

Abstracts and bios

Hamid Malekzadeh (14th)

State and state-oriented political ontologies: a phenomenological approach

Abstract:

In this article, the possibility of a critical approach to state-based political ontologies is examined from a phenomenological perspective. Phenomenology is a critical philosophical framework suitable for studying philosophical crises. The author deals with the formulation of the crisis in state-based political ontologies while keeping in mind the critical importance of phenomenology. After discussing this ontological crisis, the article presents and evaluates a preliminary plan about the possibility of formulating a phenomenological political ontology, using concepts extracted from Edmund Husserl's transcendental phenomenology. The author studies the concepts borrowed from Husserl's phenomenology in their specific philosophical meanings, with the desired formulation of phenomenological ontology finding its final form during the discussion about the concept of intersubjectivity and its logical connections. Finally, the article concludes with a brief discussion about the necessity of defending politics and political fundamentalism from a phenomenological perspective. In this article, we examine the possibility of a critical approach to state-based political ontologies from a phenomenological perspective. Phenomenology, as a philosophical framework, provides a suitable tool for studying philosophical crises. Keeping in mind the critical importance of phenomenology, we address the formulation of the crisis in state-based political ontologies. After discussing this ontological crisis, we use concepts extracted from Edmund Husserl's transcendental phenomenology to present and evaluate a preliminary plan for formulating a phenomenological political ontology. During the discussion about the concept of intersubjectivity and its logical connections, our desired formulation of phenomenological ontology has found its final form. We study the concepts borrowed from Edmund Husserl's transcendental phenomenology in their specific philosophical meaning. Finally, we conclude with a brief discussion about the necessity of defending politics and political fundamentalism from a phenomenological perspective. This article explores the possibility of taking a critical approach to state-based political ontologies from a phenomenological perspective. Phenomenology is a suitable philosophical framework for examining philosophical crises. The author discusses the crisis in state-based political ontologies while acknowledging the critical importance of phenomenology. The article then draws on concepts from Edmund Husserl's transcendental phenomenology to present and evaluate a preliminary plan for formulating a phenomenological political ontology.

Bio:

Hamid Malekzadeh holds a Ph.D. in Political Thoughts from the University of Tehran and is currently serving as the Executive Manager of the Iranian Society for Phenomenology (ISP). He is also the co-editor-in-chief of the Iranian Yearbook of Phenomenology (IYP). His published works include *I Am A Not-Others: An Inquiry in Concreteness of the Political Subject* (Pajvak, Tehran: 2014) and *Embodiment and The Transcendental Basis of Politics: An Essay in Political Ontology* (Gam-e-Nou [New Step]: Forthcoming). Furthermore, he has translated *Toward a Phenomenology of Sexual Difference: Husserl, Merleau Ponty, Beauvoir* by Sara Heinämaa (Gam-e-Nou [New Step]: 2021). Malekzadeh's initial interest in politics was focused on the concept of recognition in Hegel's system of thought. He has sought to understand the relationship between the individual Ego and collectivities, exploring Edmund Husserl's phenomenology for an explanation. In recent years, his

focus has shifted towards the ontology of politics from a phenomenological point of view, with particular attention to the body and embodiment, intentionality, and Husserl's Egoology.

Antonio Di Chiro (15th)

From transcendental phenomenology to phenomenological sociology. Alfred Schütz and the social sciences

Abstract:

