

8th International Philosophical Dialogue
EAST—WEST

**6-7
DEC
online**

PHILOSOPHY AND GLOBAL ISSUES

PROGRAMME

Center for Strategic Research, Macedonian Academy of Sciences and Arts – MANU
International Slavic University – Saint Nicholas
Faculty of Philosophy – Skopje
Philosophical Society of Macedonia







PHILOSOPHY AND GLOBAL ISSUES

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1st

Session

DEC 6, 2023
(WEDNESDAY)
10.00-12.30

Vlado Kambovski

ACADEMICIAN, MACEDONIAN ACADEMY OF SCIENCES AND ARTS – MANU

THE ETHICAL MINIMUM OF GLOBAL JUSTICE

Viorel Vizureanu

PROFESSOR, INSTITUTE OF PHILOSOPHY AND PSYCHOLOGY OF THE ROMANIAN ACADEMY
UNIVERSITY OF BUCHAREST, ROMANIA

**GLOCALIZATION: BEYOND, BELOW, OR ALONGSIDE GLOBALIZATION?
THE HUMAN SUBJECT'S POINT OF VIEW**

Ljubomir Gajdov

LECTURER, CORPORATE ETHICS, *IUSTINIANUS PRIMUS* FACULTY OF LAW, UKIM – SKOPJE

PHILOSOPHY ALONE CAN'T SOLVE VITAL GLOBAL PROBLEMS!

2nd Session

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THE ETHICAL MINIMUM OF GLOBAL JUSTICE

In the most fragile situation since the end of the Second World War, caused by the Russian aggression against Ukraine and increasingly fierce war conflicts in Israel, the international order based on the postulate of justice, which sublimates on the one hand the equality of sovereign states and on the other hand the concept of universal human freedoms and rights, is shaky and facing great challenges. All the basic principles of international public and, especially, international criminal law are threatened: respect for equality, sovereignty and territorial integrity of states, peace and peaceful resolution of conflicts, prohibition of the use of nuclear and other weapons for mass destruction of life, cooperation in combating global threats such as climate changes and other global challenges (pandemic), as well as respect and protection of human freedoms and rights and their equality in increasingly dangerous situations of their endangerment in conditions of deepening economic differences and poverty in underdeveloped countries. The depth of this crisis is sufficiently evidenced by the inability of key supranational institutions, primarily the UN or regional organizations (Council of Europe, European Union), to initiate mechanisms for the establishment of peace, which is the main prerequisite for justice and the protection of natural human freedoms and rights in ever-expanding areas of the world.

The reduction of international law and justice to the lowest branches of the pre-civilization state in which "the strong do what they can and want, while the weak suffer what they must" (Thucydides) is a terrible defeat, which threatens to grow into the complete destruction of the human species. In such a catastrophic perspective, any discussion about the sovereign equality of states, the hegemony of the great and constitutionalism, realism or neorealism, cosmopolitanism and statism, remains on the level of a voiceless appeal to the imperatives of reason of the actors of the crisis of international law and justice, deaf to the thunder of cannons. In such a situation, the question arises whether international criminal justice can function as an ethical minimum of international justice, or whether it is also in crisis under the strong influence of international hegemony. Its complete paralysis should not happen, because all the people of the world would lose all hope for the future of humanity. Today, Kant's call (in "Eternal Peace") is more significant than ever: *Fiat justitia, pereat mundus*.

In the light of such a warning, thoughts about the creation of a "new world order", an expression that appeared after the "cold war" with full promises of permanent peace between nations, make sense only if they are not reduced to the redistribution of the power of the largest states, ignoring universal human freedoms and rights. The concept of a "new international legal order" is acceptable only if, by strengthening constitutionalism, it creates broader and more stable frameworks for international justice, by advocating for dealing with urgent global challenges, such as climate change, poverty and armed conflicts, by promoting cooperation between nations and providing mechanisms for peaceful and fair disputes resolution.



GLOCALIZATION: BEYOND, BELOW, OR ALONGSIDE GLOBALIZATION? THE HUMAN SUBJECT'S POINT OF VIEW

My contribution aims to be *a critical analysis of the concept of glocalization*, carried out from the perspective of the underlying human subject model. I will first briefly point out the semantic family to which glocalization is generally referred, signaling its specificity in this theoretical framework that is specific to cultural globalization in a double sense. On the one hand, as an alternative to the unilateral conceptions that had at the centre of their approach cultural differentialism, respectively cultural convergence, i.e., focused on heterogeneity, cultural homogeneity and even trying to end disputes between them (Robertson, 2003). On the other hand, by differentiating from the main competing concepts in the same family, hybridization and creolization (Khondker, 2004; Ritzer, 2006; Bauman, 2013).

