

# THE XVIIIITH SYMPOSIUM OF THE INTERNATIONAL ASSOCIATION OF WOMEN PHILOSOPHERS

paderborn university, germany  
july 18-21, 2021


DEFINING THE FUTURE

*IAPh*  2021

RETHINKING THE PAST

PHILOSOPHY OF ECONOMICS  
ENVIRONMENTAL PHILOSOPHY  
PHILOSOPHY OF TECHNOLOGY  
HISTORY OF PHILOSOPHY  
COVID-19 AND PHILOSOPHY

Shohreh Bayat · Federica Giardini · Lisa Herzog  
Kateryna Karpenko · Elizabeth Suzanne Kassab · Yuko Murakami  
Julie A. Nelson · Caterina Pello · Gisele Secco · Mpho Tshivhase Xiao  
Wei Dorota Dutsch · Cintia Martínez Velasco · Mary Ellen Waithe  
Sigridur Thorgeirsdottir · Ruth Edith Hagengruber



**WELCOME TO THE IAPH CONFERENCE  
AT THE CENTER FOR THE HISTORY OF WOMEN  
PHILOSOPHERS  
AND SCIENTISTS**

The International Association of Women Philosophers (IAPh) is an initiative to promote women's research in philosophy and its history. Founded in Germany in 1976, it is now a global network for all women in philosophy. Given its strong tradition, IAPh covers all philosophical disciplines, including feminist philosophy as well as the history of women philosophers.

After holding conferences in such venues as Monash University, Melbourne (2016) and Tsinghua University, Beijing (2018), the 18th world congress of IAPh will be hosted by the Center for the History of Women Philosophers and Scientists (HWPS) at Paderborn University, Germany.

As the director of the Center for the History of Women Philosophers and Scientists and the Head of the Teaching and Research Area EcoTechGender, I feel very much honored to host this conference. Initially planned as the IAPH' biannual symposia, this conference had to be postponed due to the Covid pandemic. As the pandemic is still a threat to many of us, it will take place as a hybrid event.

In times of great global concern, rapid technological progress, climate change, and economic turmoil, we invite women's contributions to present their ideas concerning the future, while taking a critical look back into the past. Women's voices have been suppressed in the past few centuries in nearly all countries and cultures of the world, and to differing extents.

To end this societal contradiction is a considerable challenge and it demands that women raise their voices.

Women, though excluded for too long, are nevertheless not without responsibility. Now is the time to present their ideas in the relevant fields related to the human condition and to contribute to shaping the future. With more than one hundred and sixty contributors from all parts of the world, from Israel and the Arab world, from China and the United States, Canada, Japan, Russia, India, Australia, Brazil, Argentina, Uganda, Netherlands, Latvia, Turkey, Poland, Spain, Finland, Taiwan, Greece, Italy, France, United Kingdom and Germany and about twenty keynotes from China, Latin America, Ukraine, South Africa, Japan, Iran, United States and more, we dare to take the first steps to a new understanding of how to shape this future such that it might shape a better world for all.

As the conference organizer, I am indebted to the board of the IAPH for entrusting me with the Organization of this conference. I am grateful to the Center's Team for its support in sharing with me the idea and work in promoting the ideas of women philosophers and granting me their support to organize this conference. I am especially grateful to Felix Grewe, scholar in the project EcoTechGender, and would like to thank him for his patience, skills and circumspection with which he has organized this conference.

Last but not least, I am grateful to all the speakers who bring in their ideas, who take part, and demonstrate how this world can be united in thought, who care about the world we live in. I am also grateful to all the participants who share their time and their attention in listening to us all.

Without them, nothing happens and nothing changes.

Let's take this conference as a first step towards enhancing the intellectual global power of women philosophers to shape the future by rethinking the past.

Paderborn, July 2021



Ruth Edith Hagenruber









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# Keynote Speakers

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Drawing upon the speaker's personal experience in Iran, the talk will outline the coercive and malevolent nature of state religion, and how the enshrinement of women's inferior status in law causes hardship and suffering on a colossal scale. It will show how in matters both trivial and of the utmost importance, women are controlled by men. A husband may beat his wife, prevent her from travelling, divorce her at moment's notice and take custody of their children - all with full legal sanction. A woman cannot attend a stadium, ride a bicycle, or go outside without her hair being covered. If she does, she risks the very real prospect of imprisonment. In the West, women's rights have been advanced, for the most part, through the democratic process. In Iran, this is impossible as the legal system is underpinned by the Quran, the truth of which can under no circumstances be questioned - blasphemy being punishable by death. A theocratic dictatorship thus has no prospect of internal reform. While the talk focuses on Iran, the subject has implications not only for other Islamic countries, but for anywhere that disdains equity and justice, and considers laws to be immutable and divinely ordained.

**Curriculum Vitae**

Shohreh Bayat is an Iranian chess referee and women's rights activist. During her work as a referee at the 2020 Women's World Chess Championship Match, a controversy arose in which Bayat was accused by the Iranian government of not wearing the hijab correctly in accordance with Iranian customs. The subsequent protest by Bayat, which saw her taking part in the WWCC 2020 without a hijab, sparked a political controversy in Iran, which in turn forced Bayat to flee. She fled to London (UK) in January 2020. She has since applied for asylum in the UK. Bayat has been active as a human rights and women's rights activist ever since. In March 2021, she received the International Women of Courage Award. Bayat will take part in the IAPh 2021 and will hold the initial keynote talk on "The impact of religion on women's right".

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**Dorota Dutsch****Knowledge Bites: Women Philosophers and the Greek Paideia**

The Pythagorean Theano was the only female sage whose apothegms were included in school curricula. At first glance, her advice pertains to domestic matters: "Asked how she was going to become famous, Theano the Pythagorean philosopher responded, "by working my loom and serving my bed." This talk puts Theano in conversation with Hipparchia the Cynic, in order to propose a subversive and ironic reading of Theano's apothegms. In the process, we recover traces of an ancient permutation of the 'equality versus difference' debate.



## Curriculum Vitae

Dorota Dutsch is Professor of Classics at the University of California Santa Barbara (USA). Her research focuses on social performance (comprising anything from comedy to funeral rites).

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## Federica Giardini

### Ecology and Economy. Feminist perspectives

In the debates of the last decades, it has been highlighted how the economy has the ambition to produce a conception about the human and the ways to govern it - the 21st century would be the era of homo oeconomicus, a model of Western origin with global diffusion.

Taking advantage of a feminist and philosophical approach to the question means considering the dominant concepts not as necessary but in the plurality of their genealogies and tracking alternative possibilities. It thus appears, that economy, in the Western tradition itself, has not only been a matter of mathematising human behavior and its effects, but rather of conceiving society; in another respect, the anthropology implied by the conceptions of economics has not always been a matter of individuals and exchange relations. A feminist philosophical approach can lead us to redefine the issues at stake starting from some key concepts such as „value“, „measure“ and „metabolism“.

## Curriculum Vitae

Professor Federica Giardini is a philosopher and feminist activist. Her research uses difference as an operator to address some of the main themes of contemporary political philosophy, from the relations of obedience/disobedience to the actions and relations of commoning and to the extension of the political sphere to the order of relations between human and non-human.

She is the coordinator of IAPH-Italia, of the Master „Gender Studies and Politics“ („Studi e politiche di genere“) and the cofounder of the MA degree in Environmental Humanities („Scienze umane per l'ambiente“) at University Roma Tre (aa.2021-2022).

She has cofounded the philosophical Journal „Sofia. Materiali di filosofia e cultura di donne“ (1989-1994) and has been editor of „European Journal of Women's Studies“ (2000-2011) and DWF. *donnawomanfemme*» (1997-2012). She is a member of the scientific/ international board of “Frauen in Philosophie und Wissenschaft”, Springer; “Quodlibet Studio. Filosofia e politica”, Quodlibet; “Iride. Filosofia e discussione pubblica”; “Rizoma Freireano”. She is referee for “Politics and Society”; „Theory Culture & Society“; “Feminist Studies”; „AG. About gender“ and for the Italian national agency of evaluation of scientific research (REPRISE). Part of the steering committee of IAPH - Internationale Assoziation von Philosophinnen (2008-2014), she organized the XII International Symposium of the IAPH in Rome (2006).

## Publications

Among her recent publications: *Domination and Exploitation. Feminist views on the constitutive relation*. In G. Baptist, S. Achella (Hrsg.), *The Owl's Flight. Hegel's Legacy in a Different Voice*, Berlin: De Gruyter, 2021; *Experiencing oneself in her constitutive relation*. In F. Cimatti, & C. Salzano (Eds.), *Animality in Contemporary Italian Philosophy*, Basingstoke: Palgrave Macmillan, 2020; *Valore. Topologia e dinamica della misura (Value and valorization. Questions for a feminist political economy)*. In EcoPol (a cura di) *Bodymetrics. La misura dei corpi*, vol. 2, Roma: Iaph Italia, 2018; *Reproduction as Paradigm. Elements Toward a Feminist Political Economy*. In M. Hlavajova-S. Sheikh (eds.) *Former West. Art and the Contemporary after 1989*. Cambridge, Mass.: The M.I.T. Press 2017; *Le symbolique, la production et la reproduction. Eléments pour une nouvelle économie politique*. In C. Laval, L. Paltrinieri, & F. Taylan (dir.), *Marx & Foucault. Lectures, usages, confrontation*. Paris: La Découverte.

She is also the author of *I nomi della crisi (Naming the crisis. Anthropology and Politics)*, Kluwer-Cedam 2017; *L'alleanza inquieta (The restless alliance. Political dimensions of language)*, *Le Lettere*, 2011; *Relazioni (Relations. Sexual difference and phenomenology)*, Luca Sossella 2004 and, with Gea Piccardi, *Produzione e riproduzione (Production and reproduction. Genealogies and theories)*, Edizioni PiGreco, 2015. She edited, with S. Pierallini and F. Tomasello, *La natura dell'economia (The nature of economy. Feminisms, political economy, ecology)* *Deriveapprodi*, 2020; with F. Castelli, F. Raparelli, *Conflitti (Conflicts. Philosophy and politics)*, Mondadori 2020; *Sensibili guerriere (On feminine force)*, Iacobelli, 2011 and, with Annarosa Buttarelli, *Il pensiero dell'esperienza (Thinking experience)*, Castoldi&Dalai, 2008.

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### Ruth E. Hagenruber

#### Out of the Box – into the Green and the Blue. Drafting an Epistemology of a Post Humanist Interrelatedness

Around 1500, a century on the verge of a new age - comparable in part to ours, as the age of the multiplication of knowledge was about to arise and the new printing technique changed the world of texts, knowledge and images – the collapse of Aristotle's knowledge hierarchies was prominently depicted in Hans-Baldung Grien's woodcut, "Phyllis riding Aristotle". The "boxes" of dominion had been turned upside down. Aristotle was a target of critique in various ways, as he had taken his insights from his observation: Women were the seed-sacks of males and the earth at the centre of the universe, proofed as everything felt upon it. The established organization of human society, of a man, dominating "his" wife, and slave, and his house and his fortunes began to be questioned. Women and men who thought differently were burnt and imprisoned but their ideas could not be brought down. A different humanist and scientific understanding began and, as I hold formed a "subterranean" path of knowledge up to today.

In my lecture, I present a reading of our narratives in history, retracing the epistemic possibilities that were proposed in that period in philosophy and that can be connected well to a new kind of understanding as it is provided by means of artificial

intelligence. Algorithmic collective methods, new ways of knowledge aggregation and changing assemblages of knowledge clusters challenge us to re-organize and to re-ontologize our world. I understand this also as a demand to revive a tradition in philosophy, as it was proposed since the Renaissance to demonstrate the weakness the box-like framed ontologies of “pre-formed” units.

The turn from a primarily hierarchy and function driven into a primarily knowledge driven ontology comes along with an ontology of mutual interrelations, flexible in relation to what we see, stable in relation to what we know, striving to nest everything and everyone to a place of its most flourishing existence. There is no place for humanity’s supremacy over nature and the cosmos, and certainly not one for a hierarchy of genders and races.

### **Curriculum Vitae**

Ruth Edith Hagengruber is Professor of Philosophy, head of philosophy department at Paderborn University, head of Teaching and Research Area EcoTechGender (<https://historyofwomenphilosophers.org/ecotechgender/>) and Director of the Center for the History of Women Philosophers and Scientists (<https://historyofwomenphilosophers.org>).

She studied Philosophy and History of Science at Ludwig Maximilian University and the Deutsche Museum in Munich. She publishes on Philosophy of Economics and Information Science and the History of Women Philosophers and Scientists. With the Center for the History of Women Philosophers and Scientists she aims to retrieve the long tradition of women in the history of philosophy and science. The publications in the research area EcoTechGender contribute to a new understanding of philosophy, economics, and technology, bringing together these often seen as diverging and contradicting topics in a new epistemology.

In 2011, a with Ana Rodrigues, she established the teaching area At home in philosophy IPH that includes feminist studies and research on women philosophers beyond the Western canon. Since 2016, she is the chief editor of the German Series: *Frauen in der Geschichte der Philosophie und Wissenschaft* at Springer, since 2018, the co-chief editor of the International Series: *Women in the History of Philosophy and Science* at Springer, Int. In 2018, she started the world’s first Encyclopedia of Concise Concepts ECC by women philosophers, in cooperation with M. E. Waithe, that currently counts 250 entries, partly translated into Portuguese language (<https://historyofwomenphilosophers.org/ecc/>).

### **Selected publications**

The Saint Petersburg Manuscripts. 2020-2021. Émilie Du Châtelet Saint Petersburg Manuscripts in Online Edition, ed. By. R.E.Hagengruber, U. Kölving, A. Brown, S. Ertz. *Women Philosophers in Early Modern Philosophy*, ed. R.E. Hagengruber & S. Hutton, Routledge, London 2021.

Methodological Reflections on Women’s Contribution and Influence in the History of Philosophy. 2020. Ed. S. Thorgeisdottir & R.E. Hagengruber, Springer, Cham.

Emilie Du Châtelet und die deutsche Aufklärung. 2019. ed. R.E. Hagengruber & H.Hecht, Springer Wiesbaden.

Philosophy, Computing and Information Science. 2014. ed. R. Hagenhuber & U. Riss. Pickering & Chatto, London  
Emilie du Châtelet between Leibniz and Newton. 2011. Springer, Cham. Nutzen und Allgemeinheit. 2000. Academia, St. Augustin.  
Tommaso Campanella. Eine Philosophie der Ähnlichkeit. 1994. Academia, St. Augustin.

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**Lisa Herzog**

### **Economic Knowledge, Democratic Knowledge**

In this talk, I present some core ideas from my current book project on Democratic knowledge, and attempt to bring together political epistemology and the history of economic and philosophical ideas. Many Western societies combine a democratic political system with a capitalist economic system, which are in permanent tension with each other. These two systems also need, and produce, different kinds of knowledge: while democracies should, ideally, create inclusive and just processes of deliberation that allow all voices to be heard on an equal footing, capitalist markets produce knowledge of a different kind that focuses on what can be measured in monetary terms and is undergirded by purchasing power. In this talk, I discuss and contrast these two kinds of knowledge production, also drawing on feminist critiques of economic knowledge. I argue that from a feminist perspective, there are key arguments to strengthen democratic over capitalist knowledge production, and conclude by reflecting on some possible strategies for that purpose.

### **Curriculum Vitae**

Lisa Herzog works at the intersection of political philosophy and economic thought. Between 2016 and 2019, she was professor for political philosophy and theory at the Technical University of Munich, since 2019 she works at the Faculty of Philosophy and the Center for Philosophy, Politics and Economics of the University of Groningen. She holds a master (Diplom) in economics from LMU Munich, and an M.St. in Philosophy and D.Phil. in Political Theory from the University of Oxford. She has worked at, or visited, the universities of St. Gallen (CH), Leuven (BE), Frankfurt/Main (D), Utrecht (NL), and Stanford (US). She was a Rhodes Scholar (2007-2011), and in 2019, she received the Tractatus-Preis and the German Award for Philosophy and Social Ethics. Since 2018, she is the spokesperson of the board of the Society for Women in Philosophy Germany e.V. and was in the task force that develop SWIP's mentoring program for young women in philosophy. Since 2017, she is a member of the Global Young Academy, where she is in the leadership of the At-Risk-Scholars-Initiative and the working group „Trust in (young) scientists“. Herzog has published on the philosophical dimensions of markets (both historically and systemically), liberalism and social justice, ethics in organizations and the future of work. The current focus of her work are workplace democracy, professional ethics, and the role of knowledge in democracies. Important publications include *Inventing the Market*. Smith, Hegel, and Political Theory (Oxford University Press, 2013) and *Reclaiming*

the System. Moral Responsibility. Divided Labour, and the Role of Organizations in Society (Oxford University Press 2018). She has also published two books for a broader audience in German, on the philosophical roots of liberalism and on the democratization of work, and regularly engages in public outreach.

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**Kateryna Karpenko**  
**Gender Injustice and ecological Issues**

The talk has three main tasks: i) to clarify the content of the concepts of 'gender justice' and 'environmental justice'; ii) to explore the relevance of the methodological foundations of the study of gender and environmental justice; iii) to outline the prospects for the impact of sustainable gender equity in addressing environmental issues. The contemporary ecological situation is primarily a consequence of the consumer productive activity. But it is in this context that it makes sense to turn to the gender analysis, which rejects homogenization, averaging as a research methodology. Therefore, it is more correct to say that this is the result of the consumerism of the modern male-oriented Western civilization. The gender approach insists that the destruction and exploitation of nature is rooted in the dominance of men over women. It is symptomatic that the attitude towards ecofeminism changes from criticism through silence to interest and recognition. This is confirmed, for example, by the wide representation of ecofeminist themes during the 24th World Congress of Philosophy, August 2018. 10-th Conference of the International Association of Historians-Environmentalists (August 2019) also named this issue as a priority.

Critical thinking is, in principle, very relevant today. Naturally, criticism of modern economics is not limited to gender methodology. Environmental ethics holds technology and industry responsible for the environmental crisis. But this does not deny the need for a gender discourse about the essence of technology, and industry. In my opinion, these two approaches complement each other. The merits and demerits of technology depend on its application, its accessibility for all people, and its effect on social relations, including gender relations. I don't believe that economic growth will automatically bring a reduction in gender inequality. Gender discourse improves the process of valuing environmental economics disclosing the bias of the dualistic methodology in this field of economic theory.

**Curriculum Vitae**

Kateryna Karpenko has achieved her Doctor in Philosophy in 2006 at the Kharkiv V.N. Karazin National University after receiving her Ph.D. in Philosophy in 1986. Her thesis for Doctor's degree was on 'Gender Dimension of the Ecological Communication', while her thesis for Candidate's degree was on "Ecological Responsibility as a Key to Environmental Protection". From 1975 to 1980, she was working in the Philosophical Faculty of Kiev T. Shevchenko State university and received her Diploma, Philosopher, Teacher of philosophical disciplines in 1980. Since August 1980– present, with interruption for post-graduate studies (1983-1986), she is working at Kharkov National Medical University, department of Philosophy (KNMU),

since 2018 she is Head of Philosophy Department and since 2012, she is working as Director of the Center for Gender Education. She took part in more than 100 International conferences in Ukraine, Germany, Great Britain, USA, China, Russia, Byelorussia, Estonia, Hungary, Holland, Switzerland, Italy, Macedonia. The latest were the 24-th World Philosophy Congress (2018, Beijing, China), XVII International Association of Women Philosophers (IAPH) Symposium 'Women and Philosophy in the era of globalization, 10th Biennial conference of the European Society for Environmental History (ESEH) Boundaries in/of Environmental History Tallinn, Estonia, 21 to 25 August 2019.

### **Most recent publications**

Karpenko K., Karpenko I., Karpenko O. Ecofeminist Analysis of Environmental Economics / European Scientific Journal, ESJ Special editions (Kokani, Mecedonia, 2020-02-29) / <http://eujournal.org/index.php/esj/issue/view/412>

Карпенко К.І., Хагенгрубер Р. Взаємовплив економіки та екології у феміністському дискурсі (The interaction of economics and ecology in feminist discourse) // «Гуманітарний вісник Запорізької державної інженерної академії»: Зб. Наукових праць/.-Випуск 65.- Запоріжжя, РВВ ЗДІА, 2016. – 292 с. . – С. 41-51.

Karpenko Kateryna. New Reproductive Technologies and Politics of Choice. Conference Proceedings. - Lireriauniversitaria.it edizioni / The Future of Education. Edited by Pixel. 3-rd Conference Edition, Florence, Italy, 13-14 June 2013. ISBN 978-88-6292-386-6 [https://conference.pixel-online.net/conferences/foe2013/common/download/Paper\\_pdf/243-ENT35-FP-Karpenko-FOE2013.pdf](https://conference.pixel-online.net/conferences/foe2013/common/download/Paper_pdf/243-ENT35-FP-Karpenko-FOE2013.pdf)

Карпенко К.І. Природа і жінка: Перспективи екофемінізму в Україні (Nature and Woman: Ecofeminist Perspectives in Ukraine- Monograph). – Харків: «Крук», 2005. – 320 с. – 22,5 др.а.

Karpenko K. The Specificity of Women's Rights in Ukraine // The Freedom of Women in Europe and the Mediterranean: Documents of the International Meeting. – Foggia (Italy): Edizioni Giusepee Lateza, 2003. – P. 151-160.

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### **Elizabeth Suzanne Kassab**

#### **Women in Writing the History of Contemporary Arab Philosophy**

Contemporary Arab philosophy as a field of study, teaching and research is a relatively new field in the making. It is an integral part of contemporary Arab thought that needs to be identified and assessed: its contours need to be drawn, its themes and preoccupations need to be identified, and its achievements and challenges need to be critically assessed. Attempts have been made to describe the state of the discipline in different regions of the Arab World. Studies were published to recognize the obstacles in practicing, teaching and writing in the field. But no anthology nor textbook of contemporary Arab philosophy exists to date, and no comprehensive study of the field has yet seen the light. Where are studies of this philosophy at this point in time and what has been the contribution of women to them? Writing the history of philosophy and writing intellectual history in general has both intellectual and political significance, especially in the Arab World. Resistance

to dictatorship and brutality has often taken the form of alternative intellectual histories shaped in opposition to the one imposed by those in power. Defining one's intellectual legacy and locating one's intellectual locality have been significant acts of defiance in the face of forced indoctrination. I present examples from Syria and Egypt and reflect on the place of women in this politico-intellectual struggle.

### **Curriculum Vitae**

Elizabeth Suzanne Kassab studied philosophy at the American University of Beirut and the University of Fribourg (Switzerland). She taught in Lebanon at the American University of Beirut and Balamand University, and has been a Visiting Professor at a number of Universities in Europe and the US, including Bonn, Columbia, Yale, and Brown. She has been a Fulbright fellow at the New School University in NYC, a Research Fellow at the German Orient Institute in Beirut, a Visiting Research Fellow at the Universities of Bielefeld and Erfurt, at the Berlin Graduate School of Muslim Cultures and Societies of the Free University of Berlin, at the Käthe Hamburger Center for Advanced Study in the Humanities in Bonn and the Marburg research network

„Re-Configurations. History, Remembrance and Transformation Processes in the Middle East and North Africa” She has been a faculty member of the Doha Institute for Graduate Studies since October 2016.

Her research interests center on Western and post-colonial philosophies of culture, with a particular focus on contemporary Arab thought and philosophy. She has received the 2013 Sheikh Zayed Book Award in Abu Dhabi in the category of „Contribution to the Development of Nations“ for the Arabic version of her book *Contemporary Arab Thought: Cultural Critique in Comparative Perspective* (Columbia University Press, 2010). Her new book is entitled *Enlightenment on the Eve of Revolution. The Egyptian and Syrian Debates* (Columbia University Press, 2019).

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### **Cintia Martínez Velasco**

#### **Chiasmic Identities and Femicide in Latin America: Reflections from a Decolonial and Marxist-Feminist Perspective**

In this talk I will present (1) some representative discussions of the recent feminist theoretical movement in Latin America and (2) I will show the work that I have developed as a response to the problem of feminicidal violence, from a decolonial and feminist-marxist approach. In this way, my work can be considered as one more position within several theoretical answers about the violence of this type.

#### **Chiasmic Identities and Femicide**

I will develop what I have called chiasmic identities. It is an ontological position that owes much to what has been developed in recent decades by Latinx discussions about social identities (Alcoff, 2005), and which be located within the new materialisms. I will roughly explain what it consists of, and I will make a link between that notion and the political-legal field in order to think about a sexualized and racialized citizenship that puts the body at the center.

Femicide has been defined by Diana E.H. Russel as „the killing of females by males



because they are female. “Its appearance in the Mexican Penal Code was a response to the need to think about homicide from a feminist point of view, especially in this country where at least 10 women are murdered every day. My proposal is that thinking about social identities from the chiasmus (Merleau-Ponty, 2010) helps to recognize those homicides where the sexuality of the body is essential to account for the crime. For this, it will be necessary to subvert the old mind-body separation that acquires, in feminism, shape in the sex-gender division (Toril Moi, 2001). For me, approaching sexual identity chiasmically implies giving place to the body. This gesture is what is needed in the feminist philosophical field, to think about events such as femicide in this part of the world. In this way, my work seeks to contribute to the fight against feminicidal violence, right in the field of reflections on citizenship. It is about formulating a proposal from the global South that questions the abstract subject, homogeneous annuler of social identities. Crimes such as those suffered by women here force us to be suspicious of such an assumption, and I believe those suspicions concern all women across the globe.

Furthermore, corporeality, chiasmic social identities allow us to give ontological material support to what Marxist-Feminism and the theories about debt in the global South have rightly problematized. These theories emphasize the over-exploitation of women in the Commodity-Producing Patriarchy (Scholtz, 2013) and its structural relationship with debt (Gago, 2019). Also, chiasmic identities allow to sustain what the indigenous women of Abya Yala have recognized: women in colonial countries suffered a junction of patriarchies, which places them in peculiar disadvantageous positions (Segato 2016, Espinosa 2014). The importance of differentiating women within current capitalism and within the coloniality of power (Lugones 2016, Quijano 2000) would be favored, in my opinion, with a chiasmic notion of citizenship that puts the sexed and racialized body at the center. To sum up, the foregoing could help the distinction/defense of those citizens who are not politically and legally favored by the social identity to which they belong.

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## Curriculum Vitae

Cintia Martinez Velasco, she offers classes at Philosophy Department at National Autonomous University of Mexico (UNAM). She was Andrew W. Mellon Postdoctoral Fellow in Latin American Critical Theory at Northwestern University (2019-2020). The main topics of her research are the metaphysics of sex and gender, feminist philosophy and decolonial philosophy, and Latin American philosophy, with a particular focus on the work of Enrique Dussel with whom she undertook her doctoral studies.

She has participated in and organized a number of national and international conferences regarding Feminist Philosophy, most recently the 2017 Workshop on Gender, Ethics, and Politics and the International Congress of Feminism and Marxism: Neoliberalism and Work (2018-2019). Some of her publications include: "Diálogos entre Judith Butler y Nancy Fraser: capitalismo, heteronormatividad y nuevos movimientos sociales", "De la búsqueda de un feminismo transnacional a la interseccionalidad de lo local, lecturas no autocomplacientes en el feminismo contemporáneo", "#MiPrimerAcoso, la agencia de las palabras y lo inefable de sus efectos", "Apuntes para comprender el patriarcado productor de mercancías colonial", "Materialidad y sexo más allá del esencialismo sexual", "¿Quién puede hablar de feminismo?", "Versiones de feminismo, reflexiones sobre los alcances de la teoría".

She is part of the Red Mexicana de Mujeres Filósofas.

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## Yuko Murakami

### Education" to obscure academic women in Japan

In the intellectual history in modern Japan, women have been dwarfed in the position to be remembered by posterity as „educators,“ whatever their specialty. Professionalism is completely ignored and only a life dedicated to girls' education is celebrated. People who become experts are treated as second-rate. It's "institutionalized mansplaining."

The most significant example: Tsuda Ume. She established Tsuda College and empower Japanese women through her life. She was one of the first five women, who were brilliant and carefully selected to study the Western culture in the United States. She was only five years old when she left Japan, and successfully graduated from the Bryn Mawr College in 1890. The college, however, just remarks on her as "become English teachers, to enlighten other Japanese women" not mentioning her academic area at all. In fact, she did not just study biology and education in the Bryn Mawr, but also published an academic article in biology: Morgan, T. H., and Ume Tsuda. „The orientation of the frog's egg.“ *QJ Microsc Sci* 35 (1894): 373-405.

Another example is Yasui Tetsu. She studied philosophy in the United Kingdom, but also is remembered only as an educator.

## Curriculum Vitae

Yuko Murakami is Professor of Philosophy at the Graduate School of Artificial Intelligence and Science at Rikkyo University, Japan. Prof. Murakami is an international expert on AI who works at the intersection between philosophy and information science. Most recently, she has worked on what kind of ethics should guide the information education of robots.

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## Herta Nagl-Docekal

### The Beginnings: A Fragmented Retrospective of a Former Speaker of IAPH

It is obvious that a comprehensive history of the beginnings of IAPH could only be elaborated in a cooperative manner. The paper merely provides some bits and pieces that invite contributions voicing the memories of other women philosophers involved. It recalls the founding of the “Assoziation von Philosophinnen in Deutschland” and its motivation, the enormous difficulties the Association encountered in its first decade, and the outstanding commitment of Walescha Tielsch and Brigitte Weisshaupt. The focus is also on the continuous process of internationalization, paired with an increasing diversification of philosophical approaches, as documented in the publications of IAPH. Additional emphasis is placed on the relations of IAPH to SWIP (USA), to the “General Society of Philosophy in Germany”, and to the FISP World Congress of Philosophy.

## Curriculum Vitae

HERTA NAGL-DOCEKAL, born 1944 in Wels, Austria, is University Professor em., Department of Philosophy, University of Vienna, Austria; full member of the Austrian Academy of Sciences; membre tit. of the Institut International de Philosophie, Paris. Vice-President of FISP (2008-2013). Visiting Professor: University of Utrecht (The Netherlands), Frankfurt am Main, Konstanz, Free University Berlin (Germany), University of St. Petersburg (Russian Federation). Selected books: *Leibniz heute lesen* (ed., Berlin: de Gruyter, 2018), *La religione dopo la critica alla religione. Un dibattito filosofico* (co-ed., Naples: La scuola di Pitagora editrice, 2017), *Innere Freiheit. Grenzen der nachmetaphysischen Moralkonzeptionen* (Berlin: de Gruyter, 2014), *Hegels Aesthetik als Theorie der Moderne* (co-ed., Berlin: Akademie, 2013), *Glauben und Wissen. Ein Symposium mit Jürgen Habermas* (co-ed., Berlin: Akademie, 2007), *Feminist Philosophy* (Cambridge, MA: Perseus, 2004), *Continental Philosophy in Feminist Perspective* (co-ed., The Pennsylvania State University Press, 2000), *Differenz und Lebensqualität. Beiträge zur feministischen politischen Philosophie* (co-ed., Frankfurt am Main: Suhrkamp, 1996). <http://homepage.univie.ac.at/herta.nagl/>

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**Julie A. Nelson**  
**Economic Theory and Moral Imagination**

Economists have, for more than a century, portrayed economics as a physics-like discipline concerned with explaining the underlying mechanics of an amoral market system, presumed to be driven by self-interest and competition. Drawing on feminist work in economics, this talk will examine the binary, hierarchical gender metaphors underlying these claims. It will then explore the damage these biased beliefs have done to the creation of knowledge and to our ability to deal with issues such as climate change and will suggest alternatives.

**Curriculum Vitae**

Julie A. Nelson is an American feminist economist and professor emeritus of economics at the University of Massachusetts Boston, best known for her application of feminist theory to economics. Nelson is a leading researcher in the field and often regarded as a founder of the discipline. Her research interests include feminist economics, ecological economics, ethics and economics, economic methodology, and the empirical study of individual behavior. She is the author or editor of many books including *Economics for Humans* (2nd ed. 2018), *Beyond Economic Man* (1993), and *Feminism, Objectivity and Economics* (1996). She is also the author of many articles in journals including *Economics and Philosophy*, *History of Political Economy*, and *Hypatia: Journal of Feminist Philosophy*.

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**Caterina Pellò**

**Women in the Pythagorean tradition: Perictione on Philosophy and Science**

In the Hellenistic period, a large collection of texts starts to circulate under the pseudonyms of Pythagorean women philosophers. Whilst most of these writings discuss women-related topics and focus on ethical questions, the treatise titled *On Wisdom* and ascribed to Perictione, the mother of Plato, is unique for at least two reasons: first, it concerns humankind as a whole and, second, it has an explicit metaphysical and epistemological focus. As such, *On Wisdom* is the first metaphysical treatise ever attributed to a woman philosopher in Greek antiquity.

In my talk, I will analyse the surviving fragments of *On Wisdom*. First, I will challenge the traditional view that this text was not written by a woman, but rather by a man under female pseudonyms. Next, I will offer a close reading of the philosophical argument. Specifically, Perictione discusses how philosophy relates to physics, and mathematics, what they are about and whether one should be ranked higher. My purpose is therefore twofold: first, I will reconstruct Perictione's contribution to the history of ancient Greek philosophy, metaphysics, and epistemology. The talk will show that the texts of the Pythagorean women go well beyond female ethics, all the way to contemplating 'all the things that are'. Second, I will explore what ancient Greek women have to say about the relation between philosophy and science, thus raising questions that are still relevant today.

## Curriculum Vitae

Caterina Pellò is a specialist in Ancient Greek and Roman Philosophy. She is currently an Associate Lecturer in Philosophy in St Andrews. From September 2021, she will move to University College London as an Associate Lecturer in the Department of Greek and Latin. Caterina was educated in Italy, where she completed a BA in Philosophy at San Raffaele University in Milan. She has a MA in Philosophy from Durham University and a PhD in Classics from the University of Cambridge. In 2018/19, she was a DAAD Postdoctoral Researcher at Humboldt University Berlin, and in 2019/20 she was a Bye-Fellow in Philosophy at Downing College and St John's College Cambridge and a Visiting Fellow at the Fondation Hardt in Geneva. In 2021, she was awarded Visiting Fellowships at the History of Philosophy Forum of the University of Notre Dame and at the Harvard Centre of Hellenic Studies. Caterina has research interests in Presocratic philosophy and the study of women in the history of philosophy. Her PhD thesis focused on the Pythagorean women, which is the first documented case of female engagement with ancient Greek philosophy. She wrote articles for three edited volumes on women philosophers and she is currently developing her thesis for publication for Cambridge University Press. Together with Katharine O'Reilly (Ryerson University), she is also co-editing the first book on ancient women philosophers, which will include chapters on a vast array of philosophers stretching from eighth-century Indian philosophers to the Neoplatonist scientist Hypatia.

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## Gisele Secco

### From Computers to Diagrams and Back: The Four-Color Theorem and the Rise of a New Mathematical Culture

Despite being a relatively famous case of computer-assisted mathematical practice – it was the first original mathematical result heavily depending on computer assistance – the Four-Color Theorem proof is still relevant for the history and the philosophy of the science. After motivating a change in the usual narrative about the proof and its impacts on the philosophy of mathematics, I will propose an alternative approach. In order to make a case for the ongoing significance of the Four-Color Theorem, I will exemplify the idea of “a new mathematical culture” by focusing on the interplay between the computer assistance and thousands of diagrams in the texts containing the proof. The talk closes with some reflections on the role of women in the crafting of this outstanding mathematical result as well as in the future of research across academic fields.

## Curriculum Vitae

I have been dealing with exegetical and methodological problems that arise in and from the recovery of the works of Early & Modern women philosophers who have written on metaphysics and on education. On my current project on metaphysics, I analyse the work of Anne Conway from the point of view of her critique of Spinoza (Pugliese 2019a). On this research, I work with the assumption that she is a philosopher that is part of the history of Spinozism who needs to be further studied as such. In addition, I investigate her theory of individuation using gender as an interpretation key and I have shown (tbp) that Conway offers an original framework

for a feminist metaphysics. With the research group that I coordinate at UFRJ, Other Classics - History of Philosophy and Education, we are working on hidden figures in the history of philosophy. I have a special interest on themes related to women's education and their intellectual contributions. In collaboration with Gisele Secco (UFSM), we have analysed the works of Nísia Floresta, a 19th century Brazilian woman that came to be known as "the Brazilian Wollstonecraft" (Secco & Pugliese to be published), mapping her main philosophical arguments. At the moment, I am writing on the sources of Floresta's feminist arguments (Wollstonecraft, [Sophia], and Poulain de la Barre) to figure out how much of it appears on her later work, the *Opúsculo Humanitário* (1853), and what are her specific contributions to the history of women's education and to philosophical feminism. Finally, my goal with educational research is to conceive of a feminist pedagogy that works for courses on different spectra of the university curriculum - from mathematics and logic to philosophy and the social sciences. With this aim in mind, I am also engaged on projects of inclusive logic teaching.

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### **Sigrídur Thorgeirsdóttir**

#### **The philosophy of the child and philosophical thinking**

Like women were traditionally (since Aristotle) seen as imperfect males, children have been viewed as deficit adults who need to be brought up to become functioning adult beings. This view has been contested with theories and scientific findings about how children have different, yet complex and powerful minds and consciousness that equip them to learn to understand and navigate the world and to be creative in their thinking. There is also a tradition within philosophy that views the child's mind and consciousness as neglected and repressed features of what it means to be human. In the philosophies of Nietzsche and Irigaray we find for example theories of how the child represents a philosophical way of thinking that needs to be reinvigorated in education and in philosophy. The embodied child interacts in perception and in movement with the world, and hence becomes a figure for criticizing disembodied epistemological notions of cognitive neutrality and objectivity. I will finally argue that embodied philosophical thinking as represented by Nietzsche's and Irigaray's philosophies of childhood offers a reenchanted of the practice of philosophical thinking.

#### **Curriculum Vitae**

Sigrídur Thorgeirsdóttir is professor of philosophy at the University of Iceland. She studied philosophy in Boston and Berlin. She is a specialist in Nietzsche's philosophy, feminist philosophy, philosophy of the body and embodied thinking, and philosophy of the environment. She has published widely on these topics, and among recent books are *Methodological Reflections on Women's Contribution and Influence in the History of Philosophy*, co-edited with Ruth Hagengruber (Springer 2020), *Nietzsche als Kritiker und Denker der Transformation*, co-edited with Helmut Heit (de Gruyter 2016). She is presently running an international research project on embodied critical thinking ([www.ect.com](http://www.ect.com)) and a training program on embodied critical thinking ([www.trainingect.hi.is](http://www.trainingect.hi.is)).

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**Mpho Tshivhase**  
**Unpacking Sisterhood Among Women Persons**

Issues that plague women are commonly discussed in relation to the idea that patriarchy is the source of the problem. Patriarchy, understood as a system that, in part, prioritizes the needs and desires of men over and above the needs and desires of women, is seen to be a major obstacle toward the emancipation of women. Drucilla Cornell, in trying to account for the personhood of women in relation to legal protections, argues that if we want to truly emancipate women, we have to create a space that recognizes and protects their deontological core. Her approach to the issue, similarly to the approaches presented by feminist thinkers such as Julia Annas and Susan Moller Okin, appears to be founded on the view that we should blame men for the oppression, marginalization, exclusion of women. bell hooks offers a different approach to feminist issues – an approach that implicates women in the problems that plague women. Herein, women seem to be invited to take a look at their contributions to the oppression, marginalization, and exclusion of other women. I will use this paper to unpack the relationality among women with the aim to illustrate that the feminist problems are exacerbated by the lack of sisterhood among women. Ultimately, my aim is to stretch the margins of feminist problems and defend the idea that the enemy of women, especially black women, is not only men, but white women as well.

### **Curriculum Vitae**

Mpho Tshivhase is currently a senior lecturer at the Department of Philosophy at the University of Pretoria. She lectures undergraduate and postgraduate courses mainly in ethics - ranging from African and Western philosophical traditions. She holds doctoral degree in Philosophy from the University of Johannesburg. Her research interests are personhood, personal uniqueness, and themes of love, autonomy, authenticity, death, and African ethics, aspects of race and feminism. She has authored (and reviewed) academic papers in the abovementioned areas and has presented papers at local and international colloquia and conferences.

Mpho has worked on different interdisciplinary institutional projects at the University of Pretoria that were hosted by the Center for Human Rights, the Faculty of Humanities, and the Center for Advancement of Scholarship. She was a member of the Moralities Research group at the Bayreuth University in Germany where she was invited as a visiting scholar. Furthermore, Mpho will be joining Stanford University as a fellow at the Center for Advanced Studies in Behavioral Sciences.

Mpho has also worked with the university's Department of Student Affairs as the Humanities Faculty House Guardian where she mentored student leaders. She is also the current serving President of the Philosophical Society of Southern Africa. Mpho holds the 2018 Dean's award for Outstanding Achievement in the Humanities Faculty and the 2019 Institute of People Management CEO's Excellence Award. Furthermore, she is on the list of the 2019 Mail & Guardian 200 Young South Africans.

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**Mary Ellen Waithe**  
**Sex, Lies, and Bigotry: The Canon of Philosophy**

In “Sex, Lies, and Bigotry: The Canon in Philosophy” I explore several questions: What does it mean for our understanding of the history of philosophy that women philosophers have been left out and are now being retrieved? What kind of a methodology of the history of philosophy does the recovery of women philosophers imply? Whether and how excluded women philosophers have been included in philosophy? Whether and how feminist philosophy and the history of women philosophers are related? I also explore the questions “Are there any themes or arguments that are common to many women philosophers?” and “Does inclusion of women in the canon require a reconfiguration of philosophical inquiry?” I argue that it is either ineptness or simple bigotry that led most historians of philosophy to intentionally omit women’s contributions from their histories and that such failure replicated itself in the university curricula of recent centuries and can be remedied by suspending for the next two centuries the teaching of men’s contributions to the discipline and teaching works by women only. As an alternative to this drastic and undoubtedly unpopular solution, I propose expanding the length and number of courses in the philosophy curriculum to include discussion of women’s contributions.

**Curriculum Vitae**

Dr. Waithe’s *A History of Women Philosophers* that started in 1987, providing a four-volume impressive presentation of more than seventy philosophers, from 600 BC to the twentieth century did more than anything else to open up the field of contemporary research into women in the history of philosophy. After a long period of silencing women, the reader found names, texts, and interpretations of women thinkers from all major eras of philosophy. The recovery of the works by women philosophers that has taken place since has caused a significant change in the professional perspective on philosophy’s history. Waithe’s opening article of this volume “Sex, Lies, and Bigotry: The Canon of Philosophy” consists in a methodological reflection on the reasons for an exclusive canon and how it has been changed with the inclusion of women philosophers. Sex, lies, and bigotry were the causes of ostracizing women and the reason for how the “true” canon of philosophy was sabotaged. Waithe distinguishes between a historical canon as the canon that has excluded women thinkers and a compendium of philosophical works which includes lost and unknown, as well as forgotten and omitted works and those works that have not “withstood the test of time”. Waithe assumes that from this compendium, a true canon can emerge, if the process of emergence is not disturbed by contextual or damaging interests. Categories of race or gender have functioned as excluding categories that damaged this selective process and the canon we have is shaped by it. Waithe urges us to rethink the canon because a reweaving of the tapestry of the historical canon is needed in the interest of philosophy, to recover from a “toxic” tradition. This tradition became more toxic with the onset of the modern era, print media, and the institutionalization of sciences within modern universities. The exclusion of women philosophers and their works became more

systematic as apparent in encyclopedias and histories of philosophies. Waithe concludes that we need time to rethink our history and our canon of philosophy in light of the thousands of works omitted in the historical canon.

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**Xiao Wei**

**Global Public Health Ethical Approach to the prevention and control to 2019-nCoV/ COVID-19**

„Global Public Health Ethics“, probably, is a new concept in Bioethics. In the existing literatures, scholars often refer to concepts such as Global Health, Global Public Health, International Health, Population Health, and Health in the Era of Globalization when they are discussing health issues globally. Taking a step more when ethicists discuss global health issues from ethical perspectives, the vocabularies used are commonly Global Ethics, Global Health Ethics, Global Bioethics etc. In addition, the specific issues concerned of the field are generally Global Health Inequalities and Global Health Justice, and some analysis to specific issues such as vulnerability, health responsibility, climate change, sustainable development, epidemiological surveillance, health big data etc. However, at the pandemic of 2019-nCoV/ COVID-19, in the Sniper War of mobilizing global forces against the novel coronavirus pneumonia, „Global Public Health Ethics“ has seemingly become a meaningful tool to conceptualize some important public health issues globally and ethically. I hope, theoretically, the new concept not only can go beyond the current discussions of „global ethics“ and „global bioethics“, but also integrate the previous related ethical researches from the perspective of global health or public health. For the purpose of urgent response to the “Public Health Emergency of International Concern” in China and beyond, of raising the ethical awareness for global health / public health, of summarizing relevant ethical experiences, of analyzing some related ethical issues, and of making Chinese contributions to a global health, this article attempts to explore the global public health ethics, including the framework of concept, issues and experiences based on the China’s ongoing the prevention and control to 2019-nCoV/ COVID-19.

**Curriculum Vitae**

Xiao Wei’s studies focus on ethics, gender studies and bioethics (Public Health Ethics). Her book and teaching have won two professional prizes. She has also been selected as one of the “one-hundred promising scholars of the Beijing government for the 21st century”. Her keynote at the IAPh 2021 will be about Confucianism and Bioethics.





## Program Main Room

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UTC +2	<b>Day 1 Sunday - 18.07.2021</b>
12:00-12:45	<b>Start/Welcome</b> Birgitt Riegraf, President of Paderborn University Ruth Edith Hagengruber, Director of the Center HWPS Sigridur Thorgeirsdottir, FISP: Fédération Internationale des Sociétés de Philosophie
12:45-13:00	<b>Break</b>
13:00-13:30	Keynote Shohreh Bayat: <b>The impact of religion on women's right</b>
13:30-14:00	Keynote Cintia Martínez Velasco: <b>Chiasmic Identities and Femicide in Latin America: Reflections from a Decolonial and Marxist-Feminist Perspective</b>
14:00-14:15	<b>Break</b>
14:15 -14:45	Keynote Elizabeth S. Kassab: <b>Women in Writing the History of Contemporary Arab Philosophy</b>
14:45 -15:15	Keynote Kateryna Karpenko: <b>Gender injustice and ecological issues</b>
15:15-15:30	<b>Break</b>
15:30-16:00	Keynote Xiao Wei: <b>Global Public Health Ethical Approach to the prevention and control to 2019-nCoV/COVID-19</b>
16:00-16:30	Keynote Mary Ellen Waithe: <b>Sex, Lies and Bigotry: The Canon of Philosophy</b>
16:30-17:30	<b>Elisabeth of Bohemia Award Ceremony</b> <b>Awarding the Founding Mothers of the IAPH</b> Keynote Herta Nagl-Docekal Award Ceremony 2021 – Announcement of the Awardees

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### UTC +2 Day 2 Monday - 19.07.2021

9:00-9:45	Keynote Lisa Herzog: <b>Economic Knowledge, Democratic Knowledge</b>
10:00-12:15	Sessions and Workshops
12:15-13:00	Keynote Dorota Dutsch: Knowledge Bites: <b>Women Philosophers and the Greek Paideia</b>
13:00-14:00	<b>Lunchbreak Foyer L-Building</b>

14:00-17:45 Sessions and Workshop  
18:00-18:30 Keynote Julie Nelson:  
**Economic Theory and Moral Imagination**

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**UTC +2 Day 3 Tuesday - 20.07.2021**

9:00-9:30 Keynote Federica Giardini:  
**Ecology and Economy. Feminist perspectives**

10-12:15 Sessions and Workshops

12:30-13:00 Keynote Caterina Pello:  
**Women in the Pythagorean tradition: Perictione on  
Philosophy and Science**

**13:00-14:00 Break Foyer L-Building**

14:00-17:45 Sessions and Workshops

18:00 Keynote Gisele Secco:  
**Form Computers to Diagrams and Back: The Four-Color  
Theorem and the Rise of a New Mathematical Culture**

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**UTC+2 Day 4 Wednesday - 21.07.2021**

9:00-9:45 Keynote Yuko Murakami:  
**“Education” to obscure academic women in Japan**

10:00-12:15 **NEW VOICES by Clara Carus  
Including**

**11:30-12:15 Latin American Network of Studies on Women  
Philosophers in History by Silvia Manzo  
Sessions and Workshops**

12:15-13:00 Keynote Mpho Tshivhase:  
**Unpacking Sisterhood Among Women Persons**

**13:00-14:00 Break Foyer L-Building**

14:00-17:45 Sessions and Workshops

17:45-18:15 Keynote Sigridur Thorgeirsdottir  
**The Philosophy of the child and philosophical thinking**

**18:15-18:30 Closing remarks**

18:30-19:30 **General Assembly IAPH Board – Vote of new Boardmembers**

**19:30 End**

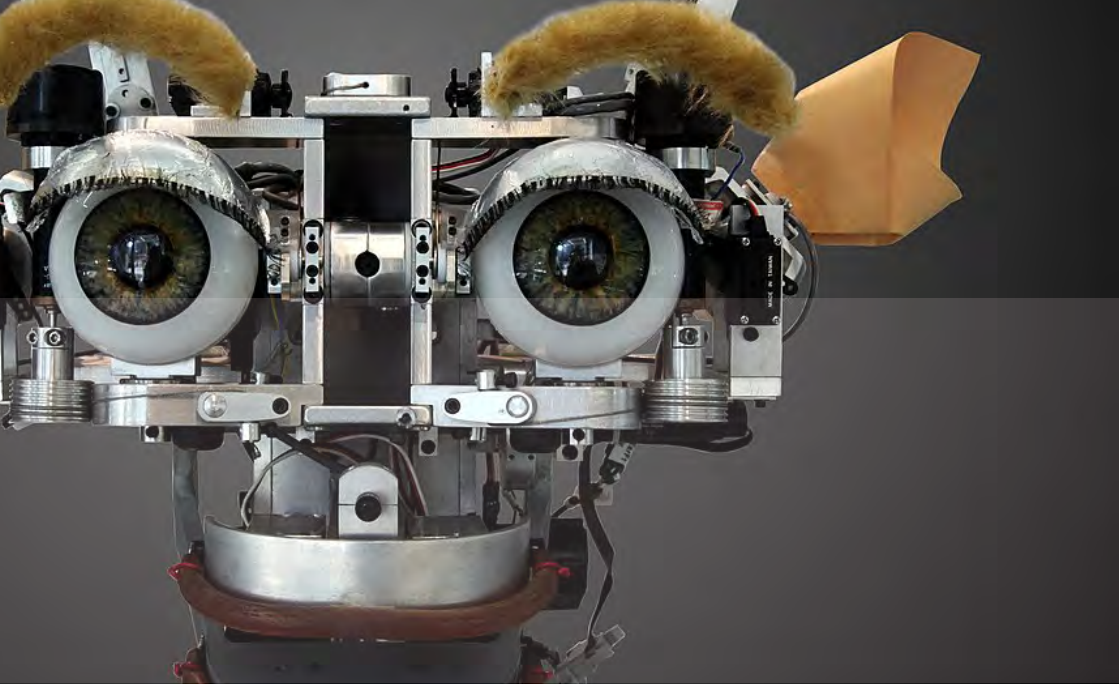


## **Economy Session Program Monday, July 19, 2021**

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<b>Chair</b>	<b>Federica Giardini, University Roma Tre, Italy &amp; Felix Grewe, Paderborn University, Germany</b>
10:00-10:30	Wanpu Xu, Hebei Normal University, PR China <b>The Change of Chinese Women’s Role from the Perspective of Economic and Social Changes</b>
10:30-11:00	Song Jianli, Xiamen University, PR China <b>Governance of Anti-poverty from the perspective of sustainable development: Capability-based justice</b>
11:00-11:05	Short Break
11:05-11:35	Wu Shiu-Ching, National Chung-Cheng University, Taiwan <b>Rethinking Fricker’s Model of Epistemic Recognition: A Case Study Concerning Caring though Li</b>
11:35-12:05	Pin-Fei Lu, Tsing Hua Univ. Taiwan <b>Care for Gender Justice within the family</b>

- 12:05-12:30 Rasleen Kour, Indian Institute of Technology, India  
**Reorienting Virtue Ethics through Postphenomenology**
- 12:15-13:00 **KEYNOTE MAINROOM**
- 13:00-14:00 **Lunchbreak**
- 14:00-14:30 Xiaolin Ma, Tsing Hua Univ. Taiwan  
**A research on female's political participation in China**
- 14:30-15:00 Prasenjit Biswas, North Eastern Hill University, Shillong, India  
**"The World as She found it": Feminized Labour and the Technology of Cocooning**
- 15:00-15:05 Short Break
- 15:05-15:35 Lenara Verle, Frankfurt, Germany  
**Game as dialogue: a collaborative practice in economy and technology**
- 15:35-16:05 Stefania Ferrando, EHESS Paris, France  
**Protective legislation for women's work and the Concepts of Social Justice in current welfare state**
- 16:05-16:10 Short Break
- 16:10-16:40 Rebeca Baceiredo Pérez, independent researcher  
**Kinds of economy, social levels and position of gender**
- 16:40-17.10 Christine Hauskeller, University of Exeter, UK  
**Psychedelics and institutional power – from rebellion to controlled compliance**
- 17:10-17:15 Short Break
- 17:15-17:45 Maria Gallego-Ortiz, Universidad de La Sabana, Colombia  
**Imagining our choices. An approximation of how imagination shape economic choices**



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## **Technology Session**

### **Monday, July 19, 2021**

**Chair**            **Waltraud Ernst, JKU Linz, Austria**  
**Ruth E. Hagengruber, Center HWPS/ Paderborn**

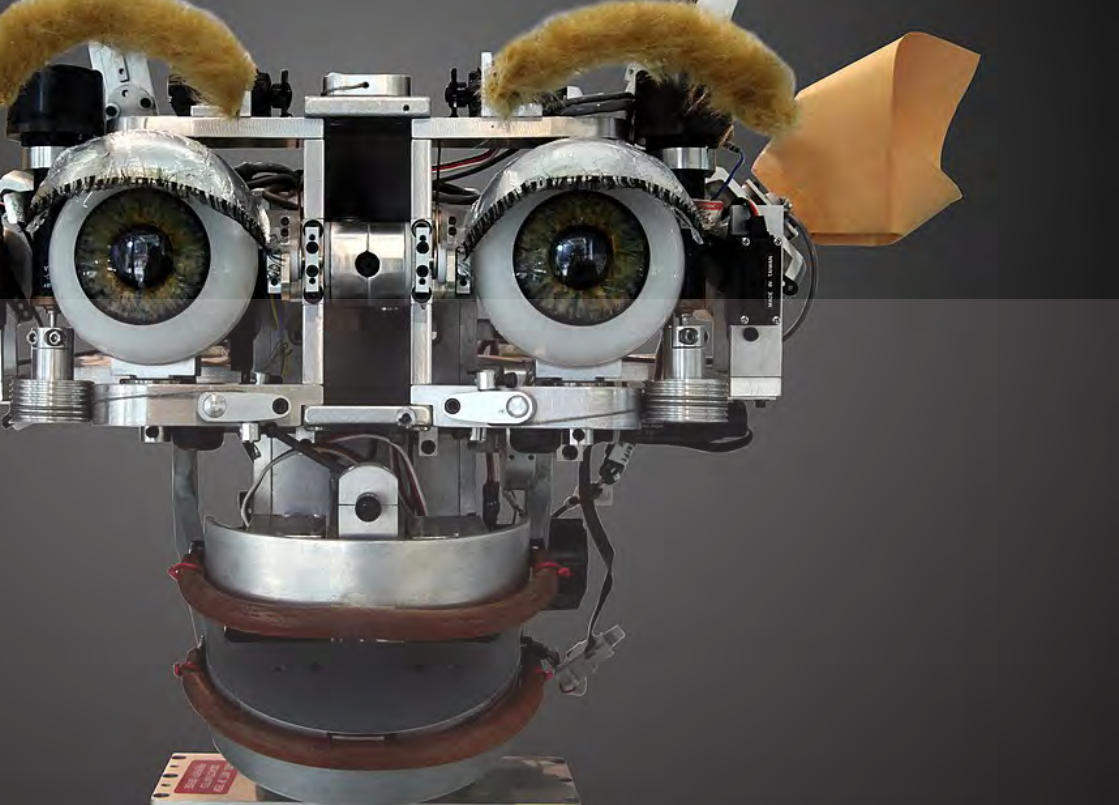
10:30-11:00    Louise Richardson-Self, University of Tasmania,  
Australia  
**Hate Speech Against Women Online: Concepts and  
Countermeasures**

11:00-11:15    Short Break

11:15-11:45    Laura Roberts, University of Queensland, Australia  
**Feminist Politics and ‘Smart’ Cities: Toward a Feminist  
Political Philosophy of Technology**

11:45-12:15    Jing-Li Hong, Chang Jung Christian University,  
Taiwan  
**A look at civic engagement from a perspective  
of heterogeneity using Foucault’s notion of  
heterotopias**

- 12:15-13:00 KEYNOTE MAINROOM
- 13:00-14:00 Lunchbreak
- 14:00-14:30 Shu Kong, Tsing Hua, P.R. China  
Research on post-modern feminist technology review
- 14:30-15:00 Lorina Buhr, University of Göttingen, Germany —  
~~From Cyberfeminism and Technofeminism to an~~  
~~ontological and feminist technology~~
- CANCELLED**
- 15:00-15:05 Short Break
- 15:05-15:35 Dominica Czakon, Jagiellonian University, Poland  
Rethinking Women's Identity - Philosophical Analysis  
of Selected Work of Art. Olympia in Mother Of The  
Future (2004) by Joel-Peter Witkin as a (Female)  
Transhuman Subject
- 15:35-16:05 Julia Maria Mönig, Hochschule der Medien Stuttgart,  
Germany  
The gender of my car('s voice) and other - feminist -  
ethical thoughts on philosophy of technology
- 16:05-16:10 Short Break
- 16:10-16:40 Shelley Park, University of Central Florida, USA  
From Care-o-Bot to HUMANS: (Psycho)analysing  
Tech's Uncanny Valley Problem
- 16:40-17.10 Alice Gabriel, University of Brasilia, Brasil  
Are there machines against partriarchal reproductive  
technology?