The aim of this work is to demonstrate that Alfred Schutz's contribution to the social sciences is understandable only within the framework of his troubled relationship with Husserl's phenomenology. We will see how Schutz tries to take charge, to face and resolve a good part of the critical issues present in Husserl's work and, above all, to make a turning point in the field of investigation of phenomenology which will prove decisive for the human sciences as it will focus his attention on the question of intersubjectivity, considered no longer as a problem concerning only the phenomenological sphere but as a fundamental category of human existence. Therefore, we will try to show how Schutz's path assumes a considerable critical value as it contributes to raise the expectations of sociology and to strengthen the confidence of this discipline which tends to go beyond the narrow boundaries outlined by Husserl and to go in a direction diametrically opposite to "The Crisis of European sciences" outlined by the father of phenomenology, since Schutz provides stable and adequate bases for the social sciences that allow to analyze the fundamental structures that support the social world, and, in this way, at the same time, he manages to safeguard the basic nucleus of the phenomenological discipline, since, stripped of metaphysical lure and devoid of verbal and oracular enchantments, it is traced back to the husserlian idea of rigorous science. From this point of view, Schütz's merit lies primarily in having made a critical revision of phenomenology, in having initiated a broad debate on the role of the social sciences, and in having provided the first ideas for the foundation of a phenomenologically oriented sociology.

Bio

Antonio Di Chiro is awarded with the national scientific qualification as Associate Professor in theoretical philosophy and moral philosophy. He teaches philosophy in high schools in Molise. He has a PhD in "Sociology and Social Research". He did a period of research in Germany at the Alfred-Schütz-Gedächtnis-Archiv of the University of Konstanz and was a research fellow and adjunct lecturer in History of Philosophy at the University of Molise. His most recent publications include: *La notte del mondo. Luoghi del senso, luoghi del divino* (Mimesis 2010), *L'uomo a più dimensioni. Alfred Schütz e le realtà multiple* (Rubbettino 2018) and the Italian translation of Alfred Schutz, *Husserl e il problema dell'intersoggettività* (Morcelliana 2021). Together with Giovanni Maddalena he edited the publication of Enrico Berti's book, *Il bene di chi? Bene pubblico e bene privato nella storia* (Marietti 2014).

Jakub Kowalewski (16th)

The Normative Paradoxes of Eco-Anxiety

Abstract:

The recent psychological literature on eco-anxiety focuses predominantly on the strategies to mitigate its negative effects. Such an approach, despite its merits, leaves unexamined the complex causes of eco-anxiety. In this paper I will address the gap in literature by articulating the "normative paradoxes of eco-anxiety," which, I believe, generate the climate affect. Drawing on phenomenology, I will argue that eco-anxiety is produced by: 1) the qualitative paradox of having to negotiate between first-, second-, and third-personal normative claims while also experiencing the planet as a

non-negotiable priority; 2) the quantitative paradox of experiencing infinite responsibility for the planet, while being able to act only on a finite, localised scale. I will conclude this paper by suggesting that the experience of the normative paradoxes which constitute eco-anxiety necessitate a shift from climate ethics to climate politics.

Bio:

Dr Jakub Kowalewski is a Senior Laudato Si' Research Fellow at St Mary's University, UK. Jakub is the editor of *The Environmental Apocalypse: Interdisciplinary Reflections on the Climate Crisis* (Routledge, 2022), and he is currently completing a book, also for Routledge, entitled *A Philosophy of Climate Apocalypticism: In and Against the World*.

Joff P.N. Bradley (17th)

A pervert's guide to species extinction

Abstract

How can we make sense of the passage from the "world-without-others" to the "world-without-us" to "us-without-the-world"? How can we make sense of the world-in-itself in both pre- and post-human and historical manifestations, that is as a world without the need of a subject to recognize it as such? To make sense of this spatial and temporal change, the trope of the island is invoked drawing on Deleuze's interpretation of Daniel Defoe's *Robinson Crusoe* and Michelle Tournier's novel *Friday*. It is the figure of the insular as a world without others, a figure understood through the concepts of fantasy, fabulation, fabrication and perversion which Deleuze explores in his reading of Tournier's *Friday* in the appendix to the *Logic of Sense*. I am trying to connect with trope of the insular with the phenomenology of autism, which I find elaborated perceptively upon by the Japanese philosopher Kokubun Koichiro (國分功一郎).