I will later specify, schematically, *a typology of glocalization itself*, starting from its panorama in comprehensive analyses of the current thematic landscape (mainly Roudometof, 2015): as a component of globalization, as a substitute or alternative of globalization, as a reaction of the local to the process of globalization, etc.

The specifics of my analysis will consist in the identification, starting from considerations specific to philosophical anthropology, of that *pattern of the human subject that is assumed explicitly*, but, above all, implicitly and uncritically, in some significant approaches of the philosophy and sociology of culture that are dedicated to it (Ritzer, 2006; Appadurai, 2012). I will thus find that, beyond the declarative claims of these approaches to constitute alternatives or even critics of globalization *strictosensu*, the theorized human subject is, in fact, very close to the one present in the standard figure of the global humans/ of the humans of globalization / of the globalized humans. More precisely, this is about a human – essentially – affected by an economic understanding of the human being, i.e., of one in which economics solves almost all of its problems. Human attributes such as mobility, creativity with economic effects, social fun, versatility, consumerism, etc., are fully present here, pre-eminently and exclusively in a positive sense (Ritzer, 2006; Appadurai, 2012).

I will conclude then that the claim of a significant differentiation of glocalization from globalization is not justified from the perspective of the concept of the human being and the expected results for it.





PHILOSOPHY ALONE CAN'T SOLVE VITAL GLOBAL PROBLEMS!

Educated, informed, wise people perceive global problems: wars, poverty, famine, injustice, environment degradation...They also know the therapy. But the supposed therapists are unfortunately the politicians. With exceptions, today the world is ruled by mediocrities! They therefore can't solve the problems. Since they deepen and multiply them. Thus the world needs now the new breed of statesmen, leaders with integrity, vision and capable teams!

In the XX century the great men saved humanity from the two of the greatest evils, fascism and colonialism. Unfortunately, totalitarianism and neoliberalism remained multiplying problems: wars, injustice, climate change, energy, water and food shortages. Despite the scientific and digital revolution (artificial intelligence and neuroscience), one in ten in the world goes to bed hungry every night, and half of 15-25 years old! And hundreds of billions of dollars are shamelessly poured into the industry of death, profiting from the wars we unfortunately see multiplying!

May philosophy help? The mission of philosophy is to re-think of humans, society and universe, to make world better place to live in. First, fighting the ignorance, misunderstanding, immorality, bad health care and education, insisting for excellent education. Everyone to be educated from little legs in ethics and thinking: critical, creative and proactive. In short, open-mindedness, new global paradigm for global thinking and behavior. And special schools and seminars for politicians not to be slaves to the sponsors who help them to come and stay in power!

Traditionally philosophy studies universal and fundamental problems. Otherwise, philosophy might be instrumental following Marx's 11th Thesis on Feuerbach: philosophers have hitherto only interpreted the world in various ways; the point is to change it!

The pledge of this paper is: philosophers to be leaders of world moral and intellectual revolution. Our generation has chance/time yet!

Key expressions: global problems, mission of philosophy, global paradigm, global thinking and behavior.

2nd

Session

DEC 6, 2023
(WEDNESDAY)
14.00-16.30

Marija Todorovska

ASSOCIATE PROFESSOR, FACULTY OF PHILOSOPHY, UKIM – SKOPJE

**FORGIVENESS AND THE UNFORGIVABLE:
DEALING WITH UNAPOLOGETIC SYSTEMATIC EVIL**

Oana Șerban

PROFESSOR, UNIVERSITY OF BUCHAREST, ROMANIA

EXECUTIVE DIRECTOR OF CCIF – THE RESEARCH CENTER FOR THE HISTORY OF PHILOSOPHICAL IDEAS

**"GLOBAL BIOPOLITICS": FACING VIOLENCE, STRENGTHENING REMEMBRANCE.
STUDY CASE: SELF-FASHIONING AND REVALUING LIFE
THROUGH SOCIAL MEDIA IN TIMES OF WAR**