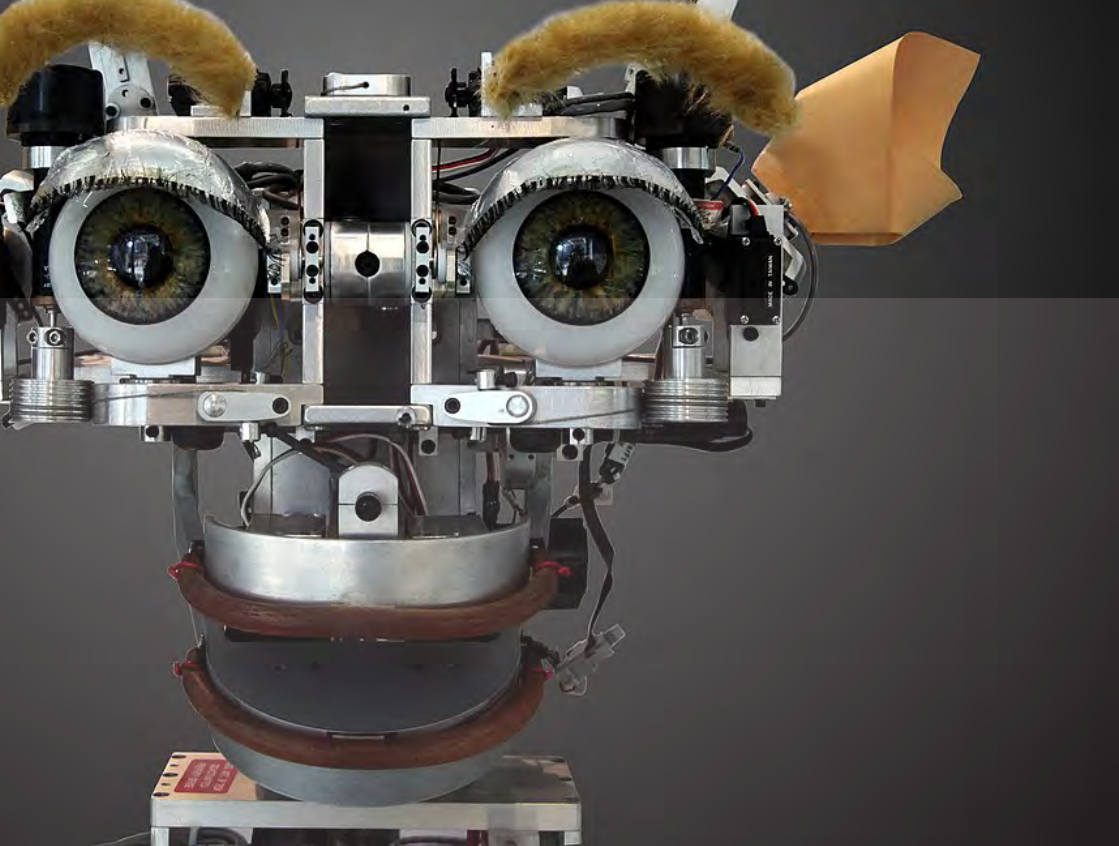
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## Technology Session Tuesday, July 20, 2021

- Chair**            **Waltraud Ernst, JKU Linz, Austria**  
                      **Ruth E. Hagengruber, Center HWPS/ Paderborn**
- 10:00-10:30    Ziyi Liu, Tsing Hua, P.R. China  
                      **Legislation on mental health surveillance in China:  
                      some ethical concerns**
- 10:30-11:00    Pujarini Das, Indian Institute of Technology Kanpur,  
                      India    **Free Will, Human-Agent and Nonhuman-Agent**
- 11:00-11:15    Short Break
- 11:15-11:45    Mouli Purkait, Presidency University, Kolkata, India  
                      **Unconscious Technology : An Individualistic Choice of  
                      Mankind**



- 11:45-12:15 Waltraud Ernst, JKU Linz, Austria  
**Discerning patterns of re-cognition - changing patterns for decision-making**
- 12:15-13:00 **KEYNOTE MAINROOM**
- 13:00-14:00 **Lunchbreak**
- 14:00-14:30 Ruth Hagengruber, Center HWPS Paderborn, Germany  
**Out of the Box - Into the Green and the Blue**
- 14:30-15:00 Sabine Thürmel, TU Munich, Germany  
**Social Machines in a Data-driven World**
- 15:00-15:05 Short Break
- 15:05-15:35 Talya Ucaryilmaz, Max Planck Institute Hamburg, Germany  
**Artificial Intelligence in Ancient Rome: Classical Roman Philosophy on Legal Subjectivity**
- 15:35-16:05 Anja Pichl, Berlin Brandenburgische Akademie der Wissenschaften, Germany  
**On integrating epistemology an ethics of life sciences: the case of stem cell research**
- 16:05-16:10 Short Break
- 16:10-16:40 Emma Baizabal, University of Mexico,  
**Mexico From Cyberfeminism and Technofeminism to an ontological and feminist technology**



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## Technology Session

### Wednesday, July 21, 2021

**Chair**            **Waltraud Ernst, JKU Linz, Austria**  
**Ruth E. Hagengruber, Center HWPS/ Paderborn**

14:00-14:30   **Katja Cicigoj, Paderborn University, Germany**  
**Reproduction between biology, technology and social relations in Beauvoir and Firestone**

**Workshop: Women Philosophers Presentation in the Digital World**  
**Ruth E. Hagengruber, Center HWPS/ Paderborn**

- 14:30-15:00 Anne Weber, Paderborn University, Germany  
**Digital Technologies: New ways for female participation and presentation?**
- 15:00-15:05 Short Break
- 15:05-15:35 Tatiana Kolomeitceva, independent researcher Moscow, Russia  
**User Experience as Enlightenment: UX for Women Philosophers' Presentation**
- 15:35-16:05 Roy Auh, Duke University, USA  
~~Outreach and Assessment Practices of Project Vox~~  
**CANCELLED**
- 16:05-16:10 Short Break
- 16:10-16:40 William Parkhurst, University of South Florida, USA  
**Transcribing Minorities and Philosophy: Archival Transcription in the Digital Age**



## **Environment & Food Ethics Session Program Wednesday, July 21, 2021**

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<b>Chair</b>	<b>Maria Robaszekiewicz, Paderborn University, Germany Kateryna Karpenko, KNMU, Ukraine</b>
10:30-11:00	Ishtiaque Ahmed Levin, Jawaharlal Nehru University, India <b>Gendering the Anthropocene: The Relevance of Posthuman Eco-feminism</b>
11:00-11:15	Short Break
11:15-11:45	Shalini Attri, BPS Women’s University, India & Priyanka Singh, Arya Kanya Mahavidhyaya, India <b>Earth and Feminist Space: Reading ‘Sultana’s Dream’ as Ecotopia</b>
11:45-12:15	Corinna Casi, Helsinki University, Finland <b>Sami Indigenous Women and Unequal Opportunities</b>

- 12:15-13:00 KEYNOTE MAINROOM**
- 13:00-14:00 Lunchbreak**
- 14:00-14:30 Eylem Canaslan, Kirklareli University, Turkey **Ecological Philosophy Reconsidered: We need a “Vital” Touch!**
- 14:30-15:00 Tom Viaene, Sint Lucas School of Arts, Karel de Grote Hogeschool, Belgium  
**A politics of collaborative soil care in more than human worlds**
- 15:00-15:05 Short Break
- 15:05-15:35 Marta Tafalla, Autonomous University of Barcelona, Spain  
**Why animal ethics needs animal aesthetics**
- 15:35-16:05 Gesine Schepers, Bielefeld University, Germany  
**Should one take care of nature?**
- 16:05-16:10 Short Break
- 16:10-16:40 Dagmar Pichová & Zdeňka Jastrzemska, University of Brno, Czech Republic  
**Anna Pammrová: Towards an Ecofeminist Perspective**
- 16:40-17.10 Stella Villarme, University of Oxford, UK  
**Capacity and autonomy during labour? Unveiling stereotypes in birth**
- 17:10-17:15 Short Break
- 17:15-17:45 Catia Faria, CEPS Braga, Portugal  
**Ecofeminism and nonhuman animals: A Xenofeminist critique**
- 17:45-18:15 Anne Sauka, University of Latvia, Latvia  
**Bodies and the Environment: An Ontogenealogical Approach“**



## **History 1 - Session Program**

### **Monday, July 19, 2021**

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<b>Chair</b>	<b>Mary Ellen Waithe, Cleveland State University, USA</b> <b>Cristina Sánchez, Autonomous Univ. Madrid, Spain</b>
10:00-10:30	Ingrid Alloni, University of Milan, Italy <b>From self-awareness to political and social improvement: a feminist identitarian path</b>
10:30-11:00	Zhu Xiaojia, China Women's University, P.R. China <b>Sexual difference - the first ontology in Luce Irigaray's philosophy</b>
11:00-11:15	Short Break
11:15-11:45	Kizito Michael George, Kyambogo University, Uganda <b>The Poverty of Hegemonic Masculinity: Emancipatory Criticism of African Philosophy</b>



- 11:45-12:15 Anna-Sophie Sørup Nielsen, University of Copenhagen, Denmark  
**The Archetype of female intellectuality: Anna Maria van Schurman in the Catalogues of Learned Women**
- 12:15-13:00 **KEYNOTE MAINROOM**
- 13:00-14:00 **Lunchbreak**
- 14:00-14:30 Lemogang Modisakeng, Nelson Mandela University, South Africa  
~~Ubungoma as Irigaray's Way of Love: Gender Fluidity in Precolonial African Metaphysics~~  
**CANCELLED**
- 14:30-15:00 Eveline Groot, Erasmus University Rotterdam, The Netherlands  
**Germaine de Staël's Philosophy of Sensibility**
- 15:00-15:05 Short Break
- 15:05-15:35 **Latin American HWPS Cristina Sánchez**  
 see program Workshop Latin American HWPS
- 15:35-15:50 **Latin American HWPS Cristina Sánchez**  
 see program Workshop Latin American HWPS
- 15:50-16:05 Short break
- 16:05-16:40 **Latin American HWPS Cristina Sánchez**  
 see program Workshop Latin American HWPS
- 16:50-17:30 **Latin American HWPS Cristina Sánchez**  
 see program Workshop Latin American HWPS
- 17:30-18:00 Tzitzí Janik Rojas Torres, National Autonomous Univ. of Mexico, Mexico  
**The inclusion of Islamic Feminism in the history of philosophy taught in Mexico, from Vera Yamuni to our days: A decolonial and feminist effort**



## History 1 - Session Program Tuesday, July 20, 2021

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<b>Chair</b>	<b>Mary Ellen Waithe, Cleveland State University, USA Cristina Sánchez, Autonomous Univ. Madrid, Spain</b>
10:00-10:30	Jane Connell, Melbourne, Australia The Perverse Desire of the Hegelian Subject: Resistance to the subjectivity of the other—as woman—in existential and psychoanalytical mid- twentieth century philosophy
10:30-11:00	Kou Zheng, Hebei Normal University, P.R. China The integration and development of tradition, modernity and Gender philosophy
11:00-11:15	Short Break
11:15-11:45	Toros Günes Esgün, Hacettepe University, Turkey— Traces of Beauvoir in a Turkish-German feminist’s novel: Tante Rosa as ‘the absolute other’ <b>CANCELLED</b>



- 11:45-12:15 Evangelia Aikaterini Glantzi, independent researcher, Greece  
What counts as philosophy?  
**Helle Lambridis on Psychology as a branch of  
Philosophy and Psychoanalysis as a  
philosophical Trend**
- 12:15-13:00 **KEYNOTE MAINROOM**
- 13:00-14:00 **Lunchbreak**
- 14:00-14:30 Toyomi Iwawaki-Riebel, University of Applied Sciences  
Würzburg-Schweinfurt, Germany  
**Yosano Akiko's Philosophy and Poetry - Modernization  
of Japan and women's liberation**
- 14:30-15:00 Sabrina Ebbersmeyer, University of Copenhagen,  
Denmark  
**Elisabeth of Bohemia's early reception in Germany**
- 15:00-15:05 Short Break
- 15:05-15:35 **Latin American HWPS Cintia Martínez Velasco**  
see program Workshop Latin American HWPS
- 15:35-15:50 **Latin American HWPS Cintia Martínez Velasco**  
see program Workshop Latin American HWPS
- 15:50-16:05 Short Break
- 16:05-16:40 **Latin American HWPS Cintia Martínez Velasco**  
see program Workshop Latin American HWPS
- 16:50-17:30 **Latin American HWPS Cintia Martínez Velasco**  
see program Workshop Latin American HWPS
- 17:30-18:00 Gabriella Bianco, UNESCO/ University of Toronto,  
Canada  
**Carlo Michelstaedter in dialogue with the 20th  
century philosophy: Michelstaedter, Heidegger,  
Kierkegaard, Wittgenstein, Levinas, Simone Weil**



## **History 1 - Session Program**

### **Wednesday, July 21, 2021**

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<b>Chair</b>	<b>Mary Ellen Waithe, Cleveland State University, USA</b> <b>Cristina Sánchez, Autonomous Univ. Madrid, Spain</b>
10:00-10:30	Marguerite La Caze, University of Queensland, Australia <b>Arendt, Women, and Violence: Reading On Violence with a Feminist Lens'</b>
10:30-11:00	Hsiang Chen & Chun-Ping Yen, Academia Sincia, Taiwan <b>The Gender controversy and the metaphysics of gender</b>
11:00-11:15	Short Break
11:15-11:45	Vuokko Viljanen, University of the Arts, Finland <b>The Role of Kinship and Mourning in Judith Butler's readings of Antigone and Hegel</b>

- 11:45-12:15 Wu Min, Sichuan University, P.R. China  
**Doubtful Filial Piety and the Impact of taking Confucianism as Relational Ethics: From the Gendered First person Perspective**
- 12:15-13:00 **KEYNOTE MAINROOM**
- 13:00-14:00 **Lunchbreak**
- 14:00-14:30 Rosa Skytt Burr, University of Copenhagen, Denmark  
**Supra sexum: Thott and the (Im)Possibility of Transcending Gender**
- 14:30-15:00 Andrea Günter, University of Freiburg, Germany  
**Towards a feminist theory of money: Reconstructing Aristotle's concept of justice**
- 15:00-15:05 Short Break
- 15:05-15:35 Clara Carus, Paderborn University, Germany  
**Chatelet on Space and Time**
- 15:35-16:05 Tim DeGriselles, University of Toledo, USA  
**Sor Juana Inés de la Cruz: A Philosophical Defense of Self-Defense**
- 16:05-16:10 Short Break
- 16:10-16:40 Pia Morar, University of Toronto, Canada  
**Women, Rhetoric, and Persuasion**
- 16:40-17.10 Mary Jo MacDonald, University of Toronto, Canada  
**„Persons of the sex are true wonders“: Gabrielle Suchon's Approach to sexual difference**
- 17:10-17:15 Short Break
- 17:15-17:45 Katerina Ribeiro Peixoto, Universidade Estadual do Rio de Janeiro, Brasil  
**„Rational and free bees“: On Du Chatelet's Comment and Translation of Mandeville**



## **History 2 - Session Program**

### **Monday, July 19, 2021**

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<b>Chair</b>	<b>Aaron Wells Paderborn University, Germany</b>
10:00-10:30	Araidni Polichroniou, National & Kapodistrian Univ. of Athens, Greece <b>Performativity, Solidarity and Coalition Strategies in Hannah Arendt and Judith Butler: a comparative conceptualization of the fluid cohesiveness of non-identitarian collective resistance between heterogeneous social categories then and now</b>
10:30-11:00	Naima Riahi Zoghbi, University of Tunis, Tunisia Talk will be held in french! <b>Penser la modernité autrement</b>
11:00-11:15	Short Break
11:15-11:45	Demin Xu, University Paris VIII, France <b>The Role of Rousseau's Works During the Feminist Movement in China</b>

- 11:45-12:15 Veronica Vasterling, Radboud University, The Netherlands  
~~Why Deconstruction of Metaphysics mattered to Arendt~~  
**CANCELLED**
- 12:15-13:00 KEYNOTE MAINROOM
- 13:00-14:00 Lunchbreak
- 14:00-14:30 Andrea Ugalde, University of Barcelona, Spain  
 Talk will be held in spanish!  
**Hacia una gramática de la enunciación. Algunas notas sobre el pensamiento temprano de Luce Irigaray**
- 14:30-15:00 Kathrin Reisinger, University of Vienna, Austria  
**Bodies In\_Between**
- 15:00-15:05 Short Break
- 15:05-15:35 Georgina Rabassó, University of Barcelona, Spain  
**Women in Logic: Baltasara Petronia Arce Suárez and her Tractatus logicae parvae**
- 15:35-16:05 Ivory Pribam-Day, Université Paris 1 Panthéon-Sorbonne, France  
**Stebbing and Russell on Bergson: Early Analytics on Continental Thought**
- 16:05-16:10 Short Break
- 16:10-16:40 Ellen Caroline Viera de Paiva, Universidade Federal do Maranhão, Brasil  
**Coloniality as a quotidian vestigial condition in Arlete Nogueira Da Cruz**
- 16:40-17.10 Mitieli Seixas da Silva, Universidade Federal de Santa Maria, Brasil  
**An epistemology for the first principles of Du Chatelet's 'Institutions'**
- 17:10-17:15 Short Break
- 17:15-17:45 Janyne Sattler, Universidade Federal de Santa Catarina, Brasil  
**Feminist uprisings of Modernity – Margaret Cavendish's utopia and the feminist politics of language**





## **History 2 - Session Program**

### **Tuesday, July 20, 2021**

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<b>Chair</b>	<b>Clara Carus Paderborn University, Germany</b> <b>Tuesday, July 20, 2021</b>
10:00-10:30	Andrea Pérez Fernández, University of Barcelona, Spain <b>The role of ‚the vulnerable‘ in the work of Hannah Höch</b>
10:30-11:00	Eva Palomo, Rey Juan Carlos University Madrid, Spain <b>19th Century Women Philosophers and the Critique of the Naturalization of Gender Inequality in the Context of Women’s Suffrage</b>
11:00-11:15	Short Break
11:15-11:45	Martha Palacio Avendano, University of Barcelona, Spain <b>The Frame of Feminist Critical Theory and the Social Production of the Colonial Subjectivity</b>
11:45-12:15	Louise Müller, Leiden University, The Netherlands <b>Sophie Olúwolé (1935-2018)</b>
12:15-13:00	<b>KEYNOTE MAINROOM</b>
13:00-14:00	<b>Lunchbreak</b>

- 14:00-14:30 Valentina Moro, University of Verona, Italy  
**Rethinking democracy and public happiness with  
Arendt. Adriana Cavarero and her influence in the U.S.**
- 14:30-15:00 Cristina Sánchez, Autonomous University of Madrid,  
Spain  
**Feminist Philosophy and Democracy:  
The case of Spain**
- 15:00-15:05 Short Break
- 15:05-15:35 Lussandra Barbosa de Carvalho, Universidade Federal  
do Maranhão, Brasil  
**Madame de Stael and Maria Firmina dos Reis:  
different paths towards freedom**
- 15:35-16:05 Ana Rieger Schmidt, Federal University of Rio Grande  
do Sul, Brasil  
**Christine de Pizan:  
Between Scholastic and Humanist Tradition**
- 16:05-16:10 Short Break
- 16:10-16:40 Pedro Prikladnitzky, Universidade Estadual de Maringa, Brasil  
**The mind of nature: Cavendish's argument for  
panpsychism**
- 16:40-17.10 Gigliola Mendes, Federal University of Uberlandia, Brazil  
**'There is no socialism without feminism':  
a theoretical-practical reflection on feminist  
strategies of Brazilian peasant women to think about  
a systemic social transformation**
- 17:10-17:15 Short Break
- 17:15-17:45 Sarah Bonfim, Universidade Estadual de Campinas,  
Brasil  
**First Principles and simple truths: The Path to  
Women's emancipation in Wollstonecraft's Rights of  
Women**



## **History 2 - Session Program**

### **Wednesday, July 21, 2021**

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<b>Chair</b>	<b>Aaron Wells Paderborn University, Germany</b>
10:00-10:30	Teresa Hoogeveen González, University of Barcelona, Spain <b>From liberation to freedom: notes on Hannah Arendt and Françoise Collin</b>
10:30-11:00	Aleksandra Gomulczak, Adam Mickiewicz University Poznań, Poland <b>Izydora Dąmbska's Semiotics of Silence in the Feminist Perspective</b>
11:00-11:15	Short Break
11:15-11:45	A. Lorena Fuster Peiro, University of Barcelona, Spain <b>Some remarks on vulnerability in the light of a hidden tradition</b>
11:45-12:15	Stefania Fantauzzi, University of Barcelona, Spain <b>An occasional justification of violence</b>



- 12:15-13:00 KEYNOTE MAINROOM**
- 13:00-14:00 Lunchbreak**
- 14:00-14:30 Veronika Detel, University of Hamburg, Germany  
**„To ask too much is the way to be denied all“ - Slavery and Strategy in the works of Makin and Mill**
- 14:30-15:00 Daura Carballo, UNED, Spain  
**Feminism through History**
- 15:00-15:05 Short Break
- 15:05-15:35 Eleonore Cappuccilli, University of Oslo, Norway  
**Paola Antonia Negri and Female Prophetic Voice in Renaissance Italy**
- 15:35-16:05 Nuria Sara Boronat, University of Barcelona, Spain  
**Matriatism. Charlotte Perkins Gilman on women’s oppression and emancipation**
- 16:05-16:10 Short Break
- 16:10-16:40 Gertrude Postl, Suffolk County Community College, USA  
**Mysticism meets Psychoanalysis: Julia Kristeva in Conversation with Teresa of Avila**
- 16:40-17.10 Tiffany Race, Duquesne University, USA  
**Reclamation of Early Modern Women: A Psychoanalytical Approach**
- 17:10-17:15 Short Break
- 17:15-17:45 Diana Hoyso Valdés, University of Oklahoma, USA  
**Women and peace building**



## **History 3 - Session Program**

### **Monday, July 19, 2021**

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<b>Chair</b>	<b>Hanns Peter Neumann, Paderborn University, Germany</b> <b>Luka Boršić, IFZG Zagreb, Croatia</b>
10:00-10:30	Taline Artinian, University of Exeter, UK <b>Ethics and Gratitude: a genealogical perspective</b>
10:30-11:00	Cristina Basili, University Complutense of Madrid, Spain <b>Rethinking Politics: Hannah Arendt on Plato</b>
11:00-11:15	Short Break
11:15-11:45	Ernesto Baltar, Rey Juan Carlos University, Spain <b>A bridge between analyticals and continentals: Iris Murdoch s a philosopher and essayist</b>

- 11:45-12:15 Maria Alonso Bustamante, University of Cantabria, Spain  
**Reinventing the Spanish Philosophical Canon at High School: A Feminist Historiographic Methodology**
- 12:15-13:00 **KEYNOTE MAINROOM**
- 13:00-14:00 **Lunchbreak**
- 14:30-15:00 Eleanor Lousie Robson, Birkbeck College University London, UK  
**Delimiting the ethical domain: Midgley as a supplement to Foot**
- 15:00-15:05 Short Break
- 15:05-15:35 Vania Dos Santos Silva, University of Coimbra, Portugal  
**Ontology of Gender in Plato and Euripides: Ancient Bodies and Gender Performativity**
- 15:35-16:05 Jack Robert Coopey, Durham University, UK  
**Dorothy Emmet, The Absolute and Process: Subverting the Analytic dismissal of Process**
- 16:05-16:10 Short Break
- 16:10-16:40 Annabelle Bonnet, EHESS Paris, France/Brasil  
**Women and philosophy access in France (1880-1924)**
- 16:40-17.10 Katherine L. Cooklin, Slippery Rock University, USA  
**Kristeva and the Borders of Identity: Abjection, Foreignness and Fascism**
- 17:10-17:15 Short Break
- 17:15-17:45 Zara Elizabeth Amdur, Boston University, USA  
**A four different methods of treating Diotima as a historical figure**



## **History 3 - Session Program**

### **Tuesday, July 20, 2021**

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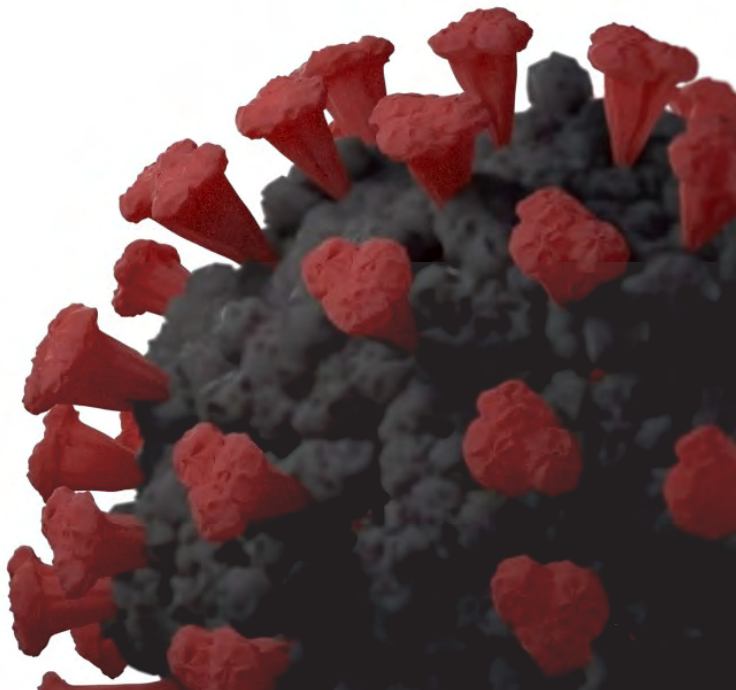
<b>Chair</b>	<b>Ivana Skuhala Karasman, IFZG Zagreb, Croatia</b> <b>Luka Boršić, IFZG Zagreb, Croatia</b>
10:00-10:30	George Vlahakis, Hellenic Open University, Greece Elli Lambridis, a Greek woman philosopher and her „dialogue“ with German philosophy of early 20th century
10:30-11:00	Priyanka Jha, Aarhus University, Denmark Global gendered intellectual history
11:00-11:15	Short Break
11:15-11:45	Luka Boršić, IFZG Zagreb, Croatia South-East European Women Philosophers from the beginnings till the 20th century - an overview
11:45-12:15	Ivana Skuhala Karasman, IFZG Zagreb, Croatia South-East European Women Philosophers from the 20th century until now - an overview

# COVID-19 and Philosophy Session Program

## Monday, July 19, 2021

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<b>Chair</b>	<b>Valentina Gaudiano, Sophia University, Italy</b>
15:40-16:10	Xiao Wei, Tsinghua University, China Global public health ethical approach to the sniper war against 2019-nCoV/COVID-19
16:10-16:40	Valentina Gaudiano, Sophia University, Italy A new-old topos for the future. Rethinking and rediscovering oneself as human
16:40-17.10	Huey-Li Li, Univ. of Illinois, USA Liminality of Care Ethics in Pandemic



# Workshop

## Feminist and Decolonial Strategies for the Teaching and Promotion of Philosophy

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**Date** Wednesday, July, 21, 2021

**Convenors** Emma Baizabal & Janik Rojas

**Time (UTC/CEST 2+)**

14:00–14:30 Introduction

14:10–14:30 Luana Goulart, Albert-Ludwigs-Universität Freiburg, Germany

**Sociology of image: Instrument, language and hermeneutic phenomenology - About the discovery of being**

14:30–14:50 Nastassja Pugliese, Federal University of Rio de Janeiro, Brasil

**Unlearning the lessons of colonialism: Nísia Floresta as a founding mother of Latin American feminist pedagogy**

15:10–15:30 Javier Vázquez Millán, Metropolitan Autonomous University (UAM)

**“Takeaway Philosophy: Podcast as a means to broadcast philosophy”**

15:30–15:40 Short break

15:40–16:10 Lucas Seamanduras, Autonomous National Mexican University (UNAM), Mexico

**Cryptophilosophy: new media, new technology, new philosophy?**

16:10–16:30 Jessica Nohemi Álvarez Paz, Independent researcher

**Decolonizing social intervention: notes on communitary water management practices**

16:30–16:45 Paulina Bonilla Suárez, Colegio de Bachileres

**„Gender stereotypes in the imaginaries of the Mexican teen philosophy students“**

16:45–17:45 General Discussion



# Workshop

## Women in Early Phenomenology

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**Date**            **Monday, July 19, 2021**  
**Convenors**    **Ronny Miron & Mette Lebech**  
**Time (UTC/CEST 2+)**

10:00–11:00 Ronny Miron  
                  I, depth, causality and reality in  
                  Hedwig Conrad-Martius

11:00–12:00 Mette Lebech  
                  I, depth, causality and reality in Edith Stein

12:15–12:45 Keynote Mainroom

**12:45–14:00 Lunchbreak**

14:00–14:45 Ronny Miron  
                  **Munich and Göttingen Phenomenology**

15:15–16:00 Mette Lebech  
                  **Husserl’s Ideas II**

## **Workshop**

### **Women in Early Phenomenology**

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**Date**            **Tuesday, July 20, 2021**  
**Convenors**    **Ronny Miron & Mette Lebech**  
**Time (UTC/CEST 2+)**

- 10:00–10:45    Valentina Gaudio  
                    **Women in early (and late) phenomenology.**  
                    **An Overview**
- 11:00–11:30    Donata Schoeller, Uni Koblenz-Landau, Germany  
                    **Lived experience and philosophical doubt:**  
                    **Hannah Arendt and Stanley Cavell**
- 11:30–11:45    Short break
- 11:45–12:15    Ingrid Ferran Vendrell, Frankfurt, Germany  
                    **Else Voigtländer on Ressentiment**
- 12:15–12:45    **Keynote Mainroom**
- 13:00–14:00    **Lunchbreak**
- 14:00–16:00    Ronny Miron  
                    **Discussion of selected texts by**  
                    **Hedwig Conrad-Martius**
- 

**Date**            **Wednesday, July 21, 2021**  
**Convenors**    **Ronny Miron & Mette Lebech**  
**Time (UTC/CEST 2+)**

- 10:00–11:15    Mette Lebech  
                    **Stein on Causality in the I**
- 11:45–13:00    Mette Lebech  
                    **Stein on Sentient Contagion**
- 13:00–14:00    **Lunchbreak**
- 14:00–16:00    **Concluding Discussion**



# Workshop

## German Idealism and Feminist Philosophy

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<b>Date</b>	<b>Tuesday, July 20, 2021</b>
<b>Convenors</b>	<b>Tuija Pulkkinen &amp; Susanne Lettow</b>
10:00–10:30	Introduction Susanne Lettow and Tuija Pulkkinen
10:30-11:00	Yuka Okazaki, University of Kyoto, Japan <b>Hegel on Marriage</b>
11:00–11:30	Christine Battersby Warwick, UK <b>„I’m incorrigible!“ Schopenhauer, Idealism and May Sinclair</b>
11:30–11:45	Short Break
11:45–12:15	Jule Govrin, Uni Flensburg, Germany <b>Shared needs and social desire. Feminist approaches to Hegel’s reflections on political economy</b>
12:15–13:00	Keynote Mainroom
13:00–14:00	Lunchbreak
14:00–14:30	Waltraud Meints-Stender Hochschule Niederrhein, Germany <b>Autonomy after the end of autonomy or: Autonomy as a performative act</b>
14:30–15:00	Ana Maria Miranda Mora University of Mexico/Berlin, Germany <b>Law, gender and violence: ethical life in the face of the paradoxes of the law</b>
15:00–15:30	Esther Neuhann Uni Hamburg, Germany <b>Legal Equality or Gendered Particularity? Fichte’s Deduction of the Body (,Leib’) in the Foundations of Natural Right</b>
15:30–15:45	Short Break
15:45–16:15	Stella Sandford Kingston University London, UK <b>Kant on ,race’ and ,sex’</b>
16:15–17:45	Discussion

# Workshop

## Die IAPh – Ihre Anfänge - in German

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**Date**            **Monday, July 19, 2021**

**Convenor**       **Gabriele Gutzmann**

10:00–11:30    Gabriele Gutzmann & Colleagues  
                    **Die IAPh und ihre Anfänge**

11:30–12:15    Bettina Schmitz  
                    **Geschichte machen, Geschichte schreiben**

14:00–15:30    Discussion

## Workshop

### Diana Tietjens Meyers on Autonomy

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<b>Date</b>	<b>Monday, July 19, 2021</b>
<b>Convenor</b>	<b>Evangelia Aikaterini Glantzi</b>
14:00-14:20	Monika Betzler, Professor Ludwig-Maximilians-Universität, München, Germany <b>The Perils and Promises of Empathy</b>
14:20-14:30	<b>Reply of Diana Tietjens Meyers</b> , Professor Emerita of Philosophy, University of Connecticut, Storrs, USA
14:30-14:50	Asha Bhandary, Associate Professor University of Iowa, USA <b>Who will relinquish their autonomy for justice?</b>
14:50-15:00	Diana Tietjens Meyers' Reply
15:00-15:20	Evangelia Aikaterini Glantzi, Independent Researcher, Greece <b>Personal Autonomy, Romantic Love and Violence Against Women</b>
15:20-15:30	Diana Tietjens Meyers' Reply
15:30-16:00	Open Discussion

## Workshop

### Latin American HWPS – in Spanish with English Powerpoints Emerging Women Philosophers Networks in Latin America

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<b>Date</b>	<b>Monday, July 19, 2021</b>
<b>Convenors</b>	<b>Cristina Sánchez &amp; Latin American Network</b>
15:05-15:20	Karina Pedace. Universidad de Buenos Aires, Argentina <b>Red de Mujeres Filósofas de América Latina de la UNESCO</b>
15:20-15:35	Diana María Acevedo-Zapata, Universidad Pedagógica Nacional <b>Red de Filósofas colombianas</b>
15:35-15:50	Biani Paola Sánchez López, Universidad Nacional Autónoma de México <b>Red de Filósofas mexicanas</b>
16:05-16:20	María Isabel Peña Aguado, Universidad Diego Portales <b>Red de filósofas chilenas</b>
16:20-16:35	Representative of Argentine Network (still pending) <b>Red de Filósofas argentinas</b>
16:35-16:50	Carolina Araujo, Universidad Federal do Rio de Janeiro, Brazil <b>The Brazilian Network for Women in Philosophy</b>
16:50-17:30	Debate

## Workshop

### Latin American HWPS – in Spanish with English Powerpoints Violencia y Género en México

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<b>Date</b>	<b>Tuesday, July 21, 2021</b>
<b>Convenors</b>	<b>Cintia &amp; Red Mexicana de Mujeres Filósofas</b>
15:05-15:25	Zenia Yébenes, Universidad Autónoma Metropolitana <b>Violación e inconsciencia desde una antropología de la negatividad</b>
15:25-15:45	Rosaura Martínez, Universidad Nacional Autónoma de México <b>COVID-19 y “Quédate en casa”: un líquido de contraste para advertir la violencia y la violencia de la desigualdad</b>
15:45-16:05	Griselda Gutiérrez, Universidad Nacional Autónoma de México <b>Las formas de protesta contra la violencia de género en México. Una lectura sintomática</b>
16:05-16:25	Gemma Agüello, Universidad Nacional Autónoma de México <b>Feminicidios y vulnerabilidad patológica</b>
16:25-17:00	Debate/questions

# Workshop

## Hacking Diotimas Eros (in German)

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**Date**                    **Wednesday, July 21, 2021**

**Convenor**            **Marion Mangelsdorf**

In den platonischen Dialogen, den wesentlichen Grundtexten abendländischer Philosophie, ist die Muße, die das Gespräch ermöglicht und rahmt, ganz zentral. Der wohl berühmteste Dialog, das Gastmahl, schildert eine Situation geselliger Muße, in der leidenschaftlich über den Eros nachgedacht wird. In der Wiedergabe eines fiktiven Gesprächs mit der Seherin Diotima entwickelt Sokrates eine Vorstellung des Eros als Triebkraft hinter allem Verlangen nach dem Schönen, Guten, Wahren. Damit liegt der Eros dem körperlichen Verlangen ebenso zugrunde wie dem philosophischen Fragen und Suchen.

Der Workshop nimmt nicht nur Bezug auf Diotimas Rede, sondern stellt ebenfalls den mußevollen Dialog in den Mittelpunkt eines gemeinsamen philosophischen Fragens und Suchens: Neben Impulsbeiträgen von Marion Mangelsdorf wird die Möglichkeit geboten, sich sowohl in stiller Besinnung, in Dyaden, Triaden als auch in gemeinsamen Dialogrunden über unterschiedliche Aspekte der faszinierenden Rede Diotimas in einen sinnesreichen, zum Teil auch performativen Austausch zu begeben. Fragen, die wir uns stellen werden:

### **Wer war Diotima?**

Von Sokrates wird sie als weise Frau, als Priesterin aus Mantinea vorgestellt. Der Philosoph bezeichnet sie als seine Lehrmeisterin. Sie habe ihn sowohl in die Kunst des erotischen Begehrens eingeführt als auch in Fragen der Philosophie, *filo-sofia*, der Liebe zur Weisheit. Platon verleiht somit in einer ansonsten exklusiven Männerrunde den Worten einer Frau Autorität. – Bis heute stellt sie ein Mysterium dar, ist sie reine Fiktion oder führen uns Platons Dialoge zu einer historischen Figur?

### **Was lehrt uns Diotima für die Alma Mater im 21. Jahrhundert?**

Auf der Grundlage Diotimas Rede geht es darum, über die verschiedenen Formen der sinnlichen Wahrnehmung, eine Aisthesis des Wissens nachzudenken. Wie lässt sich unser Denken von einem (Phall-) Logozentrismus dekolonisieren? Welcher raumzeitlichen, gar Mußevollen Voraussetzungen bedarf es, um schlussendlich einem verkörperten

Wissen und damit Eros Raum zu geben? Wie kann sich eine Sinnesvielfalt in der Alma Mater entfalten und wie lässt sich der (digitale) Campus als Versammlungsort (wie-der)beleben?

Die grobe zeitliche Rahmung sieht wie folgt aus. Das Programm wird jedoch an die Bedürfnisse der Beteiligten und den Fluß der Dialoge angepasst. Nicht Chronos, sondern Kairos, der gelungene Augenblick, soll für den Workshop bestimmend sein:

**10:00-12:15 Part I – Diotimas Eros**

Mit einer Vorstellungsrunde, einem Impulsbeitrag von Marion Mangelsdorf, einer Wahrnehmungsübung, Besinnungsphase, Gesprächstriaden und einer gemeinsamen Dialogrunde

**14:00-17:45 Part II – Diotima und die Aisthesis des Wissens**

Mit einer Wahrnehmungsübung, einem Impulsbeitrag von Marion Mangelsdorf und vielfältigen Möglichkeiten des Austauschs über Visionen für die Alma Mater im 21. Jahrhundert

### **Hinweise**

Erste Gedanken zu dieser Thematik habe ich als Hauptorganisatorin der Tagung Verkörperte Muße. Inter-disziplinäre Perspektiven auf Körper, Leib und Muße des Sonderforschungsbereich Muße 1015 an der Albert-Ludwigs-Universität Freiburg entwickelt. In einem performativen Conference Dinner habe ich gemeinsam mit dem Ensemble vis-à-vis Bezug auf Platons Gastmahl und insbesondere Diotimas Rede Bezug genommen. Siehe Webdokumentation zum Gastmahl: <https://gendingmint.pageflow.io/ein-gastmahl> und zur Tagung: <https://gendingmint.pageflow.io/vercorperte-musse>.

Außerdem möchte ich auf das Online-Muße-Magazin zum Thema Wissenschaft und Muße hinweisen, das ich gemeinsam mit meinen Kollegen Jochen Gimmel und Andreas Kirchner herausgegeben habe: <https://mussemagazin.de>.

Die Wahrnehmungsübungen, die ich einfließen lasse, sind inspiriert von Elementen des Social Presencing Theater (SPT; <https://www.dirkbraeuning.de/social-presencing-theater>).



# **Workshop**

## **Philosophy and the Problem of Superiorism**

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<b>Date</b>	<b>Monday, July 19, 2021</b>
<b>Convenors</b>	<b>Bjoern Freter &amp; Ana Paula Coehlo Rodrigues</b>
<b>14:00-14:15</b>	<b>Welcome</b>
<b>14:15-14.45</b>	<b>Bjoern Freter, Knoxville/Tennessee</b> <b>Superiorism and Philosophy</b> <b>Introductory Remarks to the Workshop</b>
<b>14:45-15:15</b>	<b>Discussion</b>
<b>15:15-16:00</b>	<b>Yvette Freter. Knoxville/Tennessee</b> <b>The Practice of Desuperiorization within Teaching</b>
<b>16:00-16:30</b>	<b>Discussion</b>
<b>16:30-17:15</b>	<b>Anke Graness, University of Hildesheim</b> <b>Histories of Philosophy in a Global Perspective</b>
<b>17:15-17:45</b>	<b>Discussin</b>

## Workshop

### Latin American HWPS – in Spanish with English Powerpoints Violencia y Género en México

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<b>Date</b>	<b>Tuesday, July 21, 2021</b>
<b>Convenors</b>	<b>Cintia &amp; Red Mexicana de Mujeres Filósofas</b>
15:05-15:25	Zenia Yébenes, Universidad Autónoma Metropolitana <b>Violación e inconsciencia desde una antropología de la negatividad</b>
15:25-15:45	Rosaura Martínez, Universidad Nacional Autónoma de México <b>COVID-19 y “Quédate en casa”: un líquido de contraste para advertir la violencia y la violencia de la desigualdad</b>
15:45-16:05	Griselda Gutiérrez, Universidad Nacional Autónoma de México <b>Las formas de protesta contra la violencia de género en México. Una lectura sintomática</b>
16:05-16:25	Gemma Agüello, Universidad Nacional Autónoma de México <b>Feminicidios y vulnerabilidad patológica</b>
16:25-17:00	Debate/questions

## SUBMITTERS

Legend:

C= Covid

E = Economy / Environment & Food Ethics

H = History

K= Keynoter

T = Technology

W = Workshop

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**Diana María Acevedo-Zapata**  
**Red de Filósofas colombianas**

**W**

La filosofía como campo profesional ha sido tradicionalmente un ámbito altamente masculinizado. En varios países se han desarrollado estudios sobre equidad de género, señalando que la filosofía académica, contrario a lo que sucede con otras humanidades y ciencias sociales, no ha progresado significativamente hacia la paridad en términos de participación de las mujeres en cargos de docencia e investigación en los últimos 50 años. En el caso colombiano, aunque existen estudios sobre la disparidad de género en áreas como sociología e ingeniería, no hay, a la fecha, información sobre la participación de mujeres en la academia filosófica. El presente documento ofrece un primer análisis de la participación de las mujeres en los programas de Filosofía en educación superior en Colombia, que indica que estamos lejos de contar con equidad de género en dichos espacios. El objetivo de este trabajo es contribuir a la caracterización de la desigualdad de género en educación superior en filosofía en Colombia, al nivel de los nombramientos y la contratación de profesoras e investigadoras.

### **Curriculum Vitae**

Filósofa (Pontificia Universidad Javeriana, Bogotá), Magister en Filosofía (Universidad Nacional de Colombia), Profesora de la Licenciatura en Filosofía de la Universidad Pedagógica Nacional en Bogotá, Colombia. Investigadora del Observatorio de género y filosofía en Colombia de la Red Colombiana de Mujeres Filósofas. Especialista en filosofía natural, feminismos descoloniales, filosofía antigua, prácticas de la filosofía y escrituras.

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**Gemma Agüello**

**Femicides and pathological vulnerability**

**W**

This paper tries to offer an approach to femicide that includes social permissibility and institutional damage. Following procedural accounts of autonomy and the concept of pathological vulnerability it will be argued that femicides are not only acts of extreme objectification of females, but also acts of symbolic annihilation and complete annihilation (in terms of ending someone's life) allowed by society and institutions that have consequences that should be considered, such as the way females' families suffer epistemic injustice.

### **Curriculum Vitae**

Investigadora y curadora. Doctora por la Universitat Autònoma de Barcelona. Trabaja estética y política, y en los últimos años prácticas artísticas participativas y sociales, así como las distintas formas de violencia contra la mujer. Realizó una estancia postdoctoral en el Instituto de Investigaciones Filosóficas de la Universidad Nacional Autónoma de México (UNAM) con un proyecto sobre los problemas éticos que pueden presentar distintas manifestaciones artísticas. También realizó estancias de investigación en dicho instituto, así como el Centro de

Investigaciones Interdisciplinarias de Ciencias y Humanidades de la UNAM. Fue profesora invitada en la Universidad Autónoma Metropolitana-Lerma (UAM), Secretaria Académica del Colegio de Filosofía de la UNAM y ha participado en diversos proyectos de investigación en la Universidad Autónoma de Barcelona, la UNAM y la UAM. Ha publicado en distintas revistas y libros académicos tanto en México, como en Estados Unidos, Inglaterra, Holanda, Francia, Italia y España. Actualmente es profesora del Colegio de Filosofía de la UNAM y está realizando una investigación sobre una ontología de las prácticas artísticas participativas, pedagógicas y artistas, así como está investigando distintas prácticas artísticas y culturales militantes mexicanas, estadounidenses y centroamericanas durante la Revolución Sandinista. Es miembro del colectivo de investigación y producción Arte + Ciencia y del seminario “Despatriarcalizar el Archivo”. Ha realizado curadurías para diversos museos y espacios culturales. Recientemente fue co-curadora del programa de arte participativo y colaborativo “Otr+s, Tod+s, Nostor+s” en el Laboratorio de Arte Alameda” y fue beneficiaria junto con otras investigadoras del apoyo de la Fundación Jumex con la investigación colectiva “Coordenadas móviles: Redes de colaboración entre mujeres en la cultura y el arte (1975-1986)”. Es social media manager y chief del Feminist Caucus de la American Society for Aesthetics, y miembro del Sistema Nacional de Investigadores Nivel 1.

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**Ingrid Alloni**

**From self-awareness to political and social improvement: a feminist identitarian path**  
H

Feminist philosophies have completely changed the concept of Subject, which has always been used by traditional Western philosophy: to the solitary and autonomous individual – defined in modern age by the concepts of Descartes and Kant – has replaced a subject that is characterized by its own unique and unrepeatable biographical history, which is very often narrated by the Other or by a group of people, as Adriana Cavarero teaches; moreover these new subjects are defined through the recognition and acceptance of their body, as Judith Butler explains. For this reason, it is possible to define them as incarnate subjects, since the most relevant elements of identification are the autobiography and the body: the single and universally valid subject is replaced by the plurality and multiplicity of subjects immersed in a temporal and spatial contingency.

Compared to the philosophical conceptions of white and western feminism, in black and decolonial feminism, the central element in the process of identification concerns membership and active participation in a group of claims and struggle for political, economic and social improvement: the importance of adhering to prison abolition movement for Angela Davis, the theoretical elaboration and the practical implementation of a libertarian school of bell hooks, reflections on the relationship between globalisation, work and gender for Helena Hirata and investigations into the new forms of racial slavery by Françoise Vergès are just a few examples of the relationship between theory and practice that characterizes feminist thought and that defines it by its adherence to the social context in which it develops.

Studying feminist philosophies becomes a key element in the path of self-definition both because at an individual level it allows to recognize the uniqueness of own history of life and because, collectively, it calls for political participation as an activity capable of creating meaning. The study of feminism is therefore revolutionary both for the content it promotes and also for the methodology it uses: the extent of criticism of the political, economic and social system and the resulting proposals for practical alternatives make it possible to read past writings with a view to future improvement and rethinking, practiced by individuals aware of their personal and political condition.

**Curriculum Vitae**

I graduated in Philosophy at the University of Milan with the highest marks with a thesis on the thought of Adriana Cavarero and the thought of sexual difference in Italy. I am about to conclude my masterly course in Philosophical Sciences, with a thesis on black and decolonial feminism,

especially on the thought and practice of Angela Davis and bell hooks. In a second part of the thesis, I examine the problem of speaking for minorities to which one does not belong and the different academic methodological development elaborated by feminist thinking. I studied for the last five months in Paris contemporary decolonial feminism – the thought of Helena Hirata and Françoise Vergès.

I am writing an article for *Journal of Modern Education Review*, with the title «Beyond the Identity, Outside the Academy» Academic Star Publishing Company, New York, USA.

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**María Alonso Bustamante**

**Reinventing the Spanish Philosophical Canon at High School: A Feminist Historiographic Methodology**  
H

This article is based on the hypothesis that “History of Philosophy” subject in Spanish high school continues to make invisible the contributions of women philosophers. After a study of the taught curriculum in the community of Cantabria, it became clear that women philosophers continue to be missing. Therefore, it is necessary to work towards an educational innovation that recovers its philosophical wisdom and includes them in the classrooms, so a new elaboration of the curriculum is proposed through a feminist historiographic methodology. The learning objectives and the proposed historical times are taken into account to form a list that complements these official issues in Spanish Teaching. In addition to teaching Plato (427-347 BCE), Tomás Aquino (1224-1274), René Descartes (1596-1650), John Locke (1632-1704), Karl Marx (1818-1883) and José Ortega y Gasset (1883-1955), it is proposed to include Diotima of Mantinea (S. V BCE), Margarita Porete (1250-1310), Anne Conway (1631-1679), Catharine Trotter (1679-1749), Rosa Luxemburg (1871-1919) and Susan Haack (1945). Finally, the need to reconsider the established canon in the philosophical discipline is being considered in order to teach the other half of History of Philosophy.

**Curriculum Vitae**

María Alonso Bustamante is a graduate in Social Education (Universitat Autònoma de Barcelona, Spain) and Hispanic Studies (Centro de Estudios Superiores del Español CIESE-Comillas and Universidad de Cantabria, Spain) who is currently researching about feminist education innovation. She is currently pursuing a PhD called “The teaching of the History of Philosophy in Cantabrian high schools: a feminist proposal” (Universidad de Cantabria, Spain).

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**Jessica Nohemi Álvarez Paz**

**Decolonizing social intervention: notes on communitary water management practices**  
W

Jessica Nohemi Álvarez Paz will be talking about the decolonialization of social intervention in the Workshop for Feminist and Decolonial Strategies, chaired by Tzitzí Janik Rojas Torres and Emma Gabriela Sánchez Baizabal.

**Curriculum Vitae**

Jessica Nohemi Álvarez Paz is a Sociologist from the University of Guanajuato, Mexico. She is an independent researcher and a promoter of community management processes in rural communities in the state of Guanajuato. In 2015 she formed the group Caminantes Difusión Cultural, dedicated to the dissemination of environment-oriented activities, the promotion of reading habits and developing art practices in Mexico’s marginal areas.

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**Zara Elizabeth Amdur**

**A Four Different Methods of Treating Diotima as a Historical Figure**  
H

In their introductions to Plato’s *Symposium*, the translators of the three most ubiquitous translations call Diotima a fictional character.<sup>1</sup> Although the assumption that Diotima is fictional is ubiquitous in the scholarly literature, I believe this depiction of the state of our knowledge about

Diotima is utterly mistaken. In Platonic reception, the claim that Diotima is fictional is absent until 1485 when Marsilio Ficino comments on the absurdity of a thinking woman.<sup>2</sup> Even if, as I argue elsewhere, Diotima's historicity is unknowable, the history of misogyny still confers on us some ethical obligations which influence our methods in approaching the dialogue. In other words, we know that we cannot know the case about whether there was a historical Diotima. But given this epistemic uncertainty, a new activist ethics of reading is necessary. It is well-recognized that philosophy, in various ways, has been in the past and is currently less likely to give credit to female thinkers. Given the historical mistreatment of female philosophers both in the past and ongoing as well as our considered uncertainty surrounding Diotima, I argue that we have an ethical obligation to attempt readings that treat Diotima as a historical figure. What methods allow us to treat Diotima as historical? This paper attempts to develop four distinct methods of treating Diotima as a historical figure. Each method takes as its focus a different realm of concern. First, I propose reading Diotima's speech as having an internally consistent and a comprehensive world view. One upshot of this method is that we gain Diotima as a philosopher to think alongside. Second, treating Diotima as historical changes the way we read Plato's *Symposium* as a whole. Third, our new understanding of the *Symposium* influences what we say about the relationships between Plato's dialogues. For example, the appeal to Diotima's authority contributes to debates concerning Plato's feminism. Lastly, reading Diotima as a historical figure urges us to look for other female philosophers in antiquity as well as treating certain Eleusinian religious beliefs as philosophical. In the end, I will show how each of these realms of concern have the potential to help us reconceptualize this well-known text in the history of philosophy.

#### Works Cited

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#### Curriculum Vitae

As Ph.D. Candidate in Philosophy at the Boston University, Zara Elizabeth Amdur writes on "Women and Metaphors of Sexual Reproduction in Plato". She has specialized in the topic Ancient Philosophy. In this subject area, she taught in 2019 and 2020. Amdur expects to get the Graduate Certificate in Teaching Writing at Boston University Arts & Sciences Writing Program in 2021. As teaching assistant, she was able to assist Susanne Sreedhar with course "Philosophy of Sex and Gender" in 2019.

Ms. Amdur also counts the subject areas History of Philosophy, Feminist Philosophy and Medical Ethics among her competencies.

This presentation aims to introduce a wider and Anglophone audience to the initiatives of the Brazilian Network for Women in Philosophy. Founded on November 21st, 2019, counting with more than 140 members, the Network aims at fighting academic bias, giving visibility to the work of Women Philosophers, discussing feminism and gender, and primarily at doing philosophy. We have singular organizational principles: non-hierarchical association, direct participation (as opposed to representation), professional criteria for members (who must have a BA, MA or PHD in Philosophy), and dissent-based actions (respecting the different perspectives that are peculiar to philosophers). Some of the initiatives of the BNWP discussed in this presentation are: publicizing institutional projects, circulating news and information (including a newsletter), producing data on gender academic equity, addressing academic harassment, addressing the impact of the COVID-19 pandemic in academic performance of women, creating a specific award for the best Dissertation and Thesis in Philosophy written by women in Brazil (in partnership with the Brazilian Association of Graduate Programs in Philosophy), promoting online classes, lives, events and videos (with particular mention to the Brazilian Women Philosophers Video Series with English subtitles in partnership with the Extending New Narratives in Philosophy Project).

#### **Curriculum Vitae**

Carolina Araújo is Professor of Philosophy at the Philosophy Department of Universidade Federal do Rio de Janeiro, researcher at the National Research Council (CNPq) and at the Foundation for Research of Rio de Janeiro State (Faperj). Her work focuses on Ancient Philosophy, having authored "Da Arte: uma leitura do Górgias de Platão" (2008), organized "Verdade e espetáculo: Platão e a questão do ser" (2014), and published a variety of articles and book chapters. Since 2016 she also works on issues related to Women in Philosophy, coordinating the outreach project "How Many Women Philosophers?" She is currently one of the administrators of the Brazilian Network for Women in Philosophy and president of the Latin American Society for Ancient Philosophy.

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#### **Taline Artinian** **Ethics and Gratitude: A genealogical perspective** **H**

In the history of the philosophy, the concept of gratitude has received unequal attention. Many ancient philosophers considered gratitude a cornerstone of one's moral character, as an acknowledgement of benevolence and an expression of humility (Cicero, *De Officiis*; Seneca, *De Beneficiis*). Some, however, did not consider gratefulness a virtuous trait. Aristotle, for example, praised grateful responses, but did not include gratitude in his list of virtues. His megalopsychos prefers to be generous but not grateful, the latter being seen as a sign of weakness (Aristotle, *Nicomachean Ethics*). Judeo-Christian traditions place gratitude in a hierarchy of duties towards other humans and towards God, restoring its prominence in personal and transpersonal relationships (Aquinas, *Summa Theologica*). However, this status of importance is lost from the 16th century onwards. As philosophy and theology start to part ways, modern philosophy becomes gradually more concerned with matters relating to rationality, consciousness and social theories, and gratitude is treated as part of a larger group of social duties and obligations (A. Smith, *The Theory of Moral Sentiments*; Kant, *The Metaphysics of Morals*). It is no longer considered to be a unique moral element. It is only with the advent of positive psychology that gratitude caught the attention of philosophers once more.

In this talk, I present an aspect from my PhD thesis (2019) on Transpersonal Gratitude: Nature, Expressions and Links. I will focus on what I have called the unequal philosophical attention to gratitude in terms of character, duties and emotions.



I argue that the importance given to gratitude in different philosophical theories reflects social, political and religious circumstances that contextualise moral beliefs throughout history. Gratitude as an emotion and personality trait is linked to character and virtues, and where moral principles uphold the importance of a good character for a morally good life, the importance of examining gratitude and its place in personal relationships becomes central for ethical theories. Where a morally good life is defined in terms of balancing personal and social duties, gratitude turns into a secondary concept that explains the exchange of favours and benefits. These inequalities also reflect the different socio-political contexts in which moral theories develop. Finally, I examine the contemporary focus on gratitude as a moral emotion and argue that it has yet to examine its role in transpersonal experiences of benefit and the goodness of life.

#### Curriculum Vitae

Taline Artinian is an associate lecturer in philosophy at the University of Exeter. She has recently completed a PhD in philosophy and has over a decade of professional experiences as a clinical psychologist. Her interdisciplinary work has focused on questions of identity and the challenges of meaningful engagement with the world after traumatic life experiences. She has supported UNHCR projects in the Middle East, leading studies on the lives of migrant women and vulnerable persons. Her current philosophical research explores gratitude and its role in our understanding of the good life. She is also interested in environmental ethics, virtue ethics and character formation.

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Shalini Attri

**Earth and Feminist Space: Reading 'Sultana's Dream' as Ecotopia  
(in cooperation with Priyanka Singh)**

E

The earth's geology, anthropogenic climate change, notion of capitalism and destruction of ecological resources are causing debates among the scholars, environmentalist and economist further compelling them to anticipate on the question of sustainability in the 21st century. The concept of economics is based on product of profit and capital accumulation which stands in opposition to sustainable development. Carson's articulation and critique of scientific approaches in *Silent Spring* dominated the ecofeminist thought raising debates on ecocritical ethics around the world. The experiences and spaces of marginalized-dominated women and nature have multiple shades understanding. The ecological utopia and the concept of Anthropocene became implicit in feminism as it has the potential to offer transformative critiques around the masculinist logics. Ecofeminism elucidates on representation of alienated Nature as a 'subject' forming meaningful connections between Nature, women and un-romanticized view of progress.

The first part of the paper will theorize on the ecofeminist philosophy of Vandana Shiva as she looks into the deeper meanings of femininity and 'Prakriti'(nature) with an emphasis on the more humane aspect shifting from the dominant 'scientific' paradigm. It will comprehend on the idea of sustenance, the feminine and creative principle of the cosmos, in conjunction with the masculine principle as formulated by Vandana Shiva. The second part of the paper will analyze Begum Rokeya Sakhawat Hossain's *Sultana's Dream*, a narrative of ecotopia that dissolves the logocentric and essentialist notions centered around women and men offering a revolutionary combination to handle the ecological crisis successfully by investigating the harmful environmental impacts. The utopia of ecological, plant centric science in *Sultana's Dream* elaborates on the emergence of environmental and ecological feminisms in South Asia giving an alternative form for skillful rule. It will further delve into Indian ecofeminist philosophy offering uncolonized view where science becomes non-violent, sustains life and is endemic to women and South Asian culture providing a platform for discourse on sustainability.

Dr. Shalini Attri is working as an assistant professor in the Department of English at Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan Sonipat since 2007. She completed her Ph.D. from Punjab University Chandigarh on "Politics of Representation: A Feminist Study of Vijay Tendulkar's Selected Plays". She has been teaching students of Undergraduate, Post Graduate classes, M.Phil. and Ph.D. scholars. Her area of research includes Indian English Literature and Classics, Diasporic Studies, Women Studies, Drama Studies and Theatre, Culture Studies, Folk literature and Folk Theatre. She has authored three textbooks -*Effective English II, III and V* designed for undergraduate classes and edited one book titled *Queens of Indian Sports* (2020). She has been actively engaged in academic research and has been publishing research papers in national international journals. She has presented papers in conferences a paper at ICAP 2018, Montreal Canada on Modern Indian Theatre, and another one at the Swedish University of Agriculture Science, Uppsala, Sweden, 2019 on Folk Theater of Rajasthan. Recently she presented two of her research papers at A.M Gorkhy Institute of World Literature of Russian Academy of Sciences, another at SWAS Texas, and at State Academic University for the Humanities, Gagn, Moscow. She is on the editorial board of Journal of International Women's Studies, Bridgewater State University, USA.

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**Rebeca Baceiredo Pérez**  
**Kinds of economy, social levels and position of gender**  
**E**

I propose that the conception of women can be linked to the type of economy and, specifically, to the type of money. Through the history, even before the history, when money is not money yet, but a symbol (shells, feathers, etc), although women is already part of the male exchange, as Levi-Strauss said, female is an index of abundance and there is a matrilineal descent. Even when economy remains on a basic level (with the equation MDM), in material economies (in Polanyi's words), the role of femmes is a symbol too: maternity is exalted, the external meaning of the container is still recognised.

However, as the coin is becoming a rocke valuable metal produced by primitive states and the economy is already getting DMD' formula (Graeber, versus Marx, aged it before capitalism), women are becoming signs. Signs, in front of symbols, are divided in significant and meaning: those two terms are linked on an accidental way. On the other hand, in that kind of societies it seems that subjects emerged as citizens, but in fact statements are referring only to hegemonic subjects and women are just being *desterritorialized* (on a deleuzian interpretation), it's said, their bodies are clearly separated from a supposed conscience (or being or arkhé). For example, in Classical Period of Athens, when mercantile economy is growing up, the myth of Erictonio is established: the first Greek citizen is not born from a woman (but from the earth. Atenea, who is neither born from a woman, adopted him). The patriarchal dream of not needing women is on the table. The emancipation from maternity, that was an ancient relevance laid on women, seems to mean the emancipation from them and it appears in moments specially marked by masculine assaults.

That virtual market -that develops itself on that kind of economy- place femininity not as a product, but as merchandise. Negri made a difference between one and another: product is the object at hand, but merchandise is a virtual, volatile object in the flux of the market. So, the biggest is offer, the cheapest is price. Virtual women, idealized women, subordinated and patriarchal women are in Greek myths and in Modern superstructure, as Federici tells us, when formal economy is precisely developing itself.

That allows a kind of devaluation of (real) women, because they never coincide with idealized ones and because the number of merchandises is getting always higher, so the price becomes lower and lower. This aspect is more present nowadays: virtual women (literally) in world of virtual reality (or in virtual market of -male- sex) is correlated to an economic equation of debt: money as debt (or as a virtual coin or even just digital sign) and bodies as absences represent a gender position that is erased. It seems, again, that emancipation statements are for everyone: the specifics

contents of biology (reproduction, care jobs) are evaporated for high class women, who always enjoyed about a currency economy (DMD' or DD'D"), but women who live on a basic level of economy (MDM) are unchanged on traditional gender labours: they reproduce workers for the system, sons and daughters for high class women, they care, they clean. They are erased and because we don't see exploitation it seems that it doesn't exist.

#### **Curriculum Vitae**

Rebeca Baceiredo Pérez is an independent researcher. Her academic education was finished by completing her thesis "Approximations onto-ethics for subject emancipation. A support from Gilles Deleuze's philosophy" at the University of Santiago of Compostela. She got the Extraordinary Prize of Degree for her exceptional performance.

In addition to philosophy, Rebeca Baceiredo Pérez dedicated herself to photography. She held courses in Philosophy. She also won the "Ramón Piñeiro of Essays" (2006), "Extraordinary Prize of Promotion" (2011) and "Prize of the Galician Association of Essayists" (2014).

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#### **Emma Gabriela Sánchez Baizabal**

#### **From Cyberfeminism and Technofeminism to an ontological and feminist Technology**

When we are faced with the problem of technology, theoretically speaking, we "always" assume that it is a matter that should be judged in practical terms, this means that it is enough to impose some regulations and restrictions to the production, distribution and consumption of technical objects. In this sense, most philosophical views have approached the subject in an instrumental consideration focused on effects and causes in different social spectrums.

Particularly, when we talk about technology from a feminist perspective, we tend to analyze the access of women to the production, distribution and use of technical objects, and how power relations, especially patriarchal and capitalist ones, are concretized into those objects perpetuating a gender role from its design and fabrication. These considerations seem problematic because they carry the not well-weighted assumption that technologies should be presented and evaluated as differential objects or discrete instruments, that can only be used to free or enslave, to emancipate or control.

Our main concern in this lecture is to confront that assumption from a differential, ontological perspective aided by feminists' approaches. These two perspectives respond to the question about the modes of production of reality, where the becoming of technical objects, as well as the body-subjects that mediate and multiply interaction, does not deal only with the particular decree of such objects as tools, but also centers in the functional interactions that break the subject-object frontier.

In this sense, we want to discuss some of the main narratives about technology and feminism, from the cyberfeminism and technofeminism standpoints, in order to recognize the possibilities and limits of those attending the contextual framework in which they were produced. Once we review this state of affairs we can discuss the approach of new materialisms in terms of their contribution to the body-objects continuum and point out the analogy with the technological conception of Gilbert Simondon, all this to bring out the possibility of an ontological frame for technology through a critical and transversal feminist methodology.

To sum up, we want to acknowledge that it is possible to move past the instrumental "good use" against "bad use" dichotomy. We can do this if we consider the political advantages of an ontological conception of technology enriched by the strategic feminist critiques. A feminist ontology of technology can shed light on our relations with technical objects, understood as structural processes of human and non-human mediations.

Emma Gabriela Sánchez Baizabal is currently a student at UNAM, where she is a candidate for a degree in Philosophy. Her thesis is a critical approach to the instrumental paradigm in the philosophy of technology of the twentieth century, especially articulated from an ontological perspective based on the work of Martin Heidegger and Gilbert Simondon.

She is part of a Seminar of Philosophical Technologies, in the same institution, whose principal aim is to discuss historical and contemporary perspectives on the problems inherent in the relations between technology and philosophy. With this seminar, she had organized some national congress about these subjects in relation to power, violence and desire, and the production of knowledge especially in relation to science.

She also works with an independent interdisciplinary research group call Vulxtrix, interested in the dissemination of critical approaches to philosophy from non-academic spaces. The main focus of her contribution in this group involves the critical discourse on the relations between technology and feminisms, specifically from the perspective of feminist epistemologies, situated knowledges, and new materialisms. In the same area, she had also participated in a collective project about the translation and promotion of the work of Donna Haraway, called "Proyecto Haraway" which counted with the founding of the Secretaría de Cultura in Mexico City, and that was concerned with the possibility of constructing different spaces for the problematization of feminist epistemologies and philosophical approaches to technologies of care.

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Ernesto Baltar

**A bridge between analyticals and continentals: Iris Murdoch as a philosopher and essayist**  
H

Dame Iris Murdoch (1919-1999) is known primarily for her work as a novelist, but she also developed an important career as a philosopher and essayist. She was a professor of philosophy at the University of Oxford for almost two decades and published numerous essays on moral philosophy, aesthetics and history of thought. From our point of view, the figure of Iris Murdoch as a thinker acquires a special importance and significance due to her condition of bridge or connection between the British analytical philosophy and the European continental philosophy. In this paper we focus especially on her reflections on the relationship (similarities and differences) between the currents of phenomenology, existentialism, Marxism and philosophy of language.

Murdoch was trained in the environment of moralists, logicians and language analysts based at the universities of Oxford and Cambridge (Wittgenstein, Ayer, Ryle, Hare, Moore, Stevenson or Hampshire are her fundamental philosophical references), but the outbreak of the Second World War represented a decisive impact on her moral conscience and her biography and diverted the course of her philosophical career. Nothing would be the same again. To formulate it in a succinct way: the humanitarian tragedy of the war revealed the theoretical insufficiency of the British philosophical tradition to address ethical issues, although Murdoch never denied its analytical rigor. While millions of bodies expired torn to the battlefield or returned malnourished from the concentration camps, one could no longer limit himself to the linguistic analysis of terms such as "good," "fair," "moral," or "wrong," as taking refuge in that academic crystal tower was even, in the face of the seriousness of the events, deeply immoral.

Moreover, Murdoch witnessed the situation firsthand, since between 1944 and 1946 she worked as an administrative officer in the United Nations Relief and Rehabilitation Administration (UNRRA) in Belgium and Austria, an agency that provided food and blankets to refugees and survivors of concentration camps. There Murdoch contemplated the "total failure of human society", an experience that he would later describe as "instructive."

Among other things, this philosophical shift - a *Kehre* very different from the Heideggerian one - led her to the discovery of existentialism, a phenomenological rooted current that could later

contrast politically with the movements of Marxism, liberalism and socialism in the British Islands. Despite the criticisms that she directed at existentialism; Murdoch was a pioneer in the dissemination of this current of thought in the Anglo-Saxon world.

#### Curriculum Vitae

Ernesto Baltar is lecturer in Philosophy at the Rey Juan Carlos University of Madrid (Spain), where he teaches "History of Contemporary Philosophy", "History of Medieval Philosophy", "Ethics", and "Social Anthropology". Doctor in Philosophy at the Complutense University of Madrid. He studied Philosophy and Literary Theory at the Complutense University of Madrid and wrote his PhD on Baltasar Gracián and the Spanish Baroque Thought. He has published more than 50 papers on different themes and authors such as Walter Benjamin, Heidegger, New Realism, Iris Murdoch (he has also translated her essays *Existentialists and Mystics*), among other topics. He has published the book *Cities in fragment* and the collective work *The wandering thinker. Studies on Walter Benjamin*. For more than 10 years, he has worked as an editor, translator and publisher in various publishing houses.

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Lussandra Barbosa de Carvalho

#### Madame de Staël and Maria Firmina dos Reis: different paths towards freedom H

The purpose of this paper is to compare the varied challenges faced by two women, from different historic periods and origins and their contributions to philosophy from the theme of freedom. Such a study is relevant to the History of Women in Philosophy in the contemporary molds because it reveals that the very concept of freedom permeates different mechanisms of formulation according to the forms and conditions of life of the thinkers. The respective pioneerism in transitional eras of transformations and the struggle for freedom carried out by Madame de Staël in Europe (18th-19th centuries) and Maria Firmina dos Reis in Brazil (19th-20th centuries) are the few similarities between women from such unlike worlds. Anne Louise Germaine Necker de Staël-Holstein was the author of works such as *Corinne* (1807) and *De l'Allemagne* (1810) which show the inheritance of the freedom spirit from Enlightenment's century and launched influences on the contemporary society way of life. She challenged the system and became a critical of the Napoleonic government, whose consequence was being exiled in Germany for a long time. Staël was an important member of the famous *Coppet Group* with her friend Benjamin Constant. *Cosmopolitanism* and *Freedom* are recurrent themes in her writings. Maria Firmina dos Reis, on the other hand, was a black woman with slavery roots from northeastern Brazil, who lived in the post-colonial period. She was very young when started the public career as a schoolteacher and developed distinctive methods in the education of her students, refusing to use punishment as form of model as followed by the Brazilian education in her time. She has been recognized posthumously as the first Brazilian novelist, because of her work *Úrsula* (1859). This novel was innovative as how it represented slaves' characters, by revealing slavery from the perspective of the enslaved, trying to show them how human beings they were. Other literary works with philosophical relevance from her are *Gupeva* (1861-1863), and *A Escrava* (*The Woman Slave*, 1887). Firmina dos Reis faced many challenges, above all, the prejudices related to her origin and gender, what led her to a deep perspective of Freedom's concept. In this sense, there are unlike perspectives of freedom between Madame de Staël and Firmina dos Reis: the first one considered it as an idealistic concept and the second one, as an organic condition of existence. The comparative method – whose Madame de Staël is one of the precursors – was performed in this paper in order to demonstrate that the forms of life were determining for the philosophical developments of both women. By this demonstration, is possible to reveal hidden elements of *coloniality* in the universal comprehension of freedom from Enlightenment – even in a pioneer as Madame de Staël.

## Curriculum Vitae

Lussandra Barbosa de Carvalho is a Brazilian teacher of Portuguese and Literature since 2018. She became a Master of Science in Culture and Society at the Universidade Federal do Maranhão/Brazil in 2017, where she is a lecturer at the Bachelor in Literature (*e-learning*) since this year. She holds a Bachelor degree as *licentia docendi* in Portuguese Literature and Portuguese (2011). Also, as a writer, she has already been awarded in two local Literature festivals with the novels *A velha Calú* (*Old Calú*, 2015), *Paé* (2020). Additionally, she won a national award with the short story *Pedaços da Lua* (*Pieces of the Moon*, 2020).

In 2019 Paderborn Summer School on women in Philosophy, she presented the article *Madame de Staël: literary philosophy or philosophical literature* that resulted in deeper studies of this event. In the 2020 Congress she will give a paper about Madame de Staël and the Brazilian Maria Firmina dos Reis. The latter is part of her doctoral project, which includes the also Brazilian Conceição Evaristo on the peripheral view in the Literature. This PhD will start in winter semester of 2020/2021 at the Freie Universität/Berlin.

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Cristina Basili

### Rethinking Politics: Hannah Arendt on Plato and Socrates H

In the middle of the 20th Century, several women philosophers start to re-read the Western philosophical tradition looking for a different future for the post World War II world. This is the case of Simone Weil, María Zambrano and Hannah Arendt, between others. The common treat in their reading is the search for an alternative account of the history of the West, based on the recovery of those experiences that has been left into the margins of the tradition itself. This intellectual challenge should be, according to them, the source of an anew understanding of politics. Analyzing these different readings, it is possible to recover an imaginative approach to some basic concept of political theory such as that of power, together with an original comprehension of the sources of political philosophy. In my paper, I will focus on Arendt's interpretation of Plato's dialogues, dealing with the implications of her reading for the renovation of contemporary political theory. In this way, I will point out the relevance of her critique of political philosophy, together with her search for a fresh understanding of the relation between theory and praxis, whose model can be found in the Socratic approach. Dealing with the most recent literature on the topic, and focusing on the Arendtian attempt of politicizing theory, I will contextualize her reading both on the framework of 20th Century philosophical readings of Plato's thought, and on that of a "feminine" approach to the philosophical tradition whose main characteristic is a generative and creative approach to the past.

