceiving science, his approach to nature and the world impels us to go beyond phenomena, in their manifest and objective forms, to immerse ourselves in the depths of the living organism from our own subjectivity. One of his main interests was in relation to the scientific method that was radically opposed to the nomological deductive explanatory method so widespread in the eighteenth century. Goethe openly rejects and denounces the reductive and dissociative way of conceiving science —of the modern mechanistic model— and proposes a model from the spirit of art as a creative productivity. *Morphology* is characterized for being a method that conceives the phenomena of nature as an organic whole that is always expressed in becoming, and from which it no longer looks for causes but its connections: on the one hand, internal connections of the phenomenon itself in its incessant metamorphosis and, on the other, connections that are established between the observer and the observed. A patient observation, flexible and without previous doctrines interrupting, will allow man to intuit, grasp and express in a profound creative sense that which was not visible to him. My thesis is that this conception of the science of the living and the organic, exposed as a central theme in Goethe's Theory of Nature, left an important mark on two of the most important thinkers of the twentieth century: Freud and Wittgenstein.

The presentation aims to expose the fundamental features of Goethe's morphological method, developed mainly in the *Metamorphosis of plants* (1790) and then suggest connections with the method created by Freud and Wittgenstein that allowed, in both cases, a radical change in our conception of the human subject and that is illuminating to think about the world of today.

Vladimir Przhilenskiy, Prof., PhD, DSc,

Kutafin Moscow State Law University
Moscow, Russia
vladprnow@mail.ru

Construction of Reality: Intellectual versus Social

The traditional point of view defines reality as something that exists independently of the knowing subject. In contemporary philosophy of science and

sociology of knowledge the idea is asserted, according to which reality is the product of unintended collective creativity,—that is, of social construction. *Social* is not merely an act of private consciousness, but the consequences of many acts. Moreover, in the course of time there appear the building blocks of concepts and hypotheses. Through these blocks the very reality appeared. The term “reality” stands either for “super-thing”, or for “super-idea”, or for “super-sense”. Reality appears as a super-thing or, which in this case is the same, as a super-process that is present in scientific ontologies. Mostly, this is characteristic of physics, for it is physical reality that has always been thought of as the most fundamental. But if the construction of social reality is perceived today literally as *constructing*, then the construction of physical reality rather looks like its re-construction.

In fact, the history of physics indicates that physical reality has been repeatedly built up by constructing new physical theories and by improving existing ones. The main difference is in the fact that the history of science has selected for us the most successful, competitive, and most illustrative examples of such designs. Therefore, the process of constructing physical reality today can be presented as extremely personalized, in which the authorship is clearly documented. But already in the second half of the twentieth century, activities aimed at constructing reality became accessible to a wide range of people. This is primarily due to new technical devices. Modern science meets with ancient magical practices, and this junction of cultural studies, psychology and religious studies creates amazing models that simulate the control of consciousness, which is also based on the construction of reality.

The process of constructing reality is both intellectual [i.e., personal] and social. It should be emphasized that this process has *always* been half-social, half-intellectual, that is, hybrid (contrary to what Peter Berger, Thomas Luckman or John Searle affirm), and reality—not *social*, but reality as such—is heterogeneous. Being is only partially reflected in scientific discussions; this process is largely a fruit of collective efforts, and knowledge of scientific reality can be classified as an implicit knowledge. But if social reality is constructed independently of the will and desires of individual people and proceeds according to the schemes described by Berger, Luckman and Searle, then scientific reality (the concept and phenomenon existing in the space of scientific theory and in the minds of theoreticians) is a mixture of theorizing and the symbolic universe that is born in the course of the development of scientific thought. By launching the latent processes of sense-formation, such symbolic “universes” take responsibility for much that occurs in real science. In my paper I would like to show how exactly the social and the private-intellectual are “melded” in what we call reality. But this can only be done by analyzing some three or four specially selected cases.

Werner Krieglstein

Dr. Professor of Philosophy (Emeritus)
Director, Writer, Speaker
College of DuPage
Illinois, USA
krieglsteinw@hotmail.com

Universal Dialogue in a Cooperating Universe

A dialogue involving only human beings cannot be called universal. Under what conditions could a truly universal dialogue happen? This paper explores the possibility and necessity of dialogue across the universe, at all levels. Only this could make dialogue truly universal. Indigenous cultures generally had a vivid contact with the natural forces and the spirit world, whom they believed to be alive and responsive. This period in the cultural evolution is called animism. Why did modern scientific cultures lose this connection? I will propose that universal dialogue presupposes a cooperating universe. On the other hand, a cooperating universe does not necessarily produce universal dialogue. For dialogue to be effective two partners are required.

What evidence is there for a true dialogue with the universe? I will explore the mystical traditions of Christianity and raise the possibility of a dialogue with silence. Eastern traditions also offer the possibility of dialoguing with the infinite.

In all these situations one ends up with silence of the universal partner. If one peels the onion the result in the center is nothing. This is the threshold of faith. If you fill the empty vessel with love it may appear as dialogue.