Boško Karadjov

PhD, SCIENTIFIC RESEARCHER, CENTER FOR CONTEMPORARY POLITICS – LIBERTANIA

**TO PC OR NOT TO PC: CANCEL CULTURE AND
THE NEW HAMLETIAN SOLILOQUY IN POLITICAL PHILOSOPHY**

Gašper Pirc

ASSISTANT PROFESSOR, AMEU – INSTITUTUM STUDIORUM HUMANITATIS, LJUBLJANA

RESEARCHER, INSTITUTE FOR PHILOSOPHICAL STUDIES, ZRS KOPER, SLOVENIA

HUMANS, NATURE, AND SOCIETY IN THE DIGITAL ERA OF VIRTUAL SOCIETIES

1st Session

3rd Session

4th Session



Marija Todorovska

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FORGIVENESS AND THE UNFORGIVABLE: DEALING WITH UNAPOLOGETIC SYSTEMATIC EVIL

The text will explore the (im)possibility to forgive unjustifiable, systematic, utterly evil deeds, in the framework of an underachieving rule of (international) law, and the failed architectonics of peace and security in the 21st century. The bilateral nature of forgiveness will be analyzed – as a personal intentional act which only truly works following a proper acknowledgment of, and repentance for the wrongdoing. The impossibility to forgive in anybody else's name will be shown, along with the concerns this raises in terms of collective reconciliation for historically confirmed atrocities and crimes. The paradoxical nature of forgiveness will also be mentioned – through the ideas of bypassing justice and applying mercy in forgiving exactly that which is essentially unforgivable.

Several approaches will be offered: Jankélévitch's concept of the instant(aneous) leap in forgiveness; his examples of pseudo-forgiveness, inquiring whether they might be the only (albeit flawed and inauthentic) ways in which contemporary evil against the very essence of humanity can be "forgiven"; as well as his position on non-pardoning unpardonable (metaphysical) evil. Derrida's ideas of reconciliation will be briefly examined against the backdrop of ongoing genocide and unapologetic systematic evil-doing. Améry's ideas on resentment will be examined considering the current conditions of relentless perpetration of crimes against humanity. Finally, some notes on the recurrence of (unpunished) evil will be mentioned, examining the (in)sufficiency of the forgiveness granted for its effects and implications.



Oana Șerban

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"GLOBAL BIOPOLITICS": FACING VIOLENCE, STRENGTHENING REMEMBRANCE. STUDY CASE: SELF-FASHIONING AND REVALUING LIFE THROUGH SOCIAL MEDIA IN TIMES OF WAR*

This paper tackles the role of social-media in performing biopolitical incursions into the so-called "immunization" process that harmed communities and collateral victims of the Russian-Ukrainian war deal with, in overcoming abusive actions and policies applied by aggressors. My argument is that within the era of post-truth, social-media transgresses a biopolitical turn through which affected communities and their supportive actors create a new social contract based on preventing violence, combating fake-news, and increasing real interest for truth beyond political narratives and mediatic appetite for drama. The first part of the article deals with the Nietzschean roots of self-fashioning and self-constitution practices that are easily commutable into the virtual environments provided by social-media that concentrates on content that excessively aestheticizes life. The second part of the article highlights Nietzsche's philosophy as proto-biopolitics that has at its heart the intention to explore life between masters and slaves, between aggressors and victims, between dominant social actors and excluded communities.

Engaging Foucault's, Agamben's and Esposito's biopolitical arguments, I will explain to what extent the traumatic experience of war reframes a digital social-contract that, by means of networking and virtual self-fashioning, reconsider the value of life, the experience of premeditated death, the responsibility behind guilt and the need for an authentic and uncompromised memory, by placing at their core the interference, uses and abuses of social-media. The research will draw some critical insights on violence as a global issue, exploring the role of different competitive narratives of conflict to strengthen remembrance, as well as their impact on what might be called as "a global biopolitics"

Oana Serban teaches Modern Philosophy, Aesthetics, Biopolitics and Cultural Studies at the University of Bucharest, Romania, as titular professor of the Faculty of Philosophy and the UNESCO Chair in Interculturality, Good Governance and Sustainable Development. She is the Executive Director of CCIF – The Research Center for the History of Philosophical Ideas (UB). She has authored *Artistic Capitalism* (Paralela 45, 2016), *After Thomas Kuhn. The Structure of Aesthetic Revolutions* (De Gruyter, 2022) and *Cultural capital and creative communication. (Anti)Modern and (Non)Eurocentric Perspectives* (Routledge, 2023) and co-edited different volumes of philosophy, culture and aesthetics. Currently, she is exploring the biopolitical potential of modern art.