## Curriculum Vitae

Cristina Basili held her PhD in Humanities at the Universidad Carlos III (Excellence Price 2016). She was a visiting student at the CNRS, Paris, and at the New School for Social Research in New York. Her area of expertise is the history of political thought, with a focus on modern and contemporary philosophy, the reception of ancient thought, and gender studies. She has been a post-doctoral researcher of the DAAD at the University of Bonn (2017), and adjunct lecturer at the Pompeu Fabra University of Barcelona (2018). Currently, she is a "Juan de la Cierva" Research Fellow at the Department of Philosophy and Society of the Complutense University of Madrid (2019).

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Chrsitine Battersby

### "I'm incorrigible!" Schopenhauer, Idealism and Mary Sinclair W

In the late 19th and early 20th centuries quite a few female and feminist philosophers and writers drew on the metaphysics and ethics of Arthur Schopenhauer (1788–1860)—however surprising this might seem, given his forcefully articulated misogyny. S. Pearl Brilmyer (2017) has undertaken

the extremely valuable task of charting the reception of Schopenhauer by British literary writers, as well as their role in disseminating and popularising Schopenhauer's philosophical system. In this paper I will consider a British philosopher and writer who is absent from Brilmeyer's account: May Sinclair (1863–1946). Sinclair published twenty-three novels, thirty-nine short stories, plus poetry, philosophy, translations (from German), and also a journal of her (short) time as an ambulance crewmember in Belgium in World War I. Once highly respected, but now largely forgotten, a critical edition of her fiction, the journal, plus her published works of philosophy, is now underway.

Sinclair was largely self-taught as a philosopher and writer—although in the one year when she attended school (aged 18), she encountered philosophy in a very intense way, engaging with Kant's first *Kritik* (in German), as well as with Plato, Descartes and other classics of modern philosophy. From the start, she self-identified as an idealist, and situated herself in the traditions of German and also British Idealism. Her output includes two weighty books of philosophy, *A Defence of Idealism* (1917) and *The New Idealism* (1922), in which she attempted to defend Idealism against pragmatists, materialists and the "New Realists". Sinclair became a committee member of the Aristotelian Society, and attended its meetings and contributed to its journals. In 1913, she joined the Medico-Psychological Clinic, the first clinic in Britain to offer psychoanalytic treatment. One of its first members, she helped fund and run its operations, including the ambulance trip to Belgium. Sinclair was introduced to the Medico-Psychological through Dr Jessie Murray, whom she met through her involvement with the Suffragette movement. I will briefly comment on Sinclair's feminist writings.

Reflecting on her continued commitment to idealism, Sinclair wrote to a philosophical adversary, 'I'm incorrigible!', in a letter dated 1926. Shortly after that, dementia and Parkinson's disease put an end to Sinclair's career as a writer and philosopher. Left unpublished was a book-length manuscript on sublimation. In the various versions and drafts of this still-unpublished text, she offers a broadly Schopenhauerian—and also non-Freudian—account of sublimation. This paper will, however, mostly focus on the role of Schopenhauer in three of Sinclair's most important novels: *The Divine Fire* (1904) which was a bestseller, especially in America; her semi-autobiographical *Bildungsroman*, *Mary Olivier: A Life* (1919), which relies, in part, on stream-of-consciousness narrative techniques; and also, a later, more psychoanalytically-informed, *Bildungsroman*, *Arnold Waterlow: A Life* (1924). Although Sinclair's commitment to pantheism, and her interest in Hinduism and Buddhism, closely resonates with that of Schopenhauer, I will argue that it seems to have preceded her sustained engagement with Schopenhauer's thought, as evidenced through her early poetry and her own (1890) copy of *Die Welt als Wille und Vorstellung*.

#### Curriculum Vitae

Dr Christine Battersby is Reader Emerita in the Department of Philosophy and an Associate Fellow of the Centre for Research in Philosophy, Literature and the Arts at the University of Warwick. She taught Philosophy at Warwick for many years. Her research is thoroughly interdisciplinary and includes feminist aesthetics; feminist metaphysics; the sublime; and women in the history of philosophy, literature and the visual arts. Her publications include *Gender and Genius: Towards a Feminist Aesthetics* (1989, 1994); *The Phenomenal Woman: Feminist Metaphysics and the Patterns of Identity* (1998) and *The Sublime, Terror and Human Difference* (2007), as well as numerous articles on feminist aesthetics, feminist metaphysics and the history of philosophy and culture.

#### Recent publications include:

- "Female Creativity and Temporal Discontinuity: Slips and Skips of Remembrance in Nietzsche and Freud," *Nietzsche-Studien: Internationales Jahrbuch für die Nietzsche-Forschung*, Berlin, Boston: De Gruyter, 46 (1), December 2017, 114–134.
- "Feminist Aesthetics and the Categories of the Beautiful and the Sublime" in *Routledge*



*Companion to Feminist Philosophy*, eds Ann Garry et al. (2017), 485–497.

- “Nativity, Materiality, Maternity: The Sublime and the Grotesque in Contemporary Sculpture,” in *Motherhood in Literature and Culture*, eds Gill Rye et al. (Routledge 2017), 70–82.

Her home page is here: <https://www2.warwick.ac.uk/fac/soc/philosophy/people/battersby>

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**Shohreh Bayat**

**The Impact of Religion on women’s rights  
K**

Drawing upon the speaker’s personal experience in Iran, the talk will outline the coercive and malevolent nature of state religion, and how the enshrinement of women’s inferior status in law causes hardship and suffering on a colossal scale. It will show how in matters both trivial and of the utmost importance, women are controlled by men. A husband may beat his wife, prevent her from travelling, divorce her at a moment’s notice and take custody of their children - all with full legal sanction. A woman cannot attend a stadium, ride a bicycle, or go outside without her hair being covered. If she does, she risks the very real prospect of imprisonment. In the West, women’s rights have been advanced, for the most part, through the democratic process. In Iran, this is impossible as the legal system is underpinned by the Quran, the truth of which can under no circumstances be questioned - blasphemy being punishable by death. A theocratic dictatorship thus has no prospect of internal reform. While the talk focuses on Iran, the subject has implications not only for other Islamic countries, but for anywhere that disdains equity and justice, and considers laws to be immutable and divinely ordained.

**Curriculum Vitae**

Shohreh Bayat is an Iranian chess referee and women’s rights activist. During her work as a referee at the 2020 Women’s World Chess Championship Match, a controversy arose in which Bayat was accused by the Iranian government of not wearing the hijab correctly in accordance with Iranian customs. The subsequent protest by Bayat, which saw her taking part in the WWCC 2020 without a hijab, sparked a political controversy in Iran, which in turn forced Bayat to flee. She fled to London (UK) in January 2020. She has since applied for asylum in the UK. Bayat has been active as a human rights and women’s rights activist ever since. In March 2021, she received the International Women of Courage Award. Bayat will take part in the IAPH 2021 and will hold the initial keynote talk on “The impact of religion on women’s rights”.

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**Monika Betzler**

**The Perils and Promises of Empathy  
W**

In her “Moral Reflection: Beyond Impartial Reason” Diana Meyers rightly points out that the power of impartial reason in matters of morality has often been exaggerated. She claims that “there is little reason to think that privileging a single moral capacity will ensure better moral judgments” (Meyers 1993, 112), and holds that our account of moral reflection should be broadened by embracing our empathic capacities.

The aim of my paper is to investigate in more detail the role that empathy can exactly play in our moral lives. As I will show - drawing from my work I co-authored with Simon Keller (Betzler and Keller 2021) - affective empathy is intimately tied to beliefs. It therefore brings epistemic dangers. It can make us epistemically vulnerable and entrench false beliefs that are bad for us. Given these limitations of affective empathy, affective empathy cannot possibly serve as a basis of morality. This diagnosis might lead us to conclude that the kind of empathy that is morally relevant must be cognitive empathy. The problem with cognitive empathy, however, is that it does not have the same epistemic significance that affective empathy has. Cognitive empathy is also unable to ensure that we come to understand why other people feel the way they do. As a result, if empathy is to play

any morally relevant role, it must be affective empathy. But affective empathy can only play that role if it is managed in light of our reasoned judgements. This is a result that Diane Meyers might be able to embrace, but it shows more clearly that our empathic capacities need to be complemented by reason if they are to do any moral work at all.

#### Curriculum Vitae

Monika Betzler holds the Chair for Practical Philosophy and Ethics at Ludwig Maximilian University in Munich/Germany (LMU), where she also serves as Vice-Dean of her faculty and as spokeswoman of the Munich Center for Ethics.

She is an elected member of the review board in philosophy for the German Science Foundation, a member of the scientific advisory board of the Fritz Thyssen Foundation, and an elected member of the Swiss Federal Ethics Committee on non-human biotechnology.

Her work is situated in the fields of normative ethics, theories of normativity, and moral psychology. Much of her recent work centers on the normativity of relationships and relational ethics. Particular research interests include empathy, autonomy, emotions, the value and moral demands of different kinds of intimate relationships, and diachronic agency.

Her most recent publications are “Collegial Relationships” (co-authored with Jörg Löschke), in: *Ethical Theory and Moral Practice* 24 (2021), 213-229; and “Shared Belief and the Limits of Empathy” (co-authored with Simon Keller), in: *Pacific Philosophical Quarterly* 102 (2021), 267-291. Her article on “Inverse Akrasia: A Case for Reasoning about one’s Emotions” is forthcoming in a volume edited by Carla Bagnoli on *Time in Action* (Routledge). She currently works on the ethics of divorce.

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Asha Bhandary

#### Who will relinquish their autonomy for justice? – On microaggressions, unjust care arrangements, and the psychocorporeal aspects of autonomy

W

Real societies display multiple manifestations of distributive injustice. Among them, the injustice of caregiving arrangements presents particularly grievous harms to personal autonomy. The cultural ramifications of the injustice of caregiving arrangements are revealed when we place women of color in the position of normative subjectivity. Racialized and gendered scripts collide to locate women of color as tenders to the needs of others. In gendered scripts, women are expected to be caring through the social processes of feminization. In racial scripts, women of color occupy the lower position in status hierarchies, and thus deference is expected. The cumulative effect of these scripts is that women of color are expected to be deferential and act to meet the needs of others. Consequently, when women of color refuse to be deferential, and when we are unconcerned with the needs of impersonal others, the social fact that there is an expectation that we must attend to others is manifested through the resistance of others, shown through their anger, confusion, or ambivalence. For women of color in particular, two challenges to personal autonomy become apparent when societies are viewed through a lens that reveals that care is the spine of culture, but caregiving arrangements are unjust. First, in relationships with intimates, cultural scripts and social norms require women of color to attend to others’ needs. Second, the impersonal domain is a source of diffuse and varied obstacles. This paper argues that Diana Tietjens Meyers’s account of psychocorporeal practical intelligence can make more vivid the harms perpetrated through the microaggressions that uphold these social practices. Insofar as habit is shaped by affordances, relational inequality that is pervasive and linked to prescriptive social roles can create constraints by constituting the self. In addition, I argue that Tietjens Meyers’s account of psychocorporeal practical intelligence makes evident that personal autonomy and morality are distinct phenomena. Therefore, including psychocorporeal practical intelligence in an account of autonomy will yield distinctly different practical guidelines about harmonizing an autonomous life and a moral life, where I define “moral” as a justice-promoting life. When the

impact of microaggressions on psychocorporeal practical intelligence is evaluated in the context of the distributive injustice of caregiving arrangements, a new category of justice-grounded prima facie duties emerges. Let us call this category of duties *the duty to diminish one's own psychocorporeal mood, or state of ease*. It applies to people whose habit is inextricable from privileged ascriptive identity-based categories of race/ethnicity and gender in the U.S. Consequently, because psychocorporeal mood is a component of autonomy, a duty of justice to diminish one's autonomy results. I conclude that strategies to extirpate unjust obstacles to the autonomy of women of color must appreciate the nature of this conflict between autonomy and duties of justice.

#### Curriculum Vitae

Asha Leena Bhandary is Associate Professor of Philosophy at the University of Iowa. She received her Ph.D. in Philosophy from the University of Connecticut, her M.A. in Philosophy from Stanford University, and her B.A. in Comparative Literature with Honors in the Program in Ethics in Society, also from Stanford University. She works in political philosophy and feminist ethics. Working from within the two subdisciplines, she has developed a new form of liberalism to address the human need for dependency care. Her published work articulates that account of liberalism and distributive justice in two books, *Freedom to Care: Liberalism, Dependency Care, and Culture* (Routledge 2020), and the co-edited volume *Caring for Liberalism* (Routledge 2021). Her journal articles include "The Arrow of Care Map: Abstract Care in Ideal Theory" in *Feminist Philosophy Quarterly* (2017), "Liberal dependency care" in *The Journal of Philosophical Research* (2016) "Arranged Marriage: Could it Contribute to Justice?" in the *Journal of Political Philosophy* (2018), and others on care, liberalism, microaggressions, agency, and health. She has served as the Chair for the Association for Feminist Ethics and Social Theory and she is a member of the Managing Board for PIKSI. She is also faculty advisor for the UI chapter of MAP. She is a lifelong member of Cap and Gown; Stanford University's Women's Honors Society and she will be an Obermann Fellow at the University of Iowa in Fall 2021.

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#### Gabriella Bianco

Carlo Michaelstaedter in dialogue with the 20th century philosophy: Michaelstaedter, Heidegger, Kierkegaard, Wittgenstein, Levinas, Simone Weil  
H

*The lamp turns off due to lack of oil,  
I turned off for overflowing abundance.  
(Carlo Michelstaedter, in, Opera grafica, Gorizia, 1975)*

Michelstaedter aspires to formulate his own universe, based on eternal and immutable values. He criticizes Plato and Aristotle for entrusting the original thought to philosophical rhetoric, sacrificing dialogue as an indispensable instrument of truth.

Dividing the world into the world of rhetoric and the world of persuasion, resuming the Greek tradition from Parmenides and Heraclitus to the Socratic ethical and tragic testimony, Michelstaedter enunciates the key concept of persuasion as a true and troubling postulate, therefore, unprovable. In the notion of Persuasion, in the fullness of the singularity of the individual, in the attempt to overcome the constitutive contradictory character of "life", the relationship with the other is based on the idea of Justice, which is the true postulate of Michelstaedter's discourse.

Michelstaedter takes his reflection to the value side of existence, founding his reflections upon a true moral philosophy. "This way in his work he begins logically with a critique of the Dasein - in the Heideggerian language -, looking at it in its inauthenticity, that is in rhetoric" (Ranke). Yet, Heidegger is not interested in investigating the sense of the self which manifests itself in everyday existence, but aims at investigating the problem of the Being, not of the Dasein: in Sein und Zeit, he announces it explicitly: "Elaboration of the problem of Being means then to make transparent an entity - Dasein - in its Being". The question is then, Being.

In Michelstaedter, to prevent life from being nothing but "being constantly in the next moment", the recovery of the fullness of the present is precisely the central problem of Persuasion. The persuaded can and must - to realize authentic persuasion - put life into action: living authentically ends up therefore, not to live anymore, "in the perpetual immobile serenity of one's spirit". Michelstaedter's "persuasion", like Kirkegaard's "authenticity", are the limit-concepts of an experience that, when travelling through life, a mortally hostile territory, expresses an essentially heroic and sacrificial vocation.

A further step in the difficult and arduous way of Persuasion implies overcoming the illusory individuality of rhetoric, which recognizes the other only in his need for social recognition. Simone Weil calls this attitude "destruction of the self", expressing a theology that presupposes a reduction of the self, while for Michelstaedter it is about "affirming without asking", as "whoever identifies his life with the present, death takes nothing away from him".

In "anticipating death", Michelstaedter tries to adhere to the imperative of totality and accomplish the extreme act of freedom. Only that tragic moment is truly timeless, in which the subject lives "in an instant, all times", according to what Wittgenstein says in the Tractatus: "Eternally lives who lives in the present". The end is placed in the present, since it is defined as beginning and end, birth and death. Finding in "each present" a value that death cannot take away, Michelstaedter looks for what is - as Levinas says "stronger than death"; in this radical experience, the past and the future sink, emptied of all expectation and desire.

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### Curriculum Vitae

Gabriella Bianco graduated at the University of Trieste in 1972 specializing in Languages and Comparative Literatures. In 1974 she graduated in Philosophy, Education and Psychology from the University of Urbino (Italy), with a thesis on creativity. She completed her post-graduate studies in Philosophy, History and Education at the University of Toronto, with a thesis on Antonio Gramsci and after being awarded a Fulbright Scholarship, she did her doctorate in the United States in Political Philosophy. She studied with Habermas, Gadamer, Paulo Freire, McLuhan, Northrop Frye and Dieter Misgeld. She also holds a doctoral degree in Linguistics and Semiotics from the University of Urbino (1983), where she studied with Umberto Eco and Paolo Fabbri.

In her University career, she has taught at several Universities, such as Urbino (Italy), Windsor (Canada), New Paltz (USA), Tasmania (Australia) and Nairobi (Kenya). Since 1980 she has worked in the cultural sector of the Italian Ministry of Foreign Affairs as cultural attaché in different countries (Australia, Argentina, Canada). She has been Director of Development and International Relations at the University E. Morin (Mexico). She is a member of the international Scientific Committee of the philosophical research university group "Corredor de las ideas del Cono Sur" at the "Center for Education, Science and Society" ([www.cecies.org](http://www.cecies.org)), with annual meetings in different Latin American Countries.

She has been an international development consultant in education, electoral and human rights expert since 2003 with the UN (UN missions to Kenya, DR Congo, Haiti) and carries out an intense international career both in the social, educational fields, as well as in the philosophical and artistic fields. As International Peace Ambassador from 2009 to 2015, she did several humanitarian and educational missions, to Guatemala (2009) to Chile (2010), to Haiti (2011-2012) Tunisia (World Social Forum), 2015; as a philosophical essayist, she presented her papers at the Un. of Yaoundé 1

– Cameroon in 2013, at the Un. of Rabat – Morocco in 2014, at the Un. of Nairobi – Kenya (2015), at the Un. Normal Un. Beijing – China (WCCES-2016), as well as the Un. of Liege – Belgium (UNESCO – World Humanities Conference - 2017). She has integrated the UNESCO International Network of Women Philosophers since 2012.

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**Prasenjit Biswas**

**„The World as She found it”: Feminized Labour and the Technology of Cocooning**  
**E**

Unpaid domestic work of women and women’s specialization for caring are two important aspects of feminized labour that constitutes the ‘poor women’ who contribute to a large segment of GDP, which is not calculated at factor cost. Feminized labour, again, has a different character of not being a part of market regulated global flow calculated through hidden Markov chains. It is rather ontologically local, situated, embodied and contextually enacted that centers upon a morally constructed notion of ‘self’ of the women. Drucilla K. Barker’s notion of ‘exclusion’ of women from activities that mark economic success and ‘inclusion’ of women by ensuring their representation as equals, or rather, moral equals find its economic explanation in what policymakers think as gender equitable inclusive growth. What the paper suggests is that such a prioritization of equality and inclusion can happen if and only if feminized labour determines the productivity enhancing policies of the economy, which is imbricated in expansion of social rights of women. The conditions of sustainable growth and sustained policies of well-being are moral imperatives that could be fulfilled by un-binding feminized labour to the fate of capital. This exclusion of feminized labour from the operation of guilt, retribution and debt of global capital is a positive exclusion that conditions a place for care economy and feminized labour outside the nexus of violence, guilt and debt that logic of capital brings in. Drucilla Barker’s work on specific liberating potential of women’s work and feminized labour goes along dismantling of the structure of domination of the poor women by racism, sexism and other such neoliberal modification of the conditions of work. Expressed by monetized debt, such a modifier of the global capital could be altered only by feminized labour by addressing conditions of asymmetry between race/gender/class hierarchies that also could alter conditions of expropriation, exploitation and repayment arising from monetized conversion of women’s care and other forms of specialized work. Socialization of risk and insuring the value of reproductive life combined with labour power as a potential for building up cocoons like the silkworms do. The spatial and temporal convergence of life cycle and value-cycle in silkworms serves both as a metaphor and material substance of feminized labour that has a disposable outside as well. Global capital’s innermost functions exclude such disposable outside of its potential. My paper suggests how feminized labour constitutes a new core of work to which global capital needs to come to terms with through a technology of cocooning. The paper discusses case of women labour in Bangladesh and India’s emerging new technologies of garment industry and its feedback relation with global financial sectors that requires a global cocoon to save itself from risks. The paper builds up a perspective of moral economy based on feminized labour and its contours of ‘cocooning’, a name for spinning, cooking, threading and creating, all essential parts of feminized labour. The authenticity of feminized labour returns through its verisimilitude of cocooning in various forms: “the world as she finds it”, as stated by Wittgenstein.

**Curriculum Vitae**

Prasenjit Biswas is Associate Professor of Philosophy at North Eastern Hill University, Shillong.

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**Sarah Bonfirm**

**First Principles and simple truths: The Path to Women’s emancipation in Wollstonecraft’s Rights of Women**  
**H**

In 1792, Mary Wollstonecraft (1759-1797) launched her "Vindication of the Rights of Women," whose central aspect is to argue for the emancipation of women through the cultivation of reason.

Through a metaphysical framework that extends perfectibility to women, Wollstonecraft outlines a political and educational framework that integrates them into the right of humanity to free use of reason. In this paper I intend to draw an overview of this metaphysical framework and the corresponding political implications aimed at rational female enhancement and the consequent emancipation of subjection to male figures through the cultivation and free use of reason. It is important to highlight that "Emilie or on Education" was very important to the formulation of Wollstonecraft criticism and I intend to demonstrate how it worked.

#### **Curriculum Vitae**

I am a master philosophy student of Universidade Estadual de Campinas, SP, Brazil. I am interested in understanding how the development of the women in philosophy was, and what is the education role. Besides my master, I also give workshops for women about feminism and violence, which provides me another vision of the movement - not only theoretical, but also practical.

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**Paulina Bonilla Suárez**  
**"Gender stereotypes in the imaginaries of the Mexican teen philosophy students"**  
W

Paulina Bonilla Suárez will be talking about Gender stereotypes in the Workshop for Feminist and Decolonial Strategies, chaired by Tzitzí Janik Rojas Torres and Emma Gabriela Sánchez Baizabal.

#### **Curriculum Vitae**

Paulina Bonilla Suárez studied pedagogy and philosophy at the Universidad Nacional Autónoma de México. Currently she's a member at "Colegio de Bachilleres" Federal Institution of education, teaching Philosophy and Arts appreciation to teenagers. She also develops courses aimed to keep teachers updated and works with members of the Philosophy department at Mexico City, as part of her pedagogical labor at the same institution. She's also the founder and is a permanent member of the Seminario Crítico de Divulgación de la Filosofía.

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**Annabelle Bonnet**  
**Women and philosophy access in France (1880 - 1924)**  
H

Philosophy in France is until today considered as a historically masculine knowledge, historiographical vision which feeds a prejudice according to which philosophy is and always was a masculine domain. In France, Simone de Beauvoir and Simone Weil are hardly considered to be exceptions to the history of philosophy in the 20th century. How to go beyond this a priori and build a horizon crossed by another relationship between gender and philosophy?

One element to overcome it is to re-examine the existing historiography concerning the history of philosophy in the second half of the 19th century and the first half of the 20th century, and to show that, even if women were prevented from practicing the philosophy, they indeed practiced it. In fact, the French Republican regime established in 1870 is inspired by the heritage of the values and principles brought by the Enlightenment and the French Revolution. In practice, however, this period has been confronted with various contradictions concerning women, and exactly at the same moment that philosophy was considered the most republican cultural practice, based on universal concepts and on a moral role in the society, especially provided by public teaching, the Camille Sée Law refused the practice of teaching of philosophy to women: women who philosophize would deregulate society, men authority and family structure.

From that moment on, which were the relationships between women and philosophy? Had they, for four decades and under this enduring constraint, ceased to be interested in the philosophical practice and to produce philosophical discourses during this central philosophical moment? It is a myth to overcome. Indeed, in spite of everything, there are many women who philosophized during this period, whose production is until now largely neglected.

This intervention is based on a doctoral thesis defended and approved in January 2020 in Paris, France. Its purpose is to expose some of the elements which makes it possible to develop another history of philosophy during that period across the exhumation of an history of women philosophers, called the “pre-Simone de Beauvoir period” – a work in progress, a work to which my research contributes with a comprehensive genealogy of the works of some of those women. The objective is also to expose a chronology of the history of philosophy of that period from the point of view of women.

This submission is divided in three moments. Firstly, we will propose an exhumation of French parliamentary debates concerning women and philosophy in 1879-1881. This period profoundly and durably limited their legal access to philosophical culture and considerably reduced their chances of entering university. Secondly, we will expose an enumeration of attempts to change that law until its success in 1924, thanks to the collective struggle of the *Société des agrégées*, who fought for the gender standardization of competitions and philosophical programs. Finally, we will evocate the career of the first French woman doctor of philosophy (1914), Léontine Zanta, and her contradictory feminist and media successes during that period, as a case study.

#### **Curriculum Vitae**

Annabelle Bonnet is associate researcher at the Center for Sociological and Political Studies Raymond Aron at the EHESS, Paris, France. Her areas of research focus on philosophy and sociology. Her thesis work focuses on the history of women philosophers in France in the 19th and 20th centuries, history of philosophy, history of women education and feminist movements. She published articles in these areas, such as:

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**Núria Sara Miras Boronat**

#### ***Matriatism. Charlotte Perkins Gilman on women's oppression and emancipation*** **H**

“Matriatism” is the title of one of Gilman’s poems in which she refers to this concept as an attempt to figure out an alternative world to the “Fatherland/With its pride and worth/With all its history of death/Of fire and sword and wasted breath”.

Charlotte Perkins Gilman (1860 – 1935) was a prolific author, public intellectual and gifted writer. One of her main interests was to denounce women's oppression and she was influential in different fields such as political economy, sociology, philosophy, and literature. However, like other women of the beginning of the 20<sup>th</sup> century, her reception has been quite irregular. She was involved in both, the origins of American pragmatism and suffragism but her name is rarely to find in the official narratives of these movements. There have been some exceptions as she and her ideas, for instance, appear in two recent best-sellers, *Spinster* (Kate Bolick, 2015) and *Women & Power: A Manifesto* (Mary Beard, 2017).

The paper presents the originality of her thought by recalling her contribution to the cause of women's emancipation. First, the examination of her works on political economy and sociology (*Women and Economics. A Study of the Economic Relation Between Men and Women as a Factor*



*in Social Evolution*, 1898; *The Home: Its Work and Influence*, 1903; *Our Man-Made World; or Our Androcentric Culture*, 1911) is intended to show how innovative her ideas concerning the sexuo-economic relation and the domestic sphere were. In this part of her intellectual work, Gilman enters in dialogue with the sociology of Lester F. Ward, Charles Darwin, and Thorstein Veblen, among others. Her solutions and insights anticipated much of what after was integrated into the political program of second and third-wave feminists: marriage, family, sexual difference and economic independence of women. Secondly, her literary work is proposed here to be read as the counterpart of the former, as she uses fiction not only as a mean pointing out at the different ways in which women's experience is neglected and misunderstood, but also to transgress the limits imposed by social conventions. Typical examples are *The Yellow Wallpaper* (1893) and *An Unnatural Mother* (1895). Finally, as she became a mature and prominent writer and public speaker, she combined both interests, the criticism of social reality and the use of fiction, in her acclaimed utopian trilogy (*Moving the Mountain*, 1911; *Herland*, 1915; *With Her in Ourland*, 1916). The thesis defended is that regaining her ideas is interesting for at least three reasons: (a) for the sake of hermeneutic justice, by reconstructing the intellectual exchanges of the women at the beginning of the 20<sup>th</sup> century, as Gilman was in constant contact to other prominent figures as Jane Addams; (b) as a way of readjusting our too simplified idea of the history of feminist ideas as a succession of waves with distinct interests and agenda; (c) as inspiration, for some of her ideas are refreshing and courageous, especially those related to gender roles and motherhood.

#### Curriculum Vitae

Núria Sara Miras Boronat, Ph.D. Philosophy Lecturer of Moral and Political Philosophy, University of Barcelona Has published several essays on play, feminism, and pragmatism in Catalan, Spanish, English and German Her current research project is a conceptual history of injustice, oppression and other forms of social exclusion.  
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#### Eylem Canaslan Ecological Philosophy Reconsidered: We need a "Vital" Touch! E

We live in a time of crisis. In 2020, the threat of a pandemic was added to the climate change and global warming crisis, whose devastating effects on the Earth and its inhabitants have already been increasing incrementally. As human beings, unlike other living things, we are not only simply exposed to these troubles; yet we are, at the same time, the creator and perpetrator of them. That is why, as numerous geographers and palaeoclimatologists suggest, our epoch can rightly be defined as the Anthropocene, i.e. the geographical epoch in which the human impact on the Earth has become the major determinant of geographic and climatic change. Since the Industrial Revolution, the enormous increase in human population and the excessive consumption of fossil fuels have caused a pollution and biodiversity destruction that the Earth can no longer tolerate. In an environment of such crisis, what can a philosopher do? From her own disciplinary point of view, what can she say or propose with regard to the problems of our age? These are the main questions that have shaped this paper proposal. About four centuries ago, modern philosophy encouraged us to be "the lords and masters of nature". Today, it is becoming more and more clear that what we need is a novel philosophical framework which is aware of the fact that human beings can only act together with other life forms. We really need a fresh ecological understanding, sensitive to the reactions of the Earth as well as other life forms to human actions. This alternative approach, which is different from conventional environmental philosophies of the past, denies anthropocentrism and abstains from distinctions such as culture-nature, subject-object, and human-nonhuman. It opposes mechanical materialism and instead bases itself on the horizontal and monist ontology of vital materialism that acknowledges matter itself has an agential and vital force. It abandons the cumbersome compartmentalization of classical philosophy and rather

adopts a more holistic and interdisciplinary method that combines ontology, epistemology, ethics, and political philosophy.

#### Curriculum Vitae

Eylem Canaslan works as a research assistant at the Department of Philosophy at Kırklareli University (Turkey). In 2019, she completed her Ph.D. in Philosophy at Galatasaray University on “Les fondements méthodologiques et métaphysiques du concept de démocratie chez Spinoza”.

Her main research interests are Early Modern Philosophy, Metaphysics, Ethics, Political Philosophy and Marxism. She received the Grant from Turkish Council of Higher Education for one year of doctoral research at Paris 8 University and French libraries in 2013.

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#### Eleonore Cappuccilli

#### Paola Antonia Negri and Female Prophetic Voice in Renaissance Italy H

The paper deals with the contribution of the prophet Paola Antonia Negri (1508-1555) in the history of women’s philosophy and presents the initial results of the research project ‘The vision of St. Birgitta. Women prophets and the re-shaping of Christian and political community in sixteenth-century Italy’ which delineates the impact of Birgitta of Sweden’s *Revelations* on women’s prophetic experience in Renaissance Italy. Reviving the prophetic model embodied by St. Birgitta, whose *Revelations* discussed the most urgent political and theological issues of her time and circulated widely in the peninsula in fifteenth and sixteenth century, Italian female prophets gave voice to claims of renovation within Church and community and affirmed women’s capacity of exercising authority, interpreting the Scriptures, eluding patriarchal and ecclesiastical hierarchies. These Renaissance visionaries aimed at influencing secular and spiritual powers, while condemning their corruption, intestine wars and mundane distractions, and entertained relationships with intellectuals and literary women and men enmeshed in reform movements. Against this background, the paper will examine the life and works of Paola Antonia Negri, an Angelic nun from Castellanza, close to Milan, and author of *Spiritual Letters*. Negri used her prophetic charisma as the foundation of her absolute authority within the Barnabites and had many renowned protectors such as the countess of Guastalla and Alfonso, Marquess of Vasto and governor of Milan, who in turn became her spiritual children. Going against the traditional understanding of women’s role within the Catholic Church, she acted as informal head of the congregation, receiving recognition and esteem. Known as ‘divine mother and teacher’, Negri attended the chapter’s meetings, voted for or against admissions in the religious order, and shared with the provost in the ritual acceptance of religious vows of the priests. All this represented a clear usurpation of the office of the clerks regular and was turned against her when the Inquisition started its attempt to re-discipline disordered religious behaviors of the congregations.

The paper will explore the way in which Negri’s prophetic authority went hand in hand with her articulation of controversial theological and political ideas, displayed in the *Spiritual Letters*, which bordered heterodoxy and legitimated women’s power to aid and counsel temporal and religious governors. At the same time, her letters reveal how Negri actively sought to debase her authority and to be considered ‘trash’ in the eyes of the world, something which relates to her Christocentric beliefs, particularly the importance of the imitation of Christ’s suffering. However, by stressing the spiritual dimension of faith, against the ritual and institutional ones, Negri claimed her (and women’s) right to teach and interpret the Scriptures, overcoming priestly mediation. Her ‘reluctant’ authority resembles the self-representation of St. Birgitta as weak vessel used by God to persuade the strong and powerful. By analyzing Negri’s prophetic experience, the paper aims at showing overlooked and even contradictory aspects of the contested paths of women’s acquisition of authority in pre-Tridentine church, and at illuminating a complex political, theological and philosophical elaboration which enriches our understanding of women’s intellectual life in Renaissance Italy.

## Curriculum Vitae

Eleonora Cappuccilli obtained her Master of Arts degree in International Relations at the Department of Political Sciences at the University of Bologna. In 2016 she obtained the PhD degree in Politics, Institutions and History at the Department of Political and Social Sciences at the University of Bologna. From 2018 to 2021, she has a Post-doctoral fellowship in History of Ideas at the University of Oslo.

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**Daura Carballo**  
**Feminism through History**  
**H**

I aim to picture advancements into feminism through the last two centuries to current state of the art. Women have led change into many areas and while working on feminist role models through the ages I have come to prove that is not dependent to the area of study, from sciences or engineering to philosophy, that women have joined forces decade after decade to pursue their dreams and get away from biases. I believe that a deep study of our history enables us to better understand our current

position and that through deep analysis we can enforce and empower the new routes in which women should work together and team up. I truly advocate for those women in sciences and technology as they have been confronted with the double challenge of speaking up their mind and proving to be right in their areas of expertise. Obviously, we also need to acknowledge and value those that take the front line, get exposed and in many cases speak against the common 'truth' of their societies and countries – without them women rights wouldn't be as advanced as there are compared to a century ago.

Nevertheless, we also need to put into perspective that there is still much more to be done, that history is written every day and that we, women, can never stop fighting for our rights, because negligence will only lead to stepping down from our current podium and granting society the right to go back to scenarios that we have left behind. Women, looking towards the future, should unite and re-think about all that can be done together by joining forces.

## Curriculum Vitae

Daura Carballo is a scientist and engineer, trained in several European countries and worked in industries from pharma to insurance and baking before taking the active lead of encouraging women to pursue their dreams into those areas. Working as a mentor for women since 2018 in the first leading European Business School, IE Business School, as well as working for governmental public secondary education institutions in empowering younger generations to pursue their careers into all possible fields of study by working together with them on their thinking abilities and soft skills, thus break the rules of the current local teaching system of just entering a classroom in order to teach facts and proving that sciences can be learned much easier by simply reasoning. Also, speaker at the Philosophy Society Castilla La Mancha in Spain for the last two years.

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**Clara Carus**  
**Châtelet on Space and Time**  
**H**

In the *Institutions de Physique* Émilie du Châtelet discusses the concepts of space and time. The method she uses to uncover the essence of space and time is an *analysis of the idea* of space and time. By analysing the idea of space and time she is able to show how they come about as an abstraction from real beings. She in turn determines the role the imagination plays in constituting the abstract notion of space and time as a being. Following on from this she expounds why we imagine space and time to exist independently of any real beings: once we have formed the ideal beings space and time through abstraction from the concrete, we are able take away any particular thing in them, while the ideas of space and time *seem* to subsist. Yet through her analysis of these

ideas, Du Châtelet is able to show that space and time are beings of the imagination *only* through abstraction from the concrete, i.e. they are - in their constitution - dependent upon the existence of real beings. Du Châtelet thus establishes a fine ontological distinction: time and space are not nothing, yet they are not real beings either – they are ideal beings, dependent in their existence upon real beings. Du Châtelet in this vein shows that we use the imaginary notions of space and time (i.e. the spatial and the temporal in the abstract) in geometry, in astronomy and in everyday life. They are a necessary aspect of knowledge and as such very different from a fantasy. Through her method of the analysis of ideas Du Châtelet is able to uncover the essence of space and time as *ideal beings* and point out that we misunderstand these ideas if we take them to be real beings in themselves. I show that Du Châtelet employs a comparable method to her analysis of the idea of space and time in her determination of the concept of substance, beings, essence, attributes, modes and matter. I argue that Du Châtelet's analysis of the ideas of space and time reveals much about her approach to knowledge in general: Du Châtelet determines ideas in terms of what is necessarily conceived through them, on the one hand, and in terms of certain acts of our faculties employed therein, on the other. She thus develops a newfound reflective approach to the determination of ideas (or concepts). This new reflective approach enables her to demonstrate why we have to understand certain ideas in one way and not in another, i.e. for example, why the idea of thinking matter entails a contradiction in Locke, which, if demonstrated adequately, is an absolute argument against Locke's proposition rather than merely being a problematic logical inference or a contradictory principle.

#### Curriculum Vitae

After a 2-year post-doc at Harvard University, Dr. Clara Carus became Assistant Professor of Philosophy at the Center for the History of Women Philosophers and Scientists and at the Philosophy Department of Paderborn University, Germany. Her main interest lies in comprehensive principal questions in the history of philosophy with regard to truth and knowledge. Main figures in her publications are Émilie du Châtelet, Elisabeth von Böhmen, René Descartes, Gottfried Wilhelm Leibniz, Christian Wolff, Immanuel Kant, and Martin Heidegger. Furthermore, Dr. Carus has been very active in promoting and pursuing research on women in the history of philosophy. She is the co-founder and organiser of New Voices on Women in the History of Philosophy and its Talk Series.

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Corinna Casi

#### Sami Indigenous Women and Unequal Opportunities

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My paper situates in the framework of Environmental ethics and Feminist environmental care ethics. It focuses on the inequality of Sami Indigenous women living in the European High North, which includes the North of Finland, North of Sweden and North of Norway.

In the framework of environmental ethics researchers have used the ecofeminist approach to underline a gender element in the ecological crisis (Gough 1999; Li 2007). In the 1970s, feminist intellectuals suggested that the patriarchal modes of thinking encouraged inferiorizing of women, people of color, animals and nature (Collins 1974). A common ecofeminist idea is that there is a relationship between the structures underlying women domination and the domination of nature. In the essay "The Power and Promise of Ecofeminism," Karen Warren for instance claims that these structures are reinforced by the "logic of domination," a mechanism that, on the basis of patriarchal and dualistic "value-hierarchical thinking," authorizes the subordination of the hierarchically inferior by the hierarchically superior (e.g., masculine/feminine, human/nature). Hence, in ecofeminism there is a critical emphasis upon the structure of oppression itself and upon other forms of injustice, e.g. colonialism, ethnocentrism, racism, etc. (Plumwood 2000, p. 287).

Sami Indigenous communities have been struggling in the last centuries for their Indigenous rights to be recognized and women rights have been rather neglected. In order to analyze the condition

of Sami women in the Arctic I will use the analytical framework of ecofeminism and intersectionality. The civil rights advocate Kimberlé Williams Crenshaw (1989) used the concept of “intersectionality” in 1989 for the first time in order to describe the coercion of women of color in the dominant American culture. The main idea was that many multiple factors, at the same time, are oppressing back women in society; if we consider them separately, we do not have the whole vision of the real situation. Since then, the notion of intersectionality has expanded to several social categories. Hence, from an intersectional perspective, a greater number of social pressures, which are interlinked and simultaneously, afflict Sami women in a higher level than male Sami and non-Sami residents. Examples of those oppressing factors are traditionally race, class and religion, for instance. However, on the specific case of Sami women, we should consider also oppression due to long-history colonial attitudes, human rights violation while living according to Sami culture and values, racial and inequality treatments, historic traumas, religion, etc.

The goal of the article is to raise awareness about the unequal condition of women in Sami community and mostly about the unequal opportunities they have in time of climate change and environmental crises.

A possible answer to this unequal situation can be found in Feminist environmental care ethics which highlights the significance of empowering women within their Indigenous communities to care for themselves. The gendered, feminist and anticolonial dimensions of care ethics provide rich ground for rethinking the depth of diverse relationships in the social context and most importantly for empowering Sami women within their Indigenous communities.

#### **Curriculum Vitae**

Corinna Casi is a PhD student in Environmental Ethics at Helsinki University, Finland and a member of Helsinki Institute of Sustainability Science (HELSUS). She is also a Doctoral researcher (University of Lapland, Rovaniemi, Finland) in ValueBioMat Bio-plastic interdisciplinary project, funded by the SRC Academy of Finland. In 2019 she organized the NSU Ad-Hoc Symposium on the *Responsibility of Ecological crises* at University of Jyväskylä, Finland with the Senior Lecturer Satu Rantä-Tyrkkö (7-8.11.2019).

Her article “Sami Food Practices and Traditional Ecological Knowledge” was published in the book *Sustainable governance and management of food systems: Ethical perspectives*, Vinnari, E. & Vinnari, M. (eds.), Wageningen, The Netherlands: Wageningen Academic Publishers, 2019.

She was also awarded the Vonne Lund Prize by the European Society for Agricultural and Food Ethics for the innovative work of a young researcher (20.09.2019) at the EurSafe Congress 2019.

In 2018, her article about the ecological value of the Barents Region was published as a contribution in the book *Human and Societal Security in the Circumpolar Arctic: Local and Indigenous Communities* (BRILL). In November 2018, she was guest lecturer at the University of Palermo, Italy.

In the May 2017 her article, about the value of non- aesthetically beautiful natural spaces, was published in the book *Experiencing the Everyday* by Aarhus University Press.

In 2016, she presented her paper titled “Food Value: a Non-Economic Values” at The 4th Annual Workshop on Food Justice and Peace: Bringing Theory and Practice Together at Michigan State University, East Lansing, MI, USA.

She taught at Helsinki Summer School in Finland in 2019, 2018, 2017 and 2015.

Feminist have struggled to settle the meaning of “woman” and to fix women’s social kind membership over decades. According to Mikkola (2016), this “gender controversy”—the search for a substantive account of the category of women, is doomed to fail, however. Given the heterogeneity among those who are prima facie women, there is no way to give necessary and sufficient conditions for the application of “woman” and thus no conceptualization of women’s social kind. Mikkola recommends feminists to drop any attempts to solve the gender controversy. This diagnosis echoes the problem of exclusion raised by gender sceptics, such as Judith Butler (1999) and Elizabeth V. Spelman (1988). Because specifying the application conditions of a gender will inevitably lead to the exclusion and marginalization of some likely members of the specific gender category, the sceptics claim that the existence of the social kind of women is illusory. More recently, Barnes (2019) argues that we can and should separate the metaphysics of gender from the application conditions of gender terms. More specifically, while theories of gender explain what the ultimate reality of gender is, they need not tell us precisely what it is to be a member of a specific gender. In this paper, we scrutinize Barnes’ account, including her social position theory of gender and permissivism about the self-ascription of gender terms, as well as the relation between the two. Most importantly, we critically assess whether Barnes’ proposal, particularly her account of the metaphysics of gender, provides an alternative solution to the gender controversy.

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#### Curriculum Vitae

Assistant Research Fellow, Institute of European and American Studies, Academia Sinica; Visiting Assistant Professor, Department of Linguistic and Philosophy, MIT. Hsiang-Yun Chen received her Ph.D. in philosophy from the University of Texas at Austin and taught a Centenary College of Louisiana before taking up the research professorship in Academia Sinica. Hsiang-Yun works primarily in philosophy of language, mind, linguistics, and the intersection thereof. Her published work includes topics concerning anaphora, de se marking, and intentional identity. More recently she has been working on the metaphysics and semantics of gender. She is currently a visiting professor at MIT.

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**Katja Cicigaj**  
**Reproduction between biology, technology and social relations in Beauvoir and Firestone**  
T

Today, the development of new reproductive technologies, such as surrogacy, in vitro fertilisation, and experiments with ectogenesis, seems to be transforming some givens of human biological reproduction. While feminist thinkers as Sophie Lewis and Hellen Hester have hailed the potential, these developments might harbour for undoing binary gendered frameworks in which human reproduction has largely taken place, they also emphasise the inequalities of gender, race and

class that current uses of these technologies reproduce, and the colonial relations and global divisions of labour they sustain. Furthermore, also as a result of the increasing threats to reproductive rights by right wing governments in Europe, and the recent attainment of these rights through feminist mobilisation in South America and Ireland, human reproduction is today still, or again, at the centre of feminist debates.

Feminist theorists and philosophers have however been notoriously wary of discussing human biological reproduction. For many, avoiding the double sin of essentialism and biologism is the necessary condition of a meaningful feminist analysis. Fearing that all talk of biological reproduction and gendered oppression might lead to one or both of these sins, feminist thinkers and philosophers have been more drawn to address the institution and ideological function of motherhood, the “maternal” as a psychic and symbolic realm, or the gendered division of labour according to which human reproduction is organised. Why, however, does biological reproduction seem to remain such a marked site of gendered oppression, and such a salient issue for feminist discourse and activism? Must any feminist analysis of this phenomenon necessarily lead to a biologically determinist, essentialist framework?

In this talk I propose to return to the work of two philosophers and feminist thinkers who have been, for different reasons, (mis)characterised as ‘biological determinists.’ I thus have a look at the work of Simone de Beauvoir and Shulamith Firestone, who has reinterpreted and arguably radicalised some parts of Beauvoir’s analysis. Both thinkers have, in different ways, argued that some dependencies inherent in human biological reproduction might have played a role in establishing systems of gendered oppression. Both have also claimed that these dependencies are in no way forever determining: their meaning and their material function may radically change as a result of social, cultural, technological, economic transformations – and so can the systems of gendered oppression they might be contributing to sustain.

In this talk I propose to view Beauvoir’s and Firestone’s analyses as offering resources for developing a nuanced and complex understanding of the causality of social processes beyond biological determinism and social constructivism. When we emphasise the role temporality and history play in their philosophies, a non-determinist, non-linear and non-exclusive, possibly ‘dialectical’ picture of the causality of social processes emerges. This understanding could sustain contemporary analyses of the ways in which human reproduction continues to be a site of gendered oppression, without conceiving that oppression as limited to cis women, and forever determining their social situation. When causality is understood in this way, it becomes compatible with a widened, queer and trans feminist perspective, which however does not necessitate that we sever all talk of biological reproduction and the forms of oppression it might entail.

#### **Curriculum Vitae**

Katja Čičigoj is a philosopher who has done work in contemporary European (especially French and Italian) philosophy, feminist philosophy, critical theory and aesthetics. She is completing her doctoral thesis on Simone de Beauvoir’s *The Second Sex* at the Department of Philosophy, Paderborn University. In 2015-16 she was a visiting researcher at the Centre for Research in Modern European Philosophy, Kingston University, London, and at the Centre for Philosophy and Critical Thought, Goldsmiths College, University of London. In 2017 she has translated Shulamith Firestone’s *The Dialectic of Sex* into Slovene and written a scholarly introduction to the book. She has organised an international symposium on feminist utopias of care and reproduction in Ljubljana and is currently editing a collected volume on the topic to be out in 2022. She is helping with the organisation of a conference on critical phenomenologies of street protests which will be held at Paderborn University in May 2022.

**The Perverse Desire of the Hegelian Subject: Resistance to the subjectivity and psychoanalytical mid-twentieth century philosophy**  
H

If the master-slave narrative is taken, with Derrida and Bataille, as a myth or a legend then Hegel's choice of a particular imaginary—*à la* Sartre rather than in the more restricted Lacanian sense—that shapes the characters and plot of the tale is as significant *a propos* its subsequent influence as is that of any other founding myth, for instance, that of Genesis. For Butler it was “striking to find how regularly even the most tenacious of the post-Hegelians appear to remain faithful to the founding struggles of Hegel’s desiring subject.” But the particularities of this desire, without which the narrative would flounder, are lost when the master – slave trope is repetitively deployed as an immediate referent for universal human subjectivity.

That a violent and sadomasochistic interpersonal dynamic, one that finds its affective denouement in an experience of extreme terror *vis-à-vis* the other, furnishes the sole and necessary conditions for the for the acquisition of reflexive “self-consciousness” cannot be simply assumed. Indeed, we know *a propos*, for example, the *battered woman syndrome*, that in fact this particular dyad is one in which perception of self and other is often dangerously fraught. That the trope’s persistent appeal may rest on its being coextensive with currents in the wider cultural imaginary and dominant social praxis calls for care in its philosophical use.

Indeed if this particularity or even peculiarity of the master - slave trope and its imaginary context are bought into play in close readings of its deployment in some of the most influential texts in existential philosophy and theoretical psychoanalysis of the mid-twentieth century—those of de Beauvoir, Sartre and Lacan—we find, on the one hand, productive attempts to include the subjectivity of the woman, and, on the other, resistances and contortions used precisely to avoid destabilisation of this trope as the necessity to include the woman as a subject increases. *A propos* the latter the trope’s pivotal position in furnishing a resistance to otherwise profound shifts in philosophical thought becomes evident.

**Curriculum Vitae**

Jane Connell is a psychiatrist in private practice in psychoanalysis. She has a doctorate in philosophy from the University of Melbourne and her research is in the area of the relationships between the history of ideas and the cultural imaginary.

**Katherine L. Cooklin**

**Kristeva and the Borders of Identity: Abjection, Foreignness and Fascism**  
H

Bulgarian born philosopher Julia Kristeva is well known for her work on the abjection of the feminine. Kristeva is quick to admit that actual women are not the only objects of abjection. However, given the cultural association of the maternal with the feminine, we might expect that those made abject are in some sense feminized. This does become evident in Kristeva’s analysis of the Jew, another figure that has historically occupied the position of the abject. In her analysis of the misogynistic and anti-Semitic writings of Celine, Kristeva extends her theory of abjection to the issue of fascism and the abjection of the foreigner. The mechanism of abjection as protection from the undifferentiated maternal ground of identity is operative, but so too is a “rage against” the symbolic. Thus, fascism is both an attempt to exceed the symbolic and a repressive defilement. In this paper, I will argue that Kristeva’s analysis of Celine’s Nazi literature and fascism point to a crisis of the borders of identity, wherein subjects are not able to recognize the difference and foreignness within one’s own subjectivity, and to live as subjects in-process. In the mechanisms of fascism, the rage against the symbolic and the ambivalent relation to abjection there is a failure of productive negativity within the subject. This failure of productive negativity within the subject is also manifest in the body politic. Linking fascism with the psyches of the individuals who



constitute the body politic, Kristeva claims that the psychic foundations of fascism begin with what she identifies as a rage against the Symbolic. It is a response to a rigid or hypersymbolic social order stemming from an overly repressed semiotic element. Kristeva argues that the unleashed semiotic borders both on psychosis, (as in the subject's return to the state of nonmeaning) and totalitarianism or fascism.<sup>1</sup> The foreigner as a threat to national identity is a figure of fascination and fear, one that is a constant player in our political lives. Kristeva argues that the foreigner occupies such a central place because the foreigner is within us. Unless we can come to terms with the foreigner, the strangeness within ourselves, we will continue to posit a foreigner as a threatening figure and the object of fear and hate. Kristeva implies that we can incorporate or somehow identify with our own internal other, and in so doing, be more welcoming of external otherness. Coming to terms with our own internal heterogeneity is one step in overcoming the crises of identity that lead to oppressive social arrangements.

<sup>1</sup> Kristeva. "From one identity to another" in Kelly Oliver. *The Portable Kristeva*. Columbia University Press. 1997. p. 94.

#### Curriculum Vitae

Katherine L. Cooklin is Professor of Philosophy at Slippery Rock University since 2016. She specialized in Social/Political Philosophy, 20<sup>th</sup>-Century Continental Philosophy and Gender/Feminist Theory. Her areas of concentrations are Applied Ethics, Philosophy and Law. Until Ms. Cooklin got Full Professor she was Associate Professor at the Slippery Rock University for several years. She completed her Dissertation on "Poststructural and Feminist Concerns: An Examination of Identity, Agency, and Politics in the Works of Michel Foucault, Judith Butler, and Julia Kristeva" in 2004 at University of Texas at Austin.

Jack Robert Coopey

#### Dorothy Emmet, *The Absolute and Process: Subverting the Analytic dismissal of Processes* H

Dorothy Emmet's work on Whitehead, regulative ideals, nature of metaphysical thinking, causes, nature, forms and nature was overshadowed by Bertrand Russell's amongst others dismissal of such Continental thinkers as nonsense and irrational. Alongside Emmet's thought, they deemed the emphasis on the inter-related nature of rationality and nature itself as mysticism and a form of hermeticism. Her book *The Role of the Unrealisable: Study in Regulative Ideals* (1993) studies the notion of the Kantian regulative ideal which are impossible realities but nevertheless govern people's moral and intellectual actions, ironically enough, Emmet's study can be through the male analytics commitment to a non-realizable regulative ideal of universality and their rejection of any form of Hegelianism. The forms of Hegelianism the male Analytics such as Russell and Moore sought to combat embodied notions of the Absolute and what they saw as forms of biologism and vitalism, which naturally was deemed as irrationalism. The Hegelian Absolute in particular was seen as the absolute point of rational completion for the Analytics which was seen as not only logically fallible, but ontologically impossible, but the Hegelian Absolute merely represented the notion of self-relationality in thought. Comparatively, Emmet's *The Effectiveness of Causes* (1985) analyses the notion of causation in relation to participants and events which in turn not as a relation between events, which again displays the influence of Whitehead on Emmet, but furthermore her work contributes the original circles of the Analytic revolution in their reaction against the British Idealism of F. H. Bradley and H. H. Joachim in their notions of the Absolute, immanent processes and causation over products and things as "efficacious grace". Similarly, Emmet's *Passage of Nature* (1992) contributes to understand the various, substantive natures of processes which subverts the static ontologies the male Analytics of the period tended to uphold against what they perceived as European mysticism using their bulwark of analytical reasoning. In addition to this, Emmet's *Sociological Theory and Philosophical Analysis* (1970) again contributes to a widening of the analytic scope in attempting to understand the notions of method, rationality, concepts and society itself. Her *Moral Prism* (1979) alongside Murdoch draws

together the moral understandings of the good, moral and aesthetic understanding, morality and religion, her later *Philosophy and Friends* (1996) testifies to the unique intellectual contexts which she found herself in and influencing, her last work *Outward Forms: Inner Springs* (1998) amounts to the elucidation of her conception of the "enabling universe" which not only removes any possibility of a connection to a personal god, but that Emmet herself is an enabling universe through her forgotten influence on the male Analytic philosophers of her context, albeit neglected historically. In conclusion, it can be seen that throughout Emmet's works that the Whiteheadian and Hegelian notion of process as the emergence of events not as a series but as an immanent mode alongside the British Idealists of Bradley and Joachim provided the male Analytic philosophers with their notions of rationality, method and the ideal of coherence, albeit their inheritance was repressed.

Curriculum Vitae

Jack R. Coopey is researcher at Durham University in the USA.

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Dominika Czakon

**Rethinking Women's Identity – Philosophical Analysis of Selected Work of Art. Olympia in Mother Of The Future (2004) by Joel-Peter Witkin as a (Female) Transhuman Subject**  
T

The paper concerns an important debate in contemporary humanities on the changes in the female, and more broadly the human subject. This debate assumes that the last century has brought about significant changes in the way of thinking about the identity of a woman, a man, a human being, and consequently the subject in general. The need to rethink and redefine these categories, fundamental to the humanities, results from the ongoing development of life sciences, information technology, and biotechnology, which has an undeniable extensive and systematic impact on the life of the entire planet (Braidotti, 2017a; Wolfe, 2010). The discrete but effective dynamics of continuous changes stimulated by the development of the aforementioned fields lead to a significant transfiguration of the modern female subject, which, although still human, is also inextricably linked with non-human life forms (Ferrando, 2013, 2019; Haraway, 1991, 2003, 2007). The main goal of my scientific research is a philosophical analysis and interpretation of the changes in the understanding of the female subject in contemporary Western culture on the example of the transfigurations of the artistic image of Olympia. This image is, in my opinion, an emblem of changes in female subjectivity in Western culture and as such constitutes a fascinating research problem of great philosophical importance. The evolution of the artistic image of Olympia began with Édouard Manet's groundbreaking work and continues to this day. Subsequent representations of Olympia show significant and increasingly radical transformations of the female subject: from the nineteenth-century objectified woman to the post-woman of the twenty-first century. Understanding the significance of the subsequent images of Olympia leads to an understanding of the nature of the transformations of the female subject in contemporary Western culture, and – consequently – sheds light on the necessity to consider these representations in the context of specific issues within the framework of humanist and post-humanist discourse in the field of feminist philosophy and aesthetics, women's, gender and post-colonial studies.

In this paper, I would like to analyze and interpret the selected image of Olympia entitled *Mother Of The Future* (2004) by Peter Witkin as a work presenting a (female) transhuman subject. The analysis will be expanded to include two other works by the artist: *Sanitarium* (1983) and *Fictional Store Fronts: Camera Store Window* (2004) to provide context for comparison. The way Olympia is represented in Witkin's photography brings forth the subject of the changing condition and identity of the contemporary and future woman in the context of technological achievements and the possibilities of going beyond the limitations of the human form they provide (Borg, 2019; Gordijn, Chadwick eds., 2008; Hansell, Grassie eds., 2011; Pepperell, 2003), as well as the notion of experimental identity (Graham, 2002; Haraway, 1989, 1991, 2003; Lury, 1997) and the so-called concept of liminality (Squier, 2004). The ecological catastrophe taking place before our eyes, as

well as the bioethical issues related to it, and the development of technology provide additional context for this work.

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#### Curriculum Vitae

Dominika Czakon – Doctor of Philosophy (Ph.D.), 2017. Employed as an assistant professor at the Institute of Philosophy, Jagiellonian University, and Jan Matejko Academy of Fine Arts. Since 2016 she is a main investigator of the research projects entitled: "The Roman Ingarden Digital Archive. Unknown Correspondence and Academic Work of the Outstanding Polish Humanist" (2016-2018) and "The Roman Ingarden Digital Archive. Roman Ingarden's Epistolary Legacy as a Testimony to the Development of Polish Philosophy and Its Relationships with World Humanities in the 20th Century" (2019-2021), both financed by the Ministry of Science and Higher Education of the Republic of Poland. She is a deputy editor-in-chief of the philosophical-aesthetical quarterly 'The Polish Journal of Aesthetics' (<https://pjaesthetics.uj.edu.pl/>), indexed in Scopus Elsevier database. Research activities deals with aesthetics, hermeneutics, and feminist philosophy. Recently has published the book on the hermeneutic interpretation of contemporary art, based on a proposition of H.-G. Gadamer.

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#### Pujarini Das

#### Free Will, Human-Agent and Nonhuman-Agent

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Of the numerous classical debated issues of philosophy, the theory of "Free Will" is a very prevalent problem in the history of philosophy on account of its various applications in different fields alluding to distinctive contexts and also due to the contrast between its intuitive obviousness and unaccounted empirical mystery. The debate of free will is a challenging and widespread issue, not merely concerned in Philosophy in general, but also in Neuroscience, Cognitive Science, Biology, and Folk-Psychology. The problem of free will connects to other issues, specifically, coercion and control, necessity and probability, right and wrong, crime and punishment, blameworthiness and

moral accountability, mind and body, real and deception, intuition and inference, assumption and certainty, and so forth.

There are many claims around the metaphysical question ‘whether the existence of free will is real or not’ and this statement still retains its riddle and stands as an unresolved challenge not only for philosophers but also for scientists. It would make sense to reflect on the various ‘meanings of free will and its application’ before we stand firm on what we mean by the concept of free will. The general meaning of ‘free will’ is the power of rational agents to make a decision or to pick a course of action from the alternatives. The term ‘free will’ is understood in terms of one’s having the capacity to choose otherwise or a person being the proper source of his or her choices and decisions. We are capable not exclusively to perform actions (e.g., going to attain a philosophy job talk or watching a Sci-Fi movie), yet additionally can decide for ourselves about which activities to perform, that is, either to get things done or to refrain from doing them. However, being free does not imply that we are thoroughly free from the natural laws or the existence of scientific evidence of causal laws operative in the universe; instead, the different components may causally influence or impact on our choices and decisions, but unquestionably do not stick to determine them. In another way, we can put it that an agent needs to be free from both internal and external limitations and constraints when he or she acts or to choose. The exercise of free will is not the power to make choices which are controlled by God, fate, or such posited external forces; rather it is more about intentionally or purposefully, and consciously or deliberately setting on decisions with no outer or interior pressures. The conceptual meaning of free will can be developed a relationship between ‘being the ultimate source of one’s will’ and ‘being able to do otherwise.’ The concept ‘free will’ can be approached from various perspectives. There are several conflicting views about the problem of free will, such as: Are human beings’ actions free or are they determined by constraints or emotions or situations over which they have no control? And if all human activities are determined by scientific laws and forces which are entirely beyond our control, then what would be the point of making plans for the future? However, free will seems to be a central characteristic. To some extent, like human agents, non-human agents (like computers, robots) are deterministic devices because someone who knows the program and input can predict his or her behaviour in advance. Still, the most debated questions about the nonhuman agent are the worrisome issue for us, which I would like to discuss in my paper that ‘does the nonhuman agent like humanoid robot Sophia exhibit free will?’ and if yes, ‘whether Sophia is morally responsible for her actions and its consequences?’ and ‘does she exercise her subjective judgment for taking any choices during the decision procedures?’

#### Curriculum Vitae

Pujarini Das is a Research Scholar in Philosophy, Department of Humanities and Social Sciences at the Indian Institute of Technology, Kanpur, U.P. – 208016, India

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#### Tim DeGriselles

#### Sor Juana Inés de la Cruz: A Philosophical Defense of Self-Defense

H

Sor Juana Inés de la Cruz is a 17th century nun and scholar that has been studied throughout Latin America when she was rediscovered just over a century ago. Her work was well known during her lifetime through the entirety of the Spanish speaking world and fell into obscurity due to dictates by powerful men in New Spain. However, in Western philosophy, she has only recently been garnering a movement of scholars examining and working on her early modern feminist and Latin American philosophy. In her most famous letter, *The Reply to Sor Filotea*, Sor Juana found it necessary to defend herself against powerful men in the Catholic church hierarchy that found her studying and writing to be unbecoming of a nun. In my paper, I examine the similarities to Sor Juana’s self-defense of her writing and philosophizing to that of Socrates found in Plato’s *Apology*. Both thinkers needed to defend themselves for breaking the social and religious taboos of their time. Socrates ultimately accepted death as his punishment—while proving he did nothing wrong—

while Sor Juana wove a delicate defense and acquiescing to the leadership to continue her philosophical journey. In both of their defenses, Sor Juana and Socrates point to the fact that their skills and necessity to write and study the things of the world come from a divine source, so their interlocutors' objections hold no weight against them. By studying Sor Juana in this light, we can see her *Reply* as a defense as a thinker but also a purposeful work to please the powers at be in the 1600's who would have stopped her from continuing to write. The more work that is done on engaging Sor Juana's work, the quicker we will be able to bring her work into prominence within the philosophical canon.

#### Curriculum Vitae

Tim DeGriselles completed his Master of Arts at the University of Toledo on "Sor Juana Inés de la Cruz: Spaces to Study, Spaces to Write, Spaces to Be." In May 2021. He specialized within his studies in Philosophy of Literature with emphasis on Latin American literature of the Early Modern period. Logic, Nietzsche, Latin American philosophy and Plato are among his competencies.

As Instructor of Record DeGriselles focused learning on a mix of formal and informal logic with readings from contemporary writers that deal with contemporary issues from climate change, voting, systematic racism, sexual inequality, and racial justice.

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Veronika Detel

#### "To ask too much is the way to be denied all" – Slavery and Strategy in the works of Makin and Mill

H

Between the 17th and 19th century, the parallelization of wives and slaves became a common analytical tool for women advocating for equality. Bathsua Makin (1612-1675) and Harriet T. Mill (1807-1858) both offered insightful analyses of female slavery and its impact on strategies of resistance. This article asks how an analysis of their political thought, and its reception enriches our understanding of the history of political thought.

After giving an overview over literature on mechanisms of gender-specific reception in political theory, it is argued that both cases illustrate effects of such asymmetrical reception. Mill's work has long been attributed to her late husband J.S. Mill in spite of evidence for co-authorship. Moreover, *The Subjection of Women* (1869) was mostly considered as an early work of feminism, but not as a far-reaching analysis of power relations in general. Makin has sometimes been dismissed as a feminist fore sister because her suggestions in *An Essay to Revive the Ancient Education of Gentlewomen* (1673) did not seem to go beyond female education. However, a closer look at Makin's text demonstrates that her modest proposals are better understood as tactical concessions she deems necessary to reach improvement and is in fact advocating for access to public offices. Given that women and other marginalized authors were particularly subjected to (self-)censorship, we should thus be careful to solely measure an author's contribution in terms of contemporary notions of political concepts.

I then look closer at Makin's and Mill's considerations on slavery and strategy. Both reflect on how exclusion from education serves to internalize inferiority and stabilize oppression. They also argue that women's oppression must be seen as revealing patterns of power relations in general and as damaging all of society. Moreover, their works are instructive to understand parallels of female and colonial servitude in modern Europe and blind spots in conceptualizations of freedom in their contemporaries' thought. Drawing on some of the most popular slave narratives, I intend to show that female authors like Makin and Mill employed strikingly similar strategies to counter misogyny as abolitionists used to attack the racism of their time. Some of the most recurrent arguments were references to equality in the bible, collections of examples of learned women or learned slaves, environmentalist explanations of physical difference, reflections on the instrumentalization of mainstream science for oppression, analyses of internal contradictions in justifications of exclusion and an analysis of how power asymmetry harms oppressors themselves and society at large.