William Day

LeMoyne College
NY, USA
wday1111@gmail.com



The Time of Their Lives: *Before Midnight* and the Conversation of Marriage

It is not a strain to measure the experience of Richard Linklater's *Before Midnight* (2013) alongside the classic comedies of the 30s and 40s that Stanley Cavell identifies as comedies of remarriage. The marriage conversation of —usse (Ethan Hawke) and Celine (Julie Delpy) inevitably turns, as in remarriage comedies, to the topic of men and women, to what men and women want from each other and whether either understands their own desire. Years earlier in *Before Sunrise* (1995), a brief, playful argument over the difference between the sexes had left them depressed, and they promptly agreed to drop it. Now in *Before Midnight*, and surrounded by their Greek friends, Celine playfully adopts the role of bimbo to prove its power over the literate Jesse. (What does this susceptibility reveal

about him, and how does it trouble their marriage?) Later, as they walk through the Greek coastal countryside that Jesse will liken to the Garden of Eden, they each in turn question and then accuse the other (playfully, but also not) of failing a test of romance they would have passed (or did) at an earlier time in their relationship.

Most commentaries on *Before Midnight* rightly underscore how the shift in the principals' concerns across the three *Before* films is matched by their maturing, eventually middle-aged looks and bodies. These commentaries emphasize the role of time in experiencing the arc of the *Before* series, revealing the natural weight of time passing, of duration. (Words and attitudes echo across the films; Celine and Jesse remain the same, yet they change). Mention is also made of Jesse's enchanting imaginings of time travel that bookend the trilogy: In *Before Sunrise* he invites Celine to "Jump ahead ten, twenty years" to picture what he hopes is about to happen—their leaving the train together—as confirmation that she was right not to pick up with someone like him back then, that is, now; in *Before Midnight* Jesse is the time traveler, returning from some forty years in the future with a letter for Celine from her eight-two-year-old self with advice not to miss what's about to happen, on this purportedly memorable night.

But the more critical enchantment of time in *Before Midnight*—beyond their returning to us every nine years across the time of their lives, and beyond Jesse's adventures in time travel—is the way the principal pair occupy their time, or misplace time, in responding to the series of critical junctures that mark their conversation of marriage. The present essay argues that their film-long argument about who they are, singly and together, is driven by their periodically finding themselves out of sync in time, as when Jesse's regrets about the past come up against Celine's fearful premonitions of the future. Their dread of "the long-distance thing" in *Before Sunrise*—trying to maintain a relationship from different points in space—is mirrored in *Before Midnight*'s picture of a mature relationship troubled by memory and foreboding, occupying different points in time. It is *Before Midnight*'s and Richard Linklater's innovation of the remarriage comedy.

William Harwood, PhD

Assistant Professor of Philosophy
Missouri State University
Missouri, USA
WilliamHHarwood@missouristate.edu

The Canary in the Gold Mine: Ethics, Privacy, and Big Data Analytics

By 2018, half of business ethics violations will occur through improper use of Big Data Analytics. Yet among the tens of thousands of search results for "data analytics," "big data," and their ilk, there is virtually no reference to "ethics". So too for syllabi: although a search in any traditional field of ethics or philosophy produces

literally hundreds of thousands of results, a search for data analytics ethics or big data ethics barely registers. And although universities scramble to create courses, certificates, programs, and institutes to produce a *bona fide* workforce to meet the demands of this exponentially growing discipline, virtually none of them offer (let alone require) an ethics component. Given that the handling of every minute aspect of individual privacy is the very wheelhouse of data analytics, and given that privacy constitutes an essential pillar for any near-just democratic society, this is unacceptable. Indeed, examination of such programs reveals that they emphasize training in that which is *legal* for the benefit of the customer, without providing even cursory instruction on that which is *ethical* as to the use/abuse of such—everything from browsing history, purchasing patterns, minute-by-minute physical location, and DNA are available to the highest bidder, without any discussion as to whether and how they should be used. Finally, the public devolves to vaudeville every time there is yet another revelation of ubiquitous surveillance, or of inevitable data breaches: we are “shocked, shocked!” as we volunteer our every detail without debate or reflection.

In this paper I will unpack the nascent paradox found at the intersection of the public’s resignation, the academy’s abdication of responsibility, and the relationship between norms and law, in the face of such should-be terrifying trends for a would-be near-just society. By examining the historical-philosophical basis for Panoptic apparatus (via Jeremy Bentham and Michel Foucault), a rough sketch of the at-times uneasy relationship between law and ethics *vis-à-vis* similar issues concerning protecting the public from its own desire to contract in ways that are detrimental to democracy (via the *Lochner* Era) or simply its unwitting vulnerability concerning its private information (e.g., HIPAA, the Genetic Information Nondiscrimination Act); I will show the imperative, imminent danger of inaction in the face of the public’s ubiquitous-yet-ostensibly-voluntary data surrender, and industry’s ubiquitous-yet-ostensibly-anodyne collection of the same. With this in place, I will conclude with a sketch of an industry-specific, industry-wide code of ethics for those tasked to work with/in Big Data Analytics, modeled on those found in other fields tasked with handling our most private information and vital interests (the American Medical Association’s Code of Medical Ethics, the American Bar Association’s Code of Conduct, and the International Federation of Journalists’ Ethical Journalism Initiative). With apologies for the mixed metaphor: whistleblowers, hackers, and (non)state actors have repeatedly provided the proverbial canary in the Big Data gold mine. It is incumbent upon those of us to find agile solutions to this exponentially growing problem—as soon as possible.