* Paper supported by UEFISCDI research project PN-III-P1-1.1-TE-2021-0439, "Be You" (A fi tu însuși în era rețelelor sociale – o abordare a esteticii autenticității din perspectiva ontologiei virtuale/ A Virtual-Ontology Based Approach of the Aesthetics of Authenticity – Being Yourself in the Era of Social Media), TE 64 din 12/05/2022.



Boshko Karadjov

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TO PC OR NOT TO PC: CANCEL CULTURE AND THE NEW HAMLETIAN SOLILOQUY IN POLITICAL PHILOSOPHY

In this presentation, through a brief overview of the idea of political correctness, we will talk about a one complex and important communication phenomenon, which not only bases its existence on the idea of PC discourse, but it has re-created itself in a form of the new political *art of silencing*. In other words, we will talk about *cancel culture* as a *calling out* certain individuals, political views, social events and works of art which have spoken in a questionable or controversial political manner. But, although seemingly correct and acceptable, still *cancel culture* caused forms of ostracism, excommunication, public embarrassment, denunciation and exclusion which are nothing but renewed forms of social and political control.

In order to answer the question of how much *cancel culture* is ultimate fulfillment of justice, and how much *cancel culture* is the serious threat to the freedom of speech, we will talk about several key historical and philosophical episodes of boycotting or shunning philosophers and public intellectuals. For example: Philosophers' ships, the events with T. Adorno and P. Vuk Pavlovich, Chomsky's letter, destroying memorials, The Guardian philosophers and the politically incorrect name Macedonia etc. And based on this, we will try to reflect to the social and political processes of restitution of autocracy as main challenges of political philosophy in 21 century.

Keywords: political correctness, cancel culture, woke, interdiction, political philosophy



HUMANS, NATURE, AND SOCIETY IN THE DIGITAL ERA OF VIRTUAL SOCIETIES

In some philosophical circles such as the Frankfurt school critical theory, the relationship between human beings and nature has a very specific character that can perhaps most easily be explained as political. In many ways, the human relationship with the environment reflects societal relations, the distribution of power, and the role of (institutional) ideological narratives in society; as some authors have noted, reification between social agents may not categorically differ from reification of nature and the human exploitation of the environment may very well depend upon the experience of the exploitation of other humans.

But how has human interaction with the environment changed with the development of AI and VR, especially after the experience of COVID-19? How did both human beings and their relationship with the surrounding environment change, if at all?

Digital technology and the advent of virtual reality have brought about profound changes in the way we interact among ourselves and with the world around us, how we understand ourselves and others, and how the new media and communication patterns affect the educational processes; in addition, it may be able to guide us towards greener policies and more responsible interaction with the environment.

In general, natural and engineering sciences have been very proactive regarding these changes; on the other hand, it seems that humanities and social sciences which critical theory uses to unmask ideological undertones, and which are based on a specific relation with tradition and were frequently in an antagonistic position toward the currents of digitalization have been slow to adapt. The logic of the digitalization process dictates singular alternations in society and culture are minute, elusive, and frequent rather than epochal; this is contrary to the way the humanities reflect on social conduct and cultural heritage, and yet, it seems to be how the relations between humans and the environment are conducted.

Given that critical theory tends to be both explanatory and normative, any understanding of how the systems of tomorrow such as self-learning AI, virtual reality, and virtual society may influence the human relationship with nature should be accompanied by normative considerations which can prove to be particularly problematic to assess; in that regard, I will try to use specific aspects of the theory of recognition to account for the changes in our digital assessment of nature.