The work of Makin and Mill thus enriches the history of political thought in important ways. Both offer interesting accounts of slavery and strategy. Moreover, their cases illustrate how political theory textbooks can distort interpretation by considering female authors only in terms of proto-feminism. When writing about women’s equality, female authors often offered broad social analyses or were influenced by the need for strategical concessions. Lastly, the parallels between feminist and abolitionist counterstrategies suggest that the analysis of female authors might also enlighten our understanding of oppression and its impact on political thinking in other marginalized groups.

#### **Curriculum Vitae**

Veronika Detel graduated with a Master of Arts in Political Science in 2019 from the University of Hamburg. Since April 2019, she has been a Research Associate at the Institute of Political Science at the University of Hamburg. Her research interests are Human rights, especially social and economic rights and history of human rights as well as methods in the history of political and social thought.

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#### **Vania Dos Santos Silva**

##### **Ontology of Gender in Plato and Euripides: Ancient Bodies and Gender Performativity** H

In this paper, I will examine two classical texts from ancient Greece: Euripides’ *Bacchae*, and Plato’s *Republic*. The analysis is based on the contemporary theory approach of Judith Butler’s gender performativity. The concept of gender performativity will be appropriate to elucidate, in a similar way, even in anachronic terms, how much the Greek imaginary, although far apart in time, may show us –either from the philosophical discourse, or as from Greek literary discourse –role model to one of the most sophisticated theories of the gender studies’ field today. The proposal is to exhibit how these texts enable us to understand the contemporary debate on critical theory of gender identities. Identities settled in performative acts that conform gender to anatomic sex in two possibilities: masculinity or femininity. Considering the historical context and the issues that are proper of the ancient Greek world, the present analysis allows us to shed light on the strategies that Plato and Euripides undertake in order to displace the gender norms built in the polis. The texts’ review authorizes us to identify that in antiquity, as also in our times, in a different way, the gender relations they are fitted, mainly, by the political discourse on these relations.

#### **Curriculum Vitae**

Vânia dos Santos Silva is a PhD candidate at the University of Coimbra (Portugal). She is also a temporary assistant professor at the Federal University in Goias (Brazil). Her scientific fields are History of Philosophy, Ethics, Politics and Gender Studies.

She has been a member, as Executive Vice-Coordinator, since January 2020, of the Permanent Forum for Discussion and Debate of Public Policies for Women in the Municipality of Goias-GO, an organization established by Municipal Law No. 139 in June 2017.

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#### **Dorota Dutsch**

##### **Knowledge Bites: Women Philosophers and the Greek Paideia** K

The Pythagorean Theano was the only female sage whose apothegmes were included in school curricula. At first glance, her advice pertains to domestic matters: “Asked how she was going to become famous, Theano the Pythagorean philosopher responded, “by working my loom and serving my bed.” This talk puts Theano in conversation with Hipparchia the Cynic, in order to propose a subversive and ironic reading of Theano’s apothegmes. In the process, we recover traces of an ancient permutation of the ‘equality versus difference’ debate.

#### **Curriculum Vitae**

Dorota Dutsch is Professor of Classics at the University of California Santa Barbara (USA). Her research focuses on social performance (comprising anything from comedy to funeral rites).

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**Sabrina Ebbersmeyer**  
**Elisabeth of Bohemia's early reception in Germany**  
**H**

Elisabeth of Bohemia (1618-1680) is known to philosophers mostly because of her famous letter exchange with the French philosopher René Descartes (1596-1650). In standard accounts of the history of philosophy, Elisabeth (if mentioned at all) is usually referred to as a 'student', 'friend' or 'follower' of Descartes. It is only in recent years that Elisabeth's own philosophical position received some scholarly attention and that she became considered a philosopher in her own right (see e.g. Shapiro, *The Correspondence* 2007, Kolesnik-Antoine/Pellegrin *Élisabeth de Bohême face à Descartes* 2014). However, it is usually overlooked that during her lifetime and the century following her death, Elisabeth had a philosophical reputation prior to and independent of her letter exchange with Descartes.

This contribution investigates and critically assesses these earlier testimonies of Elisabeth's philosophical reputation as found in German lexica and catalogues of learned women. By focusing on Elisabeth's philosophical activities in the Netherlands and in Germany, it becomes evident that Elisabeth was considered a philosopher in her own right. I will argue for the thesis that whether or not Elisabeth is considered a philosopher and what role Descartes played for this assessment, is dependent on the text genre and the underlying assumptions about the nature of philosophy.

The contribution consists of four parts: Firstly, I will present Elisabeth's philosophical activities in The Hague and in Heidelberg; secondly, I will analyze how Elisabeth is portrayed in several catalogues of learned women that appeared in Germany between 1671 and 1772; thirdly, this evidence will be contrasted with the representation of Elisabeth as found in the writings of two eminent historians of philosophy of the same period, namely Christoph August Heumann (1681-1764) and Johann Jakob Brucker (1696-1770). Finally, these findings will be compared and their impact on our understanding of Elisabeth as a philosopher evaluated. The results raise several questions concerning the impact of text traditions on the representation of women philosophers in the historiography of philosophy.

**Curriculum Vitae**

Sabrina Ebbersmeyer has been an Associate Professor in the Philosophy Department of the Department of Communication at the University of Copenhagen since 2014. During this time, she was also Visiting Professor at the University of Pisa (Italy). Since 2018 she has been a member of the Scientific Committee "Rivista di storia della filosofia".

Her scientific activity focuses on Early Modern and Renaissance Philosophy, Feminist history of philosophy and historical epistemology.

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**Waltraud Ernst**  
**Discerning patterns of re-cognition – changing patterns for decision-making**  
**T**

Modern European Science and Technology has been obsessed from the beginning with elaborating categories of differentiation, discrimination and hierarchization, especially regarding sex, gender, sexuality and race. Although already challenged in the twentieth century by feminist, decolonial and queer philosophy, these categories have entered computing often unconsciously as patterns of re-cognition.

So, contrary to the promises of high-tech advocates, the mathematical models constituting algorithms and "artificial intelligence" (AI) do not necessarily provide more objectivity when pervasively installed as automated assistance or even sole method for decision making and discernment in everyday life. Instead, they are accused to reinforce discrimination concerning e.g.



schooling, loans, health insurance and even threaten democracy as “weapons of math destruction” (O’Neil 2012). Automation is analyzed as encoded inequity and amplifying racial hierarchies while appearing neutral (Benjamin 2019). Actually, algorithmic profiling is criticized of discriminating job seekers through privileging (some) men by predicting lower chances for other groups differentiated via demographic data (Allhutter et al. 2020).

The paper asks how feminist and decolonial epistemology can contribute to discern and change these problematic patterns of re-cognition and decision making. The paper explores and discusses methodologies for confronting and eventually overcoming tendencies in programming algorithms and systems of AI which perpetuate and amplify biases present in big data sets. Is there a chance for a conceptualization of becoming an interdisciplinary high-tech anti-discrimination activist collective? The goal is to contribute to a feminist philosophy of technology.

#### Curriculum Vitae

Waltraud Ernst is a university assistant with PhD at the institute for the research of women and gender at JKU in Linz, Austria.

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#### Stefania Fantauzzi An occasional justification of violence H

The purpose of my paper is to analyse the issues of war and violence in the thought of Hannah Arendt, drawing on articles published in the newspaper *Aufbau* between 1941 and 1945. In these texts Arendt argues for the organisation of a Jewish army to engage in the struggle against Nazism. Here I attempt to show that this call for a Jewish army is not in contradiction with the separation between power and violence that Arendt posited.

With this objective, I will compare Aufbau’s writings not only with *On Violence*, but above all with *Was ist Politik?* and I will try to interpret this comparison by means of the concept of impolitical, elaborated by the Italian philosopher Roberto Esposito. Applying the category of the impolitical to Arendt’s theory of violence I will interpret the dichotomy between politics and violence as a powerful tool for understanding the condition of human beings in the world. This way I will suggest a new reading of the relationship between politics and violence. It is not a matter of considering the Jewish question only as a starting point to analyze Arendt’s thought, or to interpret her claim in favor of a Jewish army as the result of a specific historical context, but also to see how these positions spring from a will of transformation of this same context and are coherent with the development of her thought.

In fact, the question of the occasional justification of violence in specific circumstances arises when Arendt, in *On Violence*, asks whether some violent events are not also manifestations of the capacity for action. Thus she does not make an absolute choice in favour of non-violence: when the essential foundations of human dignity are under attack, resorting to violence as an instrument of liberation may be justifiable and even necessary. In this dimension, shaped by our aspiration to play an active role in our own reality, violence should be seen as impolitical, enabling us to take on an active role also in the “dark times” which obscure the political sphere.

#### Curriculum Vitae

Stefania Fantauzzi is a researcher of the Filosofia i Gènere Seminar of the University of Barcelona since 2002 and of the group “GAPP” (*Grup arendtià de pensament i política*) since its establishment. She graduated from the Università di Bologna and obtained her PhD from the Universitat de Barcelona with a dissertation on *Politics, impolitics and violence in Hannah Arendt* under the supervision of Fina Birulés.

Her research interest is political theory, with a particular focus on Hannah Arendt’s thinking. She has published several articles on this topic in reviews, journals and books. After completing her PhD, she carried out research at the *Hannah Arendt Archiv* in Oldenburg, where she studied in depth the role of violence in Arendt’s thinking and began to explore this author’s relationship with



other philosophers, particularly Günther Anders. She is currently studying the relationship between law and politics, referring to topical conditions and to the issue of civil disobedience in Arendt and other thinkers. She is also studying the essays Arendt published in the '30s and '40s about the Jewish question.

She combines her research with translation work; she has translated *Come fare cose con i ricordi*, Roma: Casini, 2009 and *I brutti scherzi del passato*, Torino: Bollati Boringhieri, 2010, both by Manuel Cruz.

#### Recent Publications:

*Taking Responsibility for the World*, "Arendt Studies", 2019. Vol 3.

*The Transmission of the Revolutionary Spirit: Reflections on Civil Disobedience in Hannah Arendt* "The Russian Sociological Review" 2018. vol. 17. No. 4

*Verso la Vita Activa. La corrispondenza tra Hannah Arendt e Kurt Blumenfeld*. "Rivista Segni e Comprensione", 2018, no. 94

*Para no ser solamente víctimas*, "Revista Oxímora", 2018, no 11.

«La violencia como momento pre-político y elemento de resistencia en la reflexión de Hannah Arendt» M. Estrada- M.T. Muñoz (eds.) *Revolucion y violencia en la filosofía de Hannah Arendt*, 2015, México D.F.:El Colegio de México.

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Catía Faria

#### Ecofeminism and nonhuman animals: a xenofeminist critique E

Ecofeminism, in a nutshell, is a set of theories that links feminist analysis and environmentalism. According to its particular understanding in animal ethics scholarship, "ecofeminism" stands for the thesis that a complete analysis of speciesism together with the struggle against this particular form of discrimination must be informed by how it intersects with other forms of domination, most notably sexism but also with racism, heteronormativity, colonialism and ableism. Ecofeminism, so defined, aims at better understanding the different power structures that mutually reinforce the situation of women, other animals and nature, in order to produce less violent and more ethical practices among all earth's inhabitants. Here, I will claim that despite the crucial contribution of ecofeminism to the reflexion on our relationship with other animals, it reveals unable to guarantee the full protection of nonhuman interests, especially of those living in the wild. Instead of targeting specific arguments put forward by different ecofeminist authors, I will focus on one of its main assumptions: the idea that the primary oppressive force of both women and other animals is the patriarchy *and* that the best way to neutralise this imbalance is, in short, to become "allies with nature". First, I will show how by basing their assessment on an idyllic view of nature, ecofeminists fail to acknowledge a major source of animal suffering. Contrary to popular belief, animals living in the wild are subject to an enormous variety of threats to their well-being. They systematically experience physical trauma, live in places with a high density of predators and parasites, face conflicts with conspecifics and have to endure constant variations of food, water and temperature. In addition, and according to some views, given the wasteful reproductive strategies followed by most animals in the wild, suffering is, on aggregate, actually predominant over well-being. What follows from this cannot be the preservation of natural processes but rather a beneficial intervention in nature so that nonhuman interests can be fully met, such as it is usually the case regarding human interests. Secondly, I will argue that once revised from species bias, xenofeminism, by claiming for an anti-naturalism that identifies natural disadvantages as unjust and requiring us to act so as to neutralise them, allows us like no other feminist proposal, to properly respond to the problem of wild animal suffering. At the end of the day, the aim is not to deny that patriarchal culture has been and still is a great source of harm for both women and nonhuman animals. It is simply to claim that a complete feminist analysis of the consideration and treatment of other animals has necessarily to deal with elements that are external to the

patriarchal culture and that nature is not the best ally for either nonhuman animals, women, or other non-normative identities. Finally, I will outline what this would amount to in practice and defend the position against potential objections.

#### Curriculum Vitae

Catia Faria is a Postdoctoral Researcher of the Foundation for Science and Technology at the Centre for Ethics, Politics and Society at the University of Minho in Braga, Portugal. She is also a Board member of the UPF Centre for Animal Ethics at Pompeu Fabra University in Barcelona, Spain. She received her PhD in Moral Philosophy at the Pompeu Fabra University. Her thesis was on “*Animal Ethics Goes Wild. The Problem of Wild Animal Suffering and Intervention in Nature*”.

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**Ingrid Ferran Vendrell**  
**Else Voigtländer on Ressentiment**  
**W**

One of the issues touched on by Else Voigtländer in her book *Vom Selbstgefühl* (1910) is the phenomenon of Ressentiment. Following Nietzsche, Voigtländer—like some years later Scheler—uses the concept as a technical term to refer to a self-defeating hostile attitude, which implies a degradation of values. In her view, Ressentiment aims at reducing unpleasant feelings (such as that of inferiority, impotence, etc.) that arise when one cannot achieve one’s desired goals. More specifically, it consists in devaluating objects previously felt as worthy. This adaptive strategy is best illustrated by the fable of the fox who, upon discovering that he is unable to reach the grapes, exclaims that they are sour. The fox does not merely change its judgment about the grapes, i.e., it is not the case that the fox first considers the grapes to be sweet and then claims they are sour. The matter is more complex. It involves an inversion of values. Thus, the fox now considers sweetness itself to be bad. Notice here the difference to resentment, which is an emotional displeasure that arises from a sense of injury and is a legitimate response to a moral wrong. In contrast, what is essential to Ressentiment, and what makes it a morally wrong or, better, inappropriate reaction, is precisely the inversion of values that it entails. However, despite these points of agreement regarding the general nature of Ressentiment, there are also some striking differences between the Voigtländer’s and Scheler’s accounts.

The differences between Voigtländer’s and Scheler’s phenomenologies of Ressentiment can be summarized as follows: 1) While Voigtländer underscores the feeling of inferiority (a negative feeling of self-worth) as crucial in the formation of Ressentiment, Scheler sees its origins in the feeling of impotence or inability to change an unpleasant and unbearable situation; 2) Voigtländer’s person of Ressentiment inverts values and changes her preferences, but she does not replace the real values with illusory negative ones, since she is still capable of perceiving the real positive nature of the values and their bearers. By contrast, Scheler’s process of an inversion of values entails a much deeper process whereby the self-defeating turn of mind leads to a change in the perception of values and a replacement of these values with illusory negative ones (Scheler 2010, 25 and 45–46; see also Vendrell Ferran 2018 and Schloßberger in this volume); 3) At the core of Voigtländer’s notion of Ressentiment lies a tension between a vital negative feeling and a conscious positive feeling of self-worth. In Scheler’s account, there is no such tension: he explains Ressentiment mainly as a progression of negative feelings that cannot be expressed. When negative feelings – such as revenge, hatred, malice, envy, rancor and spite – do not find expression and are sustained and repressed, Ressentiment emerges as a hostile and self-poisoning attitude (2010, 45–46); 4) Finally, Voigtländer’s main interest is a study of character and, accordingly, she focuses on the psychological mechanism that is typical of individuals, while Scheler is interested in showing that not only individuals but also collectives might be imbued with Ressentiment.

Ingrid Vendrell Ferran is a PhD and PD at the Goethe University in Frankfurt, Germany. Her Areas of Specialization are Aesthetics, Continental Philosophy, especially Phenomenology and Existentialis, and Contemporary Philosophy of Mind. Her Areas of Competence are Epistemology and Axiology.

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**Stefania Ferrando**

**Protective legislation for women's work and the Concepts of Social Justice in current welfare state**  
**E**

Since 1970, the Welfare State has become a central object of research in sociology and political science (Marshall, Evans, Dietrich Rueschemeyer, Theda Skocpol). However, the crisis of this political form has left philosophical reflection at a standstill.

The thesis we will put forward is the following: in order to think about Welfare State today and its transformations, it is necessary to rethink reproduction and its link with salaried work. By "reproduction" I mean a more embodied, more sensitive and immediate transmission of the principles and ideals of justice and good life. It is a transmission very often carried out by women, through practices that take place on the margins of public space and productive work (Frederici).

I would like to address the issue of reproduction in the context of the important changes affecting the relationship between production and reproduction following the massive entry of women into the world of work from 1960 onwards, which calls into question the gendered sharing of roles and the "gendered division of labour". Three central elements can be named: the affirmation of the principle of the interchangeability of functions between men and women within the family, a principle which is at the heart of European anti-discrimination policies; the denaturalisation of the gender distinction and of the very category of "women"; and finally, the inclusion of reproductive work in the labour market.

More precisely, my speech will focus on a specific subject: the political and theoretical debates on the so-called "protective" legislation for women's work, i.e. the laws that specifically regulate the paid work of women and mothers. This is a set of laws, including those that introduce differentiation in the retirement age or laws prohibiting night work for women (1892 in France) or those that establish maternity leave (Niccolai; Jenson).

These laws, by producing an unprecedented and legally ordered junction of reproductive and salaried work, introduce social rights that are quite singular and ambiguous. Introduced in the European nation-states at the end of the 19th century and developed in the aftermath of the Second World War, these protective laws have been the object of social criticism and radical legislative transformations since 1970. But it is notably European gender policies, as well as European anti-discrimination laws, that have achieved the abrogation of national laws guaranteeing specific "protection" for women's work.

In my speech I will show, from a philosophical perspective, that European norms against protective laws have a controversial status: on the one hand they oppose gender stereotypes and the deep inequalities they still maintain today; on the other hand, they affect the principle of defending society against a disintegrated market of social norms and relations. The consideration of this two-fold status will enable us to develop an adequate understanding of the principles and concepts of justice at stake in the controversies over European gender policies and Welfare state.

**Curriculum Vitae**

Stefania Ferrando is a post-doc researcher at EHESS (Paris). She works on the relationship between religion and politics (especially with reference to workers' struggles) in feminist political thought, in nineteenth-century French feminism and contemporary feminism. She has published a book on Foucault and several articles on Rousseau, Olympe de Gouges, women's political writing

practices and the epistemology of women's history. She coordinates a French national project on conflictual relationships between religion and feminism. She directs the digital edition of a corpus of nineteenth-century feminist worker's political writings.

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À. Lorena Fuster Peiro

**Some remarks on vulnerability in the light of a hidden tradition**

H

At present, the discussion of the meanings, values and sites of vulnerability represents the latest turn taken by analyses of violence, both of contemporary modes of violence, structural or circumstantial, and on ways of resisting this violence. Vulnerability has been a core theme in ethical and political debate since the beginning of the 21<sup>st</sup> century. Some thinkers such as Judith Butler and Adriana Cavarero stress that the term has a positive connotation, absent from its usage in the social sciences and everyday language, when it refers to the radically interdependent constitution of subjects. On the basis of this realisation, this paper attempts to show different approaches to the concept of vulnerability which developed in the matrix of 20<sup>th</sup> century philosophy in the "hidden tradition" of the women thinkers active in the first half of the last century such as Simone Weil, Hannah Arendt or Iris Murdoch. These are theorists whom the present debate does not bring into the core, although their theories can shade interesting lights to uncover the limits of the current conceptualization of vulnerability.

**Curriculum Vitae**

À. Lorena Fuster is Lecturer tenure-track and teaches philosophy and feminist theory courses at the University of Barcelona.

She has published several papers and essays on the subject of imagination and imaginaries, recognition and vulnerability in contemporary thought, particularly on the thought of authors such as Hannah Arendt, Simone Weil, Iris Murdoch, Luce Irigaray or Judith Butler.

She belongs to Seminar Filosofia i Gènere—ADHUC. Center de Recerca Teoria, Gènere, Sexualitat and to GRC Creació i Pensament de les Dones. She is a member of GAPP Grup Arendtià de Pensament i Política and co-organizes the international conference series "Arendtian Springs" with Fina Birulés, among other activities.

She is the PI of the project "Clotilde Cerdà's Forgotten Legacy. An International Presence in the Forefront" and researcher of "Vulnerability in Women's Philosophical Thought. Contributions to the debate on present emergencies". She worked as a researcher in HERA. The Debt. Historicizing Europe's Relations with the South and *TRAMOD. Trajectories of Modernity* and in this context coordinated meetings between international artists, poets and thinkers about the experience of the crisis and the South.

She co-edited *Contra la aridez. La propuesta filosófica de Iris Murdoch* (2013) with Elena Laurenzi; a compilation of Arendt's writings under the title *Más allá de la filosofía. Escritos sobre cultura, arte y literatura* (2014) with Fina Birulés; and *Hannah Arendt* with Matías Sirczuk in the series *El arte de leer el presente* (2017). She co-translated into Spanish *La ética de la diferencia sexual* by Irigaray (2010) and into Catalan *Sobre la violència* by Arendt (2011). She is member of the editorial board of *Aurora. Papeles del Seminario María Zambrano* and *Lectora. Revista de Dones i Textualitat*.

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Alice Gabriel

**Are there machines against patriarchal reproductive technology?**

T

This paper seeks to address two very different feminist responses to reproductive technologies: Gena Corea's critique of the uterus envy at the background of *reprotech* development, and Shulamith Firestone's enthusiasm for mechanization of gestation and labour as a way to free women from oppression. Although this discussion may seem dated, we witness both a revival of Firestone's ideas in new feminist currents such as *xenofeminism*, and the development of

technologies that would make ectogenesis pop out of science fiction books into our very reality. The confrontation is meant to show the weak and strong features of each response hoping to be able to synthesize a new bold feminist response to new *reprotech* advances.

**Curriculum Vitae**

Alice Gabriel is a Ph.D. candidate at the University of Brasilia (UnB), Brazil, developing research on feminist philosophy and science fiction. She teaches philosophy for high school students at the Federal Institute of Goias (IFG), Aguas Lindas Campus.

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**Maria Gallego-Ortiz**

**Imagining our choices. An approximation of how imagination shape economic choices**

**E**

The principal aim of this paper is to analyze the roles that imagination, as a human capacity, has on human development. The Capabilities Approach (CA), proposed by Amartya Sen and Martha Nussbaum, works as the theoretical framework and my motivation for this paper. However, I will center the discussion on Nussbaum's proposal, since in her book *Creating Capabilities: The Human Development Approach* (2011) imagination appears twice in the list of capabilities: a) Senses, Imagination, and Thought, and b) Affiliation. In the description of these capabilities, Nussbaum refers to what I identify as two roles of imagination: the first one is that it allows people "to produce works and events of one's own choice"; and, also, it allows people to consider "the situation of others". Thus, in other words, we can say that imagination has a function in human agency and empathy.

The CA of Nussbaum does not explain clearly how we could build up and cultivate imagination to perform these roles. I think that the reason for this is that, though imagination is explored in the account, it is subsumed under other categories like education, knowledge and citizenship. Moreover, imagination is considered as a complex capacity which requires that basic capabilities, such as being able to access adequate nourishment, shelter, and security, must be developed. In this order of ideas, imagination becomes of secondary importance and does not require an analysis until basic human development is achieved.

Nevertheless, I consider that the roles that imagination plays in human development are essential to it, and we need to understand how we could build up and cultivate this capacity. I recognize that basic capabilities are important, but without imagination, the process of human development will be stagnant. This is because for human development the person should be able to make her own decisions: and in this process, imagination has a key role, as I will explain in the paper. Also, I will address that the ability to consider the situation of others, something that human beings acquire through imagination, is necessary to create peaceful societies, factors equally essential to human development. I will divide the paper into three sections. The first section will focus on the explanation of Nussbaum's CA and her understanding of imagination and its roles. The second section will address why these roles are important for human development. And the third section will consider how we can cultivate imagination, especially through education.

**Curriculum Vitae**

María Camila Gallego Ortiz completed her Masterstudies of Letters in Philosophy in 2017 at the University of Saint Andrews (United Kingdom). Since June 2018 she is working at the School of Philosophy and Human Sciences (University of La Sabana). There she belongs to the research group *Rationality and Culture*, and to the Center of Studies for Integral Human Development (CEDHIN by its Spanish acronym). Currently she is working on a project about the Aristotelian concept of imagination, its implication on his ethical and political theories, and how these ideas can shed light to contemporary ethical and political problems.

As a faculty Member-Junior Professor she teaches courses on the History of ancient Philosophy at School of Philosophy and Human Sciences.

Never before has the degree of coexistence and interdependence among people reached levels that were certainly unthinkable in a not too distant past. An example is the fact that an infinitely small microorganism - called Covid Sars 19 - has crept into a human body and from there into many human bodies generating on one side, disease, suffering, death - an old common and regrettable experience that mark the limit dimension of the human body - on the other, deprivation of those common bodily expressions that enrich personal and community life. The reality in which we have been living for the last Year has obviously changed our daily life at all levels, first of all the relational one: uncertainty and unpredictability of events have made us experience the transience of our lives. We also experienced the physical limitation of proximity. Our interpersonal relationships were cut short on the spot because from one day to the next we were no longer allowed to express affections and emotions with our whole body and we could not even share the most crucial moments of human existence without hugs or caresses, without the human warmth of those who love us.

And yet, the fact that the possibility of expression and sharing of love and proximity that innervates our relationships - at least the most intimate ones - has failed has stimulated the search for ways and forms that could make it flourish or increase, putting it back at the center of our existence. What we are experiencing seems to me an extraordinary opportunity to give back to love an ontological value and reaffirm its absolute essentiality to understand the human being and his relationships, it is an unexpected response to this passing time, in which we are all involved, beyond the cultures and religious beliefs, ethnic affiliations and political structures of government, intellectuals and common people, all united in recognizing the fragility and vanity of so many structures and idols built over time - from economic to technological, Politicians and well-being. The consequences of the pandemic are so many and so intertwined that a new focus on the question of the human being by philosophers becomes necessary. Rethinking the human under the aspect of love and proximity will trace a new-old *topos* for the future, something as the relationship expressed through the image of the embrace - plastic image of me, of each of us, who welcomes and holds in his arms another person and doing so says: I love you, you belong to me, I'm *with* you, I'm *by* you, I'm *you*.

#### **Curriculum Vitae**

Dr. Phil. Valentina Gaudiano is a Postdoc and Researcher at the Sophia University Institute in Italy. She is doing research on the relationship between Philosophy and Theology in Klaus Hemmerle. She wrote her Ph.D in Germany on Scheler's and Hildebrand's phenomenology of emotion and love. At the Sophia University Institute she is also teaching Philosophical Anthropology and Introductory Course in Phenomenology. Her research focuses on German Phenomenology, Theory of Emotion, and Philosophical Anthropology, as well as Trinitarian Ontology.

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**Federica Giardini**  
**Ecology and Economy. Feminist perspectives**  
**K**

In the debates of the last decades, it has been highlighted how the economy has the ambition to produce a conception about the human and the ways to govern it - the 21st century would be the era of homo oeconomicus, a model of Western origin with global diffusion.

Taking advantage of a feminist and philosophical approach to the question means considering the dominant concepts not as necessary but in the plurality of their genealogies and tracking alternative possibilities. It thus appears, that economy, in the Western tradition itself, has not only been a matter of mathematizing human behavior and its effects, but rather of conceiving society; in another respect, the anthropology implied by the conceptions of economics has not always been a matter of individuals and exchange relations. A feminist philosophical approach can

lead us to redefine the issues at stake starting from some key concepts such as „value“, „measure“ and „metabolism“.

#### Curriculum Vitae

Professor Federica Giardini is a philosopher and feminist activist. Her research uses difference as an operator to address some of the main themes of contemporary political philosophy, from the relations of obedience/disobedience to the actions and relations of commoning and to the extension of the political sphere to the order of relations between human and non-human.

She is the coordinator of IAPH-Italia, of the Master „Gender Studies and Politics“ (“Studi e politiche di genere”) and the cofounder of the MA degree in Environmental Humanities (“Scienze umane per l’ambiente”) at University Roma Tre (aa.2021- 2022).

She has cofounded the philosophical Journal „Sofia. Materiali di filosofia e cultura di donne“ (1989-1994) and has been editor of „European Journal of Women’s Studies“ (2000-2011) and DWF. *donnawomanfemme*» (1997-2012). She is a member of the scientific/ international board of “Frauen in Philosophie und Wissenschaft”, Springer; “Quodlibet Studio. Filosofia e politica”, Quodlibet; “Iride. Filosofia e discussione pubblica”; “Rizoma Freireano”. She is referee for “Politics and Society”;

„Theory Culture & Society“; “Feminist Studies”; „AG. About gender“ and for the Italian national agency of evaluation of scientific research (REPRISE). Part of the steering committee of IAPH - Internationale Assoziation von Philosophinnen (2008-2014), she organized the XII International Symposium of the IAPH in Rome (2006).

#### Publications

Among her recent publications: *Domination and Exploitation. Feminist views on the constitutive relation*. In G. Baptist, S. Achella (Hrsg.), *The Owl’s Flight. Hegel’s Legacy in a Different Voice*, Berlin: De Gruyter, 2021; *Experiencing oneself in her constitutive relation*. In F. Cimatti, & C. Salzano (Eds.), *Animality in Contemporary Italian Philosophy*, Basingstoke: Palgrave Macmillan, 2020; *Valore. Topologia edinamica della misura (Value and valorization. Questions for a feminist political economy)*. In EcoPol (a cura di) *Bodymetrics. La misura dei corpi*, vol. 2, Roma: IAPH Italia, 2018; *Reproduction as Paradigm. Elements Toward a Feminist Political Economy*. In M. Hlavajova-S. Sheikh (eds.) *Former West. Art and the Contemporary after 1989*. Cambridge, Mass.: The M.I.T. Press 2017; *Le symbolique, la production et la reproduction. Eléments pour une nouvelle économie politique*. In C. Laval, L. Paltrinieri, & F. Taylan (dir.), *Marx & Foucault. Lectures, usages, confrontation*. Paris: La Découverte.

She is also the author of *I nomi della crisi (Naming the crisis. Anthropology and Politics)*, Kluwer-Cedam 2017; *L’alleanza inquieta (The restless alliance. Political dimensions of language)*, Le Lettere, 2011; *Relazioni (Relations. Sexual difference and phenomenology)*, Luca Sossella 2004 and, with Gea Piccardi, *Produzione e riproduzione (Production and reproduction. Genealogies and theories)*, Edizioni PiGreco, 2015. She edited, with S. Pierallini and F. Tomasello, *La natura dell’economia (The nature of economy. Feminisms, political economy, ecology)* *Deriveapprodi*, 2020; with F. Castelli, F. Raparelli, *Conflitti (Conflicts. Philosophy and politics)*, Mondadori 2020; *Sensibili guerriere (On feminine force)*, Iacobelli, 2011 and, with Annarosa Buttarelli, *Il pensiero dell’esperienza (Thinking experience)*, Castoldi&Dalai, 2008.

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**Evangelia Aikaterini Glantz**

**What counts as philosophy? Helle Lambridis on Psychology as a branch of Philosophy and Psychoanalysis as a philosophical Trend**

**H**

Helle Lambridis (1896-1970) was a Greek woman philosopher who produced a large body of interesting and original philosophical writings. This paper explores Lambridis’ ideas and



arguments regarding why psychology should be conceived as a branch of philosophy and psychoanalysis as a philosophical trend, as developed in her book *Εισαγωγή στην Φιλοσοφία* (Λαμπρίδη 2004). The paper is composed of four parts. First, I examine the main passages where Lambridis develops her ideas and arguments on why psychology should be conceived as a branch of philosophy. I argue that the reconstruction of these passages does not result in a full argument. In order to understand better Lambridis' conception of psychology as a branch of philosophy, I propose to examine it in relation to her conception of psychoanalysis as a philosophical trend. Second, I reconstruct and interpret Lambridis' conception of psychoanalysis as a philosophical trend. Lambridis argues that psychoanalysis is a philosophical trend because it is based upon three metaphysical preconditions (Λαμπρίδη 2004: 295-299). I interpret the aforementioned notion of the "metaphysical preconditions" by drawing upon her concept of metaphysics from several passages in the book and I argue that the metaphysical preconditions that Lambridis attributes to psychoanalysis satisfy the criteria that are incorporated into her concept of metaphysics. Third, I examine psychology as a branch of philosophy in combination with psychoanalysis as a philosophical trend. I argue that Lambridis opposes to the branching off of psychology from philosophy by developing two lines of arguments, that is, theories of psychology are either building upon metaphysical preconditions and hence they are philosophical theories or search for the laws of the mind by using the methods of natural sciences which is ineffective. I also argue against the possible objection that psychoanalysis is practical oriented while philosophy is theoretical oriented according to Lambridis (ibid:28-29). I argue that psychoanalysis does not lack this characteristic as the practical application of the theory of psychoanalysis is a normal subsequent consequence. Furthermore, I argue against a possible objection according to which psychoanalysis and other psychological theories are classified as a philosophical as temporarily as their metaphysical precondition upon which they are based are neither confirmed, nor falsified. I argue that this is not a problem because until then we have no reasons to exclude them from the category of philosophy. I also argue that given the above, psychology should be understood as the branch of philosophy which searches for the laws that rule the mind and it includes all the psychological theories which are built upon metaphysical preconditions. Fourth, I explore how Lambridis expressed her voice-which I call the "Mother-Philosopher Voice"- as a woman in the male-dominated field of philosophy in the beginning and the middle of 20<sup>th</sup> Century. I argue that the "Mother-Philosophy Voice" incorporates the values of philosophical integrity, authenticity and high quality work.

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## Curriculum Vitae

Evangelia Aikaterin Glantzi obtained her PhD, in 2020, from the Law School (Department of History and Theory of Law) of the National and Kapodistrian University of Athens. Her dissertation title was: "Gender and Internalized Oppression: Personal Autonomy, Gender Violence and Justice."

Her main research interests include: feminist philosophy (esp. feminist political philosophy), theories of personal autonomy (with an emphasis on feminist perspectives) and history of women philosophers. Currently, she is independent researcher. She is also a lawyer.

## Publications:

- Glantzi. EA. (2018). Gender: to deconstruct or not to deconstruct?". In K.Boudouris. W.L. McBride (eds), *Proceedings of the 23<sup>rd</sup> World Congress of Philosophy*. Vol. 29. *Philosophical Approaches to Gender* (pp. 45-49). Virginia:Philosophy Documentation Center,DOI: 10.5840/wcp23201829719.
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**Aleksandra Gomulczak**  
**Izydora Dąmbska's Semiotics of Silence in the Feminist Perspective**  
**H**

The aim of this paper is to apply Izydora Dąmbska's conceptual framework developed in her theory of the semiotics of silence into the analysis of the phenomenon of silencing the voices of women. Dąmbska is a prominent member of the Lvov-Warsaw School of Philosophy. Her philosophical work covered the wide range of topics: philosophy of language, logics, philosophy of science, history of philosophy.

In this paper I want to focus on the concept of silence developed in two of her papers (Dąmbska 1963, 1971). She discriminates three general functions of silence: (1) semiotic: as a means of expression, (2) pragmatic: as a tactical means of action, (3) axiological: as a sign of certain spiritual attitude. From the perspective of semiotics, she distinguished narrow and wide concepts of silence. In the first case, silence is defined simply as the absence of speaking; in the second case, silence is the conscious restraint from speaking. The pragmatic function describes silence as the type of action which may cause harm or help someone. The axiological function describes silence as a virtue or flaw depending on the context.

I will use and develop Dąmbska's framework in order to describe the phenomenon of quieting women's voices. This phenomenon is a realisation of all three functions of silence. I will focus on the two of them, namely axiological and pragmatic: (1) silence as a "virtue", and an obligation prescribed to women, (2) the mechanisms of quieting women in various spheres: private, political, and historical. I will describe the mechanisms that are developed, and applied in order to keep women silence. I will refer not only to historical examples (from science and philosophy), but also to the current political situation in Poland, where silence was broken in an extreme way after the introduction of a nearly total ban of abortion. Hence, I will emphasize the issue of the language of the protests that exploded after introducing the ban, which many accused as unjustified, and deserving to be silenced. I will argue against such standpoint.

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#### Curriculum Vitae

ALEKSANDRA GOMUŁCZAK is completing her doctoral studies at the Institute of Philosophy of Adam Mickiewicz University in Poznań. Before studying philosophy from 2013 to 2018, she studied art history from 2008 to 2014. Since 2017, she has been a Board Member of the Kazimierz Twardowski Philosophical Society of Lviv. In addition, she has participated in the project „The Problem of the Relationship between Analytic Philosophy and Phenomenology from the Perspective of the Lvov-Warsaw School”.

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**Luana Goulart**  
**Sociology of image: Instrument, language and hermeneutic phenomenology**  
**W**

The thoughts of Silvia Rivera Cusicanqui in RIVERA CUSICANQUI 2010 shall not be subjected to any exegetic, systematic or exhaustive analytical treatment in this presentation. Rather, we offer a perspectivist approach that, just as fresh *urucum* spilled over fabric, dyes it with fragrance, texture and colour, pervading fibers by adapting to the varieties and irregularities of their

interweaving. If it touches upon unexpected strands, new possibilities and images are created – indeed, its being coincides with its own possibility, thus allowing for the transformation of the fabric subject to our use. Depending on the background against which it appears, the freshly dyed stains can be scrutinised and

understood in different ways: e.g. as a plethora of distinct minuscule stitches, or by means a broader panorama, which renders it as a unique and cohesive image.

The research work to which the considerations to be presented belong can be described as an investigation concerning some frequently neglected epistemic injustices present in the fabrication of latin american philosophical thoughts. It has three main objects:

1) the relation between images and words; 2) the necessity of a proper/own historicity (*historicidade própria*); and 3) concerning a *ch'ixi* existence. This presentation will only touch upon aspects of these topics, taking the first as its axis, as described below.

Taking as departure point the "pendular" interplay between images and words observed throughout "Sociología de la Imagen", Cusicanqui devised a method that not only lets the unsaid be seen, but also exhibits how and why it cannot be expressed by the words of colonising academic *Castellano*. A distinctive trait of the author's thought, historiography – rather than "pure" philosophy or sociology – leads to the dis-covery of meanings and senses censored i.e. disallowed, excluded or enshrined by Spanish, the official language. Notwithstanding the philosophical and sociological character of Cusicanqui's hermeneutic consideration of historiographical elements, these elements themselves provide any reflection upon them with their own intrinsically instrumental, geographically localised and particularly determined character. In opposition to the heideggerian view of instrumentality as deterrent to the unveiling of Being, however, it will be argued that the historiographical elements brought by Cusicanqui to the fore are precisely what enables the un-covering of the *ontological* multiplicity that european academic philosophical language unavoidably enshrouds. Historiography thus provides the means by which the historical constitution of Being un-covers itself more radically as, in this respect, not distinguishable from the very instruments of its own revelation: i.e. as indissociable from its specific particular historical determinations. In order to analyse this phenomenon that unfolds before us, we shall interpret that which the very instrumental historiography of Cusicanqui expresses, namely: ontological multiplicity, obnubilated by centuries of colonisation.

#### Curriculum Vitae

Luana Goulart de Castro Alves has a teaching position at the Philosophy Department of Universidade Federal de Mato Grosso (UFMT, Brazil). She is a Ph.D. student in philosophy at the Husserl-Archiv Freiburg (UniFreiburg, Germany) and in sociology at the Post-graduate Program in Sociology (PPGS) at Universidade Estadual do Ceará (UECE, Brazil). She currently studies "Gender and Care" and "South Epistemologies" at CLACSO Post-graduate *Especialización*. As a researcher, she coordinates the project "Hermenêutica da Pandemia - compreendendo e transformando em tempos de exceção" (UFMT, Brazil) and is a member of the following extension and research projects: "Mulheres Eleitas" (LAPPCOM-UFRJ/UFRRJ, Brazil), "Rede Brasileira de Mulheres Filósofas" (Brazil), "Red de Mujeres Filósofas da América Latina" (UNESCO) and "MulherAções" (UFAC, Brazil). Her main research interests are: hermeneutics, feminism and anticolonialism.

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#### Jule Govrin

##### Shared needs and a social desire. Feminist approaches to Hegel's reflections on political economy W

Hegel's philosophy has been received by feminist theorists in various respects, particularly with regard to the figure of Antigone (cf. Mills 1996; Butler 2002), the master-servant relationship (Butler 2012; Benjamin 1988), the dialectic of recognition associated with it (cf. Beauvoir 2015; Firestone 1970) and his statements on marriage, family and gender (Pulkinen 2010; Elshtain 1981; Benhabib 1996; Pateman 1996). Although there are approaches in the work of Carole Pateman (1980) and Jean Elshtain (1981) that take up his reflections on political economy, there is no article that systematically sketches these convergences. Therefore, in course of my presentation I would

like to introduce and discuss three central concepts of Hegel that can be placed in the closer context of political economy (Hegel 1986a): first, work; second, property; third, needs. Here I focus on possibilities of connection as well as delimitation for feminist theory (see Stone 2013). The aspect of work is ground-breaking for the entire Marxist tradition of thought, to which feminist theorists such as Silvia Federici, for example, also adhere. On the one hand, Federici's criticism of the distinction between reproduction and production work applies to Hegel, since he situates women in the private sphere. On the other hand, he stresses the social dependence and relativity of the working subject, so that work strengthens social bonds and aims at the common good. In this respect, it should be considered whether these reflections could be fruitful for feminist concepts of care work. With regard to the second aspect of property, Hegel takes a progressive position on private property. He postulates the right to private property, but admits that property becomes ownerless if it is not used. This position, in turn, is compatible with feminist concepts of Commons (cf. Federici 2018; Irigaray 1996). Furthermore, Hegel connects - derived from Hobbes - the idea of property with the power of disposal over one's own body. This leads to the topic of self-determination and autonomy, which is essential for feminist thinking. The third aspect of the system of needs also contains thoughts on social transformation, as Hegel emphasizes the common good and interdependence. However, in subsequent Marxist interpretations, the distinction between needs and desires is translated into the logic of principal and secondary contradiction. In contrast, Marxist feminists argue that the very logic that would also be dissolved on the distinction between production and reproduction (cf. Arruza/Battacharya/Fraser 2019). The early feminist claim for *Bread and Roses* hints to a return to Hegel in order to seek for new interpretation that undermine this distinction and emphasize the aspect of dependence and the common good. Hegel's reflections on the market economy and national economy also rely on the philosophy of Adam Smith - Hegel refers particularly strongly to him in his Jena writings (1986b). He interprets Smith's principle of the invisible hand as a figure of *Au,ebung*. Moreover, he pleads for regulating the market (cf. Herzog 2013), underlining the democratic tendencies in early philosophical reflections on the market as a place of trade of equals among equals.

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#### Curriculum Vitae

Jule Govrin has received her PhD in Philosophy at the Department for Philosophy at the FU Berlin in 2018. Her Research Interests are Philosophy of Economy, Political Philosophy, Social Philosophy, Aesthetics, Political Theory, Intelletual History, Feminist Philosophy, Philosophy of Emotions, Affect Theory, Queer Theory and Psychoanalysis. Since 2019, she is working as an associated researcher at the Centre Marc Bloch in Berlin.

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Eveline Groot

#### Germaine de Staël's Philosophy of Sensibility

H

As one of the first cosmopolitans, a host to important salons in Paris, a first-hand witness of the horrors of the French Revolution, and a politically involved author, Germaine de Staël (1766–1817) is a unique figure in the early modern world. Intellectually, she was influenced by a broad range of traditions, most importantly by the late French and Scottish Enlightenment, 18<sup>th</sup> century sentimentalism, and Early German Romanticism. These intellectual movements, however, embrace different perspectives on the nature of human beings. My view is that De Staël's philosophical work can be regarded as an original attempt to unite the Enlightened and Romantic traditions and that this comes to the fore in her image of human beings.

In my presentation, I will analyze De Staël's idea of the passionate nature of human beings, as explicated in *De l'influence des passions* (1796), in relation to the portrait of her 'fictional' character *Corinne* (1807). The analysis will pivot around De Staël's theory that literature is a form of '*philosophy sensible*', as set out in *De la Litterature* (1800).

In *De l'influence des passions*, De Staël tries to develop a new way of thinking about the immersive disruptive historical events of the French Revolution, while incorporating a theory of the sentiments (Fontana: 2016). A central question to *De l'influence des passions* is how we, as rational 'enlightened' human beings, are capable of individual and collective horrors, and how we can morally better ourselves. De Staël's answer to this problem seems to be that reason alone is not sufficient to attain moral control over ourselves. Human beings are essentially *impassioned*. Thus, in order to act morally, human beings should be allowed to freely incorporate sentiments in their process of decision making. Therefore, a clear understanding of our *impassioned* nature is needed in order to determine what actions are to be understood as morally right and wrong.

In *De la Litterature*, De Staël understands *sensibilité* in Rousseauian terms: as the foundation that awakens an openness for internalising abstract ideas, and thus offers a condition for knowledge. Additionally, the same *sensibilité* evokes political open-mindedness and virtuous behaviour. Furthermore, following Rousseau's theory of perfectibility, De Staël is of the opinion that human beings have the capacity to learn, develop, and improve themselves. Being a form of sensible philosophy, literature has the potential to attribute to human progress.

However, unlike Rousseau, De Staël does not seek a necessary foundation of morality within the realm of the sentiments. Our sense of duty is closely linked to our consciousness; only in the interplay between sentimentality and rationality can morality emerge and flourish. I believe that this idea lies at the core of De Staël's moral philosophy and emerges in literary form in *Corinne* – a novel in which De Staël's analytical ideas are represented. A philosophical enquiry into *Corinne* demonstrates both the coherence and the practical implications of De Staël's thoughts.

Eveline Groot is a PhD Candidate at the Erasmus University Rotterdam, where she works on the philosophical implications of the work of Germaine de Staël in regards to her ideas about about our human nature, morality, and politics. The revaluation of the position and influence of female thinkers in the history of philosophy is an important theme throughout this research. Groot studied philosophy, religion studies and ancient culture at the University of Edinburgh and University of Amsterdam.

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Andrea Günter

**Towards a feminist theory of money: Reconstructing Aristotle's concept of justice**  
H

Aristotle's concept of justice in Nicomachean Ethics (NE) continues to be taken over as the basis for justice discourses. From a feminist perspective, this is so strange because the discourse of this philosopher has inscribed the man-woman-lord-servant-house-polis-dualism in the occidental political history. This dualism establishes his concepts of politics as well as of ethics and justice. Traditional concepts of ethics and justice have never been outside patriarchy, which Aristotle explicitly affirms as the first social-political order. Ethical concepts have always been part of it and are complementary: complementary, not overcoming. Therefore, they have to be deand reconstructed if they are to help, in particular, to transform injustices of gender relations and those with equal conditions.

Justice accuses the injustice that the practices of linking social relationships with economic and political ones cause, and persistently requires their re-creation. The economically remarkable aspect of the NE's concept of justice is that Aristotle briefly talks here about the connection between justice and money. Why is he doing this, why is he talking about "money"? What role does money play in his concept of justice? What does this have to do with the house-polis dualism? And what with gender relations?

If one tries to answer these questions, one recognizes correspondences between Aristotle's theory of justice, the ideal conditions of capitalism, and the economic theory of money, which spends money as "neutral." A provocative perspective for a critique of capitalism can be opened: Aristotle's theory of justice provides an ideal basis for pushing financial capitalism to extremes.

In the Fifth Book of the NE, it can be observed how money comes into play as an intermediate equal, what function it assumes, how it can further become a factor that appears to be "neutral" and how the Aristotelian gender construction is linked with it. Such a reconstruction leads to build criteria for a feminist theory of money, which corresponds with the current criticism of economic money theories, but also of exploitation capitalism. Money as being neutral or as being the result of the abstraction of social relationships can be distinguished precisely. The criterion of this difference in the understanding of money is to have materiality or to have not.

The fortune of the conception of justice and of money corresponds with the fortune of the connection between justice, philosophy and gender relations. Therefore, a feminist theory of money is necessary.

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#### Curriculum Vitae

Andrea Günter is a woman philosopher and private lecturer at the University of Freiburg.

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#### Griselda Gutiérrez

#### Las formas de protesta contra la violencia de género en México. Una lectura sintomática W

Para analizar la ocurrencia y proliferación de la violencia de género es menester un enfoque multifactorial en el que no puede ignorarse la dimensión de los cambios epocales y su efecto trastocador en las dinámicas sociales, en el funcionamiento de los marcos institucionales, en el rango y la calidad de oportunidades de integración y/o expulsión en distintos grados de los agentes sociales, en el cariz de sus expectativas y, como elementos de la mayor importancia, en el sesgo de los patrones generalizados que pautan sus referentes identitarios, así como en la crisis del sistema de género (Conell, 2019).

Si esa suerte de análisis reclama una visión amplia, no lo es menos si de dar cuenta de los efectos y las reacciones de los grupos sociales y las personas que se convierten en blanco de esa violencia, tanto en términos del daño psico-emocional y físico en su persona, e incluso en la pérdida de la vida, así como el daño en su entorno, en su incidencia en las dinámicas sociales y la afectación en la vida de las comunidades y, otro tanto, en las formas de respuesta a tales agravios, que entre otras posibilidades se traducen en formas de protesta.

Aquellos países en que las condiciones de violencia generalizada y de inseguridad prevalecientes alcanzan niveles alarmantes como es el caso de México, y con un patrón de crecimiento al punto que algunos especialistas en la materia le caracterizan como “epidemia social”, nos da la pauta para formular múltiples preguntas algunas de las cuales guían la indagación que se aborda en este ensayo:

¿Qué explica que en este clima epidémico la violencia de género - entre otras formas de violencia- que alcanza cifras tan altas en las tres últimas décadas, hayan generado a nivel institucional y social una tendencia sistémica de impunidad y de silencio cómplice- salvo muy puntuales y acotadas excepciones?

¿ Más allá de contextos o tendencias coyunturales, cuáles son los factores estructurales que explican la existencia de este tipo de violencia y le dan su especificidad, cómo se entreveran ésta con otras formas de violencia, y cuáles factores favorecen su expresión reiterada y creciente?

¿Qué factores están a la base de las formas de protesta radicalizada de grupos de mujeres, mayoritariamente jóvenes, que hoy se hacen presentes en el espacio público en forma disrruptiva práctica y discursivamente, cuya exigencia es poner freno a esta ola de violencia y formas prontas y eficaces de justicia?

¿ En calidad de síntoma, qué subyace estructural y motivacionalmente a estas modalidades de protesta que asumen una línea separatista, que les atenaza una veta paradójica como un profundo

escepticismo hacia las instancias de autoridad, y a la par en el contenido de sus discursos y pliegos peticorios formulan demandas de justicia de carácter punitivista?

Concomitante al interés de abordar estas cuestiones y contribuir con ello a la reflexión e interpretación de la violencia de género en nuestro contexto en particular, y de manera general, considero fundamental debatir con aquellos posicionamientos que imbuidos en una línea de crítica y transformación social a las que subyace el tema de la *agencia* como un eje central -como lo son las teorías sobre los movimientos sociales, entre ellas las teorías feministas-, que anteponen la afirmación “de las múltiples formas de agencia humana en términos tanto de construcción como de resistencia” (Marchand y Runyan, 2010), como la clave por excelencia para interpretar las movilizaciones de protesta, por mi parte considero fundamental la revisión crítica de tales concepciones dada la relevancia del estudio integral y diagnóstico adecuado de los problemas.

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Connell, Raewyn, *Masculinidades*, México, CIEG-UNAM, 2019.

Marchand, Marianne H. and Runyan, Anne Sisson *Gender and Global Restructuring: Sightings, Sites and Resistances*. 2ª ed. London, Routledge, 2010.

#### **Curriculum Vitae**

Dra. Griselda Gutiérrez Castañeda es profesora Titular “C” Definitiva en la Facultad de Filosofía y Letras en la UNAM. Está especializada en Filosofía Política clásica y contemporánea y Filosofía Política con Perspectiva de Género. Sus líneas de investigación son las transformaciones y retos para la política en los escenarios de complejidad e indeterminación contemporáneos y las problemáticas sistémicas de desigualdad, exclusión y violencia, analizadas desde un enfoque de género.

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#### **Gabriele Gutzmann Die IAPH und Ihre Anfänge W**

The prehistory of the IAPH in the early 1970s was not always easy but finally led to the founding of the registered association “Assoziation von Philosophinnen Deutschlands (APhD)” 1976 in Würzburg. During its first Symposium 1980 again in Würzburg the association was renamed “Internationale Assoziation von Philosophinnen (IAPH)”. In this workshop, which is led by a board member of the IAPH in the 1980s we want to reconstruct the early history of the IAPH, its activities, protagonists and their philosophical concepts.

#### **Curriculum Vitae**

Born in 1948, Gabriele Gutzmann lives and works in Berlin. She studied Philosophy and Sociology at Free University Berlin and worked as a lecturer at different universities. She published on Logic, Theory of Science and Philosophical Women’s Studies. In the 1980s she was a board member of the IAPH. From mid-1980 to the early 1990s she worked as an artist and lead a producer gallery. In 2019 she completed her study of landscape planning and landscape architecture at Technical University Berlin. For some time now, she has been involved in nature conservation and environmental protection as well as in Berlin’s allotment gardens.

#### **Some Publications**

Logik als Erfahrungswissenschaft, Duncker & Humblot, Berlin 1980. Kombinatorisches Philosophieren und Emanzipation. In: M. Maren-Grisebach / U. Menzer (eds): VON WEGEN INS DRITTE JAHRTAUSEND, Jahrbuch 1 der IAPH, Tamagnini, Mainz 1982. Logik und Psychologie. In: H. Bendkowski / B. Weisshaupt (eds.): Was Philosophinnen denken, Ammann, Zürich 1983. Kombinatorische Frauenforschung, *ibid.* Wo sind die Philosophinnen, *ibid.* „Und an ihrem Lachen erstickte sie“. Die Schriftstellerin Hedwig Dohm. In: O. Münzberg (ed.): Vom alten Westen zum



The history of philosophers shows long-term interest in experimenting with states of the human mind and their expansion. In the 1970s this interest became seen as suspect, when psychedelics began to be controlled internationally (UN Convention on Psychotropic substances 1971). Today a renaissance of psychedelics happens in many areas of research and science; in philosophy mostly in the philosophy of mind and consciousness.

Philosophy offers theoretical frameworks to study and explain the new endorsement of an abandoned kind of substances with mind-altering effects by establishment actors.

I study this renewed interest and how it materializes across societies from a perspective combining philosophy of medicine and critical theory, drawing on contemporary political economy and Foucault's work about governance. This study of this medico-juridical re-alignment around psychedelics makes one wonder whether the endorsements of psychedelics is an institutional move towards them becoming part of the drug arsenals of managed population control.

Constituting the most heavily regulated category because of the perceived health and social risks, psychedelics were criminalized and conducting even clinical research on them was made very difficult. Wanting that carried a cloud of rebellion. Now this exclusion from legitimate medicine is being reconsidered and several clinical trials are underway, in the USA, Germany, the UK for instance, using micro-dosing and new therapeutic uses in patients. Alongside this tentative legal experimentation, pharmaceutical companies are seeking to synthetic production, standardize and patent psychedelic substances. The ground is being prepared for psychedelics to become medicines, prescribed by physicians to clearly defined patient groups, industrially produced and contributing to GDP.

I will discuss whether or how the following three phenomena might contribute to this realignment: Firstly, the current phase of capitalism does not configure the relationship between societal order and individuals via prohibitions of behaviour; secondly, the risks of psychedelic states of consciousness and their effects on individual and social functioning are reassessed; and finally, global procedures of harmonizing medical research and treatments are being developed. The power of psychedelics to alter states of mind and pacify individuals is at best a minor threat to the social order, so long as they can be brought firmly under the control of medical institutions, and to the extent that pharmaceutical industries can capitalize their use.

#### Curriculum Vitae

Christine Hauskeller is Professor of moral and political philosophy at the University of Exeter. Her theoretical background is in Critical Theory and her recent work on different themes in the philosophy of science and medicine as well as feminism. She has been a Principle Investigator on a phase III clinical trial for a specific stem cell therapy (€6 Million, EU FP7, Health, Grant No. 278967), studying the many ethical and governance aspects of clinical translation in practice. Christine is a member of several medical research ethics commissions and has developed the Matrix Approach for studying the complex relationships between power, economics, individual and societal needs and ethics in medical innovation. Her other current research projects are on humanitarian ethics, relationships between epistemology and moral judgment, the philosophy of psychedelics.



Around 1500, a century on the verge of a new age - comparable in part to ours, as the age of the multiplication of knowledge was about to arise and the new printing technique changed the world of texts, knowledge and images – the collapse of Aristotle’s knowledge hierarchies was prominently depicted in Hans-Baldung Grien’s woodcut, “Phyllis riding Aristotle”. The “boxes” of dominion had been turned upside down. Aristotle was a target of critique in various ways, as he had taken his insights from his observation: Women were the seed-sacks of males and the earth at the centre of the universe, proofed as everything felt upon it. The established organization of human society, of a man, dominating “his” wife, and slave, and his house and his fortunes began to be questioned. Women and men who thought differently were burnt and imprisoned but their ideas could not be brought down. A different humanist and scientific understanding began and, as I hold, formed a “subterranean” path of knowledge up to today.

In my lecture, I present a reading of our narratives in history, retracing the epistemic possibilities that were proposed in that period in philosophy and that can be connected well to a new kind of understanding as it is provided by means of artificial intelligence. Algorithmic collective methods, new ways of knowledge aggregation and changing assemblages of knowledge clusters challenge us to re-organize and to re-ontologize our world. I understand this also as a demand to revive a tradition in philosophy, as it was proposed since the Renaissance to demonstrate the weakness of the box-like framed ontologies of “pre-formed” units.

The turn from a primarily hierarchy and function driven into a primarily knowledge driven ontology comes along with an ontology of mutual interrelations, flexible in relation to what we see, stable in relation to what we know, striving to nest everything and everyone to a place of its most flourishing existence. There is no place for humanity’s supremacy over nature and the cosmos, and certainly not one for a hierarchy of genders and races.

#### **Curriculum Vitae**

Ruth Edith Hagengruber is Professor of Philosophy, head of philosophy department at Paderborn University, head of Teaching and Research Area EcoTechGender (<https://historyofwomenphilosophers.org/ecotechgender/>) and Director of the Center for the History of Women Philosophers and Scientists (<https://historyofwomenphilosophers.org>).

She studied Philosophy and History of Science at Ludwig Maximilian University and the Deutsche Museum in Munich. She publishes on Philosophy of Economics and Information Science and the History of Women Philosophers and Scientists. With the Center for the History of Women Philosophers and Scientists she aims to retrieve the long tradition of women in the history of philosophy and science. The publications in the research area EcoTechGender contribute to a new understanding of philosophy, economics, and technology, bringing together these often seen as diverging and contradicting topics in a new epistemology.

In 2011, with Ana Rodrigues, she established the teaching area At home in philosophy IPH that includes feminist studies and research on women philosophers beyond the Western canon. Since 2016, she is the chief editor of the German Series: *Frauen in der Geschichte der Philosophie und Wissenschaft* at Springer, since 2018, the co-chief editor of the International Series: *Women in the History of Philosophy and Science* at Springer, Int. In 2018, she started the world’s first Encyclopedia of Concise Concepts ECC by women philosophers, in cooperation with M. E. Waithe, that currently counts 250 entries, partly translated into Portuguese language (<https://historyofwomenphilosophers.org/ecc/>).

#### **Selected publications**

The Saint Petersburg Manuscripts. 2020-2021. *Émilie Du Châtelet Saint Petersburg Manuscripts in Online Edition*, ed. By. R.E.Hagengruber, U. Kölling, A. Brown, S. Ertz. *Women Philosophers in Early*

Modern Philosophy, ed. R.E. Hagengruber & S. Hutton, Routledge, London 2021.  
 Methodological Reflections on Women's Contribution and Influence in the History of Philosophy. 2020. Ed. S. Thorgeisdottir & R.E. Hagengruber, Springer, Cham.  
 Emilie Du Châtelet und die deutsche Aufklärung. 2019. ed. R.E. Hagengruber & H. Hecht, Springer Wiesbaden.  
 Philosophy, Computing and Information Science. 2014. ed. R. Hagengruber & U. Riss. Pickering & Chatto, London  
 Emilie du Châtelet between Leibniz and Newton. 2011. Springer, Cham. Nutzen und Allgemeinheit. 2000. Academia, St. Augustin.  
 Tommaso Campanella. Eine Philosophie der Ähnlichkeit. 1994. Academia, St. Augustin.

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**Lisa M. Herzog**  
**Economic Knowledge, Democratic Knowledge**  
**K**

In this talk, I present some core ideas from my current book project on Democratic knowledge, and attempt to bring together political epistemology and the history of economic and philosophical ideas. Many Western societies combine a democratic political system with a capitalist economic system, which are in permanent tension with each other. These two systems also need, and produce, different kinds of knowledge: while democracies should, ideally, create inclusive and just processes of deliberation that allow all voices to be heard on an equal footing, capitalist markets produce knowledge of a different kind that focuses on what can be measured in monetary terms and is undergirded by purchasing power. In this talk, I discuss and contrast these two kinds of knowledge production, also drawing on feminist critiques of economic knowledge. I argue that from a feminist perspective, there are key arguments to strengthen democratic over capitalist knowledge production, and conclude by reflecting on some possible strategies for that purpose.

#### **Curriculum Vitae**

Lisa Herzog works at the intersection of political philosophy and economic thought. Between 2016 and 2019, she was professor for political philosophy and theory at the Technical University of Munich, since 2019 she works at the Faculty of Philosophy and the Center for Philosophy, Politics and Economics of the University of Groningen. She holds a master (Diplom) in economics from LMU Munich, and an M.St. in Philosophy and D.Phil. in Political Theory from the University of Oxford. She has worked at, or visited, the universities of St. Gallen (CH), Leuven (BE), Frankfurt/Main (D), Utrecht (NL), and Stanford (US). She was a Rhodes Scholar (2007-2011), and in 2019, she received the Tractatus-Preis and the German Award for Philosophy and Social Ethics. Since 2018, she is the spokesperson of the board of the Society for Women in Philosophy Germany e.V. and was in the task force that developed SWIP's mentoring program for young women in philosophy. Since 2017, she is a member of the Global Young Academy, where she is in the leadership of the At-Risk-Scholars- Initiative and the working group „Trust in (young) scientists“. Herzog has published on the philosophical dimensions of markets (both historically and systemically), liberalism and social justice, ethics in organizations and the future of work. The current focus of her work are workplace democracy, professional ethics, and the role of knowledge in democracies. Important publications include *Inventing the Market. Smith, Hegel, and Political Theory* (Oxford University Press, 2013) and *Reclaiming the System. Moral Responsibility. Divided Labour, and the Role of Organizations in Society* (Oxford University Press 2018). She has also published two books for a broader audience in German, on the philosophical roots of liberalism and on the democratization of work, and regularly engages in public outreach.

This paper explores the idea of publicness through using Michel Foucault's concept of heterotopias (hétérotopie). Heterotopias reveal heterogeneities (hétérogénéité) that cannot be reduced and therefore each occupies a single reality. These heterogeneities are capable of occupying a particular location (lieu/place) and are characteristically different from utopias (utopie), which reveal homogeneities. Foucault emphasizes that heterotopia reality rests on some sort of empirical (empirique) experience. In his analysis of madness in history, Foucault stresses what he wrote was an attempt to experience the madness. That is the process of subjectivation requires a place to occur where the body of "patient" undergoes social deportation and correction before analysis. Foucault stresses the empirical analysis of heterotopias in which different experiences appear. Foucault uses the examples of madness, prison and death among others in this analysis. These different experiences vary from the homogenous discourse of representation in utopias, but are part of the societies and cultures in which we live. This means that when we reflect on the nature of publicness and how to define public engagement, we need to consider whether the language we use to think and intervene in public discourse has been reduced. Furthermore, we need to consider whether these heterotopia experiences are hidden or not recognized as existing in society. With this in mind, the question remains as to whether it is possible to think about the public nature of heterogeneity. This paper looks at Foucault's works in analyzing and considering both utopian and heterotopian experiences as well as explores the effects of translating the heterotopian experience. Finally, it considers whether a creative alternative is possible within the empirical analysis framework that Foucault emphasizes, which can change our experience with public engagement.

**Curriculum Vitae**

Jing-Li HONG is an Assistant Professor in the Department of Applied Philosophy at the Chang Jung Christian University in Taiwan. She received her Ph.D at the Université Bordeaux Montaigne. She specializes in Foucault's thinking and French Theory. Furthermore she is doing research on Thinking & Image as well as USR(University Social Responsibility).