Xianxia Shao

Department of Philosophy
Nanjing Normal University
Nanjing, China
01001@njnu.edu.cn

Mohist Cosmopolitanism and Moral Responsibility for the World Peace

Mohism is one of the most influential schools in pre-Qin philosophy in China. Its founder, Mozi (circa 480 B.C.—400 B.C.), lived in the Warring States Period (475 B.C.—221 B.C.) of China. He and his disciples witnessed the disastrous consequences of the wars and conflicts between the states in their times and hoped to live in a world in which there would be no such wars and hatred among people and states. In order to realize such an ideal, the peace under the heaven, Mohists developed and defended an earliest Chinese version of cosmopolitanism in *Mozi*, a collection of works and sayings by Mozi and his disciples. According to Mohist cosmopolitanism, our moral responsibility for the world peace consists of three obligations specified by three doctrines: 1. the doctrine of “denouncing aggressive warfare”; 2. the doctrine of “universal love” (or “all-embracing love”); and 3. the doctrine of “identifying with the superior (the possible ruler of the land under heaven, i.e., the whole world) and unifying the morals of the whole world.” Mohists’ justification for their cosmopolitanism and those three obligations specified by the three doctrines is mainly consequentialist and can be stated as follows:

Due to the limited resources and different interests, human beings cannot avoid conflicts. How should we solve such conflicts? According to Mozi’s doctrine of “denouncing aggressive warfare,” the best bet is not to appeal to wars or Jungle Law. His reasons against wars are mainly: A. wasting man power and money; B. destroying harmonious ethical relations/orders among members of family, families, as well as states; C. not good for the one who starts the war; D. one who advocates wars would inevitably fall into an inconsistent or self-contradictory position in his views or values. Mozi’s ethical theory behind those reasons is a cosmopolitan version of consequentialism, according to which, what is right depends upon whether it is beneficial to all the people in the world, no matter who they are. Mozi also refuted a few possible objections.

Mozi proposed a doctrine of “universal love” as a solution to the conflicts of human interests. He believed that wars among people and states are due to the lack of “universal love.” So, to avoid wars, we need “universal love,” i.e., “to treat the states of others as one’s own, to regard the houses of others as one’s own and to treasure the bodies of others as one’s own.” In other words, we should treat each other as a cosmopolitan (*kosmopolitè*). However, if the others did not believe in “universal love” and returned hatred and wars against those who try to show their “universal love,” the doctrine of “universal love” would not work. To make it effective, according to Mozi, we need a universal ruler (the son of Heaven),

i.e., a cosmopolitan government, and unified morals or values. Mozi developed detailed steps to show how such a ruler or government and a system of unified values could be realized. The paper deals with some possible objections to the Mohist cosmopolitanism and argues that the Mohists' justification for our moral responsibility for the world peace (the three obligations) is still convincing today, especially in the world full of massive destructive weapons, such as nuclear weapons, chemical weapons, biological weapons, etc.

Yaroslav Bilyk

(& Olexiy Bilyk)

Doctor of philosophy, full professor
Kharkiv National Karazin University
Kharkiv, Ukraine
bilyk2008@ukr.net

The Book of Nature and Gnoseological Optimism

The notion “the book of the nature” became known to European philosophy due to the Byzantine theologian and philosopher Maximus the Confessor. Later Galileo Galilei argued that the book of the nature was written in the language of mathematics and those who knew mathematics were able to read it in the same way as the Creator. In this, Galileo Galilei combined Christian philosophy, based on the Biblical tradition, with the Pythagorean and Platonic traditions of understanding God as a mathematician. Galileo Galilei’s opinion that the book of nature is written in the language of mathematics is well known. Researchers often note that Galileo Galilei was also concerned with the possibilities of human cognition. It was this grounding of the possibilities of human cognition that became one of the building blocks of European rationalism.

One can believe that Hegel generalized this approach of European philosophical rationalism in the modern age to the possibilities of human cognition in his doctrine of the identity of thinking and being. Hegel considered that as the whole world existed and developed in accordance with laws of reason, or, in other words, that nature was organized in the same way as thinking the world appeared to be cognized by a human reason. Schelling had previously arrived at the same conclusions and it is possible that Hegel borrowed his ideas from Schelling. But Hegel’s words about the identity of thinking and being are better known. Thus, the introduction of the notion “the book of the nature” into the European philosophical vocabulary by Maximus the Confessor facilitated the doctrine often named gnoseological optimism to appear within the rationalism of the New age.

Yuan Chengchun

Institute for Transcultural Studies
Beijing International Studies University
Beijing, China
chengchun1110@126.com

Nietzsche's Theory of "Force" and its Ethical Sense to Modern Life

In the view of modern philosophy, the death of "subject" becomes a far-reaching event. In ethics, its influence is mainly reflected in this question: if we lose the support of the "subject" as the basis, will the modern human being have no choice but merely be bound to nihilism, and can we lead a meaningful life anymore? The crucial element to solve this problem might involve the following point: whether it is possible to find a non-subjective element in the nature of life, so as to re-construct the foundation of modern life. Nietzsche's thinking is enlightening. He believes that the nature of life is ultimately "will to power". In his later thoughts, he further refines "will to power" as the theory of "force". He tries to prove that "force" is the basic component of life; its non-subjective characteristics can provide ontological support for modern people to get rid of their dependence on the "subject", escape from the shadow of nihilism and lead meaningful life. In this sense, Nietzsche's ideas on the structure and the existing way of "force" should be concerned.

On Nietzsche's platform of "force", "force", "quality" and "quantity" are the basic content. According to Nietzsche, "quality" and "quantity" refer to different content and answer different questions: "quality" relates to the necessary foundation of the struggle and it is to answer why the struggle happens; however, "quantity" relates to a specific occurrence of the relationship of the struggle, and it is to answer which force is easier to be a dominator. Nietzsche points out that the force existing in the struggle has certain "quantity", thus the struggle becomes the competition of forces on their "quantity". It can be inferred that wherever the force and its relationship of the struggle exist, the force will have its corresponding strength, that is, its quantity. Moreover, quantity exists in the relationship of the struggle between forces, and it is this relationship that is its foundation.