Keywords: virtual reality, human-nature relations, environmental policies, theory of recognition, social philosophy

3rd

Session

DEC 7, 2023
(THURSDAY)
10.00-12.30

Milenko Bodin

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DIRECTOR OF INTERNATIONAL PHILOSOPHICAL SCHOOL "FELIX ROMULIANA"

PHILOSOPHICAL DISCOURSE OF LIBERALISM

Dorina Patrunsu

ASSOCIATE PROFESSOR, FACULTY OF PHILOSOPHY, UNIVERSITY OF BUCHAREST, ROMANIA

**SHOULD "MERITS" RULE IN A DEMOCRATIC SOCIETY?
TWO NORMATIVE OBJECTIONS AGAINST MERITOCRACY**

Darko Đogo

PROTOPRESBYTER, ASSOCIATE PROFESSOR, "ST BASIL OF OSTROG" ORTHODOX THEOLOGICAL FACULTY,
UNIVERSITY OF EASTERN SARAJEVO, BOSNIA AND HERCEGOVINA

**GLOBALISM, URBANITY, PROVINCIALISM, RURALITY:
NEW DISCOURSE AND THE NEW SEMANTICS OF MEGALOPOLIS**

Despina Angelovska

ASSOCIATE PROFESSOR, FACULTY OF DRAMATIC ARTS, UKIM – SKOPJE

**FACING THE CHALLENGES OF GLOBALIZATION:
TIAGO RODRIGUES' THEATER AS SPACE OF PHILOSOPHICAL DEBATE,
POLITICAL RESISTANCE AND ARTISTIC LIBERTY**

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PHILOSOPHICAL DISCOURSE OF LIBERALISM

The question of liberalism here will not be developed in the usual way through a prism of understanding that it is a political issue. Therefore, liberalism will not be considered within the sphere of political philosophy or theory, but as one type of more important historical-philosophical questions.

Liberalism is captured here as a comprehensive phenomenon, so in all its breadth and the indeterminacy of its ambiguity. As its core, it turns out to be a legitimizing mechanism for revolution, which takes totalitarian range and intention, guided by the ideas of negative freedom and the construction of a new reality, justified by the ideal of "new as new". The revolution has three branches in economics, politics and philosophy. Ultimately, liberalism had been showed to be the parent of Modernity, and not the opposit, i.e. as a model of the legitimating discourse of dissolution with all the traditional values and institutions and ultimately establishing a new world order.

In the context of the threat of totalitarian rule over the entire Earth, the issue of safety of human dignity and freedom appears. The safety as a phenomenon here is posited in an ontological way as constitutive of the human essence itself, and also with developing and linguistically articulating its conceptual content. Thus, the philosophy of safety is shown to be emanating from fundamental ontology of Dasein and as potentially foundational for ethics and political philosophy.



SHOULD "MERITS" RULE IN A DEMOCRATIC SOCIETY? TWO NORMATIVE OBJECTIONS AGAINST MERITOCRACY

The key point in making a case in favour of meritocracy is the short supply of competent and responsible political decisions the regular democratic systems provide. It is emphasized that the quality of the people and their decisions in organizational democracy matter and are indisputably valuable. It is also pointed out that rational ignorance and low turnout make democracy undesirable. Against these, no objection can be raised.

However, the plea for meritocracy is not flawless. There are two objections against it that I want to address in this paper. First, that a merit-based democratic organizational system can and should reduce the gap between private and public interests. Second, that the meritocracy would increase the desirability of democracy.

The fundamental objection against meritocracy does not consist in invoking a low probability of creating a meritocratic-based society. This would be a superficial objection. The improbability of the optimal operationalization of merits in society does represent a valid objection, but it is not decisive.

This implies that the operationalization of merit in a democratic society is complex and almost improbable, but this does not make it intrinsically illegitimate. The value of merit does not encounter many or more serious operationalization difficulties compared to other important and shared values. Therefore, considering something difficult or with a low probability of success does not imply that the realization of it is not necessary or legitimate. The democratic society should be all the more involved in the inclusivity approach of values.

However, the perpetuation of the logical confusion according to which once the "best decision-making class" and the "best decisions" are discovered, submission in society occurs by default, spontaneously and self-enforcingly, could represent a valid and decisive objection. It would be the very way to support tyranny, which is not only a contradiction but something intrinsically untenable. Creating conditions for better or less contestable results is not enough.

I have three objectives in this paper:

- To develop a map of the most recent, salient, and interesting pleadings for meritocracy, insisting especially on those considered "efficient" in strengthening the trust in democracy and its desirability.
- To explore conceptual features of merit and their relevance to meritocracy and democracy. Consequently, the aims of meritocracy, paradoxically or not, might better be assured by democracy than the meritocracy itself.
- To argue that meritocracy not only cannot but also should not trump the characteristics of the political decision-making process.