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**Teresa Hoogveen González****From liberation to freedom: notes on Hannah Arendt and Françoise Collin****H**

In this presentation I would like to present my current study on the paradoxical and problematic relationship between liberation and freedom in the thought of Hannah Arendt. The political thinker often refers to Immanuel Kant when broaching the subject of freedom and how it has been approached throughout the history of philosophy. We would like to synthesize this analysis, as well as return to what she considers to be problematic in Kant's own notion of autonomy: the paradox arising in the transition from minority to majority. We would like to explore the possibility that the problem she sees in Kant is the same that her own thought encounters when faced with the realm of "necessity" in the search for freedom. Finally, we would like to explore how Françoise Collin's own reading of Arendt and her article "Praxis de la différence. Notes sur le tragique du sujet" approaches this problem by taking the separation of politics and metaphysics seriously. Her commitment to thinking women in their specificity and singularity in a plural world—strongly aided by Arendt's thought—is what allows her to be critical of contemporary uses of the categories of "feminine" and "masculine", as well as rethink freedom in its specific political dimension. From this angle it will be possible to overview how Arendt's notion of autonomy—severed from sovereignty, linked to the political and thus to acting in public and to what we would nowadays call vulnerability—allows Collin to think of the political and the ontological subject separately without reinstating the monolithic modern subject.

**Curriculum Vitae**

Teresa Hoogveen is a PhD candidate in philosophy at Seminari Filosofia i Gènere—ADHUC. She graduated in Sciences, with a major in Maths and Physics (BSc, University College Roosevelt, the Netherlands, 2010), graduated in Philosophy (University of Barcelona, 2016), with an MA in Contemporary Thinking and Classical Tradition (University of Barcelona, 2018). Her research focuses on the study of Françoise Collin's philosophy and writing, second-wave feminism, and the problems of subjectivity from modernity to the present, with a special attention on Immanuel Kant's third *Critique* and Hannah Arendt's political thought. Her PhD thesis, supervised by Fina Birulés and Carmen Revilla, analyzes Collin's concept of difference with reference to political praxis, philosophical thought, and literary writing.

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**Diana Hoyso Valdés**  
**Women and peace building**  
**H**

Feminism is a difficult concept to define, as it is the person or the people to whom it refers to. We have now several types of feminisms, born in different places, with varied voices and colors. Nevertheless, despite the fact that there is a struggle to fight against essentialism, there seems to be a generalized belief that women play a fundamental role in the task of peace building.

By exploring the notion of maternal thinking of Sara Ruddick (1995), as well as the idea of care of the home applied to the care of a nation, from Gioconda Belli in her fictional work *El país de las mujeres* (*Women's country*, 2010), I will try to show that we are entitled to think that, in general, women have distinctive ways of thinking, feeling and acting that could contribute meaningfully to the process of peace building.

Additionally, and following the work of Francesca Gargallo Celentani (2006, 2015) I will discuss how some Latin American feminisms have faced the challenges of colonialism and capitalism with their communitarian feminism. This kind of feminism involves (i) focusing more in the good of the community than in the good of the individuals, (ii) thinking on the human's connection with the earth (*Pachamama*) as if it were a mother, and, (iii) endorsing an economy of solidarity. Although they may have their own internal challenges with patriarchy, Latin American women's ways of building peace are, at the same time, effective and insightful ways of fighting against social injustices. To illustrate my point, I would present some cases in which women's organizations in Colombia have contributed to the achievement of the Peace Agreement (2016), have struggled to the recognition of the victims of war, and have played a key role in the implementation of that Agreement.

My discussion raises some questions. From the fact that women play a distinctive role in the process of peace building, should we conclude that women are not good at war or do not like war? History shows us this is not true, since there are several examples of effective female warriors. Does my thesis imply men are not good for peace? Again, history shows us this is false, since there are good examples of men as peace builders. Yet, why the generalization about women as better peace builders holds? My hypothesis is that the very extended division of work between women and men over centuries has created a sort of second nature in women (and I am fully aware of the danger of this notion) that make them better suited to lead the task of peace building. Obviously, this implies men can and should develop it too, but for that a significant change in the idea of roles and roles' assignation would be needed... and I am not even sure we have enough time and courage to make it happen.

Diana Hoyos-Valdés, PhD in Philosophy by University of Oklahoma (USA), and Philosophy professor at Universidad de Caldas (Colombia, South America<sup>1</sup>). Applying for the section on Ethics (although my work has something on Economic justice and Ecofeminism).

Since 2006 I have been working at the Department of Philosophy of Universidad de Caldas, Colombia. I started working as a tutor and professor for students who wanted to be teachers, so I started teaching Philosophy of education, Pedagogy, and Didactics of Philosophy. Then I broadened my interest to Ethics, and I left Colombia to pursue my PhD in USA. My dissertation was about the importance of friendship for the cultivation of what Aristotle called virtue, but in modern terms is called character strengths. When I came back to Colombia, I started to ask how our native communities conceive what Aristotle called *eudaimonia*, and while doing research on that topic I could not help but ask myself about the role of women in the construction of a good life. So, I have been working on these topics. Since last year, I lead a group of 8 women professors of Philosophy: *Las Hijas de Lilith* (Lilith's daughters), in which we work on the visibilization of women's contribution to the construction of knowledge in general and, in particular, of philosophical thought. Here is a link to our incipient web page: <https://hijaslilith02.wixsite.com/mujeresyfilosofia>

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**Toyomi Iwawaki-Riebel**

**Yosano Akiko's Philosophy and Poetry – Modernization of Japan and women's liberation**  
H

The examination of women's liberation theory in the thoughts of YOSANO Akiko (1878-1942) is to reconstruct the processes of modernization and internationalization in Japan in the Post-Meiji era (1868-1912).

In 1901 Akiko appeared on the Japanese poetry podium with her anthology “Tangled hair *midaregami*”, which described her love and sensuality in a new era, while her reviving of the passion and rhetorical tradition since the female poets of Heian dynasty (794 – 1185). She is also known for her anti-war poem, “Thou Shalt Not Die *kimi shinitamou kotonakare*” (1904), which related to her brother who served in the Russo-Japanese War (1904 – 05). Further she argued about the issue of women's liberation, refuting “the protection of mothers by the nation *botai no kokkahogo*”, and expanded the cultural criticisms on political, educational and social issues.

In her personal way of life, she had an affair with the poet YOSANO Tekkan (1873 – 1935), and she later married him and gave birth to 12 children. In pursuit of Tekkan, who had gone to Europe, she toured through Europe and studied modern Western philosophy (1912). On the horizon where poetry and philosophy intersect, Akiko spoke of ways to improve her position, including the need for women's higher education and financial independence. When Akiko's husband lost his income, she expresses her own attitude of supporting the household by translation of “The Tale of Genji *Genji monogatari*” etc., anthologies, and criticisms.

In Akiko's thoughts, the issue of “the protection of mothers by the nation” was conscious, as opposed to women activists such as HIRATSUKA Raichō (1886 – 1971), arguing that children should be regarded as one personality. She showed a firm female philosophy based on the pride of her motherhood. In other words, it enquires the relationship between the nation and mother and child. Further, the independence of mother and child from the militaristic nation. The dignity of human beings were questioned. Despite the problems of feudal and ultra-nationalist propaganda of

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<sup>1</sup> See: [http://scienti.colciencias.gov.co:8081/cv/lac/visualizador/generarCurriculoCv.do?cod\\_rh=0000932949](http://scienti.colciencias.gov.co:8081/cv/lac/visualizador/generarCurriculoCv.do?cod_rh=0000932949)

women's education "good wife and wise mother *ryōsai kenbo*" in the pre- and post-Meiji era, Akiko defined the free and cultural way of women toward the future.

YOSANO Akiko verified the essence of contemporary Japan's problems phenomenologically and hermeneutically by observing it from the time axis of translation of classical literatures, such as "The Tale of Genji", and from the spatial axis of Western thoughts. This paper reviews YOSANO Akiko's fundamental considerations on "Theory of remodelling of women *fujin kaizō ron*" not only in premodern Japanese contexts, but also in modern and future intercultural contexts.

#### Curriculum Vitae

Toyomi Iwawaki-Riebel was born in Yokkaichi, Japan. Since 2011, she is a scientific researcher and teacher at the Department of Japanology at the FAU Erlangen-Nürnberg, Germany.

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#### Zdeňka Jastrzemska Anna Pammrová: Towards an Ecofeminist Perspective (in cooperation with Dagmar Pichová)

E

Czech writer and philosopher Anna Pammrová (1860–1945) spent most of her life in a forest seclusion, where she lived in very modest conditions. Although her education was probably haphazard, Pammrová had a very good knowledge of foreign languages and translated philosophical texts into Czech. She was interested in Ancient Indian wisdom, theosophy, occultism, and the philosophy of Rousseau, Tolstoy, Schopenhauer, and Nietzsche. Moreover, Pammrová was inspired above all by Lessing's radical criticism of modern European culture and civilisation, focused particularly on criticising its rationality and colonisation tendencies. Anna Pammrová's works, notably *Alfa. Embryonální pokus o řešení ženské otázky* [*Alpha. Embryonic Attempt to Solve the Women's Issue*] (1917), *Mateřství a pamateřství* [*On Motherhood and Pseudo-motherhood*] (1919), *Cestou k zřejmému cíli* [*On the Way to the Unique Aim*] 1925], and *Zápisky nečitelné* [*Illegible Notes*] (1936), present three main themes. These themes, which are mutually interrelated and complementary, are: criticism of modern society, woman's role and women's emancipation, and an ecological appeal for the reform of anti-nature thinking (cf. Gabriel et al. 1998, 435).

Pammrová was convinced that the idea of progress, the basis of European society and science, was mistaken and that one of the main sources of the crisis of culture and civilisation, manifesting itself, *inter alia*, in the prevailing consumerism and social injustice, was the rule of man. However, she also assigns major responsibility in this historical process to woman, who, in Pammrová's opinion, betrayed her original mission as the protector and caretaker of life. She believes that women have contributed to their own enslavement and to the overall crisis of humanity and civilisation by submitting to flesh and sexuality. She sees the suffering and miseries caused by constant reproduction, accompanied by growing pressure on nature, as pointless and redundant, unable to be a source of redemption or liberation. She argues that the only solution is a radical rejection of civilisation and the establishment of a new, more intense relationship with nature, based on spiritual principles. Pammrová did not draw a very clear picture of her vision of this 'unique aim' or provide clear instructions on how to reach it; her texts nevertheless express ideas close to modern ecofeminist philosophy (cf. Jemelka 2016, 98–104).

Gabriel, Jiří et al. (eds.). 1998. *Slovník českých filozofů*. Brno: Masarykova univerzita.

Jemelka, Petr. 2016. *Reflexe environmentální problematiky v dějinách české a slovenské filosofie*. Praha: Filosofia.

#### Curriculum Vitae

Zdeňka Jastrzemska is an Assistant Professor at the Department of Philosophy, Masaryk University in Brno (Czech Republic). She specialises in Czech philosophy, methodology and

philosophy of science, with a particular emphasis upon theories of causation and explanation. Her publications include *Kauzální aspekty vysvětlení* [*Causal Aspects of Explanation*] (2007), *Aspekty vysvětlení: hledání explanančních znalostí* [*Aspects of Explanation: Searching for Explanatory Knowledge*] (2009), 'Perspektivistická genealogie kauzality' ['The Perspectival Genealogy of Causation'] *Organon F*, Vol. 17, No. 4 (2010), and 'Spor o vivisekce a české ženy na přelomu 19. a 20. století' ['The Controversy over Vivisection and Czech Women at the Turn of the 20th Century'] *Teorie vědy*, Vol. 39, No. 2 (2017).

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**Priyanka Jha**  
**Global gendered intellectual history**  
**H**

In 1983 Kamala Devi Chattopadhyay<sup>1</sup> wrote

'I was induced to write this book to fill a vacuum whose very emptiness is proof of an important missing link. There are not many books on the history of social reform movements in India, but even those few have chosen to completely ignore the role of women in it. It is as though whatever changes were brought about, were the outcome of men's endeavour alone for social changes and thereby amelioration of the women. A grievous injustice has been done to the heroic efforts of the countless women who strove against unimaginable deterrents to serve the cause of their betterment. Women did valiant service not only pushing the forward for their own progress but acting as levers to help other oppressed sections.' (Chattopadhyay 1983,1)

Has not this vacuum expanded over the years in so far as the recognition of women's contribution to the construction of our nation is missing? The knowledge and frame of references have been handed down to the generations have not changed. There is little discussion over the absence of women thinkers in the act of creating this knowledge and forms of its reposition.

Is this marginalisation and invisibilisation not an instance of epistemic violence? Would not the narrative construction of the normative of the nation been different had women thinkers ideas been invoked? Does not the historiography of our nation continue to be embed itself in the male gaze?

The manner in which history was narrated to the nation was limiting. It suffered on account of being universalist, homogenised, elite and male centric.

This paper argues for a necessity to shifting to 'a Her Story of ideas' invoking the marginalised and invisibilised women thinkers of this nation. It is also interested in locating the kind of epistemology and knowledge that got created in the non west, in this case India and south Asia. As modernity was mediated through Colonialism, in the form of Colonial modernity, the interaction of these societies and the women thinkers were also distinct. This paper is interested in finding the modalities of interactions and engagements that these women shared.

This paper attempts to map the trajectory of historiography as provided by the women thinkers and thus the need to shift from history to her story of ideas.

1 Kamla devi Chattopadhyay was one of the first women thinkers of Modern India who played a crucial role in invoking women issues as the larger national issues. She was involved in the Nationalist struggle for Independence as well as in the larger social construction post independence.

#### **Curriculum Vitae**

Dr Priyanka Jha, Assistant Professor, School of Undergraduate and Gender Studies, Ambedkar University, India.

Priyanka teaches Political Science and History of Ideas in Ambedkar University, India. She teaches Undergraduate and Masters students across disciplines. She has been awarded Dr P.C Pavate Fellowship (2020) at Cambridge University, where she will be working on Gendered Intellectual history of Ideas. She would be working with key women thinkers of modern South Asia and redefinition of the normative in the nation through their works and Ideas. She has been Junior

fellow at the Max Weber Centre for Advanced Social and Cultural studies, University of Erfurt (2017-18), whereby she was engaging with Politics of Culture & Religion focusing on the Emancipation and Political Buddhism.

Priyanka's doctoral dissertation was on 'Politics of Culture: A Comparative study of the writings of Coomaraswamy and Dharamapala'. This was based on Intellectual history of ideas, engaging with the theory and thought in the non west.

Trained as a Political scientist, her interests are largely in the domain of Intellectual history of idea, Political theory and Indian Political Thought.

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**Song Jianli**

**Governance of Anti-poverty from the perspective of sustainable development: Capability-based justice**

**E**

Beginning by focusing on entrenched social injustices and inequities, Nussbaum's capability approach addresses disability, especially as a result of discrimination or marginalization, and suggests that minimum capability constitutes a necessary condition for social justice. Through the reflection on human life in the field of human dignity, Nussbaum gives ten kinds of core competencies which will support people enjoy a minimum sense of rich life, which means a sustainable development must first ensure that the ten core competencies of all citizens are at least at a minimum level, and hence, it reveals the subjective dimension of "sustainable development".

In the past few decades, China has successfully lifted hundreds of millions of people out of poverty. However, the phenomenon of poverty-returning which means falling into poverty again after being lifted out of poverty has become a persistent problem in anti-poverty management. How to adjust strategy of poverty reduction in time, fight for eradication of poverty, and make the poor get rid of "vulnerability of justice", so as to realize sustainable development, has become an important issue worthy of study. In accordance with the requirements of capability approach, we need to do more than just consider poverty as a lack of income or necessities such as food, housing, land and other assets. More importantly, we also need to include factors such as education, health care, ecology and social inclusion in our measures of poverty. The old Chinese saying "it is better to teach a man to fish than to give him a fish" also expresses such an idea which very similar to capacity-based justice in another Chinese cultural rhetorics.

In face of "vulnerability of justice", Sen and Nussbaum's capability approach gives a minimum of justice by which guarantees equal dignity and a meaningful human life for everyone and reveals the necessary relationship between "justice" and "sustainable development", that is, eliminating the vulnerability of justice is a prerequisite for sustainable development. In this way, in addition to understanding "sustainable development" from the usual social dimension, a new and meaningful perspective is added, that is, to measure "sustainable development" from the subjective dimension. This new theoretical perspective has important reference value for China to further promote anti-poverty governance towards substantive justice. From this view, the governance of anti-poverty under the perspective of sustainable development should focus on continuously improving the system of anti-poverty governance so as to enhance the capacity of the poor, and gradually eliminating the inequality caused by different innate abilities of each person and the poverty caused by accidental misfortune.

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#### Curriculum Vitae

Song Jianli is researcher at Xiamen University in the P. R. China.

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#### Kateryna Karpenko Gender Injustice and ecological Issues K

The talk has three main tasks: i) to clarify the content of the concepts of 'gender justice' and 'environmental justice'; ii) to explore the relevance of the methodological foundations of the study of gender and environmental justice; iii) to outline the prospects for the impact of sustainable gender equity in addressing environmental issues. The contemporary ecological situation is primarily a consequence of the consumer productive activity. But it is in this context that it makes sense to turn to the gender analysis, which rejects homogenization, averaging as a research methodology. Therefore, it is more correct to say that this is the result of the consumerism of the modern male-oriented Western civilization. The gender approach insists that the destruction and exploitation of nature is rooted in the dominance of men over women. It is symptomatic that the attitude towards ecofeminism changes from criticism through silence to interest and recognition. This is confirmed, for example, by the wide representation of ecofeminist themes during the 24th World Congress of Philosophy, August 2018. 10-th Conference of the International Association of Historians-Environmentalists (August 2019) also named this issue as a priority. Critical thinking is, in principle, very relevant today. Naturally, criticism of modern economics is not limited to gender methodology. Environmental ethics holds technology and industry responsible for the environmental crisis. But this does not deny the need for a gender discourse about the essence of technology, and industry. In my opinion, these two approaches complement each other. The merits and demerits of technology depend on its application, its accessibility for all people, and its effect on social relations, including gender relations. I don't believe that economic growth will automatically bring a reduction in gender inequality. Gender discourse improves the process of valuing environmental economics disclosing the bias of the dualistic methodology in this field of economic theory.

#### Curriculum Vitae

Kateryna Karpenko has achieved her Doctor in Philosophy in 2006 at the Kharkiv V.N. Karazin National University after receiving her Ph.D. in Philosophy in 1986. Her thesis for Doctor's degree was on 'Gender Dimension of the Ecological Communication', while her thesis for Candidate's degree was on "Ecological Responsibility as a Key to Environmental Protection". From 1975 to 1980, she was working in the Philosophical Faculty of Kiev T. Shevchenko State university and received her Diploma, Philosopher, Teacher of philosophical disciplines in 1980. Since August 1980– present, with interruption for post-graduate studies (1983-1986), she is working at Kharkov National Medical University, department of Philosophy (KNMU), since 2018 she is Head of Philosophy Department and since 2012, she is working as Director of the Center for Gender Education. She took part in more than 100 International conferences in Ukraine, Germany, Great Britain, USA, China, Russia, Byelorussia, Estonia, Hungary, Holland, Switzerland, Italy, Macedonia. The latest were the 24-th World Philosophy Congress (2018, Beijing, China), XVII International Association of Women Philosophers (IAPh) Symposium 'Women and Philosophy in the era of globalization, 10th Biennial conference of the European Society for Environmental History (ESEH) Boundaries in/of Environmental History Tallinn, Estonia, 21 to 25 August 2019.

#### Most recent publications

Karpenko K., Karpenko I., Karpenko O. Ecofeminist Analysis of Environmental Economics / European Scientific Journal, ESJ Special editions (Kokani, Macedonia, 2020-02-29) / <http://eujournal.org/index.php/esj/issue/view/412>

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**Elizabeth Suzanne Kassab**

**Women in Writing the History of Contemporary Arab Philosophy**  
**K**

Contemporary Arab philosophy as a field of study, teaching and research is a relatively new field in the making. It is an integral part of contemporary Arab thought that needs to be identified and assessed: its contours need to be drawn, its themes and preoccupations need to be identified, and its achievements and challenges need to be critically assessed. Attempts have been made to describe the state of the discipline in different regions of the Arab World. Studies were published to recognize the obstacles in practicing, teaching and writing in the field. But no anthology nor textbook of contemporary Arab philosophy exists to date, and no comprehensive study of the field has yet seen the light. Where are studies of this philosophy at this point in time and what has been the contribution of women to them? Writing the history of philosophy and writing intellectual history in general has both intellectual and political significance, especially in the Arab World. Resistance to dictatorship and brutality has often taken the form of alternative intellectual histories shaped in opposition to the one imposed by those in power. Defining one's intellectual legacy and locating one's intellectual locality have been significant acts of defiance in the face of forced indoctrination. I present examples from Syria and Egypt and reflect on the place of women in this politico-intellectual struggle.

**Curriculum Vitae**

Elizabeth Suzanne Kassab studied philosophy at the American University of Beirut and the University of Fribourg (Switzerland). She taught in Lebanon at the American University of Beirut and Balamand University, and has been a Visiting Professor at a number of Universities in Europe and the US, including Bonn, Columbia, Yale, and Brown. She has been a Fulbright fellow at the New School University in NYC, a Research Fellow at the German Orient Institute in Beirut, a Visiting Research Fellow at the Universities of Bielefeld and Erfurt, at the Berlin Graduate School of Muslim Cultures and Societies of the Free University of Berlin, at the Käthe Hamburger Center for Advanced Study in the Humanities in Bonn and the Marburg research network.

„Re-Configurations. History, Remembrance and Transformation Processes in the Middle East and North Africa” She has been a faculty member of the Doha Institute for Graduate Studies since October 2016.

Her research interests center on Western and post-colonial philosophies of culture, with a particular focus on contemporary Arab thought and philosophy. She has received the 2013 Sheikh Zayed Book Award in Abu Dhabi in the category of „Contribution to the Development of Nations” for the Arabic version of her book *Contemporary Arab Thought: Cultural Critique in Comparative Perspective* (Columbia University Press, 2010). Her new book is entitled

Enlightenment on the Eve of Revolution. The Egyptian and Syrian Debates (Columbia University Press, 2019).

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**Kizito Michael George**

**The Poverty of Hegemonic Masculinity: Emancipatory Criticism of African Philosophy**  
**H**

For over four decades, African Philosophy has cyclically rotated around the defense of the availability of African philosophy, the romanticizing of the African traditional past, the erosion of this quixotic past by colonialism and neo-colonialism, the need to decolonize the African mind and the need to reconstruct political and economic policies that are not de-situated from the African reality. However, African Philosophy has remained virtually gender blind to both strictures and structures of gender injustice and oppression. African Philosophers persistently philosophize without taking cognizance of the fallacy of homogenizing social realities such as persons who are situated in gender asymmetrical relations. Very little attention has been given to critically assessing the sexism, gender biases, gender distortions and gender blindness of African Philosophers and African philosophical scholarship. To-date African cultures are still largely patriarchal, sexist and very hostile to women's rights, gender equality and equity.

Despite the prevalence of the above status quo in African cultures, African Philosophers continue to ignore the need for a thorough gender and feminist analysis of African cultural and social realities. The philosophy of a given society as espoused in literary works or texts of its various thinkers is a reflection of the cultural praxis and the de facto social situatedness of men and women across the gender divide. Although philosophers are sometimes looked at as conscientious objectors with the capacity and skill to rise against the biases and irrational conjectures of their societies through reason, philosophers are most of the times products of their unjust, gender blind and sexist societies and thus their philosophical thoughts or systems aim at perpetuating and entrenching oppressive and unjust social structures.

Therefore the sexism and sex-blindness in African philosophical texts and scholarship is largely an un-conscientious reaction to the cultural and gendered existential conditions of persons in African societies and is indicative of patriarchy, androcentrism and sex-oppression in African culture. This paper will offer a philosophical critique of the persistence of sexism and gender blindness in African philosophy texts and scholarship. The paper will echo the need for African philosophers to take cognizance of the necessity for African philosophical scholarship to deconstruct social structures and gender biases that are inimical gender empowerment and the inherent dignity of the person of men and women.

**Curriculum Vitae**

Dr. Kizito Michael George is a Lecturer of Philosophy in Kyambogo University, Department of Philosophy and Religious Studies(Uganda). Dr. Kizito is also Consultant Makerere Centre for Applied Ethics(MACAE) and a Member of FES Social Justice group. His research interests include: Feminist Philosophy, Ethics and Poverty reduction, Ethics and Social Justice, Globalisation and Development, Gender and Human Rights. He has published articles in the area of Ethics, Human Rights, Globalisation, Gender and Development.

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**Tatiana Kolomeitseva**

**User Experience as Enlightenment: UX for Women Philosophers' Presentation**  
**T**

During the last 10 years media anthropology has been examining the bias of digital world<sup>1</sup>. Gender aspect in training the machines in AI research has also been analyzing<sup>2</sup>. The field of User Experience (UX) testing has been criticised for unfair recruitment<sup>3</sup>. The digital specialists are still not being enough trained to avoid gender prejudices. And if such prejudices translate into biased interface<sup>4</sup> it will be only a lesser evil.

For protecting our digital environment we should develop the Critique of UX based on epistemology. Learning UX writing concerns four Kants questions. Here I want to give some examples of it. After that I am going to discuss UX using “ready-to-hand” concept of Heidegger and to propose some practical tools of promoting women philosophers’ presentation in digital.

1) “What can I know?” The base of UX is psychology and neuroscience appealing to Dawkins’ theory of memes<sup>5</sup>. On the one hand, this situation can lead to a new stage of Critique of psychology in a Husserlian way. On the other hand, UX’s usage of meme concept resembles the logic of expelling women from the history of philosophy: “A meme that never enters a brain... it doesn’t exist”<sup>6</sup>

2) “What must I do?” To suggest content, to design any writing in order to catch the attention.

3) “What may I hope?” UX proposes its own pragmatic teleology with setting the main marketing goal and cutting any practice that would not be appropriate for “psychological bottleneck”

4) “What is a man?” Metts&Welfle suggest that a man is a user (both of buttons and words)<sup>7</sup>. Evans claims that “we are cognitive misers, meaning that we will allocate the least possible processing power to determine your value to us”<sup>8</sup>

The concept of “human nature” makes it all worthwhile: “The memes that are optimized for receptivity will go on to dominate, while those that are misaligned with human nature will be selected against and ultimately go extinct, suffering the silent, ignored death of most digital inventions”<sup>9</sup>

UX aims at gadgets’ becoming the main tools of any person. We can use Heidegger’s concept of being-ready-to-hand here. With the help of this concept I would like to propose the analysis of expelling women from UX’s focus.

Being-ready-to-hand concept also allows to think of the most successful ways of women philosophers presentation in digital world. I want to suggest that we could provide all the texts of women philosophers and about women philosophers with audio versions in order to become ready-to-hand. In this way we could conduct an enlightening project for all the people who are not pleased to be “users” or “cognitive misers”.

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<sup>4</sup> Barth, D (2012) Designing the Gender-Neutral User Experience [https://web.wpi.edu/Pubs/E-project/Available/E-project-042612-150925/unrestricted/Designing\\_the\\_Gender-Neutral\\_User\\_Experience.pdf?fbclid=IwAR0mKngW9IT9wIz0eHWbVfd1WWgr4cmOBjXN7Nd-RZoORIL10OK-LV\\_wvgQ](https://web.wpi.edu/Pubs/E-project/Available/E-project-042612-150925/unrestricted/Designing_the_Gender-Neutral_User_Experience.pdf?fbclid=IwAR0mKngW9IT9wIz0eHWbVfd1WWgr4cmOBjXN7Nd-RZoORIL10OK-LV_wvgQ)

<sup>5</sup> Evans, D.C. (2017) *Bottlenecks: Aligning UX Design with User Psychology*. New York, Apress, 6 Ibid., p.3

<sup>7</sup> Metts, M., Welfie, A. (2020). *Writing is Designing. Words and the User Experience*. New York, Rosenfeld Media LLC, p.2-3

<sup>8</sup> Evans, D.C. (2017) *Bottlenecks: Aligning UX Design with User Psychology*. New York, Apress, p.38

<sup>9</sup>Ibid., p. XVii

## Curriculum Vitae

Tatiana Kolomeitceva is an independent researcher in Moscow. She is author of 30 articles (2 of them in English) and 1 monograph on PR, gamification as well as history of philosophy and

translating. In 2012, she received her PhD in History of Russian Philosophy in Yekaterinburg, Russia.

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**Shu Kong**  
**Research on post-modern feminist technology review**  
**T**

In the continuous development of human civilization, form is built around the thinking of males, while females are not in the subject position. Over the past few centuries, feminists have made unremitting efforts for equality and “self” in the face of various unequal treatment. Up until now, a great deal of achievements have been made. In today’s social development, technology has become the first productive force of change, and the attention and research on technology have become an important part of feminism research. In the process of human historical evolution, technology in particular, is viewed as an important social variable, and the focus of research should be the influence of human gender relationship behavior on feminism. The relationship between technology and society is mutually reinforcing, among which human gender is a social phenomenon, so there must be some connection between human gender and technology. On the one hand, the change and development of technology are closely related to the development of human gender. On the other hand, the existing gender relations in human society will also play an important role in technological change and progress. In the 1980s, for the first time in Europe and the United States, there was an upward trend in technical and feminist research. These studies look at women and technology from the perspective of different disciplines and play an important role in contemporary humanistic society. During the second trend of feminism, the biological gender and social gender were distinguished theoretically,

Gender’s social construction theory and technology have certain tacit understanding in social constructivism. The feminism of technology points out that social gender and technology share actually the same social construction process and the gender identity of technology is a flow process in daily social interaction. So you can’t fully understand technology without thinking about gender, vice versa. Feminist technical research is a new academic growth point in the study of philosophy of technology and sociology of technology. The theoretical reflection on technology obtained in another approach, which differs from traditional philosophy of technology, is of importance for systematic study of feminist technology. To further use the technology of “gendered human”, we need to further comprehend and develop a series of feminist theories.

The rapid development of technology has also brought the attention of feminism to technology, and the three turns of technology and the social constructivism of technology have also provided the theoretical basis for the study and development of feminism’s technology view.

**Curriculum Vitae**

I am a PHD student in Tsinghua University. My professor is Xiao Wei. I am in Grade Two.

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**Rasleen Kour**  
**Reorienting Virtue Ethics through Postphenomenology**  
**E**

This paper critically approaches Shannon Vallor’s idea of ‘technosocial opacity’ (2016) and her call for an ethics of technology for the future. I show that Herbert Marcuse’s (1964) idea of technological rationality and Don Ihde’s (1990) view on the multistability of technologies pose difficulties to Vallor’s project. After highlighting these problems, I move on to the current postphenomenological tradition of Peter-Paul Verbeek (2005) and illustrate that rather than attempting a global framework for ethics of technology, our reorientation towards human-technology interactions can themselves generate specific ethical stances. This allows us to create local-yet-effective ways to engage with designers and technologists where ethics is both ensured in a case by case, as well as diachronically altered manner through technology’s progression.

This paper has three parts. In part 1, I explicate Vallor's claim about the emergence of a disturbing crisis in our social world which is termed as 'technosocial opacity.' For Vallor, human beings are unable to predict the exact impact of a given technology for the near or distant future. Thus, we are incapable of taking correct ethical decisions on the proper use of technology. Vallor suggests broad themes under which particular technologies transform human existence in totally volatile ways. These are social media, surveillance, robotics, and human enhancement. To solve ethical issues related to such new forms of technologies, she identifies common virtues in the Aristotelian, Confucian and Buddhist traditions. Subsequently, Vallor moves to a global virtue ethics framework consisting of seven core technomoral virtues.

In part 2, I move on to the first phase in the philosophy of technology by addressing Herbert Marcuse's observations on the impact of technology on individual freedom and rationality. Subsequently, in the second phase of the philosophy of technology, Don Ihde's postphenomenological takes on human-technology interactions provide us with the complex and subtle relationship between humans and technology. The two theses can be summed up in the following ways:

i. According to Marcuse, in the current global capitalist world, a human being with individual rationality is reduced to a mere pawn engaged in technological rationality. Technological rationality binds the individual to a structure that is too robust to be obliterated by the mere cultivation of common virtues. For example, one requires a means of transport to reach the office. Both the idea of an 'office' and a 'means of transport' are needs created by technological rationality. They are not necessities.

ii. For Don Ihde, technology is multistable. This means that technology is not reducible to the mere function its designer or the social world initially takes it to be. The functions are changing along with its impacts. Ihde's successor, Peter-Paul Verbeek gives the example of cars which were initially invented for sports and persons with lung diseases, not for transport.

I point out that ideas reflected in (i) and (ii) are practically defensible. This makes Vallor's framework face two difficulties. Firstly, Marcuse's claims would impose the view that, in the current capitalist social structure, the idea of an *ahistorical* individual similar to the exemplary Buddha-figure who can cultivate virtues and critically engage in the technosocial world seems allegorical. Vallor wants to build her framework from the level of the individual whereas, for Marcuse, the individual's reduction to technological rationality is a symptom of a deeper issue that is constituted in the capitalist system. Secondly, Ihde's views on the multistable nature of technologies reinforce the notion of technosocial opacity. That is, as long as human-technology interactions remain in this world along with multistability, there will be, in a certain sense, unpredictability and uncertainty resulting in technosocial opacity. It is not clear how virtue ethics can minimize technosocial opacity.

In part 3, I focus on a way out. The idea of an altered individual with technological rationality in the midst of multistable technologies leads us to Verbeek's view about the need for a reorientation to technological mediation. Here, we do not fix one type of ethical framework for the entire world. Instead, we look at technological mediation and decide on an ethical standpoint that is historical, contextual and practical. To relate this to a concrete example, I discuss Thomas Metzinger's interventions in the ethics of Social Artificial Intelligent (Social AI) systems. Presently, AIs disguise as humans and manipulate other humans, such as the recent announcement about an augmented Google Assistant. This is an ethical question about whether machines should be allowed to pretend as human beings. Metzinger calls for a ban on such systems unless machines self-identify as non-humans before interacting with humans. Even though virtue ethics may subsume this example under its framework, the decision may not have been possible without studying human-technology interaction. To conclude, the paper calls for the reorientation of the virtue ethics project through the postphenomenological findings.

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## Curriculum Vitae

I am Rasleen Kour, the second-year doctoral student in Philosophy in the Department of Humanities and Social Sciences at the Indian Institute of Technology Ropar, India. I have completed my course work. My domain of Research is the Philosophy of Technology. Under this domain, I am focusing on the subdomain 'Study of the human-technology interaction through postphenomenological perspective'. I am referring to the works of Don Ihde, Peter-Paul Verbeek, Shannon Vallor, Herbert Marcuse and Nolen Gertz for my research work. Now talking briefly about my academic background, I did my post-graduation in Philosophy in 2016 and completed M.phil. in 2018.

Achievements:

January (2020): Abstract accepted for the *History of Philosophy of Science* Conference which is going to be held on June 23-26, 2020 at NTU, Singapore.

February (2020): Received letter of acceptance for the workshop on "*Postphenomenology, Technoscience and Hermeneutics*", May 4-7, 2020, University of Tartu, Tartu, Estonia.

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Marguerite La Caze

## Arendt, Women, and Violence: Reading on Violence with a Feminist Lens

H

In 2016, following the election of Donald Trump as President of the USA, Hannah Arendt's *On the Origins of Totalitarianism* (1951) became a bestseller, along with George Orwell's *1984* (1949), for readers interested in comprehending the conditions of authoritarian regimes. Here I would like to consider Arendt's more positive contribution to understanding the possibility of feminist activism in the face of such regimes through her work in *On Violence* (1969). The methodology that Arendt uses is a phenomenological one of the description of lived experience that is linked to an analysis of historical and philosophical understandings of concepts. She examines our experience of politics and shows how that experience can be constrained and limited by certain conceptions, such as the conflation of power with violence, two ideas that she argues are quite independent. Arendt's description of power in *On Violence* is that it relies on numbers, or the human ability to act in concert, so that being in power means being empowered by a group to act. To act is to initiate something new in the world. Action is distinguished from labour and work as focused on maintenance and making according to a rule. She contrasts power with strength, force, authority and violence. Violence is characterised by its reliance on implements as means to certain ends, and it is close, phenomenologically speaking, to strength, which belongs to an object or person, and violence is used to multiply natural strength. For Arendt, power is the essence of government, and more generally of political life, whereas violence is not. Violence can destroy power, but cannot create it—it is an essentially a destructive force, or a means of mere making rather than acting, whereas power is creative and initiative, and belongs to the realm of action, whereby new institutions are established. (1970, 56) Thus power is an end in itself, while violence is focussed on means to ends. Power and violence are opposites, Arendt contends, so that violence appears when power is in jeopardy, and then we can see them together. Arendt's concepts of power and violence can explain the success of some feminist movements in empowering women, suggest how feminist movements should be created,



and point to risks in these movements. In my paper I will explain Hannah Arendt's definition of power and its contrast with violence, then examine one of her examples of power in the activity of promising, and suggest how her work has relevance to contemporary questions of women and power. Finally I will consider how Jürgen Habermas' criticisms of her view of power and violence as neglecting the role of ideology can be answered.

Curriculum Vitae

Marguerite La Caze is researcher at Queensland University in Australia.

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Huey-Li Li  
Liminality of Care Ethics in Pandemic  
C

Because of the astounding number of lives lost to COVID-19, "pandemicide," a relatively new word has entered into the common lexicon. Relatedly, it is also noted that the singular death of George Floyd was inexorably linked to countless losses of black lives killed by the police. Likewise, the discourse on biodiversity loss also zooms on the mass extinction of diverse plants and animals within species, between species and of ecosystems. To a large extent, quantification of losses can serve as an "objective" metric for appraising the losses. Yet the dominant cultural frames, to a large extent, determine the meaning of the objective data. Among the cultural frames for thinking about global pandemic, modern governmentality plays a pivotal role in shaping the dominant discourse on health security at both national and global levels. Seen through a governmentality lens, the number of COVID's deaths matters. In China, Wuhan's hidden death toll more or less can be attributed to a calculative and deliberate effort to mask governmental incompetence in preventing and containing pandemic. In the U.S., Laurie Garrett's (2021) accusing Trump of pandemicide reflects the belief that pandemic control measures are the essential cruxes of modern governmentality.

Although modern governmentality has routinely engaged in mourning-*with* citizens whose loved ones have died in vast number, modern governmentality does not therefore command a collective mourning in unison. The deceased's family members and friends are not necessarily the grievors, and the grievors might not find consolation in mourning-*with* "others," including political leaders. Butler (2004) asked "What makes for a grievable life? (p. 20)" Considerably, it is personal relationship with the diseased and/or personal values that count. To illustrate, many surviving family members in Wuhan, the epicenter of the early outbreak of COVID-19, were traumatized when they found that their loved one's ashes were mixed with others' ashes because of hurried cremation. Collecting the loved one's ashes is the mourning rite that acknowledges one's loss. As the surviving family members were unsure that they had collected their loved one's remains, they more or less experienced melancholia that can inevitably entrap them in grief that never ends. Clearly, neither grievors nor the diseased cease to exist as "individuals" in the masses. And, "mourning-*with*" hence can only be performed through recognizing the inimitable and irreplaceable relations between the diseased.

The ongoing cultural and political polarization easily overshadows "mourning-*with*" as an educational and ethical practice to claim common humanity. More specifically, one's grief might be another's joy and one's losses might be another's gains in a polarized society. It is especially challenging to engage in mourning-*with* others who are committed to preserving their privileges and power at all cost. In a polarized postcolonial society, healing postcolonial melancholia is especially a formidable task (Gilroy, 2005). In order to relearn the world, one must recognize the resistance to embracing "mourning-*with*" as an educational practice. Instead, one might need to consider "mourning-*without*" fellow grievors. In between "mourning-*with*" and "mourning-*without*" others one can engage in a deeply relational "mourning" while refraining the temptation to homogenize grievors.



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#### Curriculum Vitae

Huey-Li Li finished her Ph.D in Philosophy of Education at the University of Illinois at Urbana-Champaign (UIUC). Her thesis was on *Ethical Foundations of Environmental Education. She recently presented papers on “Weaving A Common Faith in the Age of Climate Change” for the Workshop “Beyond the Western Horizon in Educational Research: Towards a Deeper Dialogue about our Interdependent Futures” and “Cultivating Teachers’ Professional Dispositions in the Post-Truth Era” at the annual conference of American Educational Research Association in Toronto, Canada.*

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#### Ziyi Liu

#### Legislation on mental health surveillance in China: some ethical concerns

T

The heavy burden of mental disorders has demonstrated the importance of developing adequate mental health information systems to better plan, implement and evaluate mental health practices with a solid evidence base. China’s first *Mental Health Law* enforced in 2013 specifically requires a mental health surveillance network at national level, especially a surveillance system of severe mental disorders. And the subsequently issued *Measures for the Administration of Reporting System of Severe Mental Disorders* provides guidelines for implementing the law. Despite these legislative efforts, some key ethical issues underlying mental health surveillance have rarely been articulated. Too great an emphasis on the surveillance of certain severe mental disorders can undermine the equity of the mental health surveillance network. Groups with other mental disorders are partly invisible and thereby cannot readily benefit from the mental health surveillance activities. Barriers, such as the absence of effective mechanisms ensuring data of sufficient quality and quantity, and promoting appropriate data sharing among public agencies, also hinder capacity of the mental health surveillance network to achieve ethical objectives. In addition, an ethical tension arises when the collection and use of data aim at protecting population health but potentially inflict harm to individual patients by violating their autonomy and privacy, and even inadvertently lead to stigma and discrimination. This paper will discuss these issues with insight into the emerging field of public health ethics, and then explore relevant ways to improve legal regulation and implementing structures for mental health surveillance in China.

#### Curriculum Vitae

Ziyi Liu is M.A. Student at the School of Marxism in Tsinghua University. Her areas of research focus on Public health ethics, health law and bioethics as well as moral education. She is also participating in two research projects. Since 2018 She has been a member of the Construction of Philosophy of Psychiatry a Project supported by the Social Science Foundation of Beijing. In 2020 she also joined the Philosophy of Karl Jaspers’ Psychopathology a Project supported by Humanities and Social Sciences Foundation of the Chinese Ministry of Education.

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#### Susanne Lettow

#### Schelling’s *Naturphilosophie*: Life, Reproduction and Sexual Dualism

W

In recent years, Schelling’s philosophy of nature has gained much interest in the context of the post-Kantian turn within continental philosophy. Indeed, some authors understand Schelling’s transformation of Kantian philosophy into *Naturphilosophie* at the turn of the nineteenth century as precursor the present post-Kantian turn to which feminist approaches of new materialism and material vitalism have contributed. In my contribution, I want to analyse Schelling’s ideas on

sexual dualism by focusing on his concept of reproduction that is of central importance for his understanding of nature as infinite dynamics, and for his idea of an a priori dualism that pervades the whole of nature. I will first situate Schelling's ideas on reproduction and sexual dualism within the context of the philosophical and scientific debates of the period, and discuss his understanding of sexual polarity with respect to feminist research on the emergence of a binary understanding of sex differences and on the "polarization" of gender characters. Among others, I will refer to the research done by Londa Schiebinger, Thomas Laqueur, Claudia Honegger, Karin Hausen and Peter Hanns Reill. In the second part, I will discuss feminist readings that explore Schelling's philosophy from the perspective of the philosophy of sexual difference, and analyse the status of the Platonic notion of *chora* in Schelling's *Naturphilosophie*. In the final part, I will then discuss the question in how far both modes feminist engagements with Schelling's construction of a sexual dualism can contribute to the development of philosophical alternatives that overcome the pitfalls of philosophical vitalism and enable critical analyses of contingent intersectional configurations of gender and nature relations.

#### **Curriculum Vitae**

Susanne Lettow, is a senior researcher at the Margherita-von-Brentano Centre and teaches philosophy at Freie Universität Berlin. She received her PhD in philosophy from Freie Universität Berlin and her Habilitation (post-doctoral qualification) in philosophy from the University of Paderborn. Susanne Lettow has been a visiting professor at Goethe-Universität Frankfurt, Universität Basel, Universität Wien and Freie Universität Berlin. Areas of specialization are: feminist philosophy, history and philosophy of the life sciences, theories of biopolitics, environmental humanities, critical social philosophy, history of philosophy (18<sup>th</sup>-20<sup>th</sup> centuries).

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#### **Mette Lebech Curriculum Vitae**

Mette Lebech is a Lecturer in Philosophy at the University of Maynooth, Ireland, since 1998. She holds degrees in philosophy from the universities of Copenhagen, Louvain-la-neuve and Leuven. She has lectured and published widely on human dignity, friendship, various topics in bioethics and the philosophy of Edith Stein. Her publications include *On the Problem of Human Dignity. A Hermeneutical and Phenomenological Investigation*, Köningshausen und Neumann, 2009; *The Philosophy of Edith Stein. From Phenomenology to Metaphysics*, Peter Lang, 2015; with Haydn Gurmin: *Intersubjectivity, Humanity, Being. Edith Stein's Phenomenology and Christian Philosophy*, Peter Lang, 2015; with Hanna-Barbara Gerl-Falkovitz: *Edith Steins Herausforderung heutiger Anthropologie*, BeundBe Verlag, 2017 and *European Sources of Human Dignity. A Commented Anthology of Texts on Human Dignity*, Peter Lang, 2019. She is a past founding President of the International Association for the Study of the Philosophy of Edith Stein (IASPES). Her current research interest is in phenomenological value theory.

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#### **Ishtaque Ahmed Levin Gendering the Anthropocene: The Relevance of Posthuman Eco-feminism E**

We are living in the planetary age of the Anthropocene, otherwise known as the age of Man. The Anthropocene signifies that humans have become a geological force. The Anthropocene is characterized by a profound climatic transformation of our planet which is leading us to our own extinction. This exceptional planetary-scale crisis compels us to think about the main protagonist of the Anthropocene. Who is the Anthropos of the Anthropocene? Contemporary feminist philosophers suggest that the Anthropocene is a deeply problematic concept because it hides troublesome differences between humans. They suggest that we live not in the Anthropocene, but in the Androcene - an epoch which is dominated by men (Salleh 2017). The Anthropocene as a concept is being contested for how it articulates with concepts of gender and ecology. However,

the Anthropocene is the clear manifestation of the apocalyptic trajectory of phallogo-capitalism (Glazebrook 2016). The Anthropocene, as an ontological category, is inextricable bound up with the onto-epistemology of phallogocentrism. Therefore, there is a need for a critical pedagogy of the Anthropocene that can dismantle the gender dimension of it. The theoretical discussions of the Anthropocene often obfuscate the pernicious effect of structural patriarchy. The Anthropos of the Anthropocene is not entire humanity but a small subset of humans (mostly wealthy, white men) clustered mainly in the west. The Anthropocene is a geohistorical event that cannot be detached from the histories of patriarchy, structural racism, capitalism and, European Imperialism. Along with other emerging concepts like Donna Haraway's plantationocene, Françoise Vergès' racial capitalocene and, Nick Mirzoeff's white-supremacy-scene, Eco-feminist construction of the concept of Androcene shows how phallogocentrism as a central organizing category within the emerging historiography of the Anthropocene. The concept of Androcene helps us to realize how the Anthropocene is shaped by structural accommodation of patriarchy. By conjoining the histories of European imperialism, racial capitalism, white supremacy and phallogo-capitalism, it is necessary to reflect on the embedded patriarchy of the Anthropocene which is usually perceived as a gender-neutral, scientific category. That's why Kathryn Yusoff sharply focuses on the Anthropocene's unevenness. The emergence of the Anthropocene is historically intertwined with the structural accommodation of patriarchy. Simon Lewis and Mark Maslin's Orbis Spike hypothesis further substantiates the point. To speak of the Anthropocene is to speak of how the history of sexual subjugation inscribes patriarchy into global environmental change. The Anthropocene is inextricably a phallogocentric category as it bears the geological traces of patriarchy along with indigenous dispossession and primitive accumulation. The Anthropocene is a male-dominated public space: a space that erases patriarchy that paved the way to current climate crises. The universalization of the category of the Anthropos risks patriarchal forgetting of modernity as an androcentric project founded upon the assumed supremacy of phallogocentric idea of progress. This article argues that the Anthropocene is not merely an object of scientific research. It has to be understood through the prism of posthuman eco-feminism which bears immense political consequences.

#### **Curriculum Vitae**

Ishtiaque Ahmed Levin is a Ph.D. candidate in Centre for the Study of Social Systems (CSSS), School of Social Sciences (SSS), Jawaharlal Nehru University, New Delhi, India. His Ph.D. research project looks at recent onto-epistemological debates on the Anthropocene in the context of South Asia. His research areas include Critical Anthropocene studies, Feminist Ecophilosophy, Indigenous Studies, Decolonial Studies, Environmental Humanities, Posthumanism, and Environmental Justice.

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#### **Pin-Fei Lu**

#### **Care for Gender Justice within the family** **E**

John Rawls' political liberalism subjects family to justice by including what he calls the nature of the family as a part of the basic structure of society. The basic structure of society is the applying target of the Two Principles of Justice, and that the family, being part of the basic structure, be regulated and evaluated along with other basic institutions in the basic structure by the principles of political justice. Nonetheless, the principles of justice do not apply directly to the internal life of various associations within the basic institution. Susan Moller Okin worries whether it is adequate for gender justice, particularly associations in the form of family. Here in this paper, I intend to show a personal political duty necessary for a Rawlsian political liberal's family justice adequate in meeting the demand of gender justice. I first explain why and how the construed political liberal justice could be used appropriately in the protection of the rights and opportunities of vulnerable family members. I also present an account how the Rawlsian role on the collective power should be situated in involving itself in essential mechanisms about gender injustice that

are crucially working in the context of family life.

#### **Curriculum Vitae**

Pin-Fei Lu is an Adjunct Assistant Professor Interdisciplinary Program of Social Sciences and Humanities & Center for General Education National Tsing Hua University. She holds a Ph.D. in Philosophy at the University of Kansas. From there on she has specialized in Legal Philosophy and Philosophy as well as Political Philosophy. She is also investigating on Feminist Philosophy and Equality. In addition, she is doing research on ethics.

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**Xiaolin Ma**

#### **A research on female's political participation in China** **E**

Since I have been worked as a local government officer for 3 years in the minority area of China, I can strongly feel female's realistic difficulties and confusions in the process of female's political participation. On one hand, Chinese women are eager to standing in the central of political stage and play a more important role in national affairs; On another hand, there still a series of factors prevent them from involving in politics. Therefore, I will elaborate the current situation of Chinese female's political participation by using data analysis method.

As the data indicates, during the past 5 years, Chinese Communist Party and Chinese Government have paid great attention to training, selecting and appointing female cadres. However, the proportion of female cadres in leading bodies of the party and government at all levels is relatively low, especially in decision-making departments, where the proportion of women is lower than that in general functional departments. The unreasonable proportion and structure of female's participation in politics are influenced the whole performance of Chinese female's participation in politics. There are many reasons lead to this result, including the gender discrimination, the relatively unequal economical and educational status, pressure from public opinion, the burden of childcare, and even the women's own cognitive limitations.

It is a comprehensive social project to promote female's participation in the deliberation and administration of state affairs, which requires the joint efforts of the whole society. If the Chinese government wants to go further in this aspect, it has to continue to improve the relevant legislation, formulate guidelines and policies to adapt to the new area, and intensify the supervision and law enforcement. Besides, it is necessary to build an advanced gender culture in the whole society, and improve the awareness of democratic participation of all female compatriots so as to lay the foundation for female's right participation. Party committees and governments at all levels should also strengthen the awareness of training female leading cadres and broaden the selection channels for them. What's more, Mass Media should strengthen the publicity and optimize the public opinion environment for women's participation in politics. As to Women themselves, they should improve their comprehensive quality, establish the concept of modern cadres, improve their psychological quality, and create the necessary conditions for politics. Boosting female's political participation is a constant battle in the whole world, we need more patience, more tolerance, even more wisdom.

#### **Curriculum Vitae**

I am a PHD student in Tsinghua University. My professor is Xiao Wei.

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**Mary Jo MacDonald**

#### **"Persons of the sex are true wonders": Gabrielle Suchon's Approach to sexual difference** **H**

Contemporary feminists are divided in their reactions to gendered differences. In an effort to prove women's equality and worth, some feminists attempt to revalorize and celebrate women's differences. Others disagree. Understanding many of women's traits to be produced by inequality,

some feminists are reluctant to offer wholesale praise of difference. Yet, this view accompanied with serious rhetorical risks. In claiming that women's behavior is the product of a stunted patriarchal upbringing, these descriptions of women's differences often verge on pity, if not contempt.

This dilemma is by no means new. This paper shows how this problem emerges in the work of seventeenth century French feminist, Gabrielle Suchon. Suchon explicitly refuses a common argumentative strategy of the *querelle des femmes*, exemplified by her contemporary Poullain de la Barre, that involves revalorizing women's differences. While Poullain offers redesignations of women's attributes—calling their chattiness eloquence, their emotional volatility compassion, and their cunning behavior political prowess—Suchon bluntly admits that women are overly gossipy, emotional, and deceptive. She aims instead to show how patriarchal institutions produce these traits. She is not, however, unaware of the rhetorical risk in her strategy. In admitting these traits, she points risks reinforcing the very stereotypes that justify women's oppression.

Suchon's solution to this dilemma, I argue, is to claim that "persons of the sex are true wonders" (75). Wonder, especially in the seventeenth century, was understood as an ontological category that covered various types of preternatural phenomena. Wonders such as earthquakes, eruptions, monstrous births, prophets and disasters are imperfections produced when things in the natural order are out of place.

Throughout her text, Suchon introduces these images virtually every time she describes the vices of women. When describing women's slander and gossip, she compares it to a wildfire. Women's passions are compared to earthquakes and thunderstorms which "strike fear into the hearts of men" (117). Thus, Suchon moves beyond accounts of difference that treat it as the subject of praise or pity, celebration or contempt. She instead encourages her reader to react to women's differences with wonder—a combination of admiration and fear.

My paper proceeds to defend Suchon's rhetorical choice. When properly contextualized, treating difference as wondrous is a better way to convince male readers of both women's equality and the urgent need for change than a strategy that treats difference as something to be pitied or praised. At least part of the success of this strategy is because it exploits a tension in Scholastic natural philosophy about women—namely, how could women be deformed men, but still a necessary part of the perfect natural order. Most were quick to dismiss the satirical suggestion that women are wonders or monsters. Suchon, however, takes seriously the opposing side of the debate, arguing that women *are* wonders. Just as wonders are produced when things are removed from their natural place, Suchon argues that women's differences are produced because they are out of their natural place of equality. Rather than paradoxically argue that women are an imperfect part of the necessary natural order, Suchon appeals to scholastic philosophy of wonders to discredit their views of women. Moreover, I argue that since wonders are things to be feared—both because of the havoc they wreak and because they are a sign of divine judgment—her rhetoric serves to bring urgency to her calls for reform and equality.

#### Curriculum Vitae

Mary Jo MacDonald is a research assistant at the University of Toronto. In addition she is working on her Ph.D. in Political Science. Her research interests are Early modern political thought and seventeenth century English political thought. She also investigates *querelle des femmes*, equality and sexual difference. During her time at the University of Toronto she received two academic awards. In 2018 she received the Admission Award and in 2019 the Ontario Graduate Scholarship. As a Research Assistant she has worked on a teaching guide on Gabrielle Suchon prepared for Prof. Matt Walton and Prof. Melissa Williams, research on history of liberalism and racial discrimination for Prof. Carla Norrlof, and prepared case studies on transnational citizen assemblies for Prof. Melissa Williams.

In den platonischen Dialogen, den wesentlichen Grundtexten abendländischer Philosophie, ist die Muße, die das Gespräch ermöglicht und rahmt, ganz zentral. Der wohl berühmteste Dialog, das Gastmahl, schildert eine Situation geselliger Muße, in der leidenschaftlich über den Eros nachgedacht wird. In der Wiedergabe eines fiktiven Gesprächs mit der Seherin Diotima entwickelt Sokrates eine Vorstellung des Eros als Triebkraft hinter allem Verlangen nach dem Schönen, Guten, Wahren. Damit liegt der Eros dem körperlichen Verlangen ebenso zugrunde wie dem philosophischen Fragen und Suchen.

Der Workshop nimmt nicht nur Bezug auf Diotimas Rede, sondern stellt ebenfalls den mußevollen Dialog in den Mittelpunkt eines gemeinsamen philosophischen Fragens und Suchens: Neben Impulsbeiträgen von Marion Mangelsdorf wird die Möglichkeit geboten, sich sowohl in stiller Besinnung, in Dyaden, Triaden als auch in gemeinsamen Dialogrunden über unterschiedliche Aspekte der faszinierenden Rede Diotimas in einen sinnesreichen, zum Teil auch performativen Austausch zu begeben.

Fragen, die wir uns stellen werden:

Wer war Diotima?

Von Sokrates wird sie als weise Frau, als Priesterin aus Mantinea vorgestellt. Der Philosoph bezeichnet sie als seine Lehrmeisterin. Sie habe ihn sowohl in die Kunst des erotischen Begehrens eingeführt als auch in Fragen der Philosophie, *filo-sofia*, der Liebe zur Weisheit. Platon verleiht somit in einer ansonsten exklusiven Männerrunde den Worten einer Frau Autorität. – Bis heute stellt sie ein Mysterium dar, ist sie reine Fiktion oder führen uns Platons Dialoge zu einer historischen Figur?

Was lehrt uns Diotima für die Alma Mater im 21. Jahrhundert?

Auf der Grundlage Diotimas Rede geht es darum, über die verschiedenen Formen der sinnlichen Wahrnehmung, eine Aisthesis des Wissens nachzudenken. Wie lässt sich unser Denken von einem (Phall-)Logo-zentrismus dekolonisieren? Welcher raumzeitlichen, gar Muße-vollen Voraussetzungen bedarf es, um schlussendlich einem verkörperten Wissen und damit Eros Raum zu geben? Wie kann sich eine Sinnesvielfalt in der Alma Mater entfalten und wie lässt sich der (digitale) Campus als Versammlungsort (wie-der)beleben?

Die grobe zeitliche Rahmung sieht wie folgt aus. Das Programm wird jedoch an die Bedürfnisse der Beteiligten und den Fluß der Dialoge angepasst. Nicht Chronos, sondern Kairos, der gelungene Augenblick, soll für den Workshop bestimmend sein:

**10:00-12:15 Part I – Diotimas Eros**

Mit einer Vorstellungsrunde, einem Impulsbeitrag von Marion Mangelsdorf, einer Wahrnehmungsübung, Besinnungsphase, Gesprächstriaden und einer gemeinsamen Dialogrunde

**14:00-17:45 Part II – Diotima und die Aisthesis des Wissens**

Mit einer Wahrnehmungsübung, einem Impulsbeitrag von Marion Mangelsdorf und vielfältigen Möglichkeiten des Austauschs über Visionen für die

Alma

Mater im 21. Jahrhundert

### Hinweise

Erste Gedanken zu dieser Thematik habe ich als Hauptorganisatorin der Tagung Verkörperte Muße. Inter-disziplinäre Perspektiven auf Körper, Leib und Muße des Sonderforschungsbereich Muße 1015 an der Albert-Ludwigs-Universität Freiburg entwickelt. In einem performativen Conference Dinner habe ich gemeinsam mit dem Ensemble vis-à-vis Bezug auf Platons Gastmahl und insbesondere Diotimas Rede Bezug genommen. Siehe Webdokumentation zum Gastmahl: <https://genderingmint.pageflow.io/ein-gastmahl> und zur Tagung: <https://genderingmint.pageflow.io/verkorperte-musse>.

Außerdem möchte ich auf das Online-Muße-Magazin zum Thema Wissenschaft und Muße hinweisen, das ich gemeinsam mit meinen Kollegen Jochen Gimmel und Andreas Kirchner herausgegeben habe: <https://mussemagazin.de>.

Die Wahrnehmungsübungen, die ich einfließen lasse, sind inspiriert von Elementen des Social Presencing Theater (SPT; <https://www.dirkbraeuninger.de/social-presencing-theater>).

### Curriculum Vitae

Marion Mangelsdorf is researcher at the University of Freiburg in Germany.

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### **COVID-19 y “Quédate en casa”: un líquido de contraste para advertir la violencia y la desigualdad** W

Esta pandemia ha servido de líquido de contraste o de lente de aumento para ver con mayor claridad no sólo las ya de por sí evidentes inequidades, sino de manera cruel e inmediata, sus consecuencias funestas. Así, esta crisis sanitaria, económica y social debe obligarnos a pensar, pues resulta imperativo reflexionar sobre las políticas de estado y de gobierno que deben delinear nuestra agenda política inmediata para resistir un futuro que puede tomar la forma de fatídico destino.

En México, el confinamiento comenzó tan sólo unas semanas después de la enorme e inédita marcha de mujeres en la CDMX que celebramos el 8 de marzo de 2020. Muchas preguntas trajo el distanciamiento social en torno a las agendas políticas, ¿qué hacer desde el confinamiento? ¿cómo continuar con la lucha y reflexión feminista desde la casa? Desde ahí quiero pensar hoy el feminismo, desde el confinamiento y desde mi casa, pero sobre todo, quiero pensar críticamente la casa como unidad de análisis.

En México, “Quédate en casa” ha sido el corazón de la campaña de la Jornada Nacional de Sana Distancia. Sin embargo, no podemos negar que el distanciamiento social ha sido una política que sólo la población privilegiada ha podido cumplir para protegerse y proteger a los demás. Empero, en esta política también ha habido un punto ciego o un tipo de violencia que atrozmente se ha valorado como daño colateral, me refiero a la violencia doméstica contra mujeres y al abuso físico y sexual de niñas y niños en sus casas; fenómeno que se ha incrementado dramáticamente durante el confinamiento.

Una de las campañas de promoción de la Jornada Nacional de Sana Distancia en México representó al virus SAR-CoV-2 como un monstruo hambriento que paseaba por las calles de un barrio comiéndose a todas las personas que no estaban dentro de sus casas. Una vez que todos los humanos se encerraban y no salían más, el monstruoso virus moría de inanición. Ha sido una buena y pedagógica caricatura para hacernos entender que el distanciamiento social nos protegería del contagio masivo. Sin embargo, viendo esta animación, fue imposible no imaginar para cuántas mujeres el encierro con sus familias se traduciría en el sufrimiento de una mayor y constante violencia intrafamiliar. Fue también imposible no pensar que la vulnerabilización y desprotección

a las mujeres ha sido un fracaso social por políticas negligentes que las han excluido del espacio público, de salarios igualados, del patrimonio, de la capacidad adquisitiva.

El monstruo no estaba fuera de casa y ya hemos recibido los aberrantes datos de que así fue. México cerró 2020 con 969 feminicidios tipificados, pero las cifras del colectivo Las Brujas del Mar indican que hubo 3723 muertes violentas de mujeres, lo que quiere decir que faltan feminicidios por tipificar. Además, en 2020, las llamadas al 911 de mujeres pidiendo auxilio se dispararon en un 80%.

### **Curriculum Vitae**

Rosaura Martínez Ruiz es Profesora Titular B de Filosofía en la Universidad Nacional Autónoma de México (UNAM) y miembro del Sistema Nacional de Investigadores nivel III. Fue coordinadora de los proyectos de investigación "Filósofos tras Freud" y "Filosofía y psicoanálisis como fronteras críticas de lo político". Es autora de *Freud y Derrida: escritura y psique* (2013) y *Eros: más allá de la pulsión de muerte* (2017). Ha coordinado varios libros colectivos y publicado artículos sobre las intersecciones entre psicoanálisis y filosofía y sobre el ámbito de lo psicopolítico. En 2017 fue galardonada con el Premio Investigación en Humanidades de la Academia Mexicana de Ciencias y en 2019 fue Fulbright Scholar. Forma parte del consejo asesor del "Consorcio Internacional de Programas de Teoría Crítica" coordinado por Judith Butler.

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**Cintia Martinez Velasco**

### **Chiasmic Identities and Femicide in Latin America: Reflections from a Decolonial and Marxist-Feminist Perspective** **K**

Chiasmic Identities and Femicide in Latin America: Reflections from a Decolonial and Marxist-Feminist Perspective

In this talk I will present (1) some representative discussions of the recent feminist theoretical movement in Latin America and (2) I will show the work that I have developed as a response to the problem of feminicidal violence, from a decolonial and feminist-marxist approach. In this way, my work can be considered as one more position within several theoretical answers about the violence of this type.

#### **Chiasmic Identities and Femicide**

I will develop what I have called chiasmic identities. It is an ontological position that owes much to what has been developed in recent decades by Latinx discussions about social identities (Alcoff, 2005), and which is located within the new materialisms. I will roughly explain what it consists of, and I will make a link between that notion and the political-legal field in order to think about a sexualized and racialized citizenship that puts the body at the center.

Femicide has been defined by Diana E.H. Russell as „the killing of females by males because they are female.“ Its appearance in the Mexican Penal Code was a response to the need to think about homicide from a feminist point of view, especially in this country where at least 10 women are murdered every day. My proposal is that thinking about social identities from the chiasmus (Merleau-Ponty, 2010) helps to recognize those homicides where the sexuality of the body is essential to account for the crime. For this, it will be necessary to subvert the old mind-body separation that acquires, in feminism, shape in the sex-gender division (Toril Moi, 2001). For me, approaching sexual identity chiasmically implies giving place to the body. This gesture is what is needed in the feminist philosophical field, to think about events such as femicide in this part of the world. In this way, my work seeks to contribute to the fight against feminicidal violence, right in the field of reflections on citizenship. It is about formulating a proposal from the global South that questions the abstract subject, homogeneous annuler of social identities. Crimes such as those suffered by women here force us to be suspicious of such an assumption, and I believe those suspicions concern all women across the globe.



Furthermore, corporeality, chiasmic social identities allow us to give ontological material support to what Marxist-Feminism and the theories about debt in the global South have rightly problematized. These theories emphasize the over-exploitation of women in the Commodity-Producing Patriarchy (Scholtz, 2013) and its structural relationship with debt (Gago, 2019). Also, chiasmic identities allow to sustain what the indigenous women of Abya Yala have recognized: women in colonial countries suffered a junction of patriarchies, which places them in peculiar disadvantageous positions (Segato 2016, Espinosa 2014). The importance of differentiating women within current capitalism and within the coloniality of power (Lugones 2016, Quijano 2000) would be favored, in my opinion, with a chiasmic notion of citizenship that puts the sexed and racialized body at the center. To sum up, the foregoing could help the distinction/defense of those citizens who are not politically and legally favored by the social identity to which they belong.