Nietzsche means that there is a kind of command coming from the nature of force: to grow. The primary feature of the command is that it is self-commanding and the commander and those that are commanded are identical. So, there isn't an external commander that is giving an order, instead, the force is commanding itself. To Nietzsche, the command does not depend on any "subject", accordingly, it is the original factor and settles the foundation for itself by commanding. Self-commanding gives direction to the force. The direction is the second meaning of quality of force. The determination of quality to force is also reflected in the differences among the directionality of forces. Whether it is possible to be a dominator reflects the difference of "quantity", while whether obeying the command from its inherent nature reflects the difference of "quality". The difference

of “quantity” is expressed as big and small, while the difference of “quality” is expressed as positive and negative.

Yuhang Guo

Munster University
China
121684092@qq.com

Reconstruction of Will in Kant’s Moral Philosophy

Traditionally, Kant has been read as identifying the will with pure practical reason. In Kant’s moral philosophy, the supreme criterion for determining the morality of our choices is provided by an a priori moral law. As the noumenon, the will of the moral agent is a pure practical reason structured completely a priori by the moral law. In this paper, I agree that the human will is some form of practical reason, but not merely constrained in the pure practical reason. I will argue this position must be rejected on a prior ground because it implies that the agent is not free. I will also argue that, an alternative reading of Kant, as an a priori structured moral law, must be always applied a posteriori. This alternative view, which is explicated and defended in detail, holds that: The pure practical reason effects, in an intuition of the formal pattern of the autonomy, which results insofar as the a priori structure of practical reasoning directs or commands the movement of our attention.

In working out such an interpretation, I refer to some of the most relevant recent publications in the field of will and reason, mainly drawing on two models by Korsgaard (1993) and O’Neil (1998) and on new books and articles by Wyrwich (2001), Rex (2001), Zimmermann (2016), Willaschek (2016). I will offer an overview of the relevant positions in the current debate, to clarify the main arguments against the ontological or a priori model. The purpose of this paper is to reconstruct Kant’s interpretation of the relations between reason and will by counting the reason within the field of practical rationality as a whole and viewing our self-understanding as autonomous agents.

Yulia Alenkova, PhD

Senior teacher, Belarusian Institute of Law
Mogilev, Belorussia
julia2004-1981@mail.ru

The End of Globalization or the Return to History?

Trends in the development of the modern world demonstrate the emergence of the process which can be designated as deglobalization, or the end of

globalization. Globalization is one of the greatest utopias which, along with the idea of communism, did not stand the test of time. Scientists began to speak about the end of globalization in 2008, since the beginning of the global financial crisis. It was noted that its consequences led to the blurring of the middle class, people began to feel sharply the growth of education cost and medicine and so forth. However, the question of the end of globalization has begun to develop in recent years. Especially if we consider events like Brexit in Great Britain, or with Donald Trump's victory on the elections in the USA. The Davos Forum in 2017 also works as an example of the weakening of the globalization ideology.

There are also radical changes in political and social spheres. We observe powerlessness of rules of international law and supranational organizations to solve complex problems of the present; new political blocks have been formed; alignment of forces is changing in an unpredictable way.

The idea of the end of globalization directs our attention to history. F. Fukuyama's idea about "the end of history" suffers crash. The end of globalization marks crisis of the neoliberal ideology. Today different forms of the "return to history" are observed: the ideas of a priority of national interests over universal, emergence of new forms of identities, religious revival, and activation of ethnocentrism, religious extremism and so forth. We meet the establishment of new identities. The person becomes a point of intersection of different types of identity: racial, national, ethnic, gender, cultural and so forth. There is an interest in "We —[and our] identities" from which cultural and civilization identities are distinguished. The interest in them is connected with an opposition to the process of cultural globalization, establishment of domination of a monoculture, domination of consumer values and the American mass culture.

The foundations of national and religious identities are related to the growth of nationalism, ethnic separatism, and religious extremism. It may seem paradoxical, but globalization, which extended the technical achievements worldwide, ends up promoting this process. For example, modern technologies can be considered as one of the reasons for the crash of the idea and practice of multiculturalism. Through the Internet and mobile phones immigrants daily communicate with their homeland, which reduces the need to be integrated into the European cultural space, learn the language, and acquire the social norms.

Communicative technologies make possible the formation of new religious identities and growth of religious extremism. For example, the Internet is actively used in the formation of world's Islamic identity (and other religious identities as well). Has globalization sputtered out? Is it possible to speak about its end? These questions remain debatable. Contradictions that were concealed in globalization process initially has been underlined so vividly today that further development of the world, realization of the idea of "sustainable development" proclaimed as an imperative of future mankind is impossible without their solution.

Senior Teacher
Belarusian Law Institute of Law
Mogilev, Belorussia
julia2004-1981@mail.ru

Art and Religion: Schelling's Cultural Ideas

One of the vital issues in cultural anthropology is the determination of the role of religious awareness in modern culture. How global is the process of secularization and structural expansion of secular culture? What is the nature of current fundamentalist tendencies in the Islamic, Christian, and Judaic worlds? What is the nature of humanistic ideas in the isolated world of modern culture? What stands between religion, fundamentalism and soulless technocratism and positivism? How exactly do the latest events reflect the previous experience and general logic of the motion of the culture? These and other important questions arise when speaking about the philosophy of life and modern anthropological thought. They all are connected with basic cultural problems that lie in the nucleus of this science: what is culture?