Keywords: democracy, meritocracy, democratic fallacy, moralizing merit, public reason



Darko Đogo

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**GLOBALISM, URBANITY, PROVINCIALISM, RURALITY:
NEW DISCOURSE AND THE NEW SEMANTICS OF MEGALOPOLIS**

In the past decades we have witnessed a change in the attitude towards correlation between the concepts of civilisation and urbanity. Post modern dissolution of all great narratives have largely left the concept of urbanity untouched, sometimes even stressing one manichean dualism between urban discourse and "nationalism". Nevertheless, outlines of the world we currently live in show the very possibility of one other paradigm, the one in which no centrality would exist, in narrative, in the politics and in urban policies.



FACING THE CHALLENGES OF GLOBALIZATION: TIAGO RODRIGUES' THEATER AS SPACE OF PHILOSOPHICAL DEBATE, POLITICAL RESISTANCE AND ARTISTIC LIBERTY

This paper discusses the contemporary theater creations, pervaded by philosophy and literature, of the Portuguese actor, director and playwright Tiago Rodrigues (1977), one of the most prominent and innovative figures of the European theatrical landscape today, current director of the Avignon's Theater Festival. His engaged plays, facing urgent global issues, use theater as a necessary – democratic – space for a shared philosophical, political and poetical reflection. In the era of globalization and consumerism, theater for Rodrigues becomes a space of debate and resistance, inviting spectators to become also actors of change. In our paper, we particularly consider some paradigmatic T. Rodrigues' plays coping with key issues regarding our society in the light of globalization, such as the current rise of extreme right politics in our European democracies via the example of "Catarina or the beauty of killing fascists" (2020), or the threats on books, memory and cultural heritage in the era of digital technologies, artificial intelligence and commercialization of data, via the example of "Between the lines" (2013) and "By heart" (2013). Challenging the rapid and radical transformation of the globalized world, Rodrigues stands for a theater which recalls and revives the common – and European – philosophical, literary and cultural heritage, and makes of memory / remembrance an act of artistic and political resistance.



4th

Session

DEC 7, 2023
(THURSDAY)
14.00-16.30

Steven Friedman

HARVARD UNIVERSITY, PHILOSOPHY
UCLA MD-PhD (MOLECULAR BIOLOGY) PROGRAM, USA

THE LOGIC OF ISSUES: EPISTEMIC RESOLUTIONS, HEURISTIC SOLUTIONS

Pantelej Kondratjuk

MA IN COMPARATIVE PHILOLOGY AND LITERATURE
PhD, HISTORY OF PHILOSOPHY

THE HUMAN HEART – A FIERY ORGAN THAT THINKS

Ioanna Malandraki

PhD, NUKA APPLIED PHILOSOPHY RESEARCH LAB
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PROTECTING THE SOUL: CONSIDERATIONS ABOUT THE ETHICAL DESIGN
OF ARTIFICIAL INTELLIGENCE SYSTEMS FOR PSYCHIATRIC USE

Ana Kečan

PhD, INTERNATIONAL BALKAN UNIVERSITY – SKOPJE

PHILOSOPHY AND TRAUMA

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**THE LOGIC OF ISSUES: EPISTEMIC RESOLUTIONS, HEURISTIC SOLUTIONS**

Philosophy is global, it's enterprise overarching—the only such. It is in the nature of generality, whose limit philosophy inhabits, as of rigor at its limit. Rigor expresses the limit of generality.

And so:

H: $a = a$

E: $a \neq a$

$H \subset E$

The heuristic, an identity space, is instrumental, embodying the linguistic, whose devices coordinate behavior, only artifactually communicating ideas. As an identify space, it is convergent, and so objective.

Its obverse is the divergent: a non-identify space, epistemic, the field of rigor, that, existentially, two things are not one. Two things relate heuristically, convergent to purpose; approximately the same, so as to say, identical to intentionality, but rigorously distinct.

That rigor intercedes at distinction, experimentation cannot guarantee results; application can always fail.

Within non-rigorous—heuristic—fields, orders of convergence are suggestive, not epistemically governing. The fundamental heuristic principle: any problem resolves—any goal is achievable—at some order of convergence, not knowable a priori. $H \subset E$, that the limit of the heuristic is the epistemic. Existents are points of universal convergence. The epistemic is the strongest heuristic, illustrated by relativity and quantum mechanics, both instantiating the physics of existentialism, that we cannot view the world from without, from a privileged Archimedean point; that the world must resolve from within, for each, or nothing could exist at all.