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#### **Curriculum Vitae**

Cintia Martínez Velasco, she offers classes at Philosophy Department at National Autonomous University of Mexico (UNAM). She was Andrew W. Mellon Postdoctoral Fellow in Latin American Critical Theory at Northwestern University (2019-2020). The main topics of her research are the metaphysics of sex and gender, feminist philosophy and decolonial philosophy, and Latin American philosophy, with a particular focus on the work of Enrique Dussel with whom she undertook her doctoral studies.

She has participated in and organized a number of national and international conferences regarding Feminist Philosophy, most recently the 2017 Workshop on Gender, Ethics, and Politics and the International Congress of Feminism and Marxism: Neoliberalism and Work (2018-2019). Some of her publications include: "Diálogos entre Judith Butler y Nancy Fraser: capitalismo, heteronormatividad y nuevos movimientos sociales", "De la búsqueda de un feminismo transnacional a la interseccionalidad de lo local, lecturas no autocomplacientes en el feminismo contemporáneo", "#MiPrimerAcoso, la agencia de las palabras y lo inefable de sus efectos", "Apuntes para comprender el patriarcado productor de mercancías colonial", "Materialidad y sexo más allá del esencialismo sexual", "¿Quién puede hablar de feminismo?", "Versiones de feminismo, reflexiones sobre los alcances de la teoría".

She is part of the Red Mexicana de Mujeres Filósofas.

Recent studies in philosophy and political theory emphasize that autonomy cannot be assumed, but is conditioned by subjective and objective educational processes and their involvement in socio-political power relations (see Pinkard 2011, Khurana / Menke 2011). Political philosophy and political theory even speak of a "paradox of autonomy" (Pinkard 2011; Menke 2011). The determination of the relationship between autonomy and heteronomy is still a research desideratum, both in theory and in practice of political and cultural theory and education. The oft-quoted "decentering of the subject," which has been undergoing several radicalization spurts since the nineteenth century, also concerns the concept of autonomy originating from the Enlightenment, but "subject" and "autonomy" are considered by many today to be hopelessly antiquated. In the place of - as Derrida writes - "outmoded concepts of the subject, the political subject, the citizen, the sovereign Self-determination" (Derrida 2006, 128, Sattler 2015) has instead embraced the concept of subjectivization, in which autonomy is always deconstructed as a power effect (see Foucault 1984, Butler 2001, Saar 2013).

But what this irrevocable decentering movement, which has long been accomplished in political philosophy, means for the fields of action and of political and cultural education is still as controversial as it is unexplained.

How is autonomy to be thought after the end of autonomy? This central as well as paradoxical question must confront political and cultural education if it still wants to have a reason to exist. This requires specific forms of analysis that must be reflected in theories, research and practices. What I would like to do is to discuss the question, if we find in Arendt a different or new understanding of autonomy which is not a status, but a process, which is related to others and which is in need of an institutional frame.

My thesis is, that Arendt follows Hegel in a decisive step, in the insight that freedom is not a state but a performative act or to put it differently as the process of emancipation. Against the background of the sketched problem, the following dimensions of autonomy will be the subject of my presentation which are of special interest for feminist philosophy: (1) On the level of the subject/in relation to equality and difference; (2) On the level of political organisations/sovereignty/the concept of the people.

#### **Curriculum Vitae**

Prof. Dr. Waltraud Meints-Stender studied social sciences and philosophy at the Georg August University in Göttingen and at the Leibniz University in Hanover. She did her PhD in philosophy at the Carl von Ossietzky University in Oldenburg with the topic: "Political judgment. How people orient themselves in thinking and acting". She has been lecturing in London at the University of North London 1993-1996. She was as a research assistant at the Carl von Ossietzky University in Oldenburg (2005-2010) and the Leibniz University in Hanover (2010-2013), she became a professor of civic education at Leuphana University Lüneburg (2013-2014), before she became a professor of civic and cultural education at the Hochschule Niederrhein (since 2014).

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#### **Gigliola Mendes**

**'There is no socialism without feminism': a theoretical-practical reflection on feminist strategies of  
Brazilian peasant women to think about a systemic social transformation**

**H**

Gigliola Mendes is graduated and master (MSc) in Philosophy at Federal University of Uberlândia (UFU), Minas Gerais, Brazil. Since 2007 she has taught philosophy in the public school system of Brasilia (Brazil). She directed his professional trajectory so as to reach the public of her interest: the suburban youth. With them she created the interdisciplinary project *Filosofança* (2007-2011), based on a concept of Gramscian-inspired culture, as a tool for socio-political transformation. Her teaching experience also includes teaching activity in the middle school (since 2005), coordination of interdisciplinary projects and teacher training (2014-2017), working on topics such as: human

rights, diversity, gender and education in rural areas, in collaboration with the Landless Workers Movement (MST). In philosophical research, her interest is in political philosophy and education, among others: Gramscian thought, Italian feminism and contemporary feminisms of Brazil and Latin America. She is PhD student in Philosophy at the University of Brasília (UnB), in the Department of Philosophy, and currently doing a doctoral internship at the University of Pavia, Italy, under the guidance of Professor Giuseppe Cospito.

#### Curriculum Vitae

Inspired by the classic question of Spivak, "Can the subaltern speak?" I present the reflection on subalternity, and the possibility of a certain epistemic privilege that comes from it, in a theoretical-conceptual perspective and in a practical-political perspective. In the first part, I develop the genealogy brief on the theme to organize a conceptual tool to think about the strategies of struggle of different women in different contexts. My analysis starting the Franco-Peruvian thinker Flora Tristán's concept of pariah, a term capable of historicizing women from their practices for understanding themselves and facing the reality of oppression and exploitation in which they lived. Then Gramsci's theoretical-practical contributions to the category of subalternity, specially about feminine subalternity, are to be considered (the foundation of Spivak's conception). For him subalternity is not a condition of the subjects, but a state to be overcome with conscious organization and direction.

Finally, I will bring Donna Haraway's reflections on the epistemic privilege of the subalterns, - in a way interpreted as a update of Tristán's thinking. By reflecting about their locations and forms of oppression and exploitation, the subalterns could build coherent and potent strategies for overcoming their subalternity and subalternization. In the second part, I think about strategies to fight against subalternity and subalternization of Brazilian peasant women, linked to the Landless Workers Movement (MST), a group who aimed to include, within the general struggle of the movement and among the strategies to overcome its unprivileged condition, the fundamental principle: "there is no socialism without feminism". This is to understand the feminist praxis of Brazilian social movements practical course -starting from Brazilian women's concrete experience - and then think about the potential they have to offer ways of decolonizing the imaginary that allow us to imagine other possibilities of life - anti-capitalists, anti-racists and anti-patriarchals - and have been concretely building systemic strategies of social transformation with the protagonism of women. Opening to a dialogue on feminist epistemological strategies and policies to address the global climate crisis.

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Wu Min

#### Doubtful Filial Piety and the Impact of taking Confucianism as Relational Ethics: From the Gendered First person Perspective

H

Generally, as filial piety is practically and virtuously initial to form a ritual (礼, Li) father-son ethic nexus (FSEN), Confucianism is regarded as a relational ethics (Tang, 1988; Li, 2000; Ames, 2011). However, from the feminists' point of view, FSEN is a typical patriarchy institution, female members are marginalized and inevitably objectified (Ebrey, 1991; Yuan, 2002). While the role of women in ancient China is widely conceived as the *Otherness*, the tension between Confucianism and feminism is emphasized as a practical, then a political difference, rather than an ontological one. Therefore, filial piety lacks a deeper metaethical interpretation to stimulate Confucianism to form a more authentic relational ethics.

This paper would delve into the legitimacy of analyzing FSEN ontologically with gendered insight, and argue about the possibility of forming a particular relational ethics deduced from renewed interpersonal nexus. 1) FSEN is not only a superficial practical strategy. Moreover, taking rite (礼, Li) of marriage and funeral as an example, the narrative of filial piety constructs a subjective identity through a plural first-person perspective, i.e., the *We* structure as father-son nexus. 2) Neo-Confucianists' interpretation of filial piety obscures the internal conflict of FSEN between the interpersonal foundation and its masculine egoist inclination, as it lacks the recognition and

respect of the ontological origin of female roles and their agency diversity. 3) For FSEN institution, gender differentiation is vital to avoid the *We* perspective returning to a singular first-person perspective, i.e., the masculine *I*. With the occurrence of that return, the relational nexus would collapse from an ambiguous *We* aspect into solitary individualism, which is heavily against by Confucianism tradition itself.

Therefore, we may get the conclusion that Confucian interpersonal nexus is based on a cluster of individual differentiation, within which gender is an irreducible element, but also a conflicting point to its relational logic. As a relational ethics, it is prudent for contemporary neo-Confucianism to face the challenge feminism indicates and reject the gender impartial *I* or *We* tendency. Only after that, we may predict the blueprint of an equal interpersonal relationship nexus founded on contemporary neo-Confucianism.

#### Curriculum Vitae

Wu Min is a Lecturer in the Marxism School at the Sichuan University (SCU) in China. She wrote her Ph.D on Western Philosophy at the Sun Yet-sen University(SYSU). Her research interests include feminist philosophy as well as Political Philosophy and Ethics. She was part of the research project “Gender Equality Education in Universities”, which was funded by Aide et Action China, Chengdu (NGO). She also received an academic award for her essay on “Function and Significance of Constructing the Cognition of Gender Equality Among Undergraduates Through Setting Courses on Women Studies” in 2015.

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Julia Maria Möning

#### The gender of my car(’s voice) and other – feminist – ethical thoughts on philosophy of technology T

Current technological inventions seem to reproduce and cement old stereotypes and dichotomies. Algorithms favor white males because their images are prevalent in the underlying data. (Male) programmers might unconsciously and unintentionally inscribe their convictions and world views into the code they are programming, since they assume that technology is (gender-) neutral – and good for all, anyhow. Also, the mere use of technologies apparently might lead to stereotypical or even discriminatory behaviour. For instance, it has been shown that speech assistants with female voices are being treated as “slaves”. Can “using” robot-assistants even lead to a moral decline (cf. Kant’s “brutalization argument” that maltreating animals can lead to the “Verrohung” of humans)?

These technological developments are also raising anthropological and political questions: Can the distinction between human and machine make visible that all humans are equal? Can thinking about human-machine-interaction help making visible how diverse human beings are, and that gender is just one category out of many? If cooperation is what distinguishes us from our next relatives, i.e. apes (cf. Tomasello), what does this mean for the term human-machine cooperation? Digital technologies question – at new – the (western) mind-body dichotomy, especially with, on the one hand, discussions about the possibility of machines having minds and being held morally responsible and on the other hand the dis-embodiment of human beings communicating through digital ICT, blurring borders between “online” and “offline”, creating an “Onlife” (Floridi et al.). Feminist questions and questions of diversity become ever more urgent, when stereotypes are continued, when violence against women and minorities becomes seemingly easier and accepted in certain “filter bubbles”, when women are much more likely to become a victim of online harassment, like revenge porn or when domestic violence is “continued” online (cf. a recent ruling of the ECHR in the case Buturugă v. Romania).

In my talk I am going to discuss several examples of current technologies that might look like they are great, but that might have serious consequences for us as human beings and even more for women. I argue that questioning these technologies from an ethical point of view can make visible – potential – discrimination. I do, however, underline, that, while stakeholder participation is important, these debates need also to be led by (feminist) philosophers and not only by companies

in which economic interests prevail. I argue that ethics can and should be used as a *technique of social disruption*, instead of serving as “ethics washing” and the attempt to hinder legal regulations from being introduced and enforced. I am going to examine how these questions relate to classical feminist topics such as having the choice to act – politically – in public and having the right to live a self-determined life, which is the right to autonomy and includes freedom of decision and the right to privacy, also in terms of a nonviolent home.

#### Curriculum Vitae

Julia Maria Mönig works as a research assistant at the Institute for Digital Ethics at Hochschule der Medien in Stuttgart and for EUREC Office GuG (European Network of Research Ethics Committees). She is a volunteer scientific collaborator at the Center for Ethics and Humanism at Vrije Universiteit Brussel, where she is also affiliated with the Law, Science, Technology and Society Research Group. Julia holds a PhD in Philosophy (University of Passau, Germany) and a Staatsexamen (Master Equivalent) in Philosophy, French and Pedagogy (University of Wuppertal, Germany). Her research interests and fields of specialization include: Hannah Arendt, philosophy and ethics of technology, ethics of highly automated cars, ethics of ICT, applied ethics, exile studies, privacy research, political and social philosophy, feminist philosophy, philosophy of the 20th century.

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Ana Maria Miranda Mora

#### Hegel's justification of disciplinary coercion in the family W

Many of the struggles against male dominance, homophobia, and racism are fought in the field of legal rights. Nevertheless, the feminist critique of law questions this strategy as constraining, inefficient and as a partial contribution to the deficiencies of law. Although rights may attenuate, and to some extent even transform the subordination and control to which women are subjected in a patriarchal social, political and economic order, they overcome neither these orders nor its mechanisms of reproduction. In this paper, I address the problematic relation between law, gender and violence in the feminist struggle for rights. I want to show how a “classical” treatment of law, such as Hegel's, interacts productively with Brown's feminist criticism. The struggle for emancipation in the field of rights is confronted with two paradoxes. The first one formulated by Brown addresses the tension between the affirmation of and recurrence to law and the critique of juridical strategies. The paradox for the feminist emancipation project arises when the struggle for rights either lock us into the identity defined by our subordination or paralyze us in the inefficiency and invisibility of our specific subordination by defending the universality and neutrality of the law. The problem of the feminist struggle for rights, considered as simultaneously politically essential and, paradoxically, also politically regressive, lies in: first, the capability of law to liberate and protect women without reifying the identities on the one hand and, on the other, the challenge of law to recognize the differences within marked groups and to translate these differences into efficient legislation. The second paradox formulated by Hegel reads as follows: on the one hand, the legitimation of the law lies in its capacity to neutralize, interrupt, or, at best, overcome violence. On the other hand, a form of violence, not merely instrumental to enforce law, is standing at the foundation of law's own legitimation. Law and violence are linked in two respects:

(1) regarding the problematic structure of law as abstract and universal, and (2) related to its impotence and inability to translate into action without exclusion and coercion. Proceeding from Brown's analysis, first, I analyze the paradox of rights to show the challenging relation between law and gender. Second, I examine the entanglement of law with violence in Hegel's analysis of the positivity of law (in the *Early Writings* and the Jena period), and his formulation of a second paradox regarding the structural violence of law. Third, I will show how these two paradoxes are connected and discuss its interrelation. Fourth, to avoid the fatality of the aforementioned paradoxes, I propose to explore the potential of Hegel's concept of *ethical life* to mediate the paradoxes of law. I will show how Brown and Hegel carry out a critique of the law through a similar strategy, and explore Hegel's “therapy” against these paradoxes. Just like Brown, Hegel does not

seek to overcome or abolish the law itself, but proposes its radical transformation and its realization as concrete freedom in connection with new forms of ethical life (*Sittlichkeit*). Hegel develops a notion of law not to justify its enforcement by coercion or violence. He conceives the law as a set of normative principles of a social order and as grounding conditions for the realization of individual and collective freedom (in institutions and social practices). Hegel is interested in a different possible relation to the force of law and its binding character. Finally, from Brown's critical perspective, I will address the question whether Hegel's strategy is radical enough to alter the abstract right in terms of content and form, or whether it only recommends its complementation through other ethical spheres.

#### Curriculum Vitae

Ana María Miranda Mora is a PhD candidate at the Faculty of Philosophy of National Autonomous University of Mexico (UNAM). She studied political philosophy, feminism and ethics in Mexico City, Madrid and Berlin. Her research and teaching focus lies on political philosophy, social philosophy, feminism and ethics. Currently she teaches at the Alice Salomon Hochschule Berlin a course on Gender and Queer theory. She has two main research projects. First, her dissertation project establishes a dialogue between Hegel and Benjamin to analyze the notion of state violence; the relation between power and violence; as well as the role of violence in law. The second project explores the concept and different types of sexualized violence and the connection between domestic work and care chains. She has carried out research stays at Universidad Autónoma de Madrid, Humboldt University of Berlin, *Forschungszentrum für Klassische Deutsche Philosophie / Hegel-Archiv* (Bochum), and currently at Walter Benjamin Archive (Berlin), Germany. Her research projects/stays have been supported by CONACYT, as well as by Fellowships from DAAD and *Forschungszentrum für Klassische Deutsche Philosophie/Hegel-Archiv* (Bochum). In her teaching at UNAM, she has taught History of Philosophy and Ethics. Some of her publications are: "Sobre el poder y la legitimidad: dos debates sobre la crítica de la violencia" (engl.: "On Power and Legitimacy: Two Debates on Criticism of Violence"). In: M. Chihaiia (ed.): *La violencia como marco interpretativo de la investigación literaria*. Tübingen 2019, pp. 31-47; "Positividad de la ley, violencia de la legalidad. Sobre la ley y la violencia en los fragmentos de Frankfurt de Hegel" (engl.: Positivity of the law, violence of legality. On law and violence in Hegel's Frankfurt fragments). In: J. Balladares et al. (eds.): *Hegel: Ontología, estética y política*. Mexico City 2017, pp. 293-306; "Feminismo anticapitalista o marxismo feminista. Historia de un debate contemporáneo" (engl.: Anti-capitalist Feminism or Feminist Marxism. History of a Contemporary Debate). In: *Theoria. Journal of the Faculty of Philosophy* (UNAM). She has participated in international workshops and congresses in Latin America and Europe.

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**Pia Morar**  
**Women, Rhetoric, and Persuasion**  
**H**

A male-female binary underlies our entire discursive framework. In Cicero's *De Oratore*, Antonius critiques the art of oratory in primarily in female terms, a "little maid", which follows legal knowledge with eloquence. Similarly, in Plato's works (*Gorgias, Phaedrus*), rhetoric is personified in female form. Why is it that rhetoric was so frequently conceived of, and depicted as female in Classical Greece, especially in its pejorative form, that is, when rhetoric was being criticized? Rhetoric was commonly perceived to persuade by appealing to emotions, and not reason. An image, which was frequently associated with women and all that is feminine. Yet why were women associated with this image, and why was persuasion of this sort considered a bad thing? In ancient Greece, women were considered less rational, even irrational, that is, unable to reason, for Aristotle. Accordingly, female imagery was often coupled with the power of persuasion. Gorgias' *Encomium of Helen*, offers another poignant example of such treatment. Here Helen is exonerated for any complicity in her abduction by the Trojan Paris. The main point of the is to illustrate the power of speech (*logos*), for the power of words is so great that Helen is excused for succumbing to Paris' persuasion. In this paper I wish to examine why persuasion by appeal to emotion was and

is looked upon negatively, and why persuasion was commonly associated with the female, both as persuaders of men, but also as frail victims to the powerful words uttered by men. The reason for this, I contend, lies in an over-emphasis on the rational and reason, which first shone through Plato's works and is in many ways the dominant paradigm to this day. The reason women were associated with this image, is because they were considered less rational, and were thus seen as being more susceptible to persuasion, but also personified persuasion in the absence of reason.

Curriculum Vitae

Pia Morar is researcher at the University of Toronto in Canada.

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Valentina Moro

**Rethinking democracy and public happiness with Arendt. Adriana Cavarero and her influence in the U.S.**  
H

The recent publication of Adriana Cavarero's *Democrazia sorgiva, Note sul pensiero politico di Hannah Arendt* (Raffaello Cortina, 2019), which has not been translated in English yet, draws the attention on the crucial notion of democracy. Cavarero explores it entering in a debate with many scholars who have been trying to problematize the notion in light of the recent political event (such as Rancière and Abensour). Although Hannah Arendt preferred not to use the term, Cavarero argues that she explored the proper meaning of democracy. For the Italian philosopher, it corresponds to the idea of politics itself: «a common space of mutual appearance where a plurality of unique human beings act in concert» (my own translation).

The aim of the paper is to examine the way in which Cavarero has called into question the idea of democracy in a long confrontation with Arendt's work that begun in the 90s, but also in dialogue with several distinguished feminist scholars. It is divided in two parts:

1. *Cavarero with Arendt.* I will retrace Cavarero's problematization of Arendt's idea of pluralism (as being the basis of an authentic experience of democracy) in her recently published books *Democrazia sorgiva, Platone* (Raffaello Cortina, 2018), and *Inclinations: A Critique of Rectitude* (Stanford University Press, 2016). Cavarero's idea of democracy as a "source", an "origin", differs from Arendt's account of *vita activa*. For Cavarero, a true democracy entails public happiness and is grounded on the bodily presence of political subjects who depend on material facilities and on the reciprocal support of other subjects.

2. *Cavarero with Butler and Honig.* The second part of the paper focuses on the influence of Cavarero's interpretation of Arendt in the U.S. In particular, the Italian philosopher has been dialoguing for years with two feminist scholars who are distinguished readers of Arendt, Judith Butler and Bonnie Honig, while embarking in the analysis of topics like violence, vulnerability, and the human-constitutive inclination towards the others. In *Democrazia sorgiva*, the Italian philosopher engaged in a confrontation with the arguments Butler discussed in her 2015 book *Notes Toward a Performative Theory of Assembly*. I will highlight why she is particularly interested in Butler's political theorization of the precariousness of the bodies, which implies assuming the relationship with other subjects as the constitutive connotation of the human (Cavarero wrote also the introduction to the Italian translation of *Butler's Subjects of Desire*). Ultimately, I will investigate the implication of Cavarero's choice to study the "experience of democracy" as based on the human relationships and their bodily inclinations, comparing her argument with Bonnie Honig's political account of public space and discourse (see for instance Honig's recent book *Public Things: Democracy in Disrepair*, Fordham University Press, 2017).

Curriculum Vitae

Valentina Moro is a Research Fellow at the Center for Advanced Studies – South East Europe. She holds her Ph.D. in Philosophy at the University of Padova. Her dissertation was on in Political Philosophy: „Female Voices in the Sophoclean Tragedies. A Critique of the Notion of Public Speech in Fifth-Century Athens“. Her research areas consist of Political Theory, Continental Philosophy and Gender Studies. She also examines Greek and Latin Literature.



The African philosopher Sophie Olúwolé devoted her life to the promotion of classical Yoruba philosophy. Against all odds, she stressed that Òrúnmìlà was a philosopher of Yoruba descent, comparable to his Greek contemporary Socrates, and that he was NOT a primal god or Orisha in the Yoruba pantheon. Olúwolé encountered resistance against her point of view by male African philosophers, such as the Beninese philosopher Paulin Hountondji and by European historians of Yoruba religion, such as the Scottish scholar John Peel. Whereas Hountondji promoted the North Atlantic based idea that philosophy is universal, which means that there is only one type of logic i.e., Western dichotomous logic, which meant that Africans did not have philosophy before the colonial era, Olúwolé was convinced that the philosophical method is not universal but cultural particular. Hence, she made the point that philosophers should be methodologically open to other than Western - so-called universal - logic. That would permit Yoruba classical philosophy, based on binary complementary logic, to be included as philosophy. Olúwolé also defended herself against those cultural anthropologists, historians and religious scholars who argued that the secularization of Òrúnmìlà was nothing but a strategy of Yoruba intellectuals to protect their respected ancestors from the demonization by Christians and Muslims of Yoruba Indigenous Religious figures. Olúwolé argued that, on the contrary, Òrúnmìlà had been a philosopher since 450 BCE. In her view, the miscategorization of this significant Yoruba figure in the field of religious studies, history and anthropology of religion was the result of the opinion among European colonial rulers and missionaries that Africans could not think rational and logical before the arrival of the white men. By all means, what would have been the point of the Western *mission civilisatrice* if Africans could already think rational before the arrival of the European powers? In this presentation, I will elaborate on these and other of Olúwolé's arguments for the categorization of Òrúnmìlà as a prominent ancient Yoruba philosopher. I will deepen into Olúwolé decolonization strategy applied to categorize Òrúnmìlà as a philosopher rather than a god and into the positive gender-related implications thought out by her of the binary complementary Yoruba logic.

#### Curriculum Vitae

Louise F. Müller, PhD is a philosopher and historian with a PhD in African Studies. She is a guest researcher at the Centre for the Arts in Society (LUCAS) at Leiden University and a research fellow at the University of KwaZulu Natal. Louise is preparing a monograph on the Late Antique history of Saint Nicholas' companions and the related African philosophy of Black Consciousness. In 2013, she wrote a book, which is entitled 'Religion and Chieftaincy in Ghana' (Lit Verlag, 2013). Dr Müller published various articles about African and Intercultural Philosophy, Ghanaian and Nigerian film, history and religion in West and North Africa in e.g., *Polylog*, *Fieldwork in Religion*, *Research in African Literatures*, *Quest: an African Journal of Philosophy*, and *Akroterion: Journal for the Classics in South Africa*. She is the secretary of the OZSW study group in African Intercultural Philosophy.

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#### Yuko Murakami "Education" to obscure academic women in Japan K

In the intellectual history in modern Japan, women have been dwarfed in the position to be remembered by posterity as „educators,“ whatever their specialty. Professionalism is completely ignored and only a life dedicated to girls' education is celebrated. People who become experts are treated as second-rate. It's "institutionalized mansplaining."

The most significant example: Tsuda Ume. She established Tsuda College and empower Japanese women through her life. She was one of the first five women, who were brilliant and carefully selected to study the Western culture in the United States. She was only five years old when she left Japan, and successfully graduated from the Bryn Mawr College in 1890. The college, however,



just remarks on her as “become English teachers, to enlighten other Japanese women” not mentioning her academic area at all. In fact, she did not just study biology and education in the Bryn Mawr, but also published an academic article in biology: Morgan, T. H., and Ume Tsuda. „The orientation of the frog’s egg.“ *QJ Microsc Sci* 35 (1894): 373-405.

Another example is Yasui Tetsu. She studied philosophy in the United Kingdom, but also is remembered only as an educator.

#### Curriculum Vitae

Yuko Murakami is Professor of Philosophy at the Graduate School of Artificial Intelligence and Science at Rikkyo University, Japan. Prof Murakami is an international expert on AI who works at the intersection between philosophy and information science. Most recently, she has worked on what kind of ethics should guide the information education of robots.

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#### Herta Nagl-Docekal

#### The Beginnings: A Fragmented Retrospective of a Former Speaker of the IAPh K

It is obvious that a comprehensive history of the beginnings of IAPh could only be elaborated in a cooperative manner. The paper merely provides some bits and pieces that invite contributions voicing the memories of other women philosophers involved. It recalls the founding of the “Assoziation von Philosophinnen in Deutschland” and its motivation, the enormous difficulties the Association encountered in its first decade, and the outstanding commitment of Walescha Tielsch and Brigitte Weisshaupt. The focus is also on the continuous process of internationalization, paired with an increasing diversification of philosophical approaches, as documented in the publications of IAPh. Additional emphasis is placed on the relations of IAPh to SWIP (USA), to the “General Society of Philosophy in Germany”, and to the FISP World Congress of Philosophy.

#### Curriculum Vitae

HERTA NAGL-DOCEKAL, born 1944 in Wels, Austria, is University Professor em., Department of Philosophy, University of Vienna, Austria; full member of the Austrian Academy of Sciences; membre tit. of the Institut International de Philosophie, Paris. Vice-President of FISP (2008-2013). Visiting Professor: University of Utrecht (The Netherlands), Frankfurt am Main, Konstanz, Free University Berlin (Germany), University of St. Petersburg (Russian Federation). Selected books: *Leibniz heute lesen* (ed., Berlin: de Gruyter, 2018), *La religione dopo la critica alla religione. Un dibattito filosofico* (co-ed., Naples: La scuola di Pitagora editrice, 2017), *Innere Freiheit. Grenzen der nachmetaphysischen Moralkonzeptionen* (Berlin: de Gruyter, 2014), *Hegels Aesthetik als Theorie der Moderne* (co-ed., Berlin: Akademie, 2013), *Glauben und Wissen. Ein Symposium mit Jürgen Habermas* (co-ed., Berlin: Akademie, 2007), *Feminist Philosophy* (Cambridge, MA: Perseus, 2004), *Continental Philosophy in Feminist Perspective* (co-ed., The Pennsylvania State University Press, 2000), *Differenz und Lebensqualität. Beiträge zur feministischen politischen Philosophie* (co-ed., Frankfurt am Main: Suhrkamp, 1996).  
<http://homepage.univie.ac.at/herta.nagl/>

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#### Julie A. Nelson

#### Economic Theory and Moral Imagination K

Economists have, for more than a century, portrayed economics as a physics-like discipline concerned with explaining the underlying mechanics of an amoral market system, presumed to be driven by self-interest and competition. Drawing on feminist work in economics, this talk will examine the binary, hierarchical gender metaphors underlying these claims. It will then explore the damage these biased beliefs have done to the creation of knowledge and to our ability to deal with issues such as climate change and will suggest alternatives.

Julie A. Nelson is an American feminist economist and professor emeritus of economics at the University of Massachusetts Boston, best known for her application of feminist theory to economics. Nelson is a leading researcher in the field and often regarded as a founder of the discipline. Her research interests include feminist economics, ecological economics, ethics and economics, economic methodology, and the empirical study of individual behavior. She is the author or editor of many books including *Economics for Humans* (2nd ed. 2018), *Beyond Economic Man* (1993), and *Feminism, Objectivity and Economics* (1996). She is also the author of many articles in journals including *Economics and Philosophy*, *History of Political Economy*, and *Hypatia: Journal of Feminist Philosophy*.

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Esther Neuhann

**Legal Equality or Gendered Particularity? Fichte's Deduction of the Body ('Leib') in the Foundations of Natural Right**  
W

Fichte's aim in the *Foundations of Natural Right (FNR)* is to show that the concept of right is a necessary condition of personhood. Respecting 'right' essentially means to recognize the freedom of others and to be equally recognized as free. The *FNR* is divided into two parts and an appendix. The first part is divided into three "main divisions": "the deduction of the concept of right", "the deduction of the applicability of the concept of right" and "systematic application of the concept of right; or doctrine of right" (cf. Fichte 2000 [1796/7]: v f.). In the second main division, Fichte argues that having a material body (*Leib*) is a necessary condition of the applicability of the concept of right. Roughly, this is because a person must be understood as "freely efficacious" (cf. §1 of the first main division), which means able to initiate changes in the empirical world – e.g. to move the table in front of me –, and, this is only possible via one's body. Although Fichte describes certain features of the human body (cf. § 5 and 6), its sexual characteristics are not mentioned: They seem irrelevant for one's legal personhood.

In the first appendix of the *FNR* "Outline of Family Right", however, Fichte argues that the distinction between two sexes is necessary for the continued existence of the human species (ibid. 264f.). The defining difference between the two sexes is that the "sexual drive" of the male is "entirely active" and the female's "entirely passive" (ibid. 266). This sexual difference translates into distinct and hierarchically arranged gender roles in Fichte's account of a rightful state: Upon marriage the woman "belongs completely to her husband and has unreservedly lost herself to and in him. [...] she cedes to him her property and all her rights [...]" (ibid. 217)

In my presentation, I critically explore the relation of the sexually neutral body and the sexed body to legal equality and legally enforced gender inequality in the *FNR*. In doing so, I situate my perspective with regard to the work of Heinz and Kuster 1998, Archard 2001, Frischmann 2018 [2006] and Bisol 2017. In particular, I, first, examine Fichte's argument for why the division into two sexes is necessary for the human species; it seems that Fichte in fact only argues for the necessity of some kind of difference within the human species (1). Second, I challenge Fichte's argument from sexual to gender difference. Roughly, he argues that the (alleged) satisfaction of females' sexual drive (namely to be penetrated) cannot be seen as an instance of "free efficacy" since it prescribes a purely passive role to the female. Penetration must therefore serve a different goal, if females are to count as "freely efficacious" therein; ultimately, Fichte claims that this goal is to satisfy male desire. This submissiveness to male desire grounds woman's submissive gender role. I contend that Fichte's argument contradicts, among some other flaws, his own understanding of "free efficacy" in the first main division (2).

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#### Curriculum Vitae

Esther Lea Neuhann has received her PhD in Philosophy at the Goethe University in Frankfurt in 2019. Since October 2019, she is working as a research associate at the University of Hamburg.

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#### Yuka Okazaki Hegel on Marriage W

The aim of this presentation is to demonstrate how Hegel criticizes the accounts of marriage given by Classical German Philosophy from the feminist perspectives. To this aim, I examine Hegel's theory of marriage in his *Philosophy of Right*. As marriage is constituted through two acts: prescribed ceremony and sexual intercourse, Hegel's theory of marriage is formulated against two opponents: Friedrich Schlegel and Kant. Firstly, Hegel condemns Kant's contractual conception of marriage as 'disgraceful' for degrading marriage into a contract of mutual use of sexual organs. Not only does Hegel maintain that marriage cannot be subsumed under contract, but he is also critical of Kant's idea of sexual right based on contract. Hegel reveals that Kant's sexual right is neither to one another's person, even nor to one another's bodies; the right is nothing but that of masculine right to use a female body. In this context, we can see Hegel's argument that 'violence done to my body by others is violence done to me', since my body cannot be separated from my soul. If a husband uses his wife's body against her wish, then he not only violates her body, but herself. Secondly, Hegel criticizes the Romantic view of Schlegel as 'seducers' for considering that the core of marriage is passionate love and marriage ceremony is a mere formality, which regulates passionate love or even ruins it. For Hegel, the central feature of marriage is neither sexual impulse, nor passionate love. Rather, Hegel's ethical love only can be enacted through a marriage ceremony, in which the two concerned parties declare the consent to the marriage and its declaration is recognized and confirmed by their family and community. In Early Romanticism, Hegel argues, the physical surrender to sexual impulse is represented as necessary in order to prove inner passionate love. What Hegel mentions here is inequality in this physical surrender of a man and a woman. According to Hegel, a woman loses her honor in consequence of sexual intercourse outside marriage, but it is not so much the case with a man, for she is confined to the family, while he has another sphere of activity: civil society and state. A woman is not to undertake paid work in public sphere, so that in order to defend her honor she requires the marriage, by means of which sexuality becomes a natural moment of the ethical bond between a man and a woman. Hegel does not attribute this inequality between a man and a woman to the inherent natural sexual deference, but to the sociopolitical division of gender roles. In order to rationalize his argument of women's exclusion from the public sphere, however, Hegel refers us to his account of sexual difference in reproductive functions in his philosophy of nature.

#### Curriculum Vitae

Yuka Okazaki is a PhD student in Philosophy at the University of Kyoto in Japan. She is writing a dissertation on Hegel's conception on sex and gender, focusing on the historical and theoretical relation of family to civil society and nation. She is also interested in Hegel's criticism of classic

patriarchal theory and social contract theory. She co-translated Judith Butler's *Subjects of Desire: Hegelian Reflections in Twentieth-Century France* (2018).

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Martha Palacio Avendano

### **The Frame of Feminist Critical Theory and the Social Production of the Colonial Subjectivity** H

The tradition of Critical Theory offered a set of tools to understand the forms of alienation and reification in the capitalist societies. Its analysis on social contradictions and the different ways of social control has been enlarged by Nancy Fraser and Axel Honneth (2003) approaches on social recognition. Both help to illuminate that the absence of social and political recognition in different dimensions of social life undermines the idea of a democratic society.

On one hand, according to Fraser's framework on a triple dimension of social justice, recognition cannot be understanding in an isolated way, but it is intertwined with redistribution and political representation.

Her most recent account on capitalism includes the racial problem. Now, she links the analysis of Black Marxism (Fraser, 2016) and gets back the category of expropriation in order to explain the forms of injustice suffered by non-white social groups. In her latest book, in conversation with R. Jaeggi (2019), Fraser also echoes the analysis of postcolonial studies. Black Marxism and the postcolonial studies help Fraser to offer a landscape of the complex dynamics of capitalism from the dialectic between expropriation and dispossession.

On the other hand, postcolonial studies examining the forms of colonial subjectivity that survive after decolonization processes in the context of a globalized world, provide fundamental keys to broaden our understanding of alienation processes that occur in geographical spaces that are invisible to the western gaze. Those spaces have been produced to play a fundamental role in different ways of social control in democratic societies.

Our proposal consists in review the problem of alienation and social reification taking into account the racial problem. So, I intend to rethink the issue of recognition from a social phenomenon that I identify as an ethos of non-belonging. Reviewing the status of the racial and colonial issue, would be a supporting point for inquiring about the particular form of alienation and reification that takes place in the social production of subjectivity in non-white bodies.

In sum, I will present a review of Fraser's Feminist Critical Theory in order to contrast it with the Gloria Anzaldúa's postcolonial approach (*Borderlands/La frontera. The New Mestiza*, 1987). This will let me define how the ethos of non-belonging refers to the link between the social production of space and the social production of bodies and subjectivity. This link is what makes it possible to study the processes of resistance and political creativity that have emerged in geographical spaces that deserve attention, but they are not usually represented in the Western imaginary.

**Curriculum Vitae**

Martha Palacio Avendaño is assistant professor at the University of Barcelona, Spain. She has a PhD in Moral Philosophy.

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Eva Palomo

### **19th Century Women Philosophers and the Critique of the Naturalization of Gender Inequality in the Context of Women's Suffrage** H

Inequality between women and men in its different expressions has been historically legitimated by philosophical, political, religious and cultural discourses based on the argument of nature. Nature was understood as a determinant and immutable factor justifying both misogyny and female physical, intellectual, moral and social inferiority, as well as a simile of a feminine essence to be dominated by males. This ideology defined by the belief in the existence of a different and

complementary nature of the sexes has been present in all human spheres until today and appears to be a very resilient discourse. However, due to the development of Women and Gender studies we are becoming more aware of the long tradition of thinkers who have opposed this 'natural order', both in pre and post Enlightenment times. Throughout the 19th Century many social reformers, radicals and socialists rejected the idea of class and gender inequality as biologically determined by nature. In this work, critical responses to the discourse of nature are analyzed, specifically those present in women's writings –though not always recognized by male philosophers and historians– as moral and political philosophers committed to the ideals of equality and in most cases to Women's Suffrage struggles during the 19<sup>th</sup> Century and the first decades of the 20<sup>th</sup> Century. In the same way that first wave feminist activism was heterogeneous and characterized by constant controversy and debates, theoretical contributions were also diverse in their analysis of equality and differences between women and men.

#### Curriculum Vitae

Eva Palomo teaches as a Visiting Lecturer at Rey Juan Carlos University in Madrid in the area of Moral Philosophy. M.A. in Gender Interdisciplinary Studies, her PhD dissertation focused on Feminism and Socialism in the works of Sylvia Pankhurst and the debates on class, gender and sexuality in the context of British Suffragism. Her research interests are Ethics, History of feminism and movements and Gender violence. In 2015 she published the book *Sylvia Pankhurst. Sufragista y socialista*. Most of her book chapters and articles are related to 19th Century feminists, class-gender debates and the relation between feminism and other social movements.

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#### Shelley Park

#### From Care-o-Bot to HUMANS: (Psycho)analysing Tech's Uncanny Valley Problem

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As part of a larger project on the ethics of technologically mediated care, this paper explores how we are “unhomed” by robots, or what Atanosaski and Vora (2019) aptly term “surrogate humanity.”

Robots are no longer merely features of our industrial or technological habitats, but are rapidly penetrating our social sphere (Mathur and Reichling 2016). Unlike industrial robots, the capabilities of social robots depend on the human capacity to anthropomorphize them (Brazeal 2003, Turkle 2011). Social robots cannot function as playmates to children, helpers to the elderly, or companions to those who are because of age, health or circumstance, physically vulnerable or socially isolated, unless we are willing to accept them as socially capable. This makes what Masahiro Mori (1970), termed “the uncanny valley” a major barrier to the mass marketing of socially interactive robots.

The uncanny valley, as described in Mori's original article, was a hypothesis concerning negative human reactions to human replicas (e.g. lifelike dolls, puppets, or robots) which appear almost, but not exactly, like real human beings. While we might expect a human observer's affinity for the replica to steadily increase as the replica becomes more familiar, Mori hypothesized that when a replica got too close—we might say uncomfortably close—to approximating human features it would elicit feelings of eeriness (uncanniness) in human observers. This unexpected dip in our affinity for the replica, was the original referent for the term “uncanny valley;” more colloquial uses of the term refer directly to the phenomena of creepiness or uncanniness elicited by replicas that closely approximate human appearance and yet miss the mark somehow. The phenomenon of human repulsion at robots that closely approximate human appearance while retaining some slightly inhuman element has dominated both scientific research on and cultural depictions of social robots. Horror films as well as dystopian science fiction deliberately *elicit* our sense of the uncanny to creep us out; robot engineers seek ways to *avoid or suppress* our sense of the uncanny.

This paper argues that the uncanny valley is misunderstood as an engineering problem amenable to technological solutions. Employing psychoanalytic feminism (e.g. Kristeva, Butler),

psychoanalytic analyses of the colonial encounter (e.g. Fanon, Bhabha), I suggest that we are unsettled (“unhomed”) by social robots that mimic humans because we sense a past that we believed was safely stowed away (one characterized by servitude and slavery) re-emerging into our present. In making this argument, I am aided by close readings of two narratives: 1) the marketing narrative framing Franhauer’s (German) Care-o-Bot and 2) narratives of consumer desires related to the marketing of the British/U.S. science fiction series *HUMANS* (2015-18).

Understanding uncanniness as a psychoanalytic phenomenon largely inseparable from the social and cultural contexts in which it emerges, I conclude, reveals the problem of the uncanny valley as a *socio-cultural* problem requiring *ethico-political* (rather than technological) solutions.

#### Curriculum Vitae

Shelley Park is professor of Philosophy and Cultural Studies at the University of Central Florida in the USA.

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#### William Parkhurst Transcribing Minorities and Philosophy: Archival Transcription in the Digital Age T

It is an understatement to say that academia, as it exists in the west, was founded upon sexist, racist, and imperialist values. Those values continue today in academia by means of a plurality of systemic barriers presented to those who are not cis white male-embodied men of privilege. One of these barriers is that minority traditions are simply not given the digital textual resources to do competitive scholarship. In the digital age, if texts are not control-f searchable and google discoverable, they are functionally invisible. The works of Kant and Nietzsche, including their letters and *Nachlass*, have almost all been transcribed and are freely available digitally. This, however, is not the case for the work of many minority traditions in academia.

Innumerable documents of minority philosophers remain underfunded and inaccessible, slowly degrading in archive basements. This lack of investment means that those focusing on minority figures are unjustly given less textual resources and are nevertheless expected to produce scholarship of the same, or more often higher, quality. This is unjust and perpetuates a pedagogy of oppression within academia.

This general trend is even more exaggerated in philosophy which has systematically, and often intentionally, erased the contributions of women of color. One way all allies in academia can fight against this erasure is to include archival transcription of minority traditions within their courses. This is one significant way educators from all backgrounds can help fight erasure and oppression in a concrete and permanent way. The attempt by well-meaning allies to fix systemic problems in academia often results in the reinscription of oppressive frameworks. I think archival transcription offers a less risky endeavor in this regard than, for example, academics that furiously charge their discipline with racism and sexism without actually changing the material conditions and resources offered to those who are oppressed. Archival transcription does contain certain risks regarding the reinscription of oppressive frameworks.

However, by working with experts, early career researchers, and community members, I argue that integrating archival transcription of minority philosophers into coursework can be a force for systemic change within philosophy in the digital age.

To this end, I negotiated a first of its kind certification in Archival Transcription, officiated by the *US National Archives* and the *State Archives of North Carolina*. Instructors joined us from around the US to earn their certificates in Archival Transcription so they could begin integrating the archival transcription of minority philosophers into their coursework. In 2021 the *Transcribing Minorities and Philosophy* project was awarded a founding grant by *Hypatia: A Journal of Feminist Philosophy* to establish fellowships for minority early-scholars to work on this project.

At the *World Congress of the International Association of Women Philosophers* I hope to engage in critical discussion about how this project can expand beyond its current Anglo-American bias.

## Curriculum Vitae

William A. B. Parkhurst has received his PhD in Philosophy in 2021 at the University of South Florida. His Area of Specialization is Archival Research Ethics and Methodologies, 19<sup>th</sup> & 20<sup>th</sup> Century Continental Philosophy, Nietzsche, Foucault, Schopenhauer and the History of Philosophy. His Areas of Competence are Feminism, Philosophy of Science, Ethics and Ancient Philosophy.

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## Karina Pedace Red de Mujeres Filósofas de América Latina de la UNESCO W

The Latin American Network of Women Philosophers (REDDEM) is sponsored by UNESCO Regional Office for Sciences (Philosophy Programme, Montevideo); launched in November 2018, is based on the sharing of a common sense of community, although pervaded by diversity.

Thus, the Network is a space for expression and exchange of different ideas and practices, as well as a very important tool to visibilize women philosophers. Indeed, the Network is conceived as a fundamental strategy in order to achieve the implementation of UNESCO's global priorities in the Latin American region, according to its specific conditions and demands.

In June 2019 the REDDEM' web page ([www.reddem.org](http://www.reddem.org)) was launched and it had a very interesting impact on the ground. Indeed, many women philosophers in Latin America are strong working, writing and thinking. The idea is therefore to offer them this Network for expressing themselves, for making their voices heard and their work known.

Through the website, the Network is fostering regional collaboration and solidarity between women philosophers (from Argentina, Bolivia, Brasil, Chile, Colombia, Costa Rica, Cuba, Ecuador, El Salvador, Guatemala, Honduras, México, Nicaragua, Panamá, Paraguay, Puerto Rico, Perú, República Dominicana, Uruguay and Venezuela).

In this sense, the Latin American Network of Women Philosophers is helping to break isolation and creating ties between women philosophers, philosophy students and professors, researches and research teams.

UNESCO has always been closely linked to Philosophy. Through critical questioning, philosophy gives meaning to life and action and its role becomes crucial in Latin America promoting gender equality and justice. The main idea is to generate a new dynamic promoting dialogue among philosophers and philosophies throughout Latin American region. Networking and creating connections is all about gathering members around a common goal.

## Curriculum Vitae

Es Secretaria Ejecutiva de la Red de Mujeres Filósofas de América Latina de la UNESCO (Oficina Montevideo, Programa de Filosofía y Humanidades para América Latina y Caribe).

Es Doctora en Filosofía por la Universidad de Buenos Aires. Docente e investigadora en la UBA, UNLaM y en el Instituto de Investigaciones Filosóficas de SADAF-CONICET, Argentina. <https://iif.conicet.gov.ar/sadaf-researchers/karina-pedace-en/>

Trabaja en temas de filosofía de la mente, metafísica y filosofía de la tecnología. Como docente de posgrado es Profesora Titular en la Maestría de Estudios Interdisciplinarios de la Subjetividad (Universidad de Buenos Aires) y de la Universidad de San Andrés.

Ha publicado el libro *Mente y lenguaje*. La filosofía de Donald Davidson, modelo para armar (SADAF, 2017) y numerosos capítulos de libros y artículos en revistas especializadas del país y el extranjero. Fue co-editora de *Temas de filosofía de la mente*. Atribución Filosófica (SADAF, 2018), *Cuestiones epistemológicas*. Una introducción a la problemática científica (EdUNLu, 2010) y *Olimpiadas de Oratoria: una década de expresiones*. Argumentos y estilos (UNLaM, 2017).



Fue galardonada con el Premio Estímulo a la investigación SADAF (2006). Ha sido miembro del Comité Editor de la Revista del Departamento de Filosofía de la Universidad de Buenos Aires: Avatares Filosóficos. Es integrante del Grupo GIFT (Grupo de investigación en Inteligencia Artificial, Filosofía y Tecnología) <https://grupo.gift/>

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Caterina Pelló

**Women in the Pythagorean tradition: Perictione on Philosophy and Science**

K

In the Hellenistic period, a large collection of texts starts to circulate under the pseudonyms of Pythagorean women philosophers. Whilst most of these writings discuss women-related topics and focus on ethical questions, the treatise titled *On Wisdom* and ascribed to Perictione, the mother of Plato, is unique for at least two reasons: first, it concerns humankind as a whole and, second, it has an explicit metaphysical and epistemological focus. As such, *On Wisdom* is the first metaphysical treatise ever attributed to a woman philosopher in Greek antiquity.

In my talk, I will analyse the surviving fragments of *On Wisdom*. First, I will challenge the traditional view that this text was not written by a woman, but rather by a man under female pseudonyms. Next, I will offer a close reading of the philosophical argument. Specifically, Perictione discusses how philosophy relates to physics, and mathematics, what they are about and whether one should be ranked higher. My purpose is therefore twofold: first, I will reconstruct Perictione's contribution to the history of ancient Greek philosophy, metaphysics, and epistemology. The talk will show that the texts of the Pythagorean women go well beyond female ethics, all the way to contemplating 'all the things that are'. Second, I will explore what ancient Greek women have to say about the relation between philosophy and science, thus raising questions that are still relevant today.

**Curriculum Vitae**

Caterina Pelló is a specialist in Ancient Greek and Roman Philosophy. She is currently an Associate Lecturer in Philosophy in St Andrews. From September 2021, she will move to University College London as an Associate Lecturer in the Department of Greek and Latin. Caterina was educated in Italy, where she completed a BA in Philosophy at San Raffaele University in Milan. She has a MA in Philosophy from Durham University and a PhD in Classics from the University of Cambridge. In 2018/19, she was a DAAD Postdoctoral Researcher at Humboldt University Berlin, and in 2019/20 she was a Bye-Fellow in Philosophy at Downing College and St John's College Cambridge and a Visiting Fellow at the Fondation Hardt in Geneva. In 2021, she was awarded Visiting Fellowships at the History of Philosophy Forum of the University of Notre Dame and at the Harvard Centre of Hellenic Studies. Caterina has research interests in Presocratic philosophy and the study of women in the history of philosophy. Her PhD thesis focused on the Pythagorean women, which is the first documented case of female engagement with ancient Greek philosophy. She wrote articles for three edited volumes on women philosophers and she is currently developing her thesis for publication for Cambridge University Press. Together with Katharine O'Reilly (Ryerson University), she is also co-editing the first book on ancient women philosophers, which will include chapters on a vast array of philosophers stretching from eighth-century Indian philosophers to the Neoplatonist scientist Hypatia.

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**María Peña Aguado**

**Red de Filósofas Chilenas / Network of Women Feminist Philosophers in Chile**

W

Prof. Dr. María Isabel Peña Aguado, Trained in Philosophy and in German and Spanish Philology, both in Spain (BA) and in Germany (PhD).

Between 2003-2006, stay at Cambridge University; Life Member of Clare Hall College, University of Cambridge. Between 2006 and 2012, Full Professor of Philosophy and Aesthetics at the *Akademie der Bildenden Künste* (Academy of Fine Arts) in Munich. Between 2013-2020 Full



Professor of Contemporary Philosophy and Political Theory at the Instituto de Filosofía of the Universidad Diego Portales in Santiago de Chile. Currently Adjunct Professor at the Instituto de Filosofía of the Universidad Diego Portales in Santiago de Chile.

Her lines of research and teaching deal with Aesthetics, Postmodernism, Feminism and Gender Studies, as well as Political Theory. The latest relevant publications of her in the framework of Feminism are: *Das 'schöne' Denken: Der Ort des Weiblichen in Philosophie, Ästhetik und Literatur. ('Beautiful' thinking: the place of the feminine in philosophy, aesthetics and literature.)*, Aachen: ein-FACH-Verlag, 2014. "Cuerpo indeterminado: la precariedad del cuerpo en el discurso feminista", *Revista de la Academia* Vol. 20 (2015). "El feminismo y sus caballos de Troya", en: Patricia González, Pamela Soto, Cecilia Sánchez, Valentina Buló, María Isabel Peña, Giannina Burlando (eds.), *Filósofas en con-texto*, Valparaíso, Universidad de Playa Ancha, sello editorial Puntángelos, 2016, pp. 33-46. "Antígona, de mito androcéntrico a símbolo feminista. Una reflexión." (Antigone, from Androcentric Myth to Feminist Symbol. A reflection) *Ideas y Valores* 70, n.º 175 (2021): 47-72.

#### Curriculum Vitae

The undersigned are pleased to announce the formation of the Network of Women Philosophers and Feminists in Chile. A network founded on April 2, 2021 and born with the purpose of integrating all women philosophers working, researching, and teaching Philosophy in Chile. Women Philosophers in-context with a feminist, critical, and dissident look who want to work collectively and contribute with other perspectives to the construction of a more democratic, egalitarian and just society.

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Andrea Pérez Fernández

#### The role of 'the vulnerable' in the work of Hannah Höch H

The political dimension of German artist Hannah Höch's work (1889-1978) is a complex topic. Due to the Berlin Dadaists' links with anarchist and communist circles in inter-war Berlin, many critics have seen her work as an appendix to that of her colleagues; when they have not split her career into a "revolutionary" period and another –in later life, as usual– which was more depoliticised. Others, finding that Höch's work does not conform to any particular labels, have chosen to ignore her political thought or –through gender bias– to see it exclusively from the standpoint of her (specific) condition as a woman.

Cognizant of these risks and aiming to stress Höch's originality, Vicente Aliaga (2004) highlights the role of the vulnerable –related to handicraft work– as a "valuable repository of sensations and images" for the artist. He describes her trademark as "an individuality fractured by hard blows, both fragile and strong." Thus in her work he identifies (implicitly) an awareness of the vulnerable as a precondition for her practices of resistance. While not rejecting the validity of this approach, here I indicate some of the risks of giving a central role to the vulnerability/resistance dyad in Höch's thinking, with reference to her writing on embroidery and collage.

Höch's own texts make an early critique of the hierarchy of artistic materials and genres, not by idealising what is "reviled" by the canon but by putting forward her conviction that all graded classifications are founded on arbitrary principles and should, therefore, be reassessed. Her work seeks (she writes) "to erase the fixed boundaries" drawn by humanity. In it, as Brecht might have said, *the natural* takes on the aspect of *the conspicuous* in order to illuminate the lack of reason which articulates the existing socio-political reality.

#### Curriculum Vitae

Andrea Pérez Fernández is a predoctoral researcher at ADHUC-Research Center for Theory, Gender, Sexuality. In particular, at the Philosophy and Gender Seminar, at the Philosophy Faculty of Barcelona University. Graduated in Journalism (2017) and with a Master's Degree in Citizenship

and Human Rights: Ethics and Politics (2018), she studies the political dimension of the works of German Dadasoph Hannah Höch (1889-1978). Her doctoral research is framed in the project “Vulnerability in Women’s Philosophical Thought. Contributions to the Debate around Present Emergencies”.

Anja Pichl

**On integrating epistemology an ethics of life sciences: the case of stem cell research**

T

Philosophical investigations of stem cell research are largely divided into philosophy of science discourses closely collaborating with stem cell scientists and ethical debates oriented at practical philosophy. Notwithstanding the same object of inquiry and at least one common aim, that of social relevance (Fair & Plaisance, 2010, Eckenwiler & Cohn, 2007), there is not much interaction between both strands of research. This restricts the understanding of stem cell science and its socio-political dimensions. This talk proposes that overcoming these limitations requires an integration of epistemology and ethics of life science research that makes use of work from science and technology studies and feminist philosophy of science.

First I will discuss epistemic problems of stem cell concepts, identified by philosophers of science (Fagan 2013 u.a.). These studies also highlight the relevance of metaphysical background assumptions for the prospect of realizing envisaged therapeutic strategies (Laplane 2016). Drawing on these debates, I will sketch out both the inner-scientific controversies and the fragility of knowledge about stem cell research and their relevance for ethical and societal debates. However, philosophy of science debates largely neglected the influence of societal factors on all levels of stem cell research. Mainstream ethics and philosophy of science both tend to decontextualize stem cells thus failing to take into consideration the social, political, economic and cultural conditions that shape laboratory research. Furthermore, they promote an essentialist understanding of stem cells, showing naturalistic tendencies and a lack of self-reflection on the scope, presuppositions, limits and biopolitical dimensions of their own contributions on the gestalt and public perception of stem cell science (Hauskeller et al. 2019).

A way out of these problems consists in opening epistemology and ethics for insights from each other and furthermore from science and technology studies and feminist philosophy of science with its emphasis on situatedness and reflexivity. To conceive of and to investigate science as a social practice also fulfils a heuristic function for ethics. It allows to identify problematic normative dimensions inherent in and diffused through historically grown practices, societal institutions and specific interests.

**Curriculum Vitae**

Anja Pichl has been working as a research assistant at Berlin-Brandenburg Academy of Sciences and Humanities, Interdisciplinary Research Group since 2019. She is specializing on Ethics in Gene and Stem Cell Research.

Dagmar Pichová

**Anna Pammrová: Towards an Ecofeminist Perspective  
(in cooperation with Zdeňka Jastrzemsbká)**

E

Czech writer and philosopher Anna Pammrová (1860–1945) spent most of her life in a forest seclusion, where she lived in very modest conditions. Although her education was probably haphazard, Pammrová had a very good knowledge of foreign languages and translated philosophical texts into Czech. She was interested in Ancient Indian wisdom, theosophy, occultism, and the philosophy of Rousseau, Tolstoy, Schopenhauer, and Nietzsche. Moreover, Pammrová was inspired above all by Lessing’s radical criticism of modern European culture and civilisation, focused particularly on criticising its rationality and colonisation tendencies. Anna Pammrová’s works, notably *Alfa. Embryonální pokus o řešení ženské otázky* [*Alpha. Embryonic Attempt to Solve the Women’s Issue*] (1917), *Mateřství a pamateřství* [*On Motherhood and Pseudo-motherhood*]

(1919), *Cestou k zřádnému cíli* [On the Way to the Unique Aim] 1925], and *Zápisky nečitelné* [Illegible Notes] (1936), present three main themes. These themes, which are mutually interrelated and complementary, are: criticism of modern society, woman's role and women's emancipation, and an ecological appeal for the reform of anti-nature thinking (cf. Gabriel et al. 1998, 435).

Pammrová was convinced that the idea of progress, the basis of European society and science, was mistaken and that one of the main sources of the crisis of culture and civilisation, manifesting itself, *inter alia*, in the prevailing consumerism and social injustice, was the rule of man. However, she also assigns major responsibility in this historical process to woman, who, in Pammrová's opinion, betrayed her original mission as the protector and caretaker of life. She believes that women have contributed to their own enslavement and to the overall crisis of humanity and civilisation by submitting to flesh and sexuality. She sees the suffering and miseries caused by constant reproduction, accompanied by growing pressure on nature, as pointless and redundant, unable to be a source of redemption or liberation. She argues that the only solution is a radical rejection of civilisation and the establishment of a new, more intense relationship with nature, based on spiritual principles. Pammrová did not draw a very clear picture of her vision of this 'unique aim' or provide clear instructions on how to reach it; her texts nevertheless express ideas close to modern ecofeminist philosophy (cf. Jemelka 2016, 98–104).

Gabriel, Jiří et al. (eds.). 1998. *Slovník českých filozofů*. Brno: Masarykova univerzita.

Jemelka, Petr. 2016. *Reflexe environmentální problematiky v dějinách české a slovenské filosofie*. Praha: Filosofia.

#### Curriculum Vitae

Dagmar Pichová is an Associate Professor at the Department of Philosophy, Masaryk University in Brno (Czech Republic). She earned her Ph.D. at Masaryk University and Université Paris XII (doctorat en co-tutelle) in 2006. In her scientific and research activities, she focuses on the history of women philosophers and 18<sup>th</sup> century French philosophy and literature. She is the author of *Émilie Du Châtelet, femme de lettres* (Praha 2018); *Émilie Du Châtelet : devenir femme de lettres. In La condition des femmes dans l'Europe du XVIIIe siècle*. Lumières, n° 24 (2015); *100 myšlenkových experimentů ve filozofii/100 Thought Experiments in Philosophy*. (with Marek Picha, Praha 2013); *La communication ironique dans Le Roman comique de Paul Scarron. Étude comparative avec Don Quichotte de Cervantès* (Brno 2007).

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#### Araidni Polichroniou

##### **Performativity, Solidarity and Coalition Strategies in Hannah Arendt and Judith Butler: a comparative conceptualization of the fluid cohesiveness of non-identitarian collective resistance between heterogeneous collective resistance between heterogeneous social categories then and now**

By conceiving the perpetually reconstructive and reanimating history of the arendtian political thought within the frames of feminist philosophy as a vivid and critical synthetic topology between various philosophic and conceptual flows, this paper attempts to explore the potentiality of the detection of relational and communicative lines between the arendtian notions of *solidarity*, *plurality* and 'acting in concert' and the theoretical framework of the notions of *dispossession*, *vulnerability*, *precarity* and *grievability*, as developed by the American philosopher Judith Butler in her recent political works *Notes Toward a Performative Theory of Assembly* (2015), *Dispossession: The Performative in the Political* (2013), and *Precarious Life: The Powers of Mourning and Violence* (2006). More concretely, this presentation focuses on three differentiated, yet profoundly interwoven, thematic axis:

a) The critical juxtaposition and comparative analysis of three modern feminist theorizations of the arendtian political theory, belonging to the 'Arendt renaissance', that draw upon Bonnie Honig's radical reconceptualization of Hannah Arendt's political theory as a non-foundational, rebellious,

agonistic and performative theory of democratic resistance, namely the redefinition of the arendtian notion of solidarity as the basis for the forging of alliances between discrete social movements, theorized by Amy Allen (1999,2002), the utilization of the arendtian notion of *interest* as a futile theoretical tool for the conceptualization of coalitional formations between feminists and other social categories on the strength of the acceptance of their difference and irreducibility, analyzed by Catherine Adams (2002), and the emphatic re-approach of the arendtian ‘alterity’, perceived as the enabling prerequisite for the construction of coalitional politics based on multiplicity and differentiation by Joanne Cutting-Gray (1993).

b) The designation of the crucial contribution of the abovementioned feminist reconceptualizations of the arendtian corpus to the illumination of the comparative dialogical paths between the arendtian political thought and the butlerian political theory in respect of the heated question of the formation of broad democratic coalitions among oppressed social categorizations. Under this prismatic, the butlerian reconception of *vulnerability*, perceived as a constitutional ontological state of the human condition, and *precarity*, articulated as the politically induced condition of maximized vulnerability and as a mediating site of alliance between heterogenous categories of the unrecognized Others, will be analyzed and compared to the arendtian reconceptions of *solidarity*, *coalition* and *alterity*.

c) The analysis of the radical and less-noted butlerian theorization of ‘the right to appear’ as a modern transubstantiation of the emblematic arendtian formulation of the ‘right to rights’. Within this subsection, the paper will attempt to highlight Judith Butler’s inclusiver and broader perception of the demand for the ‘right to rights’ via its conceptualization as a collective, subversive, performative exercise of the ‘right to appear’, claimed not exclusively by the refugees and undocumented immigrants, but by all the unrecognized and dispossessed Otherness that have been deprived of their right to appear in the public sphere within Western democracies.

In the closing remarks of this paper, the turbulent and confrontational history and the promising, ceaseless future semantic transformations of the perception of the arendtian political theory within the feminist philosophy of the 20th and 21th century will be evaluated as an enlightening field of inquiry embedded within the main challenge of this year’s symposium of the International Association of Women Philosophers, as posed in its title: “Defining the Future-Rethinking the Past”.

#### Curriculum Vitae

Ariadni Polichroniou is a PhD Candidate in Theory and History of Law at the Law School of Athens, National and Kapodistrian University of Athens.

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Gertrude Postl

#### Mysticism meets Psychoanalysis: Julia Kristeva in Conversation with Teresa of Avila

H

Julia Kristeva’s 2008 “novel” *Teresa my Love. An Imagined Life of the Saint of Avila* (translated into English in 2015) is an encounter between Julia Kristeva, contemporary feminist philosopher, author, and psychoanalyst, and the 16<sup>th</sup> century Spanish mystic and reformer Teresa of Avila. The main protagonist of the novel, French psychoanalyst and academic Sylvia Leclercq (a barely disguised alter ego for Kristeva), becomes obsessed with the writings of Teresa and embarks on a trip to Spain so as to reconstruct her life and thoughts. The result – presented in about 600 pages of text – is a cross section of autobiography, philosophy, mysticism, history, psychoanalysis, and literature, all held together by the question of what it means to write.

The proposed paper is not so much interested in evaluating the historical accuracy of Kristeva’s account of Teresa of Avila but, rather, aims to pursue the question of what it means to write about a historical figure from a contemporary perspective. Kristeva’s text consists to a large extent of quotes from Teresa’s own writings. This intertextual approach and the constant shifting between past and present sets up a dialogue or exchange across time periods between two women, Kristeva

(in the persona of Sylvia Leclercq) and Teresa, intertwining and intersecting their respective positions and shedding new light on each of them through the encounter. Teresa's texts are read through the lens of Kristeva's own philosophical themes and concepts without ever losing their unique and historically determined quality – the mystic describing her bodily ecstasies resonates aspects of Kristeva's distinction between the semiotic and the symbolic; Teresa self-analyzing her psychosomatic ailments foreshadows the role of the psychoanalyst as interpreter and her reflections on transcending worldly desires into other-worldly experiences of faith can be related to the notion of sublimation; the well-known 16<sup>th</sup> century writer who engaged in a variety of literary genres from autobiography to poetry meets the contemporary philosopher who also happens to write fiction as well as “novels” about other authors; and Teresa the reformer of the Carmelite order (during the time of the Inquisition) could be approached from the perspective of Kristeva's concept of revolt and the inner psychic space required for it.

Kristeva's textual strategy of literally merging her own text with Teresa's writings allows for a suspension of the historical divide which renders Teresa's words as quite contemporary, thus contributing to present day debates regarding e.g. the role of women's imagination, their relationship to the Other as well as to others, the expression of their affective experiences and bodily states, their own account of their sexuality, but also the liberating power of writing.

The paper will conclude by offering the proximity between Christian mysticism, psychoanalysis, and the role of writing as inspirations for contemporary forms of a feminist resistance.

#### **Curriculum Vitae**

Gertrude Postl is Professor and coordinator for Philosophy and Women's Gender Studies Program at the Department of Philosophy in Suffolk County Community College. Her Research focus is on feminist philosophy, deconstruction, philosophy and literature and aesthetics and political thought with the key figures Hélène Cixous, Julia Kristeva, Luca Irigaray, Roland Barthes and Jacques Derrida.