All these questions are directly connected with the cultural philosophy of Russian symbolism, where two things were completely clear: 1) the old formula of historical Christianity cannot satisfy high demands of modern perception; 2) educational militant atheism is rude and blunt and it goes from simple materialism to complex spiritualism. But what forms must new religious perception have? Religion should release an individual's creative potential rather than enslave it. Among the founders of Russian symbolism is Ph.V.Y. Schelling, a person who took began the development of the philosophical project of a religious and cultural revitalization on the aesthetic basis of all peoples' creative work. His "philosophy of revelation", which has recently been translated into Russian, gives unexpected opportunities for cultural anthropological analysis and problem solving.

Schelling's main contribution to cultural anthropology is the idea of the evolution of cultural forms in human history. The future evolution of religious forms into Christianity and *inside* Christianity is crucial in Schelling's philosophy rather than simply the transition from natural (mythological) religion to a religion of revelation (Judaism). From the point of view of cultural anthropology's analysis of the secularization process, it was theurgism (as an actual form of God's creation) that found its logical completion in an actual form of God's creation and it stimulated the pathos of heavenly activity towards traditional religiosity (which is not always loyal to it). That was the contour of the cultural evolution of the XIX – XX centuries prophetically outlined by Schelling's philosophical genius. Russian culture of the Soviet age and the great Soviet culture are related to each other like the epochs of Renaissance and Reformation, like liberation of religious topics in fiction and its new mobilization in social mythology of Soviet Protestantism.

Zhanna Vavilova

Assistant professor, Department of Philosophy
Kazan State University of Power Engineering
Kazan, Tatarstan, Russia
zhannavavilova@mail.ru

Computer-Mediated Sexuality and Human Identity in the Digital Era

Slavoj Žižek's famous statement, "No sex, please, we're post-human!" ties man, woman, and machine in one knot to bring us to the thought that humans differ from machines as long as sexual difference exists, the latter appearing to be the opposition that underlies the concept of humanity. The digital revolution continues to transform our identities as humans —women and men— often blurring the borderline between the genders, and consequently rendering us similar to machines, which is becoming one of the pivotal concerns of today that needs philosophical deliberation and interpretation.

Sexuality, a uniquely human attribute, is an instinct that secures our survival as a species. In Gilles Deleuze's concept of instincts and institutions, the former is meant to directly provide us with pleasure (the instinct of reproduction), while the latter are supposed to become their socially-accepted substitutes that provide ready behavioral models (matrimony, in this case, is society's answer to one's longing for gratifying sexual impulses). Today's social animal is virtually devoid of instincts —instead we are all composed of institutions, claims Deleuze. From this point of view the Internet may be conceptualized as a peculiar space where institutions approach instincts in providing pleasure. It is an intermediary environment where personal needs meet institutionalized ways of satisfaction. What makes it stand out from the system of social institutions is that the Internet has an informal 'lining' alongside the representation of official institutions (for instance, web sites of various organizations). This layer of the cyberworld is mainly sustained through participating in chatrooms and games which have little to do with the formalized social sphere but still perform the function of a bridge between society and the individual needs of the chatter that can be satisfied only with the mediation of others.

Internet activity is not pure instinct either, because it functions outside the world of physiological needs even though it may respond to the needs of the higher levels of Maslow's hierarchy; one would hardly be able to reproduce online, but practices such as cybersex may simulate intercourse very closely. The degree of resemblance of reactions provoked by this simulation to those caused by the real event when instincts take over, defines the proximity of the Internet to instincts. This pleasure is delivered with the mediation of machines, but is it dehumanized? Are we less human if we form close online relationships to discover and gratify our instincts instead of or in addition to engaging in offline institutions? And in that case are we no longer women and men? Attempts to answer these questions

from the point of view of various philosophical paradigms may give us an insight into the issue of identity in a search for what it means to be human in a modern world dominated by technology.

Zhaoming Gao

Department of Philosophy
Nanjing Normal University
Nanjing, China
gaozhaoming@hotmail.com

The Crisis of Privacy Right in the Era of Artificial Intelligence

The question for the crisis of privacy right in the era of artificial intelligence is raised for the following four basic reasons: the collection of the information involving individuals' privacy is extremely broad, detailed, easy and concealed, due to the breakthrough and spread application of modern electronic information techniques; it is becoming very easy to get or reveal individuals' privacy, due to a digital society and especially the application of big data; the analysis of big data makes useless pieces of fragmented information much more meaningful than without such analysis, so that it is much more and more difficult to protect individuals' privacy as individuals; databases based upon big data are under the control of a very few companies and highly monopolistically controlled private information about individuals could be used for various purposes.

Privacy is an exclusive hidden space for a self to exist as itself. Privacy right is one of basic human rights in modern society. The crisis of privacy right is one of crucial problems we are facing in the era of artificial intelligence. What we mean by "the crisis of privacy right" is the possibility of the unprecedented invasion of the privacy right in the historical background of information technology, artificial intelligence, and spread application of big data. Such invasion is everywhere, and it has not curbed. This is the era of privacy being deprived and exposed. It seems that people try to wrap up themselves as much as they can with more and more means. However, people have been becoming more transparent and exposed. Such being exposed is not only carnal, but also spiritual and mental. Individuals' consciousness could be read, understood, and collected consciously or unconsciously through the "Brain Machine."