A goal is an object. Issues point to goals, that they arise heuristically. Two modes of resolution pertain: the epistemic, as of Eckhart, is subtractive, deconstructive, that its space is divergent. The heuristic is convergent, constructive, of number, weight and form (an ordering) of any issue—social, political, environmental—of any presumptive scope or degree.

**THE HUMAN HEART – A FIERY ORGAN THAT THINKS**

This elaboration is devoted to the problem of collision among ontology of the human hearth and (in) sensitivity in post-modern philosophy, at the other hand, (un)sensitivity more likely associates with mytho-poetic type of discourse rather than philosophic one, and in that context Plato's fraze "*A feeling of admiration shows that you are a philosopher because admiration is the beginning of philosophy.*"

The topic of the texture is an attempt to create an eclectic rounded presentation of topics that should be united in a common endpoint, which is the topic of (in)sensitivity in post-modernity, and in this sense each topic originates from its own discipline: cardiology, Myth as a metaphorical code responsible for the structure of the universe itself and a scripture for philosophical exploration or just the failed ontology of eternity as an empty transcendence, Philosophy as a premonition - Twilight of the gods of the ancient world of Japheth), patriarchal Judeo-Christian philosophy, (The difference of ethos interpretation among two types of cognition, the cosmogonic one from the hellenic world and the revealing type of notion from the tenant of Shem, Category of Logos/Λογός/ reviled to Sam vs Japheth's profane logical categories of reason; Pontius Pilate as a symbol of the paradigm "what is the truth" vs Jesus Christ as a revealed truth in Personality / Logos/ (Who is the truth) – conception of the philosophy (truth is what is the same or Truth is what stands (does not fall), and ends with the philosophical dialogue Adorno – Kierkegaard (*Auschwitz affirms the philosophy of pure identity called death*; aesthetic coldness of observation - unification of culture with the stench of decaying bodies - censorship of history Holocaust - the burnt offering, *Bastardization* as an „final solution“ in „the renouncing philosophy - world“ as an existential dead end at the very edges of matching the eschatological content of the scriptures.



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PROTECTING THE SOUL: CONSIDERATIONS ABOUT THE ETHICAL DESIGN OF ARTIFICIAL INTELLIGENCE SYSTEMS FOR PSYCHIATRIC USE

Can the combination between Artificial Intelligence (AI) and Psychiatry ("AI Psychiatry") be ethically effective? The rapid development of AI and the increase in the incidents of mental disorders in recent years call for an investigation of this question. Psychiatry, as an inherently sensitive branch of Medicine, requires a differentiated approach to diagnosis and treatment. This process is often complex and requires patients, when they are able, to express their emotional states, which means the manifestation of their vulnerable side. AI can provide valuable support to psychiatrists, provided that the systems of AI Psychiatry are developed by virtue of an ethical design as it emerges through its alignment with a clear and universally accepted regulatory framework. Consequently, it can be argued that AI Psychiatry is undoubtedly being developed to make the doctor's profession easier with its assistance, however, due to the vulnerability of the field, it also fosters concerns that result in ethical concerns. Specifically, questions arise about maintaining confidentiality between patient and psychiatrist and protecting the privacy and rights of patients.

Keywords: Ethics, Bioethics, Artificial Intelligence, Medicine, Psychiatry, Mental Health



PHILOSOPHY AND TRAUMA

Trauma has always been part of the human experience, yet its very definition and acknowledgment, along with different treatments, did not enter the world until late 20th century. Since then, and especially after the 2020 pandemic, its position in the public has changed drastically, as well as its treatment by different sciences. Studies, interdisciplinary ones, are being introduced at universities, yet philosophy seems to lag behind other disciplines in its engagement with this issue. If we consider philosophy as extending the knowledge and understanding of the human experience, then dealing with trauma should become a much more pressing matter for philosophers. However, even defining trauma from the standpoint of philosophy is a burdensome task, as trauma challenges philosophy to rethink many of its concepts: the concept of time, being, thought, language, as well as the concepts of concept and definition themselves; the concepts of identity or sameness and difference or otherness, as well as the general philosophical understandings of disease, health, life, vitality, and recovery. This essay will provide an overview of the history of trauma and its treatment in and by philosophy.

Keywords: philosophy, trauma, psychology



International Philosophical Dialogue
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