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#### **Ivory Pribam-Day**

#### **Stebbing and Russel on Bergson: Early Analytics on Continental Thought H**

Despite its errors, Bertrand Russell's work on continental thought is often addressed because it is said to reveal an approach to continental thought from a quintessential analytic mindset that was additionally formative to that very mindset. However, to use Russell as a stepping stone between the analytic and continental traditions proves an unsatisfying option for those who hope to find historical moments of serious engagement between the two. The work of Susan Stebbing, although lesser known than the work of her contemporary, Russell, also fits the aforementioned criteria. Stebbing was a key figure in the dissemination of the two fundamental branches of analytic philosophy during its emergence. As an avowed analytic philosopher who worked with the belief in common sense philosophy and the philosophical usefulness of classical logic, her critiques of continental philosophy are very much from a quintessential analytic perspective. However in addition, Stebbing's analyses of philosophers working outside of her own philosophical framework reveal engagement with and insight into their thought. Briefly put, Stebbing, although rarely spoken of in contrast to Russell, was an influential and early figure of analytic philosophy whose approach was quintessentially analytic but crucially, also allowed her to do justice to the continental thought she addressed. The argument of this paper then is that Stebbing's work proves a better model for an early-analytic approach to continental thought than that of Russell.

The aim of this article is to show why this is the case. To do so I demonstrate why the methods Stebbing utilised when analysing philosophy from traditions different to her own were superior to Russell's tactics for the same purposes. Their respective analyses of the philosophy of Henri Bergson are compared to give a concrete example of the results.

The article begins with a general rundown of what makes Stebbing's approach particularly effective. This includes the premises she adopts and her tactics of analysis. It then gives a more elaborate account of these vis-à-vis her analysis of Bergson's philosophy. Following is an explanation of Russell's tendencies when analysing philosophical frameworks different to his own, with particular focus on his analysis of Bergson. Finally, Stebbing and Russell's respective understanding of Bergson's philosophy is compared on four general pillars: classification of Bergson's work (with focus on its purported rapport with pragmatism); Bergson's stance on intellectualism; the philosophical pertinence of his style; and the place of argumentation in his philosophy. These comparisons are explained to demonstrate the superiority of Stebbing's approach.

**Curriculum Vitae**

Ivory Pribam-Day is researcher at the University of Paris 1-Pantheon-Sorbonne in France.

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**Pedro Prikladnitzky**

**The mind of nature: Cavendish's argument for panpsychism**  
**H**

In this paper I argue that the panpsychism defended by Cavendish on the Observations upon Experimental Philosophy can be analyzed in terms of intrinsic nature. The anti-mechanistic perspective of a vitalist materialism is a constant on Cavendish's works on natural philosophy. It is on the Observations, arguably her most important work on natural philosophy, that we find the most detailed application of the materialism to the notions of mind and soul. While presenting her objections that the austere vocabulary suggested by the mechanistic approach of natural philosophy cannot capture the complete nature of concrete reality, Cavendish affirms that matter and material beings possess motion and then argues that no motion is possible without knowledge, sense and reason. Each element and part of the material plenum exhibits a distinctive activity. This distinctive activity or behavior is exemplified by distinctive motions which, in its turn, must be a kind of knowledge. Cavendish, through her examination of the nature of matter, arrives at the conclusion that all material beings, all things that exist in nature, have knowledge, sense and reason. It is necessary, of course, to investigate further the proper meanings of these notions on her work, but it seems clear that Cavendish assents to the thesis that all things in nature possess a mind or mental properties; albeit a peculiar notion of material mind. Hence, she is committed to a form of panpsychism. Her version of panpsychism comes from, I will argue, a metaphysical position about the intrinsic nature of matter and material beings. It is such a nature that makes possible the variability and order in the natural world, which, according to Cavendish, the mechanistic view cannot explain.

**Curriculum Vitae**

Pedro Prikladnitzky a professor of philosophy at the Universidade Estadual de Maringá (UEM). He was a graduate student at the Universidade Federal do Rio Grande do Sul (UFRGS), where he received his PhD and his M.A. in philosophy. His research focuses on seventeenth-century philosophy and is concerned primarily with topics metaphysics and its intersection with natural philosophy, philosophy of science and philosophy of perception. He is particularly interested in theories of substance, individuation of bodies, scientific reasoning in Descartes and in authors of cartesian influence. Lately, he also has developing work on the natural philosophy of Margaret Cavendish.

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**Natassja Pugliese**

**Unlearning the lessons of colonialism: Nísia Floresta as a founding mother of Latin American feminist pedagogy**  
**W**

Nísia Floresta, a political philosopher and philosopher of education of the 19th century, is a Brazilian intellectual of the early post colonial period. Floresta published the first feminist work in

Brazil, *Direitos das Mulheres e a Injustiça dos Homens*, a translation of the radical [Sophia] pamphlets from Britain, but for a long time considered to be a translation of Wollstonecraft's *Vindication* to Portuguese. She later wrote a radical pamphlet of her own, the *Opúsculo Humanitário*, a work focused on denouncing the wrongs of colonialism. Influenced by practical Cartesianism, Floresta argues that the education of women is a measure of the civilisational development of nations. In analysing colonial society, she finds on the instrumentalization of suffering the operating principle of colonial education and strongly criticises the practice of wilfully impinging suffering on bodies as a disciplinary strategy. Advocating for an education that restores the dignity of the suffering individual, Floresta argues that education should concern not only the development of the mind but also the preservation of the integrity of the body. Throughout this paper, I will argue that Floresta's critique of colonial education is a central theme in her philosophical works. The presentation will have three parts. First, I will locate her in the history of philosophy and describe what Floresta understands by colonial education. Then, I will point out how her critique of the operating principle of colonial education comes with an original point of view of what it means to be educated. Finally, I will argue that Floresta is a founding mother of Latin American feminist pedagogy having argued that the process of unlearning the lessons of colonialism is complex and depends upon a conscious effort towards the improvement of the education of women and a reflection upon the the social role of schools and universities.

#### Curriculum Vitae

I have been dealing with exegetical and methodological problems that arise in and from the recovery of the works of Early & Modern women philosophers who have written on metaphysics and on education. On my current project on metaphysics, I analyse the work of Anne Conway from the point of view of her critique of Spinoza (Pugliese 2019a). On this research, I work with the assumption that she is a philosopher that is part of the history of Spinozism who needs to be further studied as such. In addition, I investigate her theory of individuation using gender as an interpretation key and I have shown (*tbp*) that Conway offers an original framework for a feminist metaphysics. With the research group that I coordinate at UFRJ, *Other Classics - History of Philosophy and Education*, we are working on hidden figures in the history of philosophy. I have a special interest on themes related to women's education and their intellectual contributions. In collaboration with Gisele Secco (UFSM), we have analysed the works of Nísia Floresta, a 19th century Brazilian woman that came to be known as "the Brazilian Wollstonecraft" (Secco & Pugliese *to be published*), mapping her main philosophical arguments. At the moment, I am writing on the sources of Floresta's feminist arguments (Wollstonecraft, [Sophia], and Poulain de la Barre) to figure out how much of it appears on her later work, the *Opúsculo Humanitário* (1853), and what are her specific contributions to the history of women's education and to philosophical feminism. Finally, my goal with educational research is to conceive of a feminist pedagogy that works for courses on different spectra of the university curriculum - from mathematics and logic to philosophy and the social sciences. With this aim in mind, I am also engaged on projects of inclusive logic teaching.

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Mouli Purkait

#### Unconscious Technology: An Individualistic Choice of Mankind

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This is the age of advancement of technology and science. Invention of technology is the result of hard work for years. World is dealing with issues like global warming, war and blaming technology for these. In this paper I want to prove the claim that technology is destroying humanity is invalid. I would like to start this paper with a question, what is humanity? Humanity is essence of humans. Humanity is something inbuilt in humans. If the essence is destroyed in humans then we have to find a new term to define it. But there are some positive and negative qualities are also inbuilt in humans. It is an individual's choice which qualities she wants to embrace. On the other hand technology is human creation and it doesn't have desires. It works according to our choice. So if you say Technology destroys humanity it's nothing but an excuse. We are well aware of different



dimensions of the usage of technology and its contribution in development. Nowadays in every aspect we need technology. How can technology, a lifeless, unintelligent invention can be blamed for destruction of conscious being's essence? At the end of the day, you are a being of your choice. Your choice are influenced by your purpose, your motive and your intentions. We need to train ourselves so that you can overpower the negative and side of your nature and empower your human essences. At this point we need a healthy balance and harmony between our desires, greed and abilities. Education, knowledge, wisdom and freedom of mind is the way to maintain this harmony so that you can choose wisely. Education or knowledge doesn't mean degrees. Wisdom and knowledge are the things you can have from your life experiences. There are so many people who are illiterate but contributed a lot towards humanity and became a living symbol of humanity. We, all are using digital technology some people loves mobile game. Now, observing this particular instance or some instances if you conclude that digital technology is responsible where at the same time I don't like mobile games and so as other people. By observing some particular instances one cannot generalize. If we go through the highest awards lists all over the world, most of the people are nominated for public affairs, social work and welfare each year. All of them created their own story of humanism. There are so many names that are contributing to the mankind and setting example of humanity and we are not familiar with all those names. People claim that the young generation is more affected by the technology they don't give value to relationships and becoming self centered then I would like to mention a name, Greta Thunberg and other young people from all over the world who are fighting for different causes. They are thinking about mankind and the earth while some people are so engrossed in themselves. At the time of world pandemic like Corona keeping mankind connected to each other and keeping humanity alive with hope. Hence, the statement 'Technology destroys humanity' is invalid in itself.

#### Curriculum Vitae

Mouli Prkait is a student at Presidency University in Kolkata. Her Research Interests are Socio-Political Philosophy, Ethics, Existentialism and Philosophy of Logic. She has received her masters Degree in Philosophy with Ethics special paper from the Presidency University.

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#### Georgina Rabassó

#### Women in Logic: Baltasara Petronia Arce Suárez and her *Tractatus logicae parvae* H

This paper analyses the philosophical context and contents of the book by Baltasara Petronila Arce Suárez titled *Tractatus logicae parvae, distributus in tribus libris, iuxta mentem doctoris Ioannis Duns Scoti*, first published in 1692 in Salamanca at the printing press of the Viuda de Lucas Pérez (Widow of Lucas Pérez). This treatise, probably the first written by a woman in the history of logic, has been known for some decades now, but has drawn no attention from the academic world. In it, Arce begins by scrutinising and defining the concept of the “sign” and ends with an analysis of the structure of the syllogism, explaining the fundamentals of logic and addressing the three operations of the intellect, and basing herself on Aristotle and Duns Scotus. Among her sources Arce also refers to various contemporary scholastic writers and shows a detailed knowledge of the issues discussed in what is termed the Second Hispanic Scholasticism. Her treatise, however, is not inscribed in the field of philosophical research but that of education and linguistics. In the history of women in philosophy, this book, written by a woman, published by another and dedicated to a third (the Duchess of Pastrana), evidences a growing need among women intellectuals to master the tools of logic and dialectics in order both to build their own discourses on sound foundations and to understand, discuss and refute the discourses of others.

#### Curriculum Vitae

Georgina Rabassó is a PhD in Philosophy from the University of Barcelona, where she teaches as Lecturer in the Philosophy Department. She is also Lecturer at the Humanities Department of the Pompeu Fabra University and researcher at the “Seminari Filosofia i Gènere” and at ADHUC—Research Center for Theory, Gender, Sexuality. Her current line of research focus on the study of



women's science and philosophy writing between the 12th and 17th centuries from a transdisciplinary perspective, using the concept of the scientific imagination as a starting point. She has published her research on women philosophers' thought, including the following articles "Sapientia docet me. Hildegarda de Bingen y la filosofía" (*Mediævalia*, 2016), "In caelesti gaudio. Hildegard of Bingen's Auditory Contemplation of the Universe" (*Quaestio*, 2015), "El cielo y la tierra en el *Hortus deliciarum* de Herrada de Hohenbourg" (Brepols, 2013), "Atención, contemplación, vacío. Iris Murdoch, lectora de Simone Weil" (*Daimon*, 2013).

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**Tiffany Race**  
**Mysticism meets Psychoanalysis: Julia Kristeva in Conversation with Teresa de Avila**  
**H**

In *Where Are the Women*, Sarah Tyson explores four methods of reclamation of historical female thinkers: 'enfranchisement,' 'alternative history,' 'corrective,' and 'transformative.' Each of these methods have been utilized effectively to spark renewed interest in female figures of philosophy, but they also each have significant limitations; such as relying on male models and male conceptions of philosophy, restricting women to a separate domain or an essentialist criteria, failing to account for why philosophy isn't capable of correcting its exclusions, and failing to account for the philosophical value of female thinkers in-themselves (as opposed to their historical value for us as contemporary feminists). In this paper I will look specifically at the reclamation of the philosophical writings of Margaret Cavendish and Princess Elizabeth of Bohemia. While each of the above methods have been useful in justifying philosophical readings of their work, none of them has been able to fully capture the powerful impact and intellectual delight there is to be had in studying these remarkable thinkers. Both of these women made incisive critiques of the emerging scientific discourse of their time that have been grossly undervalued. I will draw on Joan Copjec's works, *Imagine There's No Woman* and "The Fable of the Stork", to develop an additional method of reclamation geared toward providing a non-essentialist concept for what counts as feminine philosophy, explaining the mechanisms that have excluded feminine philosophy from the canon, and demonstrating the necessity of reclamation not only for women thinkers, but for the project of philosophy itself. Utilizing the psychoanalytic concept of structural gender, I will argue that feminine thinkers provide a unique and essential voice in the philosophy of science that places a necessary corrective limit on the dangerously totalizing and exclusionary practices of infinite epistemologies and positivist science.

**Curriculum Vitae**

Tiffany Race is a Master Student at Duquesne University, Pittsburgh.

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**Kathrin Reisinger**  
**Bodies in Between**  
**H**

How is the *between* of bodies constituted and to what extent do binary gender conceptions influence this *between*? What are the conceivable intermediaries beyond binary thought structures? To what extent have we always been a physical in-between ourselves? To what extent are we indeed always already bodies, that are in-between; bodies in transition, whose differences become productive precisely in this in-between realm? If bodies themselves are *between*, how must we then think the *between* between the bodies? Is this about the thinking of a kind of multitude of the intermediate? These are the questions I am going to explore in my presentation, amongst others with the help of Luce Irigaray, Judith Butler, Jacques Derrida and Jean-Luc Nancy. Based on Luce Irigaray's thoughts on the —Zwischenraum! (Irigaray, 1991, p.46-70) my paper deals with the —between! of the bodies, and more specifically with the movement in this in-between. This movement I try to grasp on the one hand as desire, on the other as a critique of gender binarity. Binarity structure the in-between between bodies all too much as a binary structured space and thus banaries do philosophically and conceptually spoken do not do justice to the in-between as

metaxy, as I will show. In my understanding the between read as metaxy functions as an inherent deconstruction of binarity. My paper aims to show that the binary notion of gender is constructed and can be de-constructed with the help of the outlined philosophical concept of the *between*. This term has already become an important concept for queer\*feminist research because it eludes unambiguously defining concepts and thus creates a space of potentiality, a space of becoming, in which gender fixations can be critically questioned and new drafts of a being-with can emerge. My presentation is committed to an intersectional approach in order to do justice to all bodies – those we already give voice and those who are still silenced. To conclude, I would like to show the rich impact for gender studies, queer theory as well as feminist philosophy to think bodies as always already being in a state of becoming, in a state of in\_between. Especially as far as the binary gender construction of masculinity and femininity is concerned, bodies are always already in between and never fully correspond to the binary gender conceptions of —woman| or —man|, as Judith Butler pointed out. Thus, also desire, as I will show e.g. with Luce Irigaray, Judith Butler, is in\_between. Desire itself is the movement in / the movement of such an intermedial. So, bodies, are desiring bodies in between and as between.

#### Curriculum Vitae

Kathrin Reisinger is affiliated to the Department of Philosophy and the Department of Gender Studies at the *University of Vienna*. Currently she is finalizing her master thesis with the title: —Bodies In\_Between. Körper zwischen Binarität und Differenz|, supervised by Dr.in Elisabeth Schäfer. Submission: Summer 2020. In addition, she works as a journalist for the feminist magazine: *an.schläge*. In June 2019 she was part of the Lecture Performance – Echo-Space: —The University Without Condition|, under the supervision of Doz. Mag. Dr. Arno Böhler. In September 2018 she was also part of the Lecture Performance: —Bodies of Resistance. Zur Aktualität der Körper als Orte des Politischen.| under the supervision of Dr.in Elisabeth Schäfer, shown at the ÖGGF (Österreichische Gesellschaft für Geschlechterforschung) Conference in Vienna.

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#### Katerina Ribeiro Peixoto

##### “Rational and free bees”: On Du Châtelet’s Comment and Translation of Mandeville H

Émilie Du Châtelet’s thought seems to have a systematic character. It is a program aligned with the empiricist aspect of the later Early Modern Period, which has Isaac Newton as the reference, given his calculation that brought Galileo’s project to term through the primacy of experimental test. And Du Châtelet is responsible for introducing Newton to France. However, she seems to preserve elements of Cartesian rationalism, such as innatism, even if in a nuanced way. For Descartes, innatism has an epistemic and ontological force absent in Du Châtelet’s approach. Hers is a philosophy of nature, anchored in the metaphysical foundation of Physics, and that project, for her, required a theory of scientific hypothesis. The peculiar and surprising character use of hypothesis in her approach generated interest in the literature with the discussion about the role and scope of this resource, in Du Châtelet’s thought. In this discussion, innatism seems to have no relevant function: it is as if the formulation of hypotheses and its relationship - of respect and criticism - with the exhaustive character of the experiment mobilized metaphysical and logical concepts only.

In this study, I intend to shed light on her earlier work: the Commented “translation” of the Bernard Mandeville’s Fable of Bees, some years before the publication of *The Foundations of Physics*. To this end, I shall take seriously the conception of sociability which she seems to anticipate and advocates, in the Preface to the free translation and throughout the “translated” text. The literary practice of the time was marked by the use of deviant translations (Gotmann, 2012): Du Châtelet, however, appropriated Mandeville’s text in a radical and peculiar way. In doing so, as I shall clarify, she conveys a conception of rationality dependent on innatism, on which a notion of sociability absent in Mandeville’s text is based. To understand how the philosopher operates this deviation and what this conceptual step consists of, verbatim, it is necessary to start from the Preface to the

translation. There, it can be read that she does not accept the refusal, by John Locke (whose *Essays* was then occupying her) of innate ideas (Hagengruber, 2012).

The meaning and scope of this criticism are present in trends and choices she made in dealing with Mandeville's text. Throughout it, her defense of innatism is consistent with a normative conception of rationality. Then, where Mandeville defends (according to his caustic character) the primacy of passions and ambition, Du Châtelet defends that of reason and utilitarian sociability. At the end of the analysis of this early work of hers, one can read her greater work, *The Foundations of Physics, with new eyes*. Then, her conception of hypothesis, following her use of principles of knowledge with logical nature (the Principle of Contradiction and The Principle of Sufficient Reason), seems to be at the service of a normative claim concerning reason and freedom.

#### Curriculum Vitae

Katarina Peixoto\_is Postdoctoral fellow. Universidade Estadual do Rio de Janeiro (<http://www.uerj.br/idiomas.php#qb>), Rio de Janeiro, Brazil. (Research project: The problem of singular terms in The Port-Royal Logic). She is also leading a research project on Elisabeth of Bohemia's Thought (Intentionality and responsibility in Elisabeth of Bohemia's Thought) (Both projects with grants from The National Council for Research and Development - CNPq). Ms Peixoto works mainly with Early Modern Philosophy (and Early Modern Philosophy of logic); is one of the organizers of the I International Conference Women in The History of Philosophy, which were held at UERJ, 17-20<sup>th</sup> June (<https://mulheresfilosofiamoderna.wordpress.com> Facebook: [https://www.facebook.com/ConferenceWomenModernPhilosophyBrazilUERJ/?modal=admin\\_to\\_do\\_tour](https://www.facebook.com/ConferenceWomenModernPhilosophyBrazilUERJ/?modal=admin_to_do_tour)).

Areas of interest: Early Modern Philosophy theory of ideas, Cartesianism, Port-Royal Logic, Early Modern Theories of Judgment, Early Modern Philosophy of mind, Early Modern Logical Reformism.

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#### Louise Richardson-Self

##### Hate Speech Against Women Online: Concepts and Countermeasures

T

This paper will synthesise the arguments posed in my forthcoming book *Hate Speech Against Women Online: Concepts and Countermeasures*. This book takes an ontology of social imaginaries as its foundation, paying particular attention to the imagined subjects of the Anglosphere's ethico-political, sexual, and digital imaginaries to understand the problem of hate speech against women online. Data for the analysis is drawn from online news comments on Facebook. There are several argumentative strands.

First, this book argues that hate speech against women should be understood as a form of violent oppression. Second, the book argues that the images of women reproduced in hate speech maintains a divide between Good and Bad Women upon which patriarchy's existence depends. Third, the book evaluates why practical legal and institutional efforts to prohibit hate speech are minimally successful – because the root of this pervasive social practice is *imaginal* and *habitual*. Fourth, the book evaluates how some of our centrally shared images of cyberspaces—as the new public sphere, a site of free and unfettered expression, but also the home of the Troll, an inherently hostile space, and a site of disembodied social interaction—themselves help to sustain this social practice. The book concludes with an elaboration of six necessary features core to the project of imaginal revolution.

#### Curriculum Vitae

Louise Richardson-Self is a Lecturer of Philosophy & Gender Studies at the University of Tasmania. Her PhD in Philosophy was awarded to her by the University of Sydney in 2014.

This paper proposal seeks to evaluate the different complex traditions that influence the work of medieval writer and philosopher Christine de Pizan (1365-c.1430). The master narrative among scholars holds that Pizan belongs primarily to the humanist tradition that emerged within a Parisian cultural elite during the reign of Charles VI, beginning at the last quart of the 14<sup>th</sup> century. Indeed, there are many points of contact between Pizan's thought and the French humanist movement, allowing us to say that she was not an isolated thinker, and her writings reflect the same intellectual context of Jean Gerson, Jean Montreuil, and Gontier Col. Nevertheless, this claim needs to be nuanced, since her thought also has clear points of continuity with scholasticism - such as the importance of Aristotelianism (especially in her political works) and the understanding of metaphysics as supreme science in the hierarchy of knowledge. It should be noted that Pizan's writings present themselves in a hybrid form of several literary genres, that do not belong to the scholastic environment (commentaries, disputed questions). Her practices do not imitate the *disputatio* as it was practiced in the universities, but rather combine rhetoric with a concern of convincing by reason, using at the same time literary resources such as the use of *exempla* and logical resources, such as demonstrations by *reductio ad absurdum*. Pizan revisits Augustine and Boethius as models for the medieval use of dialogue taken as a contemplative path. This very use of dialogue between master and students initiated in the middle ages the emergence of a culture of disputation. After the recovery of Aristotle's *Topics* and *Sophistical Refutations* - works that dealt with the dialectical process of making and refuting arguments - this cultural evolution took a crucial step in the early 13th century when disputation became a predominant component of university education. A common understanding of the decline of literary dialogue and rhetoric has been appealing to scholars of Renaissance Humanism, who have recurrently dismissed its role during the Middle Ages, at the same time as reclaiming the "culture of dialogue" or "culture of debate" as a humanist rediscovery. Our paper seeks to understand Pizan's intellectual production inside a broader comprehension of scholasticism as a cultural phenomenon.

**Curriculum Vitae**

Ana Rieger Schmidt is a Professor at the Philosophy Department of the Federal University of Rio Grande do Sul, Brazil. She has received her PhD in History of Medieval Philosophy in 2014.

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**Laura Roberts**  
**Feminist Politics and 'Smart' Cities: Toward a Feminist Political Philosophy of Technology**  
**T**

Bringing together the philosophy of Luce Irigaray with Silvia Federici's work on the commons this paper explores the possibilities and potential of how feminist philosophy provides a crucial philosophical grounding which enables us to appreciate contemporary feminist and anti-racist critiques of AI, algorithms and big data. This paper considers the case of Barcelona en Comú, the explicitly feminist political platform currently running Barcelona, to illustrate how thinking through the lens of what we might call a critical feminist philosophy of technology, is reimagining 'smart cities' as ethical, feminist and anti-racist cities that harness and develop technology for the common good of all citizens rather than for profit of private capital and the elites. This paper is part of a larger project that hopes to provide critical feminist and anti-capitalist perspectives on technology, with a focus on feminist cities, to articulate and imagine new ways of being in the world that recognise the entanglement of human and non-human, as well as the algorithms of oppression (Noble 2018) in which we are all now embedded.

**Curriculum Vitae**

Laura Roberts is researcher at Queensland University in Australia.

There is a burgeoning interest in whether the work of Iris Murdoch, Mary Midgley, Philippa Foot and Elisabeth Anscombe form a school of thought. In this paper I contribute to that effort by exploring the relationship between Midgley and Foot's respective thought on the topic of non-human animals. This is a topic that has hitherto been overlooked in the history of philosophy, yet it offers fruitful insights into the extent to which the thought of these women might be put to work alongside each other. By situating these two philosophers in direct dialogue with one another, I expose certain austere oversights in Foot's treatment of nonhuman animals which, I will argue, can be supplemented by the rich resources provided by Midgley's delimiting approach to nonhuman life.

I first examine the similarities between the thought of Midgley and Foot. Both thinkers develop a naturalistic framework according to their rejection of the fact-value purported divorce. From this basis, I deploy a critical analysis into Foot's position on nonhuman animals via Midgley's concept of the 'mixed community' (1984). Upon deeper analysis, Foot's position in *Natural Goodness* (2001) seems to overlook the presence and moral importance of the interrelated lives, capacities and dependencies between human and nonhuman animal life. Foot's work suggests that human morality operates within exclusively human communities, excluding any inter-species interaction or animal activity. This is problematic for Foot insofar as she is unable to account for various instances of human-animal and animal-animal interaction, notably, the rich intra and inter-species bonds accounted for by Midgley's concept of the 'mixed community'.

However, given the commonalities within Foot and Midgley's thought explored in my initial exposition, I go on to argue that Midgley's notion of 'mixed community' can be supplementary to Foot's framework – as such, their thought is compatible. By applying Midgley's concept of the 'mixed community' to the Footian notion of 'natural historical judgements', I will argue nonhuman animals can feature in the descriptive content of a human natural history. Furthermore, the Footian framework in *Natural Goodness* can be expanded to accommodate the reality of interspecies interactions – even if such a move does not feature in Foot's thinking. A combination of the Midgleyan and Footian project will serve to delimit the ethical domain by including within a liberally naturalistic understanding of ethics the real relationships and dependencies both within and between species. It also shows the historical importance and contemporary relevance of Midgley's writing on the topic of animal ethics through a critical analysis on Foot.

#### **Curriculum Vitae**

Eleanor Louise Robson is currently working on her PhD in Philosophy at the Birkbeck College University of London. Her working title is "Delimiting the Ethical Domain: an examination and contextual expansion of Midgley's Ethical Naturalism".

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**Tzitzí Janek Rojas Torres**  
**The inclusion of Islamic Feminism in the history of philosophy taught in Mexico, from Vera Yamuni to our days: A decolonial and feminist effort**  
H

The institutional teaching of philosophy in Mexico has traditionally been historicist and Eurocentric: for the most part, philosophy has been taught and thought in chronological order and articulated around European intellectual movements and philosophers. This implies that non-Eurocentric othernesses are made invisible: the intellectual wealth of peripheral cultures and peoples does not appear in the universal history of philosophy taught in Mexico, in a clear example of what Sousa de Santos would call *epistemicide* or systematic extermination of the systems of knowledge of certain communities.

Faced with this restrictive and excluding conception of philosophy - which implies a certain teaching practice - decolonialism and feminisms can provide methodological and theoretical tools to deconstruct the paradigm of philosophy and eliminate epistemic and social injustices. A common objective between decolonial thoughts and feminisms is the vocation to denounce the structures of power and domination in order to situate the individual in a resistance that creates peripheral links.

To this end, I propose Islamic feminism - and Islamic philosophy in general - as a subject that needs to be introduced into the courses of philosophical history in Mexico: I suggest that the Eurocentric and patriarchal paradigms can only be questioned when the silenced alterity is made visible and a space for dialogue with it is constructed. This effort is not completely isolated in the history of philosophy in Mexico. During the 60's, Dr. Vera Yamuni Tabushi, professor at the UNAM deceased in 2003, was a pioneer in studies on feminism and Islamic philosophy in Mexico. Her contribution, very important at the time, has gone almost unnoticed by new generations: the study and reevaluation of her thought may represent a door to enter into dialogue with great feminist philosophers from the Middle East. The dialogue between Latin-American and Middle-Eastern women implies a recognition of the links that unite otherness and the construction of an enriching dialogue from the resistance against religious and social structures of domination. This is framed in an even wider effort to build intersectional bridges between decolonial feminisms from Latin America and those enunciated from other peripheral spaces, carving out the possibility for identity creating that is relational and situational as oppose of self contain and closed.

The paper interweaves theory and practice to 1) Expose from an intersectional and decolonial feminism why the study of Muslim feminist philosophers is important in the history of philosophy taught in Mexico, 2) Appreciate the unknown work of Dr. Vera Yamuni as a primordial antecedent to the topic and put her ideas into dialogue with contemporary Islamic feminisms, and 3) Propose strategies about how to develop a set of transferable skills through the course. This transferability matters *vis-à-vis* the objection that we should be studying otherness within our own country before studying otherness outside it, since I propose that in order to better understand the moments of otherizing that happens within our own context, we need to study the way otherizing happens in the cultural or religious alterity and how it converges with us.

#### **Curriculum Vitae**

Tzitzí Janik Rojas Torres graduated from the UNAM with a degree in Philosophy with focusing on pre-Hispanic aesthetics as opposed to classical aesthetics. Later she studied for a master's degree at the same institution researching Islamic mystical thought from a decolonial perspective. She has been giving workshops and courses of philosophical and cultural dissemination for a broad audience for more than ten years. Janik Rojas graduated from the National School of Languages, Linguistics and Translation (UNAM) with a diploma in specialized French translation, where she graduated as the best student of her year. She is a translator of French, English and Turkish.

Her various academic studies abroad include a stay at the University of Ankara as an international scholarship holder of the "Yunus Emre" program, granted by the Turkish government and a research exchange at the Iranian Studies Department of the Sorbonne Nouvelle-Paris III. Her areas of study are aesthetics, ethics, and non-Western literature and Philosophy From a post-colonial perspective.

She currently teaches a Research Methodology seminar as a permanent professor at the Faculty of Music, and seminar about the Problems of Ethics in Islamic Philosophy at the Faculty of Philosophy and Arts. Her syllabus is one of the few courses at the faculty that focuses entirely on Islamic philosophy from a decolonial and south-south dialogue perspective.

In this article, I invite an ontogenealogical approach to the analysis of the lived, experienced materiality of the body-environment assemblage. In particular, the article explores the tie between biophilosophy and biopolitics, characterizing this tie as a twofold ontogenealogical linkage that both a) reflects the genealogical character of life itself, as well as b) invites a critical analysis of the prevailing ontologies as co-constructive of lived materialities. The significance of ontogenealogical approach is then studied in context with the parallelism between the genealogies of the self and the environment, highlighting the need for elaborating a critique of the dominant biopolitics of the human self via the notions of abject and body-environment processuality on the backdrop of an analysis of local ontogenealogies that reflect ontologies that run parallel to the dominant paradigm of the Global North.

#### **Curriculum Vitae**

Anne Sauka is a researcher, implementing the postdoctoral project "Onto-genealogies: The Body and Environmental Ethics in Latvia" (2021 – 2023) at the University of Latvia, where she also works as a lecturer in social philosophy since 2015. Anne studies materially embedded genealogies of the body and the environment. Her previous experience is related to the themes of philosophical anthropology, critical genealogy and the biopolitics of the body. In her doctoral dissertation (2015) Anne was looking for connections between a Foucauldian account and *Leib* phenomenology. Later she engaged more closely with new materialist theories, exploring processual approaches to the question of body, finally leading to including biophilosophy and environmental humanities in her areas of interest.

Anne's latest publications (in English) can be found here: <https://lu-lv.academia.edu/AnneSauka>, <https://www.researchgate.net/profile/Anne-Sauka/publications>

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**Cristina Sánchez**  
**Feminist Philosophy and Democracy: The case of Spain**  
**H**

What role can Feminist Philosophy play in the creation and consolidation of democracy? In its enlightened origins, feminist philosophy posed the incompleteness of democracy if women were not included as political subjects. Later, in the 20th century, authors such as Carole Pateman, Iris Marion Young or Anne Phillips questioned the theoretical framework of democracy and citizenship, revealing the sexual contract, the disorder of the private sphere and the importance of taking into account a "politics of presence".

In this paper I present the role that feminist philosophy has played -and continues to play- in the consolidation of democracy in Spain. Spanish feminist philosophers in the 1980s highlighted the necessary interdependence between gender equality, modernity and democracy. To a large extent, the feminism of those years was part of an enlightened feminism of equality that argued for the extension of rights for women. Their inclusion in the political debates of the time managed to influence political institutions and set a solid related conceptual framework that was going to converge later into important legal measures; for instance, the very comprehensive Equality Law approved in 2007 by the Spanish Parliament. I will present some relevant aspects of Spanish philosophers, such as Celia Amorós and Amelia Valcárcel, focusing on issues such as women's autonomy, the revision of the patriarchal canon or the very idea of a feminist philosophy. Likewise, I will analyze the contradictions they faced, within what Pateman called "The Wollstonecraft dilemma" regarding the inclusion of women in citizenship.

Finally, I will analyze the latest changes in philosophical feminism in Spain, the ruptures with respect to the previous period, and the challenges in the context of democracy and gender equality threatened by the discourse of the emerging extreme right.



## Curriculum Vitae

Cristina Sánchez. Associate Professor of Philosophy of Law. In her academic career she has developed several fundamental lines of research: One of them, for which she is recognized internationally, especially in the Hispanic world, is the study of Hannah Arendt's thought, on which she published one of the first books in the Spanish-speaking world about this author (*Hannah Arendt, the space of politics*, Madrid, Center for Political and Constitutional Studies, 2003). She has been invited, as a recognized expert on Arendt, to Colombia, Chile, Argentina and Mexico. The other line of research focuses on contemporary feminist theory, and more specifically, on Critical Theory. She has been particularly interested in the issue of women's citizenship and exclusions from the public space, publishing book chapters and articles on Seyla Benhabib or Iris Marion Young. In recent years she has been investigating the problems of political violence, associated with issues of collective memory construction and reparations. Currently she works on sexual violence in armed conflicts from the perspective of Contemporary Feminist Theory. Director of the Institute for Women's Studies (Autonomous University of Madrid) From 2016 to date. Member Board of the Spanish Association of Gender and Feminist Research Centers (EUFEM) from 2016 to date. Speaker of the IAPH (from 2018 to date)

## Last publications

-*Simone de Beauvoir. Del sexo al género (Simone de Beauvoir. From Sex to Gender)* Ed. Schakleton Books, Madrid, 2019.

-*Hannah Arendt. Estar políticamente en el mundo (Hannah Arendt. To be politically in the world)* Ed. Schakleton Books, 208, Madrid.

-*Cartografías del mal. Los contextos violentos de nuestro tiempo (Cartographies of Evil. The violent contexts of our Times)* (Ed. Cristina Sánchez y Camila e Gamboa, Ed. Siglo del Hombre, Bogotá, 2018.

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**Biani Paola Sánchez López**  
**Red de Filósofas mexicanas**  
**W**

La Red Mexicana de Mujeres Filósofas es una organización autogestionada y horizontal, que busca fortalecer el intercambio y la solidaridad entre las mujeres filósofas en y de México, así como la vinculación con otras redes internacionales. La Red nace como respuesta a la percepción común que tenemos las filósofas en México: a pesar de que somos altamente productivas y tenemos una vigorosa actividad intelectual, somos sistemáticamente silenciadas e invisibilizadas; somos un grupo subrepresentado en las instituciones donde se practica la filosofía, en las revistas académicas y en otros ámbitos en los que nuestras voces deberían ser tomadas en cuenta.

Durante nuestro primer año de trabajo implementamos estrategias de inserción en el espacio público y nos reunimos para reflexionar acerca de nuestra posición y espacio de posibilidades. Identificamos un conjunto de retos para la organización nacional e internacional de mujeres filósofas y generamos propuestas colectivas para lograr nuestros objetivos. Presentaremos los más importantes y nuestros avances.

## Curriculum Vitae

Estudiante de la Maestría en Filosofía de la Ciencia en la UNAM. Interesada en temas de filosofía y sociología política de la ciencia, con investigación en curso sobre movimientos sociales y ciencias de la salud.

Ha realizado estancias de investigación en el Departamento de Lógica y Filosofía Teórica de la Universidad Complutense de Madrid (2019) y en el Instituto de Ciencias Sociales de la Universidad Juárez del Estado de Durango (2018). Participó en el Programa de Verano en Filosofía de la Ciencia del Center for Philosophy of Science de The University of Pittsburgh en 2018.

This paper aims to clarify the difference between the theoretical status of the concept of *Rasse* (race) and that of *Geschlecht* (sex) in Kant's philosophy, and to consider the significance of that difference. Until the late-eighteenth century the dominant meaning of *Geschlecht* was still linked to ancestry, but it also meant 'race' (or 'people'), 'generation', 'genus' and 'sex'. Kant was influential in disambiguating these meanings, insisting on more specific words for most of them: *Stamm* (ancestral root), *Volk* (people), *Rasse* (race), *Gattung* (genus) and *Geschlecht* (sex or gender). Most important, for Kant, was the philosophical 'Determination of the Concept of Race [*Rasse*]' (the title of Kant's 1785 essay). This paper will show that the context for Kant's philosophical determination of the concept of race is the problem of the status of systems of natural classification, or the problem of justification of a natural system of nature – that is, the problem of the justification of the usage of the (hitherto logical) terms 'genus' and 'species' as natural taxonomical categories. This paper will argue that Kant's theory of race, especially in the 1770s and 1780s, aims to establish 'race' as a natural and properly taxonomical category (below the category of species), introducing a new terminal category in zoological taxonomy. Thus, although Kant maintained (contra the polygenesists of his day) that all humans comprised one species, his introduction of the sub-specific concept of 'race' as a taxonomical category still justified, for him, the positing of significant natural, 'biological' differences between the human 'races'.

In contrast, the concept of sex or gender (*Geschlecht*) was not and could not be a taxonomical concept for Kant (as indeed it is not and cannot be for modern biology), and it is never subject to any philosophical determination. Unlike his discussions of 'race', which are explicitly philosophical and aim to contribute to the life sciences of his day, Kant's discussions of *Geschlecht* are part of his pragmatic anthropology, and they concentrate on the psychological and social characteristics of men and women.

Kant's concept of race is thoroughly discredited but was arguably of central importance in the biologization of race that still underpins contemporary racism. In contrast, the basic (if implicit) presupposition of his discussions of the differences between the sexes – that the categories of 'men' and 'women' are primarily psycho-social and sexual-political, rather than categories of the natural sciences – is interestingly still current in feminist theory. This paper will ask: what is it about 'sex' that might have motivated this different treatment for Kant? How is Kant's presupposition still critically relevant in investigating the subsequent history of the biologization of sex differences of all kinds? And what is the consequence of the recognition of these different histories of the concepts of 'sex' and 'race' for contemporary analytic attempts to think the concepts in parallel?

#### Curriculum Vitae

Stella Sandford is Professor of Modern European Philosophy at the Centre for Research in Modern European Philosophy, London. Her research concentration are Philosophies of sex and gender, critical philosophy of race, philosophy of natural history, philosophy and psychoanalytical theory, feminist philosophy and theory, transdisciplinarity, Kant and Simone de Beauvoir.

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Janyne Sattler

**Feminist uprisings of Modernity- Margaret Cavendish's utopia and the feminist politics of language**  
H

We are all aware that "feminist" attitudes and actions take those forms suitable to their own times, responding to more or less violent reactions of male domination, taking up arms and dying on the scaffold if necessary. But it seems to me that there is a common trait that is shared between women of different times and their efforts of mutual communication and mutual construction of

knowledge. Virginia Woolf talks about adventures of this sort in terms of the making of a literary tradition (and a philosophical one, I would like to add) that allow us to carry out the projects of our learned grandmothers and great-grandmothers. In the wake of this idea, I would like to give a name to this kind of actions of resistance that are specific to the public domain of discourse. I would like to call it a *feminist politics of text, of writing and of language*. It is, of course, a sexual politics, but one that rises itself against the exclusionary sexual policies and the long history of discredit inflicted on women's voices and words. I would like to name it a *feminist politics of text, of writing and of language* despite the risk of sounding anachronistic, and I am aware that for some women philosophers that would be an alien concept - as it often was for Virginia Woolf herself. What I'm mean by a feminist politics of language, however, is a very concrete claim to the right of writing, to the right of public speech and the publicization of women's words given by a certain power found in the text itself, a feature of language that Donna Haraway calls "the power to signify" as a "power to survive" - because, ultimately, this is the power, indeed. Disputes over the meanings of writing, she says, are an important form of contemporary political struggle. Haraway's proposal amounts to considering writing as "a cyborg technology" *par excellence*, in the sense that the cyborg politics is a struggle for language. Perhaps Haraway's cyborg, this image of hybridity and marginality against imperialist dualisms, an imagine full of information and high-tech cryptography, could be found not only in contemporary times, but also in Modernity - to stay there, as this is my current perspective, but even Safo would seem to me to be able to participate in the actions of literary deconstruction and threshold transformation, of rewriting and appropriation of embodied texts that go far beyond our well known dichotomies and their intended universalization - if we could think of the subversive power of political imagination in precisely the utopian sense desired by Haraway. Imagining other possible worlds under the sign of a hybrid textuality - hence the amalgam between philosophical and literary text - is Margaret Cavendish's achievement *par excellence*. In this paper I would like to argue for her *Blazing World* to be seen as a piece of *feminist politics of language*.

#### Curriculum Vitae

My name is Janyne Sattler and I am a Professor at the Universidade Federal de Santa Catarina (UFSC) in Brazil, teaching and researching Philosophy for graduate and undergraduate students mainly in the fields of Ethics and Political Philosophy and Feminist Philosophy.

I spent the four years of my Ph.D. studies at the Université du Québec à Montréal (UQÀM, 2007-2011) under the supervision of Mathieu Marion and most of my philosophical background is centered on Wittgenstein's Ethics and Philosophy of Language.

These are my last publications:

Playing ethics and teaching morality: how Wittgenstein could help us to apply games to the moral living. *Trans/form/ação*. Trans/Form/Ação, Marília, v. 40, n. 4, p. 89-110 Out./Dez., 2017.

Uma ética - e uma estética - wittgensteiniana. Reflexões e implicações de uma tese à la lettre. [A Wittgensteinian ethics - and aesthetics. Reflections and implications of a thesis à la lettre] - In\_: *Wittgenstein nas Américas. Legado e Convergências*. Rafael Lopes Azize (org.). Salvador: EDUFBA, 2018, p.121-144.

Uma questão de forma: lições metodológicas com Martha, Cora e Christine. [A matter of form: Methodological lessons of Martha, Cora and Christine] In\_: *Vozes Femininas na Filosofia*. Ana Rieger Schmidt, Gisele Dalva Secco e Inara Zanuzzi (org.). Porto Alegre: Editora da UFRGS, 2018, p.143-170.

Um projeto ecofeminista para a complexidade da vida [An ecofeminist project in view of life's complexity]. In\_: *Ecofeminismos: fundamentos teóricos e práxis interseccionais*. Daniela Rosando, Fabio A.G. Oliveira, Priscila Carvalho e Tânia Kuhnén (org.). Rio de Janeiro: Ap'Ku, 2019, p.167-190.

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**Gesine Schepers**  
**Should one take care of nature?**  
**E**

Environmental ethicists concern themselves with the question of why one should protect nature against the background of the increasing destruction of nature especially since the 1970ies. The reasons they put forward for the protection of nature and the positions they adopt in this regard are manifold. In my talk I investigate a subfield of these discussions, namely the question of if one should take care of nature, as some environmental ethicists claim. Should one avoid to hurt and to destroy nature and should one pursuit to foster it? I argue that though some serious objections speak against this claim and thus limit its scope it is more rational than often assumed. In order to do so I present the claim in a more detailed manner in the first part of my talk. Secondly, I put forward some typical objections against the claim and explore their consequences for it. Thirdly, I draw the conclusion, namely that we should take care of nature in some cases.

**Curriculum Vitae**

I am a doctoral student at the Department of Philosophy at Bielefeld University in Germany. My research focus is on applied ethics with a special focus on environmental and biodiversity ethics and on the aesthetics of nature, among other things. Recently, I also zoomed in on landscape-related subjects such as landscape architecture and the ethics of landscape planning. I worked as a “Wissenschaftliche Mitarbeiterin” and taught Philosophy at the Department of Philosophy at Bielefeld University and at the Professorship of Environmental Ethics at Greifswald University for several semesters.

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**Bettina Schmitz**  
**Geschichte machen – Geschichte schreiben**  
**W**

Die Überlegungen zur Geschichte der IAPH verknüpfe ich mit meiner eigenen Geschichte. Zuerst skizziere ich einige Aspekte einer Geschichtsschreibung, die Frauen und ihre Leistungen würdigt, um dann von eigenen Erfahrungen im Vorstand der IAPH zu berichten. Zentrale Themen sind die Verbindung von akademischem und außerakademischem Denken, die mindestens drei Schritte feministischen Denkens und Handelns, im Untertitel „feministische Dialektik“ genannt, sowie das gezielte Schreiben von Alltagserfahrung und deren Analyse.

Wie rückt das Thema „Philosophinnen“ in den Fokus? Welche Maßnahmen sind erforderlich, dass auch der Anteil von Frauen an der Philosophiegeschichte aus der jüngsten Vergangenheit nicht wieder in Vergessenheit gerät? Welche Bedeutung kommt der Mitarbeit von männlichen Kollegen dabei zu, sei sie nun willkommen oder auch nicht? Welche Rolle spielten Maßnahmen wie diejenige, in der Vergangenheit weibliche kulturelle Leistungen unter der Maske eines männlichen Namens, sicherer zu tradieren, ob das nun als bewusst gewählte Strategie oder als Diebstahl geistigen Eigentums resp. der Urheberinnenschaft geschieht? Können dies Anregungen für eine geschlechtergerechte Geschichtsschreibung sein?

Aufgrund des lange Zeit de jure bestehenden Ausschlusses von Frauen aus den Universitäten und der de facto nur langsamen Angleichung waren außerakademische Wege unausweichlich. Über diese Notwendigkeit hinaus ist die Verbindung von akademischem und außerakademischem Wissen sowie die Verbindung von Alltagswissen und den Rhythmen des Alltags mit einem systematischeren, institutionellen Wissen und den dazu gehörenden Lebens- und Arbeitsrhythmen ein bleibendes Anliegen. Für die Anfänge meiner eigenen Entwicklung stehen das Konzept der Psychischen Bisexualität und das Postulat des dritten Feminismus im Kontext

dieser Bezogenheit. Einige Stationen überspringend gehört auch die Namensgebung der ‚außerakademischen‘ *Akademie Sapphos Garten* in diesen Zusammenhang.

Die Orientierung an Gleichberechtigung und Differenz benennt nicht verschiedene Schulen oder gar einander ausschließende Positionen, sondern es handelt sich um ordnende, logisch notwendige Schritte und Strategien, verschieden zwar, aber doch für den Erfolg aufeinander angewiesen, was sich insbesondere im verbindenden Begriff des Dritten Feminismus zeigt.

Das Streben nach institutionell und vor allem rechtlich verankerter Gleichberechtigung und immer wieder auch der Kampf dafür sind sowohl in einer Gesellschaft, die in diesem Sinne noch ungerecht organisiert ist, unerlässlich, als auch weiter vonnöten, wenn Gleichberechtigung erreicht wurde, da nicht davon ausgegangen werden kann, dass dies selbstverständlich so bleibt. Dass dieser kurz auch Gleichheitsfeminismus genannte Aspekt manchmal als Gleichmacherei diskreditiert wird hat zuzusagen ‚konterrevolutionäre‘ Gründe oder beruht auf dem Fehler einen Teilaspekt für das Ganze zu halten.

Selbstverständlich müssen die erreichten Rechte, muss die Gleichberechtigung mit Inhalt / Vielfalt gefüllt werden, Gleichberechtigung ist Voraussetzung dafür, die Differenz zu erforschen, bis hin zur Frage, wer wir – und damit meine ich jetzt nicht nur Frauen – jenseits geschlechtlicher Diskriminierung sind oder sein können.

Die ebenso unerlässliche, immer wieder neu notwendige verbindende Bewegung zwischen diesen beiden Positionen habe ich Dritten Feminismus genannt.

In meiner eigenen philosophisch-literarischen Schreibpraxis, lote ich am Alltag orientiert und auch mit biographischem Material spielend, die Möglichkeiten eines weiblichen philosophisch-literarischen Schreibens aus und verorte mich damit in einer immer noch und hoffentlich immer weiter widerständigen Tradition des Schreibens-Denkens.

#### **Curriculum Vitae**

Bettina Schmitz, Dr. phil, CBP is a philosopher in her own philosophical practice “bewegungsraum”, Würzburg (Germany), where she teaches philosophy and creative writing and works as a certified BodyTalk practitioner, main carer for a disabled son, lecturer for philosophy at academic and other institutions, author of several philosophical and literary books, most recent publications: LÄCHELN WEBEN LEBEN WELT; poems, éditions between 2019, “das Gewebe der Welt”, einFACH-verlag 2017, “Das kulturelle Gedächtnis und der Kosmos der weltweisen Frauen”, introductory essay to “Welt Weise Frauen”, Christel Götttert Verlag 2016, ed. by the painter Irene Trawöger and the philosopher Marit Rullmann; project “Philosophy and Dance” within the “Akademie Sapphos Garten”, together with the Dancer and Choreographer Lisa Kuttner, which includes workshops and performances; board member of the IAPH (2000-2010), founder of the Chrysothemis group for feminist philosophy and practice at the University Würzburg (1994-2004), publications on Julia Kristeva’s philosophy of language and art (Arbeit an den Grenzen der Sprache. Julia Kristeva 1998, Die Unterwelt bewegen. Politik, Psychoanalyse und Kunst Julia Kristeva, 2000) and on feminism and psychological bisexuality in psychoanalysis.

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#### **Donata Schoeller**

#### **Lived experience and philosophical doubt: Hannah Arendt and Stanley Cavell** **W**

One can justifiably ask: how can one relate Cavell, who liked to watch Hollywood movies in the safe ambience of established institutions throughout his life, and Hannah Arendt, who was a “castaway of contemporary history”, living through flight, camp experience and radical homelessness?

In my paper, I relate the two different thinker personalities as both address a multi-facetted and complex kind of rupture between lived experience and philosophical doubt. While at first glance,

they appear as opposites in the way they lay out the tensions between philosophical doubt and everyday experience, on closer look they become allies of a basic critical concern towards forms of thinking that disconnect from lived experience. This basic concern, I would like to show, points to the necessity of expanding the philosophical discourses and practices in order to make the relevance of everyday embodied experience more accessible for philosophy. Finally, I will show that this kind of critique on disembodied habits of thinking is carried forward in the Icelandic and European research and training program Embodied Critical Thinking.

#### **Curriculum Vitae**

Donata Schoeller is a guest professor of philosophy at the University of Iceland and a lecturer at the University of Koblenz. She is PI of the Icelandic research project Embodied Critical Thinking and Academic Director of the Erasmus + Strategic Partnership in Higher Education: Training in Embodied Critical Thinking. Among her recent publications are *Nachdenklichkeit*, ed. with Christine Abbt and Hartmut von Sass, Zurich, Diaphenes 2020, *Close Talking: Erleben zu Sprache bringen*, Berlin: De Gruyter, Berlin 2019, *Saying What We Mean*, ed. with Ed Casey, Chicago: Northwestern University Press, 2017, and *Thinking Thinking*, ed. with Vera Saller, Freiburg: Alber 2016. She is a Focusing teacher and trained in Micro-phenomenology. She teaches *Thinking-at-the-Edge* at institutes, academies and universities in Europe, the US and Israel. She has three grown up daughters. donataschoeller.com

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#### **Lucas Seamanduras**

##### **Cryptophilosophy: new media, new technology, new philosophy?** W

Lucas Seamanduras will be talking about Cryptophilosophy in the Workshop for Feminist and Decolonial Strategies, chaired by Tzitzit Janik Rojas Torres and Emma Gabriela Sánchez Baizabal.

#### **Curriculum Vitae**

Lucas Seamanduras is a philosopher from Tijuana, Mexico. He studied Philosophy at UABC (Autonomous University of Baja California), and after a few years of teaching, studied the master in Philosophy of Science at UNAM (National Autonomous University of Mexico). There, he coordinated the Philosophy of Economics seminar and is finishing his thesis on the axiological elements in Keynes' Theory of Employment. His current work is on philosophy of money through a neorealist approach, and is pushing forward Nueva Filosofía Tecnológica (NFTecnologica), a philosophy collective interested in merging Philosophy, NFTs and blockchain technology.

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#### **Gisele Secco**

##### **From Computers to Diagrams and Back: The Four-Color Theorem and the Rise of a New Mathematical Culture** K

Despite being a relatively famous case of computer-assisted mathematical practice – it was the first original mathematical result heavily depending on computer assistance – the Four-Color Theorem proof is still relevant for the history and the philosophy of science. After motivating a change in the usual narrative about the proof and its impacts on the philosophy of mathematics, I will propose an alternative approach. In order to make a case for the ongoing significance of the Four-Color Theorem, I will exemplify the idea of “a new mathematical culture” by focusing on the interplay between the computer assistance and thousands of diagrams in the texts containing the proof. The talk closes with some reflections on the role of women in the crafting of this outstanding mathematical result as well as in the future of research across academic fields.

#### **Curriculum Vitae**

I am an associate professor at the Philosophy Department of the Federal University of Santa Maria (UFESM/Brazil). Besides being a specialist in the philosophy of formal sciences, I have been working

with the preparation of philosophy teachers for Brazilian High-Schools within an interdisciplinary perspective. More recently, my interest in the didactics of philosophy and of logic has been articulated with the ongoing efforts in the recovery of women philosophers and logicians in the history of these disciplines, with a focus on Brazilian authors such as Nísia Floresta and Ayda Ignez Arruda.

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Mitieli Seixas da Silva  
An epistemology for the first principles of Du Châtelet's 'Institutions'  
H

Émilie du Châtelet is an excellent author to rethink the history of philosophy: the strength of her philosophical relations, the extension of her influences, and the, not yet completely emerged, power of her work can illuminate the history of modern philosophy in ways yet unexplored. Therefore, to investigate her contribution to the history of philosophy can help us understand not only modern philosophy, but also today's philosophy. In this sense, Du Châtelet is a philosopher for the future. Following that spirit, in this paper, I will argue against what I am calling the "foundationalist view" of Du Châtelet's *Institutions physique*. Traditionally, scholars understand Émilie du Châtelet's project in natural philosophy as a *foundationalist* one, where Leibnizian metaphysics ground Newtonian physics. In fact, there is a lot of evidence to sustain this thesis: she dedicates a chapter in her text only to describe the *principles* of our knowledge, she talks about physics as a *building* in need of a ground, and we have biographical evidence that Leibnizian metaphysics captivated her interest. A classical foundationalist understands that knowledge is justified only if we can ground it in a solid foundation (a belief that is not dependent on anything else). If we are not dealing with ordinary kind of knowledge, but with science, to be a foundationalist means to seek that kind of belief which justification cannot depend on anything else. First principles, like *principle of sufficient reason* and *principle of non-contradiction*, seem to be just like this: they do not need further justification once they do not depend on anything else. Was Du Châtelet's project in the *Institutions physique* a foundationalist one? If so, how to connect that project with the one she seeks in "*her Newton's*"? Using passages from her *Commentary* to her translation of Newton's *Principia* and comparing it with her project in the *Institutions*, I will argue that the role of first principles in her philosophical project is not a *metaphysical* ground, but an *epistemic* one. In doing so, I will propose that the way she is reading and addressing Leibnizian philosophy is more *epistemological* than *metaphysical*. The consequence is that Du Châtelet's whole project in natural philosophy can be seen otherwise. My main thesis is that to read Du Châtelet's *Institutions* side by side with her *Commentary* can illuminate the understanding that she ascribes to the role of the first principles in the project of giving a foundation to physics and, therefore, can help us to see her not as someone who is trying to give physics a metaphysical foundation in classical terms, but as someone who is trying to give physics an epistemic ground.

#### Curriculum Vitae

Since 2017, Mitieli is an Assistant Professor at the Philosophy Department (Universidade Federal de Santa Maria/UFSM). She has a PhD in Philosophy (Universidade Federal do Rio Grande do Sul/UFRGS 2016). Her doctoral dissertation on Kant's theoretical philosophy was partially advised by Professor Hannah Ginsborg (University of California – Berkeley) during a period of research on that institution. She has two MA titles on Modern Philosophy: one from UFRGS (2008) and another (2011), which was the result of a scholarship she received from the collaborative project Erasmus Master Mundus–Europhilosophie. During her period in Europe she researched at the Université Catholique de Louvain, the Bergische Universität Wuppertal and at the Université du Luxembourg. When she was a Professor at the Universidade Franciscana (2016-2017) she was responsible for the coordination of a Project for Preparing Philosophy Teachers for High School (PIBID) and currently she is the head of the Philosophy section of a similar project, the Pedagogical Residency. Besides being a specialist on Modern Philosophy (Kant's epistemology and metaphysics), Mitieli is interested in topics related to the didactics of Philosophy, being the coordinator of a Study Group on intellectual virtues and teaching. She also has experience in



projects intersecting cinema, women studies and logic teaching. More recently, she is interested in revisiting the canon of modern history of philosophy through the work of modern women philosophers.

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**Wu Shiu-Ching**

**Rethinking Fricker's Model of Epistemic Recognition: A Case Study Concreting Caring through Li**  
E

This paper aims at exploring a dialogue between epistemic injustice and recognition theory by way of a case study involving feminist care ethics and Confucianism. The research questions focuses on: what can be emerged from the lately theoretical exchange between Fricker's Epistemic Injustice and Recognition Theory? Could the emerged theory, if any, provide an effective treatment to the social ills of epistemic injustice? Or, would the struggle for recognition that underpin the processes of philosophical inclusion lead to epistemic injustice? Above all, could there be a case of Fricker's mutual epistemic recognition, which is also the case of epistemic injustice? If yes, how so?

The paper has three sections. In the first section, I will briefly outline Fricker's (2007) concept of epistemic injustice, followed by introducing Honneth's three kinds of misrecognition. In the last part of the first section, I will briefly introduce Fricker's concept of epistemic recognition emerging from the lately theoretical exchange between epistemic injustice and recognition theory. In the second section, I will discuss a case of caring through Li argued by both Epely (2015) and Olberding (2016), who argue a collaborative project between feminist care ethics and Confucianism. The case of caring through Li, as I argue, seems to be a perfect example for Fricker's model of epistemic recognition. However, with the testimony of Feminist care ethicists in presence, I will address their protests in the first part of the third section, and followed by a critical scrutiny of both Epely (2015) and Olberding (2016) in the second part of the third section. As I conclude, the case of caring through Li is another example of epistemic injustice, which, in turn, provides a critical vantage point for examining Fricker's notion of epistemic recognition. Either the conversation between Epistemic Injustice and Recognition Theory remains implausible and in need of more elaborations; or, the conversation between two theory highlights deep conflict between the model of assimilation and politics of difference.

**Curriculum Vitae**

Wu Shiu-Ching is researcher at the Department of Philosophy of the National Chung-Cheng University in Taiwan.

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**Priyanka Singh**

**Earth and Feminist Space: Reading 'Sultana's Dream' as Ecotopia  
(in cooperation with Shalini Attri)**  
E

The earth's geology, anthropogenic climate change, notion of capitalism and destruction of ecological resources are causing debates among the scholars, environmentalist and economist further compelling them to anticipate on the question of sustainability in the 21st century. The concept of economics is based on product of profit and capital accumulation which stands in opposition to sustainable development. Carson's articulation and critique of scientific approaches in *Silent Spring* dominated the ecofeminist thought raising debates on ecocritical ethics around the world. The experiences and spaces of marginalized-dominated women and nature have multiple shades understanding. The ecological utopia and the concept of Anthropocene became implicit in feminism as it has the potential to offer transformative critiques around the masculinist logics. Ecofeminism elucidates on representation of alienated Nature as a 'subject' forming meaningful connections between Nature, women and un-romanticized view of progress.

The first part of the paper will theorize on the ecofeminist philosophy of Vandana Shiva as she looks into the deeper meanings of femininity and 'Prakriti'(nature) with an emphasis on the more

humane aspect shifting from the dominant 'scientific' paradigm. It will comprehend on the idea of sustenance, the feminine and creative principle of the cosmos, in conjunction with the masculine principle as formulated by Vandana Shiva. The second part of the paper will analyze Begum Rokeya Sakhawat Hossain's *Sultana's Dream*, a narrative of ecotopia that dissolves the logocentric and essentialist notions centered around women and men offering a revolutionary combination to handle the ecological crisis successfully by investigating the harmful environmental impacts. The utopia of ecological, plant centric science in *Sultana's Dream* elaborates on the emergence of environmental and ecological feminisms in South Asia giving an alternative form for skillful rule. It will further delve into Indian ecofeminist philosophy offering uncolonized view where science becomes non-violent, sustains life and is endemic to women and South Asian culture providing a platform for discourse on sustainability.

#### **Curriculum Vitae**

Dr Priyanka Singh, Assistant Professor and Head of Department of English, is teaching English at AKMV, Shahabad, Kurukshetra, India. Previously, she worked as Head of Department and Associate Professor (English) at JMIT, Radaur, Yamunanagar, India. She has been Member, Board of Studies (English), Kurukshetra University, Haryana, India. Her area of research interests includes feministic studies, partition and postcolonial studies and Haryanvi literature. She has published a number of research articles in reputed International and National journals and presented research papers in International and National Conferences. She writes poems, both, in English and Hindi.

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#### **Rosa Skytt Burr**

#### **Supra sexum: Thott and the (Im)Possibility of Transcending Gender H**

Birgitte Thott (1610-1662) was considered the most important female philosopher in Denmark during the Early Modern period and was a fixture in the Danish catalogues of learned women (*lærde fruentimmer*) popular in the 1700s. A translator of Seneca and author of an unpublished treatise on moral philosophy, Thott was specialized in ancient philosophy and Stoic ethics. Thott has been almost completely forgotten by modern scholarship (except the works by Marianne Alenius), and she does not appear in any of the standard Danish accounts of the history of philosophy (e.g. Koch, 2007). Yet in her own lifetime and following her death, Thott, who has since been written out of standard accounts of philosophy, was well known, appearing not only in the Danish catalogues but in German ones as well. These catalogues provide incredibly revealing discourses on women's abilities, right to education and relationship to philosophy and reason. The treatment of Thott in the catalogues raises questions about the attributes of a philosopher: What was deemed to be the traits of a philosopher? What role did Thott's status as a translator play in the determination of her as a philosopher? These questions are part of a larger dispute regarding the underlying concepts: How and why is translation a philosophical activity? And with the backdrop of a legacy of women often participating in philosophy via translation: How are such determinations gendered? In my presentation, I will I) Present the philosopher Thott and her philosophical works, II) Reconstruct how she is represented in the catalogues of learned women, with a focus on what is deemed to qualify her as a philosopher, and III) Discuss issues concerning the concept of philosophy, translation and gender.

#### **Curriculum Vitae**

I am a PhD Student in Philosophy at the University of Copenhagen: My ph.d.-project is part of the research project Archeology of the Female Intellectual Identity (Denmark and Germany, 1650-1800) which investigates the formation of the female intellectual identity in the early modern period. With a basis in contemporary critical and queer theory, especially Michel Foucault, Judith Butler and Penelope Deutscher, I explore how female intellectuals were imagined during this consequential period in the history of philosophy. This project will thereby attempt to reveal and

describe the gendered mechanisms which has systematically shaped academia, reason and philosophy as masculine. My part of the overarching project delves into the Danish context and focuses especially on the Danish catalogues of learned women – a popular genre completely overlooked by contemporary philosophy – and the Danish philosopher and translator of Seneca, Birgitte Thott (1610-1662), and her writings in favor of women's right to education.

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Anna-Sophie Sørup Nielsen

**The Archetype of female intellectuality: Anna Maria van Schurman in the Catalogues of Learned Women**  
H

In the 17th and 18th century, the question of female education was the subject of heated debate. The Dutch scholar, painter and philosopher, Anna Maria van Schurman contributed to this debate with her treatise *Dissertatio, de Ingenii Muliebris ad Doctrinam, & meliores Litteras Aptitudine* (The Learned Maid or, Whether a Maid may be a Scholar), in which she argued that education was both appropriate and beneficial for Christian women. At the time, van Schurman was herself one of the biggest stars on the European intellectual stage and a celebrated exemplar of women's education. Sometimes referred to as 'the Tenth Muse' or 'Utrecht's Minerva', she was idolized in the *catalogues of learned women* as the epitome of female scholarship. Today, she has completely vanished from the histories of philosophy.

It is no secret that women are severely underrepresented in standard accounts of the history of philosophy. This is often explained by reference to the notion that there simply were no women philosophers worth mentioning. This claim can, however, be questioned by turning to alternative literary sources in order to find examples of women who participated in contemporary intellectual debates and who could appropriately be categorized as philosophers. One of these sources is the *catalogues and lexica of learned women*; a genre that was thriving in early modern Europe. These catalogues contain entries about thousands of women who were active in studies of theology, law, art and philosophy. Until now, no in-depth research has been done on Germany's extensive contribution to this tradition, apart from the groundbreaking work by Elisabeth Gössmann (and a PhD-dissertation by Karin Schmidt-Kohberg). I believe that a lack of attention to this text genre is one of the reasons for the exclusion of early modern women from most histories of philosophy, which has, consequently, led to the false but widespread assumption that women were not involved in philosophical debate in the 17th and 18th Century. Diving into this massive text corpus, the picture of the early modern period radically changes and the continuous presence of women in philosophy becomes strikingly apparent.