Why do we need to pay special attention to the crisis of privacy right in the era of artificial intelligence? Because such a crisis directly harms individuals. First, the crisis of privacy right is the crisis of human nature, since it is the crisis of "self" or "self-consciousness." There would be no human or human nature if there were no "self" or "self-consciousness." Secondly, it is the crisis of human existence. Unlike general human rights, privacy right directly involves individuals' consciousness of their safety, shame, and dignity. Thirdly, it is a crisis that potentially enslaves

human individuals. In today's world, competition in the future will be for big data. The persons who control big data will be the persons who have the dominating power to control the society. We should start a public discussion about who should control big data, how big data should be used and supervised, how personal privacy right should be protected efficiently in the era of big data as soon as possible, and based upon such a discussion, the legal framework of relevant laws should be constructed.

Zhen Chen

Department of Philosophy and Research
Institute for Moral Education
Nanjing Normal University
Nanjing, China
chenzhen3488@sina.com

Patriotism, Ultrationalism, and World Peace

Patriotism is a sort of nationalism and is usually accepted in almost every nation-state. However, some version of nationalism might be the source of unsolvable hatred and conflicts among nations, countries or religions. Therefore, it could be a big threat to world peace. To avoid such a problem, we need to distinguish between an acceptable version of nationalism and an unacceptable version of nationalism from an ethical point of view and trying to stop or prevent the latter from taking place. The paper will sketch what kind of patriotism is acceptable and what kind of nationalism is ultrationalism and unacceptable.

Zinaida Zhukotskaya

(& Yuliya Yesionova)

Doctor of culturology, Professor
Belarusian Institute of Law
Belorussia
zhukotskaya@mail.ru

Art and Religion: Schelling's Cultural Ideas

One of the vital issues in cultural anthropology is the determination of the role of religious awareness in modern culture. How global is the process of secularization and structural expansion of secular culture? What is the nature of current fundamentalist tendencies in the Islamic, Christian, and Judaic worlds? What is the nature of humanistic ideas in the isolated world of modern culture? What stands between religion, fundamentalism and soulless technocratism and positivism? How exactly do the latest events reflect the previous experience and general logic of the motion of the culture? These and other important questions

arise when speaking about the philosophy of life and modern anthropological thought. They all are connected with basic cultural problems that lie in the nucleus of this science: what is culture?

All these questions are directly connected with the cultural philosophy of Russian symbolism, where two things were completely clear: 1) the old formula of historical Christianity cannot satisfy high demands of modern perception; 2) educational militant atheism is rude and blunt and it goes from simple materialism to complex spiritualism. But what forms must new religious perception have? Religion should release an individual's creative potential rather than enslave it. Among the founders of Russian symbolism is Ph.V.Y. Schelling, a person who took began the development of the philosophical project of a religious and cultural revitalization on the aesthetic basis of all peoples' creative work. His "philosophy of revelation," which has recently been translated into Russian, gives unexpected opportunities for cultural anthropological analysis and problem solving.

Schelling's main contribution to cultural anthropology is the idea of the evolution of cultural forms in human history. The future evolution of religious forms into Christianity and *inside* Christianity is crucial in Schelling's philosophy rather than simply the transition from natural (mythological) religion to a religion of revelation (Judaism). From the point of view of cultural anthropology's analysis of the secularization process, it was theurgism (as an actual form of God's creation) that found its logical completion in an actual form of God's creation and it stimulated the pathos of heavenly activity towards traditional religiosity (which is not always loyal to it). That was the contour of the cultural evolution of the XIX – XX centuries prophetically outlined by Schelling's philosophical genius. Russian culture of the Soviet age and the great Soviet culture are related to each other like the epochs of Renaissance and Reformation, like liberation of religious topics in fiction and its new mobilization in social mythology of Soviet Protestantism.

APPENDIX

Roundtables

ROUNDTABLE #1

Luis Arenas

Universidad de Zaragoza / luis.arenas.llopis@gmail.com

Mónica Belevan

Diacrítica / mb@diacritica.com

Paulo Dam

Pontificia Universidad Católica del Perú / dam.paulo@gmail.com

Luis Rodríguez

Pontificia Universidad Católica del Perú / luisrodriguezrivero@gmail.com

Build, Dwell, Think (in a Different Way). Architecture in Times of Crisis

A decade has passed since the greatest global economic crisis in recent history and efforts to clarify this convulsive and apparently unintelligible horizon continue to yield scant results. The disorientation extends in the political and economic spheres and does not cease to affect equally the intellectual and social science discourses, mute—in the worst case—or simply unable—at best—to provide analysis to understand what happens. All the tensions unleashed since then (political, economic, environmental, etc.) suggest that the nature of the crisis before us is not cyclical or specifically local but systemic and global and that, therefore, eventually overcoming it requires that we think globally and take seriously the need to abandon the economic, social and cultural logics that have governed over the last 150 years and that today seem to have expanded to cover the globe as a whole. Architecture - which at one time was part of the problem, encouraging the delirium of the excess in which the entire system was riding - faces the challenge of thinking about how to align itself with the solution. It is a matter of building in a different way, living in a different way and, above all, thinking in a different way.

ROUNDTABLE #2

Robert Metcalf

University of Colorado / robert.metcalf@ucdenver.edu

Michael Boring

Estrella Mountain Community College / michael.boring@estrellamountain.edu

Lucy Dwight

University of Colorado / lucy.dwight@ucdenver.edu

The Problems and Prospects for Religion in the Contemporary World: Historical and Contemporary Perspectives

How are we to think about religion and its significance in the 21st century, across global contexts and disciplinary boundaries? The panel addresses this question from a standpoint of interdisciplinary dialogue, bringing together empirical research, contemporary theories, and select figures from the history of philosophy. The connecting thread throughout the discussion will be the forms of subjectivity made possible by religion in the contemporary world, from the 'self-defensive subjectivity' that gives voice to cultural resentments, to the sense of gratitude and the acknowledgment of human interdependency, to the mindlessness or mindfulness that can be practiced in the face of global existential threats.