Bio:

JOFF P. N. BRADLEY is a Professor at Teikyo University, Tokyo. He was a visiting professor at Jamia Millia Islamia, New Delhi, and remains a visiting fellow at Kyung Hee University, Seoul. He was a visiting professor at the universities of Durham, England; Nanterre, France; and Universidad Nacional de San Martín, Buenos Aires, Argentina, during his sabbatical in 2022-2023. He is the author of *Schizoanalysis and Asia* (2022) and co-edited *Deleuze, Guattari, and the Schizoanalysis of Postmedia* (2023). He has co-edited books on Deleuze and Buddhism, utopia, new French thought, cinema, transversality, Japanese education, Bernard Stiegler, and animation. His latest book is entitled *Deleuze, Guattari, and global ecologies of learning* (2023). His forthcoming books will focus on Bernard Stiegler and education and a critical postmedia study of Korea.

Robert Junqueira (18th)

Non-semiotic animals in the semiotics of João Poinot

Abstract:

Animality is a characteristic feature distinguishing any human being from any plant. But if animality is a trait that sets human beings apart from plants, then what makes human animals different from animals of different species? The current state of the art on this issue in contemporary philosophical anthropology favors the following claim: humans stand out from other animals in that they are semiotic beings. Consequently, whatever the characteristics of other animals may be, they do not fall under the label of "semiotic", and hence the term "non-semiotic" applies. So what are we talking about when we speak of non-semiotic animals? Are these animals that do not interpret reality? Are these animals lacking intelligence, not learning from experience? In his textbook on logic, John of St.

Thomas (João Poinset) devoted an entire section to the whole set of animals other than humans. Through the teachings of Poinset, sorely neglected by the mainstream scientific community throughout the past few centuries, we are given a chance to arrive at a learned understanding of these and related matters.

Bio:

Junqueira is a research fellow and serves as a science, technology, and innovation manager at the Institute for Philosophical Studies of the Faculty of Arts and Humanities of the University of Coimbra. He is primarily concerned with the relations between contemporary and medieval philosophy, as well as the bringing of both into actualization. His focus is on contemporary semiotic logic and the early-modern doctrines of signs, chiefly those of the Coimbra school. The authors Junqueira favors are John Deely and Charles S. Peirce, on the one hand, and on the other hand Sebastião do Couto and João Poinset. It is also his mission to facilitate networking among those in the scientific community with an active interest in the ethics and politics of care.

Iraklis (Hercules) Ioannidis (19th)

The Wake of Love: Critical Considerations on Steinbock's Gift

Abstract:

In his book *It's Not about the Gift: From Givenness to Loving*, Steinbock advances a new phenomenological analysis of the gift. In this analysis, the gift is not about what is being given, but about the event of a loving relation between two subjects. In this interpersonal relation the gift emerges as each beloved withdraws themselves in order to reveal the other as they are by being loved in humility. In this paper, I undertake to express two main challenges for Steinbock's account of the gift. The first concerns Steinbock's attempt to disengage the phenomenon of surprise from the possibility of the gift. The second involves his neglecting the body. This neglect raises serious questions on the kind of love during which the gift is supposed to emerge. In the epilogue, instead of a conclusion, I offer some thoughts on the gift that have not been given much attention in the philosophical discussion of the gift.

Bio:

I.I. graduated from the National and Kapodestrian University of Athens from the Dpt of Communication and Media Studies and then received his first Masters from Illinois State University in Advanced Communication Science. After a short sojourn in the industry, II returned back to Academia to pursue philosophy. He received an Mlitt in Analytic philosophy from the Dpt of Philosophy at the University of Glasgow and then pursued a PhD in Existential Psychoanalysis. Rosi Braidotti and Nicolas Monseu awarded him the doctorate title in 2019 for his doctorate research on the phenomenology of altruism. I.I. His Phd Thesis was published by Brill "Altruism or the other as the essence of existence." Other notable publications include "No empathy for empathy: Reflecting on Husserl's forgotten question" and "Shackling the poor or effective altruism," "The other side of Peirce's phaneroscopy." He is currently working on the impossible theme of the phenomenology of hypocrisy.