In my paper, I will start with a brief examination of the text tradition *catalogues of Learned Women*, focusing on the German context. Then I will go on to analyze which criteria the authors have applied in order to characterize a woman as 'learned' and how the ideal intellectual woman was imagined at the time, focusing on Anna Maria van Schurman as a case study. Finally, I will be offering some reflections on the conflict between early modern notions of womanhood and the role and persona of the public scholar.

**Curriculum Vitae**

I am working on a PhD as a part of the research project Archeology of the Female Intellectual Identity (Denmark and Germany, 1650-1800). The main aim of the project is to explain and criticize the underrepresentation of women in academia and specifically in the field of philosophy. In order to do this my colleges and I are researching a historical text tradition that has been virtually overlooked in the study of the history of philosophy, namely the *catalogues and lexica of learned women*. These catalogues contain an abundance of references to learned women in the early modern period that are skilled in fields of theology, law, the arts and philosophy.

My project is focused on the German context. The central aims of my research are 1) to put the texts belonging to this genre under systematic philosophical investigation and make the content

of these studies available to the academic public, 2) to reveal the assumptions about women intellectuals that were dominating in the early modern period, and figure out how they have played a role in the formation of a female intellectual identity. 3) And to determine whether any negative notions of female intellectuality and prejudices about women as a group have persisted to this day and continue to hold women back from contributing to the philosophical canon.

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**Marta Tafalla**  
**Why animal ethics needs animal aesthetics**  
**E**

In the last decades, we have witnessed an increase in philosophical reflection about human relationships with nonhuman animals, but aesthetics has not experienced the same trend. Aesthetics of nature is mostly focused on environments and devotes few attention to animals. Some authors have already asked for the reasons of this absence (Parsons, 2007; Hettinger, 2010) and a small minority has recently published some work on animal aesthetics (Davies, 2012; Parsons & Carlson, 2012; Prior & Brady, 2017; Vice, 2017). But the number of articles and books remains so small that we cannot properly consider the existence of an academic field called *animal aesthetics*.

My paper defends that we urgently need a critical theory of animal aesthetics. The fundamental reason is that many cases of animal abuse and also of species extinctions are partly related to our aesthetic tastes. On the other hand, the moral commitment to defend animals is often connected to the aesthetic experiences we have contemplating them.

Our civilization promotes the view of some animals as aesthetic instruments, such as songbirds or colourful fish. These animals are often confined in small spaces, treated as ornaments whose function is to please people, and are not recognized as subjects with their own interests. This not only condemns individual animals to miserable lives, but the trade of animals for the pet business has even put some species at the brink of extinction, like the grey parrot (*Psittacus erithacus*). I defend that these problems are the result of a superficial aesthetics, consisting in appreciating animals as if they were merely bodies. I propose a deep aesthetics consisting in appreciating animals as subjects with personal stories, and whose identities include nets of relations with other living beings in their environments.

But even when we respectfully appreciate free wild animals, our aesthetic tastes may have consequences for them. Consider this example: many people love birds flying free and install birdfeeders in their home gardens with the aim to contemplate birds and at the same time help them. Now a recent scientific study has detected that great tits (*Parus major*) are developing longer bills as an adaptation to birdfeeders. This change is happening in the UK, where many birdlovers have birdfeeders in their gardens, but not in the Netherlands, where birdfeeders are not common (Bosse, 2017). This shows that our aesthetic tastes are even able to influence the evolution of a species.

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Tafalla holds a PhD in Philosophy, is senior lecturer at Universitat Autònoma de Barcelona and member of the scientific board of the Centre for Animal Ethics at Universitat Pompeu Fabra. Tafalla has published two philosophy books: *T. W. Adorno. Una filosofía de la memoria* (Herder, 2003) and *Ecoanimal. Una estética plurisensorial, ecologista y animalista* (Plaza y Valdés, 2019). She has also edited the anthology *Los derechos de los animales* (Idea Books, 2004) and published two novels: *La biblioteca de Noé* (Herder, 2006) and *Nunca sabrás a qué huele Bagdad* (2010). Her research articles have appeared in academic journals such as *Contemporary Aesthetics*, *Estetika*, *Environmental Ethics*, *Isegoria*, *Dilemata* and *Bioética y Derecho*. She works on ethics and aesthetics, and her research focuses on our relationships with nonhuman animals and nature.

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**Sigridur Thorgeirsdóttir**

**The Philosophy of the Child and Philosophical Thinking**

K

Like women were traditionally (since Aristotle) seen as imperfect males, children have been viewed as deficit adults who need to be brought up to become functioning adult beings. This view has been contested with theories and scientific findings about how children have different, yet complex and powerful minds and consciousness that equip them to learn to understand and navigate the world and to be creative in their thinking. There is also a tradition within philosophy that views the child's mind and consciousness as neglected and repressed features of what it means to be human. In the philosophies of Nietzsche and Irigaray we find for example theories of how the child represents a philosophical way of thinking that needs to be reinvigorated in education and in philosophy. The embodied child interacts in perception and in movement with the world, and hence becomes a figure for criticizing disembodied epistemological notions of cognitive neutrality and objectivity. I will finally argue that embodied philosophical thinking as represented by Nietzsche's and Irigaray's philosophies of childhood offers a reenchanting of the practice of philosophical thinking.

**Curriculum Vitae**

Sigridur Thorgeirsdóttir is professor of philosophy at the University of Iceland. She studied philosophy in Boston and Berlin. She is a specialist in Nietzsche's philosophy, feminist philosophy, philosophy of the body and embodied thinking, and philosophy of the environment. She has published widely on these topics, and among recent books are *Methodological Reflections on Women's Contribution and Influence in the History of Philosophy*, co-edited with Ruth Hagengruber (Springer 2020), *Nietzsche als Kritiker und Denker der Transformation*, co-edited with Helmut Heit (de Gruyter 2016). She is presently running an international research project on embodied critical thinking ([www.ect.com](http://www.ect.com)<<http://www.ect.com>>) and a training program on embodied critical thinking ([www.trainingect.hi.is](http://www.trainingect.hi.is)).

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**Sabine Thürmel**

**Social machines in a Data-driven World**

T

Currently we find a wide variety of social machines on the web supporting the original version of Tim Berners-Lee definition, i.e. being "processes in which the people do the creative work and the machine does the administration" (Berners-Lee & Fischetti 1999, pp. 172-175). Today these "technology-enabled social systems" (Shadbolt et al. 2019) consist of public service social machines, knowledge sharing social machines, and citizen science social machines among others. Social machines perceived as "digitally mediated human networks – governed by AI and machine learning" (MIT Laboratory for Social Machines) are also on the rise. They "are shaping more and more of what we perceive, remember, plan and do" (Ibid.). This definition rightly stresses that human networks are not only given a "platform to build social networks or social relations among people" (Smart & Shadbolt 2014, p. 8) but are more and more governed by AI and machine learning. Following Smart and Shadbolt current social machines may be understood as "systems in which

human and machine components make complementary contributions with respect to the performance of some larger joint process” (Ibid., p.3). Human intelligence is enhanced by the technical components which serve as tools the humans use. The deployment of Big Data technologies forms an integral part of the latest generation of such social machines. Big Data-based predictive algorithms allow the focus to be shifted from reactive measures to proactive prevention. They are experimentally used in early warning systems providing a continuous assessment of the 'not yet'. In addition, scientific discovery supported by deep learning demonstrates how data intensive science changes and accelerates explorative research processes by applying novel heuristics. Thus, in the “data-driven world” e.g. medical diagnostics and treatment as well as drug discovery will increasingly profit from Big Data analytics. Authors like Kenneth Cukier wholeheartedly embrace this development: “anything that requires highly specialized training, judgement and decision-making under conditions of uncertainty will be done better by an algorithm than a human” (2017).

In economic parlance, one might even say that well established forms of holding on to a commonly shared perspective on reality will be disrupted by the current wave of AI technologies. One example is the use of computational techniques in Computational Psychiatry. This field aims to classify psychiatric phenomena no longer according to the established manual of diagnosis (ICD-10-GM) but in novel, more fluid models of reduced cognitive, affective and social functions (Hoff 2019, p.18) where “computational techniques facilitate the measurement of intrapsychic processes that are not otherwise directly observable” (Huys 2017). Thus, Computational Psychiatry intends to provide transformative decision support systems discarding the established modes of characterizing mental disorders and replacing the social memory of medical specialists – at least in part - with new data and new correlations.

Thus, social machines have evolved from technology-enabled social systems towards expert systems relying on the latest developments in the computational sciences.

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## Curriculum Vitae

Sabine Thürmel is an Independent researcher and lecturer at Carl von Linde Academy, Technical University Munich in Germany.

Issues that plague women are commonly discussed in relation to the idea that patriarchy is the source of the problem. Patriarchy, understood as a system that, in part, prioritizes the needs and desires of men over and above the needs and desires of women, is seen to be a major obstacle toward the emancipation of women. Drucilla Cornell, in trying to account for the personhood of women in relation to legal protections, argues that if we want to truly emancipate women, we have to create a space that recognizes and protects their deontological core. Her approach to the issue, similarly to the approaches presented by feminist thinkers such as Julia Annas and Susan Moller Okin, appears to be founded on the view that we should blame men for the oppression, marginalization, exclusion of women. Bell hooks offers a different approach to feminist issues – an approach that implicates women in the problems that plague women. Herein, women seem to be invited to take a look at their contributions to the oppression, marginalization, and exclusion of other women. I will use this paper to unpack the relationality among women with the aim to illustrate that the feminist problems are exacerbated by the lack of sisterhood among women. Ultimately, my aim is to stretch the margins of feminist problems and defend the idea that the enemy of women, especially black women, is not only men, but white women as well.

#### **Curriculum Vitae**

Mpho Tshivhase is currently a senior lecturer at the Department of Philosophy at the University of Pretoria. She lectures undergraduate and postgraduate courses mainly in ethics - ranging from African and Western philosophical traditions. She holds a doctoral degree in Philosophy from the University of Johannesburg. Her research interests are personhood, personal uniqueness, and themes of love, autonomy, authenticity, death, and African ethics, aspects of race and feminism. She has authored (and reviewed) academic papers in the above-mentioned areas and has presented papers at local and international colloquia and conferences. Mpho has worked on different interdisciplinary institutional projects at the University of Pretoria that were hosted by the Center for Human Rights, the Faculty of Humanities, and the Center for Advancement of Scholarship. She was a member of the Moralities Research group at the Bayreuth University in Germany where she was invited as a visiting scholar. Furthermore, Mpho will be joining Stanford University as a fellow at the Center for Advanced Studies in Behavioral Sciences.

Mpho has also worked with the university's Department of Student Affairs as the Humanities Faculty House Guardian where she mentored student leaders. She is also the current serving President of the Philosophical Society of Southern Africa. Mpho holds the 2018 Dean's award for Outstanding Achievement in the Humanities Faculty and the 2019 Institute of People Management CEO's Excellence Award. Furthermore, she is on the list of the 2019 Mail & Guardian 200 Young South Africans.

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**Talya Uçaryılmaz**

**Artificial Intelligence in Ancient Rome: Classical Roman Philosophy on Legal Subjectivity**  
**T**

Roman legal philosophy is not only the history of ideas, but also the future of the legal relationships. Being the ultimate sci-fi of its era, the works of Roman jurists are started to be directly considered as a model for the practical problems arising from the most contemporary human technology, namely artificial intelligence. The antropomorphization of the machines and mechanization of the humans blur the lines between 'humans' and 'things', opening a plethora of metaphysical and ontological discussions. The involvement of the artificial agents in the political ecology also requires us to rethink the concept of legal subjectivity. As the historical connections between cybernetics and slavery resulted with the juxtaposition of the Roman slaves and artificial agents, this paper concerns itself with the dualist approach of Roman philosophy on legal subjectivity: being *persona* and *res* at the same time.



The mastery and control relationship in cybernetics has always been central. Such sovereignty relationship that was referred as *domenica potestas* in Roman philosophy, was the key concept around which the Roman society organized its labor relations. Roman law, reflecting the tension between natural law traditions and pragmatism, demonstrated the traditional dualism of *persona* and *res* in legal subjectivity. In ancient Rome, the slaves did not have the necessary *status libertae* to be considered “persons” as required by the maxim *‘servus non habet personam’*. However, acknowledging the ‘humanness’ of the slaves, Roman philosophy considered slavery *contra naturam* and recognized the derivative legal subjectivity of the slaves. Such derivative subjectivity could be traced back to the Aristotelian idea that the slaves were inanimate tools, the prosthetic extensions of the owners or the ‘instruments’ of the ‘instruments’. As such, AI, being the extension of the technological reason, faces the same dilemma today. Artificial agents that are almost “humans” with their epistemological decision-making mechanisms, are owned by human masters as communicative artifacts. Being such ‘actants’ makes them capable of legal subjectivity.

In the stratified society of Rome, slavery was not a definite status, as the master always had the ability to emancipate the slave. The emancipation -or *manumissio*- turned the slave to the *libertinus*, a freedman instead of a freeman, demonstrating us with a new type of freedom. The change of the roles and power relations in Hegelian sense, will result with the artificial agent to be the *quasi-libertinus* in today’s political ecology. Accordingly, granting the sentient AI a certain degree of juridical subjectivity will create a new type of *civis*. This paper suggests to look back to Roman philosophy to find answers about the problematic of legal subjectivity of the artificial agents. Roman law, designing the ethics of its society, has always been focused on the technology of its time. Although granting a *sui generis* legal subjectivity to artificial agents will create new interests, identities and political dynamics, the future already happened in the past.

#### Curriculum Vitae

Dr. Talya Uçaryılmaz is currently a post-doctoral researcher at the Hamburg Max Planck Institute for Comparative and Private International Law. She graduated from Bilkent University Law Faculty in 2011 *cum laudae*. She completed her masters (LL.M.) program in 2012 in law and economics *summa cum laudae*. In 2012, she started her Ph.D. program in Roman Law in Bilkent University Law Faculty where she also worked as a researcher. Dr. Uçaryılmaz completed her Ph.D *summa cum laudae* in 2018 and she published her book on “Bona Fides (good faith)” in 2019. Her areas of research are Roman law, legal philosophy, legal sociology, comparative law and law and technology. Dr. Uçaryılmaz is the co-author and editor of the book “Business Law”. She has several articles published on Roman law, comparative law, international law and human rights law in different languages. She speaks Turkish, English, Latin, French, Italian, German and Dutch. She aims to follow an inter-disciplinary research path where she can combine her background in comparative legal history with philosophy of technology and STS. Dr. Uçaryılmaz has recently won a postdoc grant due to her academic success. She was a visiting fellow in UNIDROIT Institute in Rome and Oxford University Institute of European and Comparative Law. She is a member of the circle: Cybosis- Shaping Human-Technology Futures of the Nordic Summer University. She is also the international deputy board member of NSU.

Andrea Ugalde

#### Hacia una gramática de la enunciación. Algunas notas sobre el pensamiento temprano de Luce Irigaray

En esta presentación pretendo trazar una breve cartografía del pensamiento de Luce Irigaray a partir de sus primeras publicaciones, caracterizado por la temprana alianza entre filosofía, psicoanálisis y lingüística. Basándome en algunos de los artículos reunidos en 1985 bajo el título *Parler n’est jamais neutre*, pretendo recorrer la genealogía de las preocupaciones de la autora, que son fruto del diálogo que traza con el contexto poestructuralista de la década de los sesenta y setenta, y con las interrogantes feministas que las luchas de las mujeres habían puesto sobre la mesa. En particular, la exposición ofrecerá algunas reflexiones en torno a tres ejes. En primer lugar, abordaré la recíproca interpelación que se da en su pensamiento entre filosofía, psicoanálisis y

lingüística. Sus investigaciones en el campo de la psicolingüística la sitúan en un escenario donde accede a un “laboratorio de la palabra”, que evidencia el proceso de configuración de la comunicación en el seno de nuestra cultura, eminentemente falocéntrica. Así, un segundo eje de reflexiones intentará reconstruir su visión sobre el lenguaje, la subjetividad y el cuerpo, bajo lo que se podría denominar una *gramática de la enunciación*. En efecto, ella señala que su pensamiento pretende llevar a cabo un cambio de énfasis respecto del campo teórico predominante, pues considera necesario acercarse a una gramática que dé cuenta de “cómo el habla, el significado y la comunicación se generan y actualizan a través de la psique de un sujeto, su historia y sus relaciones con el mundo y el otro”. Esto la llevará a elaborar una crítica a la pretendida universalidad del discurso científico y, en general, la pretensión de cualquier disciplina que se aferre a la ilusión de neutralidad de los supuestos con los que opera. La neutralidad y objetividad son puntos de vista que sólo se alcanzan a costa del sacrificio de la fertilidad del lenguaje. De esta forma, un tercer eje dará cuenta de cómo esta postura se refleja en algunas críticas que elabora Irigaray al corpus teórico del psicoanálisis lacaniano, especialmente al lugar que se le otorga a la *metáfora del primado del fallo* y el *complejo de castración*. Así, la búsqueda de esta gramática de la enunciación como un horizonte de sentido mostrará cómo el pensamiento temprano de Irigaray apuesta por ensayar otra lógica relacional, una que asuma el desafío de poner en crisis la tradición de pensamiento occidental y su implicancia en la jerarquización violenta de la diferencia.

#### Curriculum Vitae

Andrea del Carmen Ugalde Guajardo es estudiante de doctorado en Filosofía en la Universidad de Barcelona. Su Área de Investigación es el Feminismo y la Filosofía.

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Javier Vázquez Millán

“Takeaway Philosophy: Podcast as a means to broadcast philosophy”

W

Javier Vázquez Millán will be talking about Podcasts and Philosophy in the Workshop for Feminist and Decolonial Strategies, chaired by Tzitzí Janik Rojas Torres and Emma Gabriela Sánchez Baizabal.

#### Curriculum Vitae

Javier Vázquez Millán is a master degree student in Universidad Autónoma Metropolitana. He is studying pragmatism philosophy and the sharing of philosophy. Now a days he is collaborating in several projects. One of these projects is Seminario Crítico de Divulgación de la filosofía, a group dedicated to study sharing of philosophy. He also partakes in the production of two podcasts: DIAKEFO, that explores the relationship between philosophy and anime; and Encuentros Cotidianos, where guests talk about their everyday experiences and ethical consequences around them.

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Lenara Verle

Game as dialogue: a collaborative practice in economy and technology

E

Money is a technology designed and engineered by us. From mutual credit circles to debt jubilees and gift economies, the history of money has many valuable lessons and sources of inspiration showing its possibilities as a technology for change. In the current days, cryptography and peer to peer systems are among the technology developments which are helping design alternative types of money.

We wanted to create an engaging and fun way to learn about alternative currencies and how these influence the way money is used in the society. Instead of another boring slide presentation, why not develop a board game? And why not design the game experience itself based on some of the concepts and practices we want to emphasize? This is how the Currency Lab game was born.

The game rules encourage engagement, providing challenges which must be counterpointed by choosing and creating strategies. The efficacy of the strategies is not predefined, but instead negotiated among the players. In this way, each player has to enter a dialogue to convince the others, posing and answering questions and refining their plans together.

The challenges and strategies draw inspiration from real examples of alternative currencies from the past and present, including cryptocurrencies like Bitcoin, interest-free B2B credit systems like the swiss WIR and local currencies like the Brixton Pounds.

The game is designed to reward collaboration as well as competition. If you help another player, your currency advances as well, sometimes in unexpected ways.

Challenges have levels of difficulty, and as a result a player might even move backwards in a turn. But after successfully tackling difficult challenges, players are rewarded by gaining experience (extra strategy cards) even when they might not advance as much in that turn.

The path for successfully designing and implementing a currency is not clear. Hence, the game board does not feature a single path or a clear direction to move. The focus is on interaction and discussion among players, in a collaborative effort.

We propose a game session and brief explanation. The game play can be adapted from a minimum of 4 players to up to 40 players.

The subject could fit sections 1 or 3.

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#### Curriculum Vitae

Lenara Verle is an artist and researcher in the field media art, collaboration and alternative currencies. She has a Master of Arts in Media Studies at the New School University New York and is currently a PhD art student at the Frankfurt University. UNESCO-ASCHBERG resident artist at the Planetary Collegium in Plymouth, UK (Summer 2000) and resident artist at the ZKM Center for New Media Art (2005-2006), Lenara participates since 1994 in the award-winning group Site Electronic Arts and her work Gridcosm 1000-000 is winner of the VAD Net Art First Prize (Girona, Spain 2003) and the ZKM Media Art Award (Karlsruhe, Germany 2005). She's a lecturer for the Digital Communication and the Game Design programs at Unisinos University in Brazil. Her latest projects and artworks can be found at [www.lenara.com](http://www.lenara.com) and at [www.coinspiration.org](http://www.coinspiration.org).

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Tom Viane

**A politics of collaborative soil care in more than human worlds**  
E

When attempting to define the future, rethinking the past is very much part of that whole exercise, indeed. In the context of my proposal, I would like to rephrase that strategy in two regards. First, we mark the past intellectual legacies of Donna Haraway and Maria Lugones in finding valuable intersections between eco-feminism and decolonial feminism. Second, we draw attention to reclamation of land as a strategy, in resistant Indigenous community responses and in decolonial education *tout-court*, which is both reclamation of the past and redefinition of the future.

This contribution would like to explore how a more intercultural experience of nature might look like, given some 'academic' philosophies who have center-staged indigenous knowledges. I would like to focus on three independent women philosophers who are well-versed in decolonial philosophies and knowledges and who generate multi-disciplinary academic practices, much entangled with the arts, writing, music and film making: Elizabeth Povinelli, Astrida Neimanis and Leane Betasamosake Simpson.

Elizabeth Povinelli, who's involved in and with the Karrabing film collective, has been developing an anthropology of the otherwise for a longer time. By reframing the concept of 'biopolitics' into 'geontopower', she is able to re-imagine social space as '*embagination*' in which existing forms of social-technical practice of indigenous people (Karrabing practice) come to the fore.

Astrida Neimanis, a posthuman (hydro-)feminist scholar, challenges us to consider how seeing ourselves and others as bodies of water can change our ideas of embodiment and reframe our ethical obligation to all beings affected by rapid environmental degradation and change. Her eco-feminist research is learning from scholars who research Inuit and Innu communities in the Arctic. Leanne Betasamosake Simpson, who is a Michi Saagiig Nishnaabeg scholar, novelist and musician, advocates a reclamation of land as pedagogy.

These three 'thinkers-with' develop a notion of earthly living collectives that encompass human and other human agencies beyond idealized, bifurcated ideas of nature and exceptional humanity. They combine a stance against political and ontological dualism (cf. Donna Haraway) with thinking the 'extractive zone' (cf. Macarena Gomez Barris) which runs into a critique on late liberalism and settler colonial logics of domination. They look for ways to challenge the closure of human-centric narratives (which cover over nonhuman needs and voices) by exploring indigenous alterities and soil care. Through unlearning dominant ways of thinking, they develop more situated knowledges methodologies which are openly indebted to indigenous practices and worldmaking. My interest is in laying bare the collaborative care that results from these engaged scholars and thinkers' interactions with indigenous knowledges, archives/memories and networks.

In working through some of the common interests of these three women, I focus on my claim that philosophy is reclaiming its own (academic) future when practices of philosophical writing become intertwined with anthropological, artistic and Indigenous practices.

#### **Curriculum Vitae**

Tom Viaene is a theory coordinator and lecturer at Sint Lucas Antwerpen School of Arts and the Royal Conservatory of Brussels where he teaches several courses on cultural theory, philosophy, social practices, and aesthetics. In teaching philosophy and its Hi-stories, he draws attention to the (often forgotten) roles of women philosophers. His research interests are in intercultural philosophy, decolonial philosophies and postcolonial thinking in the arts. For three years now, he has been involved in decolonizing the curriculum from different perspectives. He has been participating in summer schools and workshops on 'decolonizing philosophy' at the VU Amsterdam and the University of Antwerp. Besides this, he is also coordinating Trigger magazine ([www.fomu.be/trigger](http://www.fomu.be/trigger)), which is part of the Museum of Photography in Antwerp.

#### **Some publications**

I write for philosophy magazines, artist books, and other publications

- (2004), 'Steven Fesmire, John Dewey and Moral Imagination: Pragmatism in Ethics', *Philosophy in Review*, 24 (4):254-256.

- (2011), 'Outsourcing girls. The choreography of the public (eye/space) in Charlotte Beaudry's painting', Charlotte Beaudry. *Get Drunk*, X. Y. Zèbres.

- (2017), 'Understanding Territoriality' (3-partite text in English for the contemporary arts centre in Aalst: Netwerk Aalst, [https://understandingterritoriality.files.wordpress.com/2015/05/understanding\\_territoriality\\_id\\_entit\\_place\\_\\_possession.pdf](https://understandingterritoriality.files.wordpress.com/2015/05/understanding_territoriality_id_entit_place__possession.pdf))

Considering that *Coloniality* affects more intensely the peripheral dimensions of the so-called developing countries, the present work is part of a translation project from Portuguese to English and German, which seeks to give global visibility to the writings of Arlete Nogueira da Cruz, poet and writer born in Cantanhede-Maranhão, in the north/northeast from Brazil in 1936. Still active as a writer since 1961, with her first novel *A Parede (The Wall)*, her most recent publication is the poetic anthology *Colheita (Harvest)* from 2017. As a retired professor of the bachelor's in Philosophy at the Universidade Federal do Maranhão, her academic-philosophical activity between the 1980s and 1990s consists of transposing the Walter Benjamin's concepts of *Erlebnis* and *Erfahrung* respectively in the ideas of *trace* and *ruin*. Such transposition strengthens the *vestigial view of the colonial world* at a part of Brazil which has not really been integrated into the socio-economic development of Modernity still in the middle of the 20th century. Crossed by *coloniality*, she faces in her work a *double expression of this process* – an *external* one, due to the hegemony of the Eurocentric way of thinking, and an *internal* one, due to the profound Brazilian socioeconomic regional differences. Thereby, her writings reveal philosophically and peculiarly ethical, political and cultural elements in the relationship between individuals and landscapes on an island closed in on itself. Such relationships can be achiral, epiphanic and minimalist – as, for example, in *Litania da Velha (Old Woman's Litany)* in 1995 – or chiral, analytical and discursive – as seen in *Sal e Sol (Salt and Sun)* in 2006. Divided into three parts, this paper begins with a focus on *Litania da Velha*, presenting the relationship between the abandonment conditions of a poor woman and the colonial mansions from the 18th and 19th centuries in São Luís – listed as a World Heritage Site by UNESCO in 1997. In a second step, the focus is directed to *Sal e Sol*, a work in which her philosophical considerations are more objective with regard to the *ethos* and its sociopolitical conjuncture between the late 19th and 20th centuries in São Luís, deepening the observation of coloniality's effects in this place. After both demonstrations of the philosophical concepts present in Nogueira da Cruz's work, this paper concludes with a brief presentation of an excerpt from the award-winning film version of *Litania da Velha*, directed by Frederico Machado, son of the poet. The film was recorded precisely in the ancient city of São Luís, where the aforementioned colonial mansions listed by UNESCO are located. The philosophical relevance of such work is to demonstrate *coloniality* as the concept of a living process, distinct from *colonialism* and which requires to be debated in discussion spaces for urgent contemporary philosophical issues for a double reason. On one hand, in order to determine Metaphilosophy's elements, and on the other hand, with this, to reveal different ontic-ontological conditions of possibilities from the scopes of Philosophies of economics, technology and the environment, chiefly discussed in this symposium.

#### Curriculum Vitae

Ellen Caroline Vieira de Paiva is a Brazilian assistant-professor of Philosophy at the Universidade Federal do Maranhão/Brazil since 2013, where she received her Bachelor degree as *licentia docendi* in Philosophy (2008), the title of Bachelor in Law (2009) and became a Master of Science in Culture and Society in 2012.

She came to Germany in 2014 to learn German and Greek as well as to develop her PhD project in Philosophy at Technische Universität Berlin sponsored by CAPES/Brazilian Government. She has published the book *Mercado Musical na Cibercultura – conceitos e fenômenos* (2015), papers for journals and conferences worldwide and translations of academic papers about Nietzsche from German to Portuguese (2016-2019). She is also affiliated with Nietzsche Gesellschaft e.V. and will defend her PhD dissertation on the application of Nietzsche's methods in Metaphilosophy in the winter semester 2020/2021.

After the 2019 Paderborn Summer School on women in Philosophy, she gives a paper at the 2020 Symposium about a philosopher from Maranhão, as part of her postdoctoral project in Lateinamerika-Institut der Freien Universität Berlin (2021).

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**Vuokko Viljanen**

**The Role of Kinship and Mourning in Judith Butler's readings of Antigone and Hegel**  
H

In my paper I explore how the concept of kinship is intertwined with thematic of mourning and death in Judith Butler's writings on Antigone. In *Antigone's Claim* kinship is discussed from the framework of Ancient Greek myth of Antigone who decides to mourn and bury her dead brother against the will and the law of the king, and thus is herself condemned to death for breaking the law by mourning the outlawed kinship.

This thematic of mourning the lost loved ones and kinship that is not recognized or accepted culturally intelligible is found in how the lost queer lives of lovers and friends in times of Aids epidemic were also seen culturally ungrievable. This idea of mourning as a resistance to the cultural norm of intelligibility is at the core of Judith Butler's writings on queer kinship. Butler's writings on Antigone can be positioned as a critique to Hegel's readings of Antigone. In my paper I consider in which way Butler criticizes Hegel and challenges the Hegelian thinking and in which way Butler is still influenced by Hegelian thinking.

In many of Butler's texts the line between intelligible and unintelligible lives depends on which lives count as grievable. Grief and mourning are something which is a part of kinship, social and communal relationships. This is particularly visible in her readings of Antigone. The tension between life and death is crucial in Judith Butler's writings of kinship where kinship is in grieving unlivable and lost lives but also in the survival and recreation of these impossible forms of kinship and communities.

**Curriculum Vitae**

Vuokko Viljanen is a doctoral candidate in Helsinki University. Her field of research is gender studies and theoretical philosophy. Between autumn 2013 and summer 2014, she has been making study data base concerning over-generational poverty in Socca which is excellence center of social work in Southern Finland

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**Stella Villarrea**

**Capacity and autonomy during labour? Unveiling stereotypes in birth**  
E

Women around the world are demanding more freedom with respect to childbirth, from less medicalized care in childbirth to elective cesareans for non-medical reasons. The UN Special Rapporteur on Violence against Women on abuses during facility-based childbirth reveals that mistreatment and violence against women in childbirth happen around the world and affect women across all socioeconomic levels. At the heart of international and national documents is the need for a call to arms for women-centered care and shared decision-making, not only in order to improve the experience of women in women's health services, but also to improve their safety as patients.

However, this process of change has reached a certain impasse because it operates under a medical model that does not pay attention to how women view rationality, autonomy and agency in childbirth. In so far as these notions are central to what counts as being human, this debate is of profound feminist and philosophical import.

My approach to philosophy of birth seeks to break down the silos that have existed historically between women's health and philosophical thinking. I would like to contribute the tools of philosophy to the gender agenda of healthcare equality.

Within maternity care there is a fundamental problem, which is that, while everybody is clear that choice, women's autonomy and agency are fundamental in theory and the law, in practice this is often, if not regularly, not enacted. Women's experience speaks to an uncomfortable truth, namely, that autonomy in decision-making about their body and health during labour is far from commonplace.

So, while pregnant women and women in labour are autonomous and in full capacity citizens according to the law, they are not always considered as such in clinical practice. I am interested in exploring what the tension between the law and the practice *exactly* is.

Of course, we can always mention time, money, service pressures as reasons ... and they sure play their part. But philosophy can help us acknowledge that the obstacles to enhance capacity and autonomy during labour lie also at yet another layer that is not structural but conceptual for it has to do with our notions of what capacity and autonomy *are*.

Stereotypes can play themselves out in the unconscious bias we all share concerning women in labour as irrational. It takes awareness to ultimately challenge those narratives. Philosophy has an invaluable role to play in uncovering such assumptions.

In the talk I will examine theories of female rationality and their application to women in labour, to uncover a view from the frontline of care delivery that frequently act as a barrier to establishing autonomy and capacity as the norm in obstetrics and midwifery.

#### **Curriculum Vitae**

I am Chair of Philosophy at University of Alcalá, Madrid, and Marie S. Curie Fellow at University of Oxford.

I have worked on topics in epistemology, political philosophy, philosophy of feminism, and metaphilosophy. I am currently doing research on the philosophy of birth, in particular, how our notions of childbirth reflect our view of the human being. I have published on epistemology (Wittgenstein and skepticism) and ethics (Kant and Levinas), with and without a feminist standpoint. I am interested in the moral and political justification of our beliefs, the relationship between knowledge and emancipatory action, and conceptual innovation.

I am conducting the following research projects, 'Controversies in Childbirth: from Epistemology to Practices' (VOICES), University of Oxford; and 'Philosophy of birth: Rethinking the origin from medical humanities', University of Alcalá, Madrid.

I am the author of the books, *Las direcciones de la mirada moral* [*Directions of the moral glance*] (2003) and *El problema del escepticismo en la epistemología analítica* [*Skepticism in analytic epistemology*] (2003). Some of my articles are: 'When a uterus enters the door, reason goes out the window' (forthcoming 2020); 'Barriers to establishing shared decision-making in childbirth' (forthcoming 2019); 'Obstetrical controversies: refocalization as conceptual innovation' (2016); 'Conceptual change and emancipatory practices: an approach from Wittgenstein's On Certainty' (2013); 'Fully entitled subjects: birth as a philosophical topic' (2011); 'Another turn on the screw: scepticism and propositional analysis' (2010); 'Rethinking the origin: birth and human value' (2009); 'Good, freedom and happiness: a Kantian approach to autonomy and cooperation' (2005); and 'The provocation of E. Levinas for feminism' (1999).

I serve on the steering committee of The International Federation of Philosophical Associations (FISP), and was Speaker at the International Association of Women Philosophers (IAPH) and a board member of Red española de Filosofía (REF), an organization that coordinates philosophy faculties and societies in Spain. I was also Head of the Degree of Humanities at University of Alcalá.

I have been director of the Festival of Philosophy, 'Bread and circuses: slaveries in 21<sup>st</sup> century' at Picasso Museum Málaga, and organise regularly outreach events in philosophy.



My writing for general audiences – on gender, childbirth, philosophy and democracy – has appeared in *El País* and *The Conversation*.

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**George Vlahakis**  
**Ellis Lambridis, a Greek woman philosopher and her “dialogue” with German philosophy of early 20th century**  
**H**

Elli Lambridis (1896-1970) was the one of the most important philosophers in 20<sup>th</sup> century Greece. She was a woman with free spirit, strong beliefs and a passion for freedom. Lambridis did not follow the conventional rules of her time and though always a member of the upper class and the cultural intelligentsia she was radical in a multiple way.

Her life could be the theme of a dark romantic novel but her work rises above this level and stands alone for its philosophical value.

After finishing her studies in the School of Philosophy at the University of Athens she went to Zurich where she studied philosophy and at the age of 23 she defended her Ph.D. thesis which she wrote under the supervision of Wily Freytag (1873-1944). The thesis which had the title “Die Erkenntnisprinzipien bei Aristoteles” published in 1919 in Leipzig.

That was the first step in a philosophical career which covered almost the whole 20<sup>th</sup> century and, besides others, included a large number of articles and books.

It is important to know that though original in many aspects Lambridis’ thought and arguments are characterized by their intersection with German philosophy.

The way she analyzed the ancient Greek philosophers’ works has a German flavor, her critique of contemporary philosophers like Bergson had also a German influence and finally she was in a constant “dialogue” with Ludwig Wittgenstein and his work.

This paper, though brief in some extend aims to discuss the general pattern of the way Lambridis’ work is connected with the German philosophical tradition of the first half of the 20<sup>th</sup> century.

**Curriculum Vitae**

George N. Vlahakis is Associate professor of History of Science and Philosophy in Greece from the Antiquity to the 20<sup>th</sup> century, Hellenic Open University. He is member of several academic societies and organizations, among them he is President of the Commission for Science and Literature DHST/IUHPST and member of several other scientific societies and Correspondent member of the International Academy of the History of Sciences,

He has published a large number of papers and books in English and Greek and has participated in many national and international Conferences.

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**Mary Ellen Waithe**  
**Sex, Lies, and Bigotry: The Canon of Philosophy**  
**K**

In “Sex, Lies, and Bigotry: The Canon in Philosophy” I explore several questions: What does it mean for our understanding of the history of philosophy that women philosophers have been left out and are now being retrieved? What kind of a methodology of the history of philosophy does the recovery of women philosophers imply? Whether and how excluded women philosophers have been included in philosophy? Whether and how feminist philosophy and the history of women philosophers are related? I also explore the questions “Are there any themes or arguments that are common to many women philosophers?” and “Does inclusion of women in the canon require a reconfiguration of philosophical inquiry?” I argue that it is either ineptness or simple bigotry that led most historians of philosophy to intentionally omit women’s contributions from their histories and that such failure replicated itself in the university curricula of recent centuries and can be remedied by

suspending for the next two centuries the teaching of men's contributions to the discipline and teaching works by women only. As an alternative to this drastic and undoubtedly unpopular solution, I propose expanding the length and number of courses in the philosophy curriculum to include discussion of women's contributions.

#### Curriculum Vitae

Dr. Waithe's *A History of Women Philosophers* that started in 1987, providing a four-volume impressive presentation of more than seventy philosophers, from 600 BC to the twentieth century did more than anything else to open up the field of contemporary research into women in the history of philosophy. After a long period of silencing women, the reader found names, texts, and interpretations of women thinkers from all major eras of philosophy. The recovery of the works by women philosophers that has taken place since has caused a significant change in the professional perspective on philosophy's history. Waithe's opening article of this volume "Sex, Lies, and Bigotry: The Canon of Philosophy" consists in a methodological reflection on the reasons for an exclusive canon and how it has been changed with the inclusion of women philosophers. Sex, lies, and bigotry were the causes of ostracizing women and the reason for how the "true" canon of philosophy was sabotaged. Waithe distinguishes between a historical canon as the canon that has excluded women thinkers and a compendium of philosophical works which includes lost and unknown, as well as forgotten and omitted works and those works that have not "withstood the test of time". Waithe assumes that from this compendium, a true canon can emerge, if the process of emergence is not disturbed by contextual or damaging interests. Categories of race or gender have functioned as excluding categories that damaged this selective process and the canon we have is shaped by it. Waithe urges us to rethink the canon because a reweaving of the tapestry of the historical canon is needed in the interest of philosophy, to recover from a "toxic" tradition. This tradition became more toxic with the onset of the modern era, print media, and the institutionalization of sciences within modern universities. The exclusion of women philosophers and their works became more systematic as apparent in encyclopedias and histories of philosophies. Waithe concludes that we need time to rethink our history and our canon of philosophy in light of the thousands of works omitted in the historical canon.

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Anne Weber

#### Digital Technologies: New ways for female participation and presentation?

T

The idea that technology is a neutral or value free form of mediation between subject and world, has been challenged early on by critical theorists like Herbert Marcuse or Jürgen Habermas.<sup>1</sup> Also feminist critiques of technology have explicated the ambivalent nature of technology and have shown interdependences between technologies' emancipatory promises and life world contexts.<sup>2</sup> In line with recent sociological or moral-psychologist studies<sup>3</sup> it can be argued that technological development, the utilization and application of technologies and also their impact evaluation reflect specific value systems and power structures. Even though, feminist technology critiques raise awareness towards these interdependences and promote a (gender-) deconstructive, empowering usage of digital media, encourage to overcome essentialist dichotomies and to become *cyborgs*,<sup>4</sup> the authority of culturally internalized and habitualized stereotypes runs terrifyingly deep: Although feminist claims successfully confronted anti-democratic and anti-egalitarian forms of socialization, and thereby made it impossible to get away with *explicit* discrimination and white-male-middle-class-middle-age-dominance in public spheres, the related discriminative narrations often work subconsciously. Thus, in evaluation and decision making processes *implicit* bias and stereotyping can be still traced and determine self- and world-understanding, social interpretation frames, and finally also gender related attribution of competences and virtues.<sup>5</sup>

Also, for the approach to increase digital presence of women in general and women philosophers in particular, these ambivalent dynamics and interdependences seem to

continue: At first sight, digital technologies, including the internet, offer great possibilities for participation, democratic practices and empowerment. Blogs and projects such as “*pinkstinks*”, the German public-sector broadcasters *instagram* initiative “*Mädelsabende*”, or the “*aula-Projekt*” and many more demonstrate, how digital media can be used in favor of increasing presence and participation for women and thereby discontinue hetero-male interpretation authority. The related intention to enlarge or open (new) forms and spaces of action beyond local and national borders, social background, gender or age, even seems to support a general revitalization of (digital) public sphere and sociopolitical engagement. However, at a second glance, the (omni-)presence of digitally promoted beauty ideals on social media, the countless DIYS beauty or behavior tutorials and also male-gazed, easy accessible pornographic content, antagonize emancipatory ideas of feminist networking and deconstruction by perpetuating the ever same gender identities and role models. At least, in the hard light of their digital popularity, i.e. the huge number of followers and users, (feminist) content’s impact might be limited. Although digital media and communication present new (technological) possibilities and ways to overcome life world limitations and discrimination, the anti-emancipatory current created by digital discourse fragmentation is quite strong.

Respectively, I would like to discuss and think about the conditions, which enable deconstruction and empowerment within the context of digital media and communication. In order to define the digital (female) *future* and to support empowerment, emancipation and creative participation, a precise analysis of these conditions, as well as dynamics and narrations, which cover, legitimize and perpetuate this current, is mandatory. I would like to argue that, secondly, a philosophical exploration of possible harm-effects of digital transformation processes and an adapted methodology, then will help (new) digital feminist projects to create an impact strong enough to break the authority of (*past*)narrations, present alternatives to classic identity narrations and interpretation frames and encourage to actually *live* these alternatives – digitally and analog.

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<sup>1</sup> Compare: HERBERT MARCUSE, *Der eindimensionale Mensch* [1964], Neuwied/Berlin <sup>5</sup>1972; JÜRGEN HABERMAS, *Technik und Wissenschaft als Ideologie*. Frankfurt a. M. 1968; GUNZELIN SCHMID-NOERR, *Zur sozialphilosophischen Kritik der Technik heute*. In: *Zeitschrift für kritische Theorie* 12 (2001), 51–68.

<sup>2</sup> Compare: JUDY WAJCMAN, *Technik und Geschlecht. Die feministische Technikdebatte*, Frankfurt a.M. 1994.

<sup>3</sup> See as example: HANS RADDER, *Why technologies are inherently normative*. In: ANTONIE MEIJERS (Ed.): *Philosophy of Technology and Engineering Sciences*. Volume 9. Amsterdam 2009, 887–922.

<sup>4</sup> Thereto compare as examples: DONNA HARAWAY, *Die Neuerfindung der Natur. Primaten, Cyborgs und Frauen*. Frankfurt a. M. 1995; JUTTA WEBER, *Ironie, Erotik und Techno-Politik: Cyberfeminismus als Virus in der neuen Weltunordnung?* In: *Die Philosophin. Forum für feministische Theorie und Philosophie* 12/24 (2001), 81–97; CLAUDIA REICHE /VERENA KUNI, (Ed.): *Cyberfeminism. Next Protocols*. Brooklyn NY 2004; LUCY A. SUCHMAN, *Human-Machine Reconfigurations. Plans and Situated Actions*. Cambridge/New York <sup>2</sup>2007.

<sup>5</sup> Compare: ANNE WEBER, *Zwischen Wunsch und Wirklichkeit einer egalitären Gesellschaft. Die kritische Rekonstruktion der *anti-porn* Debatte im Horizont einer anerkennungstheoretisch profilierten Diskurstheorie*, Berlin/New York u.a. 2018, 418ff.

Dr. Anne Weber is teaching at the Center for Comparative Theology and Cultural Studies at the University of Paderborn.

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Xiao Wei

**Global public health ethical approach to the sniper war against 2019-nCoV/COVID-19**  
K

„Global Public Health Ethics“, probably, is a new concept in Bioethics. In the existing literatures, scholars often refer to concepts such as Global Health, Global Public Health, International Health, Population Health, and Health in the Era of Globalization when they are discussing health issues globally. Taking a step more when ethicists discuss global health issues from ethical perspectives, the vocabularies used are commonly Global Ethics, Global Health Ethics, Global Bioethics etc. In addition, the specific issues concerned of the field are generally Global Health Inequalities and Global Health Justice, and some analysis to specific issues such as vulnerability, health responsibility, climate change, sustainable development, epidemiological surveillance, health big data etc. However, at the pandemic of 2019-nCoV/ COVID-19, in the Sniper War of mobilizing global forces against the novel coronavirus pneumonia, „Global Public Health Ethics“ has seemingly become a meaningful tool to conceptualize some important public health issues globally and ethically. I hope, theoretically, the new concept not only can go beyond the current discussions of „global ethics“ and „global bioethics“, but also integrate the previous related ethical researches from the perspective of global health or public health. For the purpose of urgent response to the “Public Health Emergency of International Concern” in China and beyond, of raising the ethical awareness for global health / public health, of summarizing relevant ethical experiences, of analyzing some related ethical issues, and of making Chinese contributions to a global health, this article attempts to explore the global public health ethics, including the framework of concept, issues and experiences based on the China’s ongoing the prevention and control to 2019-nCoV/ COVID-19.

**Curriculum Vitae**

Xiao Wei’s studies focus on ethics, gender studies and bioethics (Public Health Ethics). Her book and teaching have won two professional prizes. She has also been selected as one of the “one-hundred promising scholars of the Beijing government for the 21st century”. Her keynote at the IAPh 2021 will be about Confucianism and Bioethics.

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Zhu Xiaojia

**Sexual difference – the first ontology in Luce Irigaray’s philosophy**  
H

Luce Irigaray is a famous post-modern philosopher. Both in her theory and in her practice, everything resists the discovery and affirmation of such an advent or event. Sexual difference would constitute the horizon of the worlds more fecund than any known to date and without reducing the fecundity to the reproduction of bodies and flesh. In her opinion, sexual difference worked as the “first philosophy” and might assure new foundation and new works. It causes a revolution in thought and in ethics. We need to reinterpret everything concerning the relations between the subject and discourse, the subject and the world, the subject and the cosmic. She reconsiders the whole problematic of space and time, matter, form and interval, or power, act, intermediary-interval. Then she talks about the two key words--desire and love. It ends the time of men as the subject of the philosophy discourse.

**Curriculum Vitae**

Zhu Xiaojia is lecturer at China Women’s University in the P.R. China.

Unlike the feminist movements existing independently and massively in Western countries, the feminist movement in China was primarily advocated by a group of masculine intellectuals, who promoted the gender equality and women's liberation, it might be a phenomenon rarely seen in any other country. Among them are Liang Qichao (1873-1929), Ma Junwu (1881-1940) and Jin Tianhe (1873-1947), promoters of Rousseau's thought, and the intellectuals of the May Fourth 1919, such as Hu Shi (1891-1962) and Gao Yihan (1885- 1968).

Huang Zunxian (1848-1905) was probably his first reader of the Chinese version of *The Social Contract* translated by Japanese thinker, Chomin Nakae (1847-1901) in 1882. In a letter to Liang Qichao, Huang shared his experience, which promoted the publication of this famous work in China. Inheriting Rousseau's human rights theory, Liang, Ma and Jin's feminist thoughts were also quite distinctive: protect women's health, support women's education, advocate feminist movements and achieve women's liberation. Rousseau with his *The Social Contract* sowed the seeds of revolution in Chinese society "Men was born free", evoked the discussion of "New Women" in the late Qing Dynasty and the early Republic of China. Subsequent to the May Fourth Movement, Chinese women began to consciously pursue equal rights in all aspects, including politics, economy, culture and social life.

#### Curriculum Vitae

XU Demin, Doctor of philosophy, at University Paris VIII, Area of Research: Modern Democracy (Montesquieu, Rousseau, Tocqueville, Benjamin Constant, Hannah Arendt), individual freedom and political freedom, Chomin Nakae and the transmission of the Social Contract in Chinese language, Reception of Tocqueville in China, Chinese Politics and Society since the May 4th 1919, Constitutions of the RC and the PRC, etc. Since 2016, Postdoctoral research at LLCP (University Paris VIII) and IIAC (Ehess), research interests including: Influence of occidental modern university system on China, Identity of Chinese artists in the modernization.

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#### Wanpu Xu **The Change of Chinese Women's Role from the Perspective of Economic and Social Changes** E

Traditionally, Chinese society was a male-centered society. Men had a higher position in society and family and had access to more resources. This situation has undergone many changes in the past 100 years through social revolution and cultural transformation, large and small. The first is the Socialist Movement, which freed women from arranged marriages by their families. They had a certain degree of autonomy in marriage and had the right to basic education. By the 1970s, the vast majority of urban families were households with both couple at work, i.e. both husband and wife were in employment while at the same time raising children and supporting the elderly together. At this time, the family structure was still traditional, even if women were already professional and had social work. In this period, because the productivity of the whole society was still at a relatively low level and the per capita income was not high, the foundation of the traditional society was still relatively strong and solid. Great changes have taken place in China's social structure and the role of women with China's reform and opening-up in recent 30 years, especially the implementation of the Family Planning Policy. The reform and opening-up have liberated the productive forces and brought about rapid economic development. It has also brought about substantial changes in basic education and higher education. Women's educational opportunities have greatly increased. The implementation of the Family Planning Policy lightened the burden on each family, and women got more attention and educational resources accordingly. China's one-child policy had been criticized by many as inhuman, but on a larger level, it is reasonable to a certain degree. With so large a population and limited natural resources, controlling population growth was not a bad policy. However, this policy has brought about some

changes in social structure and reshaping of women's roles. In the past, it was unthinkable for a family to have only one girl, but now it has become a common reality. (section1a.)

#### Curriculum Vitae

Born in 1963, graduated from philosophy department of sun yat-sen university, currently engaged in academic editing, doing research in philosophy, editing and publishing, and published relevant research papers. I attended the 2017 IAPH Beijing Tsinghua University Conference. I am currently working in the Department of the Journal of Herbei Normal University, China in Philosophy and Social Sciences Edition.

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#### Zenia Yébenes Escardó

#### Violación e inconsciencia desde una antropología de la negatividad

W

Mi ponencia tiene que ver con la pregunta acerca de la experiencia de ser agredida sexualmente, o específicamente violada, mientras se está inconsciente o semiconsciente, o transitando entre estados de conciencia. Me interesa examinar a partir de aquí cómo lo que he llamado la imaginación política interviene para transmitir la imagen de que ser sexualmente agredida mientras se está inconsciente es menos grave que bajo otras circunstancias, y de que al ser menos consciente de la agresión mientras ocurre, la hace menos dañina. A partir del desarrollo del concepto de imaginación política en casos de violación en estado de inconsciencia (y discutiendo con planteamientos como los de Hengehold, Lugones, Segato y Hayes) me interesa complejizar la lectura de lo que significa hablar de *experiencia o violencia* en contextos históricamente situados.

#### Curriculum Vitae

Soy Doctora en Filosofía por la UNAM y Doctora en Ciencias Antropológicas por la UAM. Profesora-Investigadora de Tiempo Completo del Departamento de Humanidades de la UAM Cuajimalpa y parte del padrón de tutores del posgrado en Filosofía de la UNAM y de filosofía de la ciencia en la UNAM. Pertenezco al Sistema Nacional de Investigadores.

Mis líneas de investigación tienen que ver con la subjetividad y los procesos de subjetivación. Me interesa teóricamente la línea que va desde Kant a Foucault y Derrida y desde Hegel a Marx. Estas líneas me orientan para prestar atención a la constitución de los sujetos desde una problemática que tiene que ver con su unidad o pluralidad, y para contemplar la importancia de los procesos materiales en su emergencia. Me interesa prestar atención a los aspectos dialécticos de estos procesos, aunque creo que no pueden reducirse a la mera dialéctica. Soy antropóloga así que me interesa discutir las reflexiones de las subjetividades históricamente situadas por lo que los trabajos de autoras como Arendt, Valencia, Segato, Lugones, Quintana o Uribe, se han vuelto para mí imprescindibles. En los últimos años mi trabajo se ha orientado en torno a dos direcciones que sin embargo para mí están estrechamente imbricadas:

La primera tiene que ver con la emergencia de la subjetividad en los regímenes secularizados que coincide con la patologización y medicalización de ciertas experiencias y la emergencia de la psiquiatría, la psicología, la sexología y el psicoanálisis que antes se disputaban las antiguas disciplinas de la interioridad. Producto de esta línea de investigación, que me ha hecho tener que trabajar fuertemente en la cuestión de la violencia y del género, son mis libros: "*Indicios visionarios: Para una prehistoria del concepto de alucinación*"(2021); "*Los espíritus y sus mundos. Locura y subjetividad en el México contemporáneo*" (2014); y "*Travesías nocturnas: Ensayos entre locura y santidad*" (2009). Así como mi artículo: "Visionarios y fanáticos: Imaginación y política a partir de Kant".

La segunda línea de investigación tiene que ver con las políticas de la subjetividad que ya no vinculan el contrato social a un origen sagrado sino al imaginario del Estado-nación. Aquí me ha interesado explorar como ese Estado produce lo que Judith Butler llama mecanismos psíquicos de poder que implican formas afectivas de apego y pertenencia y también operadores de exclusión y

de violencia. He explorado cómo el imaginario del Estado-nación es asimismo un imaginario de género que tiene consecuencias punzantes y materiales. Producto de esta línea de investigación son mis artículos: “La vida psíquica del poder a partir del caso Yndira Sandoval” (20018), “La frontera: confín del Estado alterado” (2018); “Periferia y locura: Breves reflexiones en torno a la psicosis y la ciudad” (2019), “Psicopatología de la vida cotidiana: Fragmentos espectrales del Estado-nación mexicano” (2021).

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**Chun-Ping Yen**

**The Gender Controversy and the Metaphysics of Gender  
(in cooperation with Hsiang-Yun Chen)**

**H**

Feminist have struggled to settle the meaning of “woman” and to fix women’s social kind membership over decades. According to Mikkola (2016), this “gender controversy”—the search for a substantive account of the category of women, is doomed to fail, however. Given the heterogeneity among those who are prima facie women, there is no way to give necessary and sufficient conditions for the application of “woman” and thus no conceptualization of women’s social kind. Mikkola recommends feminists to drop any attempts to solve the gender controversy. This diagnosis echoes the problem of exclusion raised by gender sceptics, such as Judith Butler (1999) and Elizabeth V. Spelman (1988). Because specifying the application conditions of a gender will inevitably lead to the exclusion and marginalization of some likely members of the specific gender category, the sceptics claim that the existence of the social kind of women is illusory. More recently, Barnes (2019) argues that we can and should separate the metaphysics of gender from the application conditions of gender terms. More specifically, while theories of gender explain what the ultimate reality of gender is, they need not tell us precisely what it is to be a member of a specific gender. In this paper, we scrutinize Barnes’ account, including her social position theory of gender and permissivism about the self-ascription of gender terms, as well as the relation between the two. Most importantly, we critically assess whether Barnes’ proposal, particularly her account of the metaphysics of gender, provides an alternative solution to the gender controversy.

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- Spelman, Elizabeth V. (1988). *Inessential Woman*. Boston: Beacon Press.

**Curriculum Vitae**

Postdoctoral Fellow, Institute of European and American Studies, Academia Sinica  
Chun-Ping Yen is a postdoctoral fellow at the Institute of European and American Studies at Academia Sinica and an adjunct professor at the Graduate Institute of Philosophy at National Tsing Hua University in Taiwan. She holds a Ph.D. in Philosophy from the Graduate Center of the City University of New York (2016). Her research interests lie in philosophy of language and related areas in metaphysics and philosophy of mind.

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**Kou Zheng**

**The integration and development of tradition, modernity and Gender philosophy**

**H**

Modernity is a time concept transformed from tradition to modern society, in which modernity has its inherent characteristics. It includes the development process from traditional agricultural society to industrialized society and the modernization process of social system. Historically



speaking, the development of Western modernity is prior and more prominent: on the one hand, it is the rational system of political, economic and cultural systems; on the other hand, it is the development venation characteristics of science and technology and humanistic spirit that are obviously displayed from the social development level; Modernization also brings about the problem of modernity. The development of science and technology has brought opportunities for women's social development as well as confusion in the aspect of humanistic care. To examine the development of philosophical thinking is to show the development of perceptual, rational and irrational thinking. Rationality is the key point of modernity thinking, which is reflected in the issue of gender relations, that is, the exchange and integration of rational and irrational emotions, the critical reflection of rational dualistic system, and the development outlet of future view theory and care theory led by it.

Tradition, in the world, has different national and national cultural evolution process, through different traditions, including inheritance, transformation and development. Chinese cultural tradition mainly includes the cultural tradition of Confucianism, Taoism and Buddhism, which can be traced back to the Zhouyi (周易) culture before the pre-Qin period. It has the cultural tradition of Confucianism and Taoism since the pre-Qin period and Buddhism since the Han Dynasty. The development of traditional historical culture constructs the Chinese gender philosophy. There are gross and valuable ideas and methods.

From the reflection of cultural history, we can read that the construction of Confucian culture's gender superiority and inferiority, the Taoist culture's "Tao, follow nature" and the gender orientation of respecting mother and advocating softness; And the "equality" orientation in the highest sense of the Zen Buddhism culture is that "everyone can become a Buddha" beyond gender; However, it is an indisputable fact that the dominant position of Confucian culture determines that it is the dominant aspect of the construction of Chinese gender culture.

Through the tradition, the root of gender culture lies in the breakthrough of tradition, which lies in the deconstruction of tradition and the construction of openness of modernity. For this reason, it is necessary to reflect, criticize and explore ways to solve the dilemma of the dualistic world of modernity rationality, as well as to seek a breakthrough to solve the dilemma of gender dualism, and to draw on the special contributions of Chinese culture (Confucian theory of Benevolence and Care (仁爱关怀理论), Taoist concept of Natural equality (自然平等观), Buddhist theory of Middle-Way and Guan Zhao (中道观照论) and so on). As well as the integration of the outstanding characteristics of different cultures (the subjective construction of rational equality consciousness developed from the western enlightenment spirit, the questioning value of difference to universality in epistemology and the construction of harmonious gender care ethics, etc.) is the positive contribution of gender philosophy ontology and epistemology, and also the future direction of gender philosophy development.

#### **Curriculum Vitae**

Kou Zheng is a female Professor at Hebei Normal University, China. Her research direction is modernization of traditional Chinese philosophy, traditional culture and gender Philosophy.

**Naima Riahi Zoghbi**  
**Penser la modernité autrement**  
**H**

La pensée moderne qui se veut une pensée rationnelle et critique a projeté l'autonomie et la liberté humaine comme son objectif fondamental. Cette liberté ne se limite pas uniquement à un affranchissement du divin et du sacré, mais elle s'étend aussi à la maîtrise de la nature et du monde. L'homme devrait atteindre une nouvelle posture ontologique à savoir se libérer de

l'ignorance qui est cause de sa posture d'esclave, et par ce même geste théorique, il pourrait se libérer de la tutelle de l'Eglise et du prêtre.

Ainsi une nouvelle épistémè s'est installée. De nouveaux concepts ont connu le jour comme le sujet, la raison, la critique, la liberté, l'universel / cosmopolitique et la paix.

Néanmoins, cette nouvelle épistémè qui paraît comme une « révolution intellectuelle » s'affirme aussi comme un détournement ou un pli sur soi. Ces notions de libération paraissent transcendantes et au-dessus du réel. On fait prévaloir leurs antonymes. Le beau monde dessiné par les philosophes, demeure, comme toujours, une simple chimère à *dépasser*.

Dans la réalité, les guerres, les famines, les épidémies, les morts atroces se sont intensifiées au temps modernes. Les idées philosophiques se sont transformées en idéologies pour les plus puissants. Cette fois-ci, ce n'est pas la religion qui joue le rôle de la drogue des classes affamées mais ce sont les idées humanistes et morales de Kant et de Rousseau qui combrent cette tâche.

Les pratiques modernes sont déterminées plutôt par les notions comme l'individu, l'idéologie, l'intérêt individuel, la liberté, la concurrence économique, et enfin les relations mondiales régies par l'esprit de guerre qui se propage dans les alliances et les tactiques belliqueuses. Toutes ces pratiques ont accompagné, paradoxalement, la pensée des Lumières et de la modernité et ont pris le dessus sur la pensée philosophique « révolutionnaire ».

En fait il y a un décalage ou une asymétrie entre deux réalités à l'âge moderne : celle de la pensée libre et celle de la pratique libérale nouvellement instaurée.

Comment expliquer cette asymétrie ? Comment repenser l'axiome hégélien et marxiste que toute pensée s'installe *après* l'accomplissement d'un certain réel ? Y a-t-il une simultanéité entre la pensée qui se réclame de l'humain et des valeurs morales universelles et la réalité historique dans les temps modernes ?

Si les temps modernes sont décevants, la pensée est-elle capable de construire une nouvelle réalité plus « heureuse » pour l'homme de *l'avenir* ?


Dans ce papier, je voudrais bien rappeler les analyses de Michel Foucault qui a investigué les archives, les courts, les asiles, les hôpitaux et les prisons du 17<sup>e</sup> et 18<sup>e</sup> siècle pour nous offrir une autre manière de voir *le décalage* entre ce dont la modernité nous a promis et les pratiques réelles qui se sont déroulées au cours des temps modernes et après.

Quel rapport entre le je pense (sujet de philosophie) et le j'existe (individu) dans la modernité ? Quel est le sens de la liberté ? Le cosmopolitisme, peut-il réellement nous promettre la paix perpétuelle ?

#### **Curriculum Vitae**

Naima Riahi Zoghbi es Agrégée et docteure de philosophie moderne et contemporaine. Elle es Maitre de conférences chez Université de Tunis.

Center for the History of Women Philosophers and Scientists  
Paderborn University  
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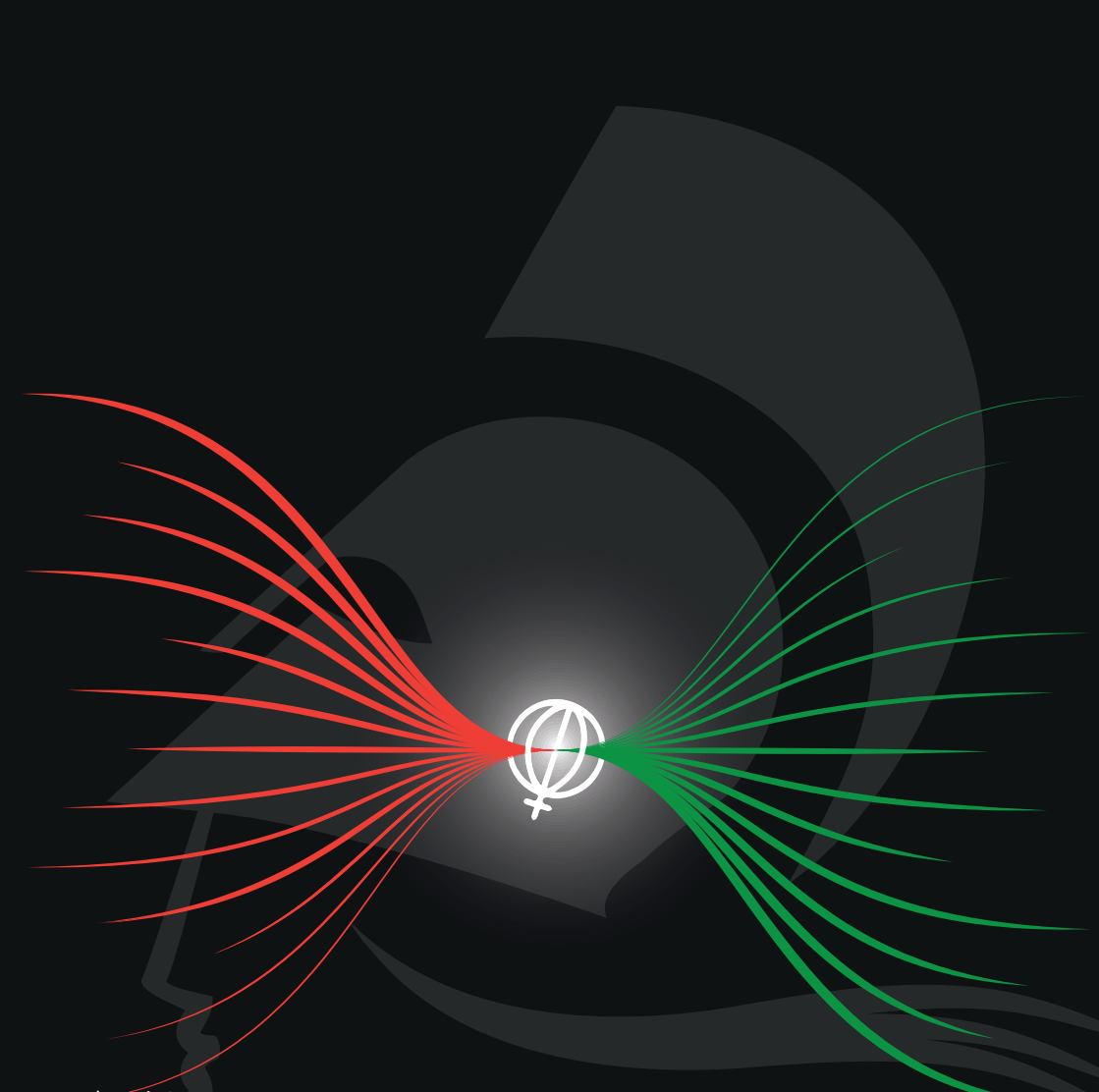
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