The first paper explores empirically the nexus of religious beliefs and cultural resentments that may generate a threat response among white evangelicals in the U.S. The author focuses attention on research showing that white evangelical Christians are the least supportive of gun restrictions among all religious groups in the U.S. and are the most likely to live in a gun-owning household. Drawing on the contemporary work of political philosopher, Chad Kautzer, the author argues that the beliefs, resentments, and responses indicated by these empirical findings are crystallized in 'self defensive subjectivity' and manifested in pro-gun attitudes and behaviors.

The second paper approaches religion in relation to 21st century technologies, as analyzed in Albert Borgmann's recent work in the philosophy of technology. Borgmann argues that distinctively religious practices —e.g., prayer, ritual, communal feasts, scripture reading— guard against the tendency of technologies to disconnect us from one another and direct us toward commodity consumption as the default end-goal. While some religious practices can promote engaged involvement with others, and can cultivate a sense of gratitude and an acknowledgement of mutual dependency, it is also true that religious practices are not immune to the impacts of commodification and the 'device-paradigm.' This paper argues that shoring up meaningful religious (and secular) practices in the contemporary world requires a philosophical articulation as to what is valuable within these practices and the traditions that transmit them one generation to

another. The author concludes by urging a targeted alliance between philosophy and religion in reflecting on the “life-structuring practices” at issue.

The third paper examines the current proliferation of global existential threats from the perspective of Kierkegaard’s theory of despair, where despair is understood to be, at base, a lack of self-understanding. In particular, the author argues that the various crises that confront us are, at least partially, the result of a lack of understanding ourselves to be inextricably intertwined within environmental, social, political and cultural milieus. If one understands oneself to be, on a fundamental level, a being-in- the-world, then failure to understand oneself vis-à-vis these milieus is a lack of self-understanding, and thus a form of despair. The author argues further that such a failure of self-understanding is a form of mindlessness (understood as the opposite of mindfulness) —that is, a failure to seek a more mindful awareness of oneself, one’s environment, and other people. The paper uses this situation of existential crisis to advocate actively cultivating a more mindful approach to one’s life, including ones situatedness within the various milieus noted above.

ROUNDTABLE #3

Ramanath Pandey

Oriental Institute / rnpmsuoi@gmail.com

Raghunath Ghosh

University of North Bengal / ghoshraghunath3@gmail.com

Jagdish Kohli

jagdish_kohli@yahoo.com

Dynamism of Being Human: Awareness, Experience and Reality

Human life is a unique experience that transcends life processes common to the living world. To be born as a human being brings with it a sense of purpose and responsibility. We draw insights from Indian philosophies especially Samkhya, Yoga Buddhist and Vedanta philosophies and Ayurveda the science of life to expand on the totality of the experience of being human. The contrast between the richness of the experience envisaged in ancient philosophies to that in the real contemporary world is drawn upon. It is a pity that man-made crisis and social ills have diminished the beauty of the experience of living where killing for gain or ideology and suicides have become common place. Even where extreme situations such as the above are not seen, there is clearly a void in the form of lack of happiness, satisfaction and peace among individuals, families and communities. There is a crisis of inner awareness.

It is paramount to recognise and acknowledge the crisis that humanity faces before we consider the options that might offer solutions. Toxic human

relationships, societal ills imbalances, discrimination based on race, religion and gender, undue materialism, uncontrollable exploitation of nature and natural resources, wars and diseases are the various challenges that threaten our very existence leave alone full satisfying lives. Where are we headed and when do we realise the damage that we have caused to ourselves and our co inhabitants? The ancient Indian philosophies diverse as they may be in their varied tenets, are united in their upholding of certain values like peaceful coexistence and respect for the living and the non-living world. Vasudhaiva kutumbakam meaning, 'the whole world is a family' is the guiding principle for the philosophies that originated in India whether it was Samkhya, Yoga, Buddhism or Ayurveda. An awareness of the various perspectives of human life such as the spiritual, psychological, the energy and dynamic actionable perspective will help build a better appreciation of the responsibilities and privileges that go with being human. By viewing human life from a number of these varied perspectives one can advance from partial experience of life to a more fuller experience of divine reality thus coping better with the ongoing crisis.

We will focus on the issue from four perspectives: The Energetical (Jagdish Kohli), the Psychological (Ramanath Pandey), the Spiritual (Raghunath Ghosh) and the Dynamic & Actionable perspectives (Jagdish Kohli). (For the individual abstracts, please see the entries to the respective presenters).

ROUNDTABLE #4

Miguel León Untiveros

Universidad Nacional Mayor de San Marcos / miguel.leon.u@gmail.com

Ángel Gómez Navarro

Universidad Femenina del Sagrado Corazón / agomez@unife.edu.pe

Richard A. Orozco C.

Universidad Nacional Mayor de San Marcos / richard.orozco@unmsm.edu.pe

Plural Reason for an Uncertain World-Peru

There is a hegemonic path of thinking that is marked by a set of conceptions regarding what constitutes a sound decision. However, it would be a mistake to assume automatically that formal reasoning (namely logics and mathematics) is the distinctive feature of this hegemonic path. The study of cognition from a cognitive science perspective has shown, during the second half of the last century, that "people may deviate systematically from theoretical standards, but may still be behaving optimally when broader concerns are taken into account" (Klayman, 1995, p. 386). Nonetheless, in this new century, with some exceptions, scholars have started to pay attention to the relation between formal reasoning and cognitive science. One example of this connection is Catarina Dutilh Novaes'

recent book: *Formal Languages in Logic. A Philosophical and Cognitive Analysis* (2012), where she applies non-classical logics (which can be regarded as a species of formal reasoning) to give an account of an interesting set of experiments on cognitive science.

Another important example is given by the well-known philosopher Patrick Suppes (1922-2014), who in 2007 joined a group of researchers - among them Andrei Khrennikov, Emmanuel Haven, Jerome Busemeyer, and Peter Bruza - in a special session during the Association for the Advancement of Artificial Intelligence's Spring Symposium at Stanford University, to discuss the applications of Quantum-mechanical formalism to the social sciences. From this meet, the following proposition emerged: "The area of research spawned from this became known as Quantum Interactions, and the application of the Quantum-mathematical formalism to psychology as Quantum Cognition (QC)" (de Barros & Oas, 2017, p. 196).

In Perú, Francisco Miró Quesada Cantuarias, in a research paper written in 2004, claimed that several philosophical areas (mainly those known to be part of Continental philosophy) can be successfully grasped by means of several non-classical logics. Thus, our approach claims the following: (1) the classical or standard path of formal reasoning is not a universal but only a local canon to judge human decisions, used mainly in the basic sciences (v.g., physics); (2) therefore, there are other paths of sound reasoning which, despite of their deviation from the standards, are optimal for other concerns; (3) from 1 and 2 the question arises about the unity of reasoning, that is, in the face of several deviant kinds of reasoning, ¿can it be still legitimate to refer to the unity of reason?

ROUNDTABLE #5

Franklin Ibáñez

Universidad del Pacífico / fe.ibanezb@up.edu.pe

Pedro Mateu

Universidad del Pacífico / pf.mateub@up.edu.pe

Enrique Vásquez

Universidad del Pacífico / Vasquez_ee@up.edu.pe

Javier Zúñiga

Universidad del Pacífico / zuniga_jj@up.edu.pe

Happiness in Peru. Do the Data agree with the Theories of Aristotle and Mill?

In recent years, happiness has become an important issue for economy and public policies. Perhaps, the best indicator of social progress is neither the Gross Domestic Product (GDP) nor the Human Development Index (HDI), but rather, an index that reflects what real people consider to be happiness. An interdisciplinary

team of researchers has collected the most common conceptions of happiness in Peru, using surveys and interviews particularly applied to the poorest and richest people in the country. This paper will confront the results of this empirical research with the conceptions of two prominent philosophers: Aristotle and John Stuart Mill, who proposed elaborate theories about happiness that still have important effects in the social sciences, psychology and other disciplines. Some questions to be approached: are health, wealth, friendship, among other assets that are mentioned in Aristotle's *Nicomachean Ethics*, central elements of happiness? Are these assets valued in the same way by the rich and the poor? Do people identify happiness with the development or exercise of their "superior" rational faculties, as Mill had indicated? Are the poor closer to hedonism than the rich, while the former mainly develop their "inferior" faculties? In short, it is about making the common notions about happiness - regular people notions; and the more theorized, philosophical notions, those of the philosophers mentioned, enter into the realm of dialogue.

Book Symposia

BOOK SYMPOSIUM #1

Elizabeth Finnegan

D'Youville College / finnegan@gmail.com

Martin Shuster

Goucher College / martin.shuster@goucher.edu

James South

Marquette University / james.south@marquette.edu

Westworld and Philosophy, edited by James South & Kimberly Engels

Have you ever questioned the nature of our reality? HBO's *Westworld*, a high-concept cerebral television series which explores the emergence of artificial consciousness at a futuristic amusement park, raises numerous questions about the nature of consciousness and its bearing on the divide between authentic and artificial life. Are our choices our own? What is the relationship between the mind and the body? Why do violent delights have violent ends? Could machines ever have the moral edge over man? Does consciousness create humanity, or humanity consciousness? This book collects a number of essays that try to answer some of these topics.

BOOK SYMPOSIUM #2

Nancy Bauer

Tufts University / nancy.bauer@tufts.edu

James South

Marquette University / james.south@marquette.edu

Sandra Laugier

Université Paris 1 Panthéon, Sorbonne / sandra.laugier@gmail.com)

Martin Shuster

Goucher College / martin.shuster@goucher.edu

New Television: The Aesthetics and Politics of the Genre by Martin Shuster

In this book Shuster argues for the aesthetic and political significance of 'new television' (the sort of sophisticated, contemporary television series, such as *The Wire*, *Sopranos*, *Mad Men*, and others). The book engages closely with seminal philosophical figures like, above all, Stanley Cavell, Hannah Arendt,

Martin Heidegger, and John Rawls, in order to suggest both (1) that these shows fall into traditions of modernism in the arts (thereby being related to painting, photography, and film), and (2) that these shows have important political stakes, and serve to cultivate American thinking about the very notion of the United States of America and its political and social possibilities. The panel will be oriented around a sequence of critical responses to the book by other scholars with a response by the author himself.

Information / Informes
Centro de Estudios Filosóficos
T: (51 1) 6262000 (4408, 4413)
cef@pucp.edu.pe
isud2018@gmail.com

Image used in the graphic pieces of the XII World Congress: Sculpture by José Tola, *Entre el tiempo*
Imagen utilizada en las piezas gráficas del XII Congreso Mundial: Escultura de José Tola, *Entre el tiempo*