

Book of Abstracts

The Canon Revisited: Women Philosophers

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Moral and Political Philosophy

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KEYNOTE SPEAKERS

Prof. Sandrine Bergès

Country: Bilkent University

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Affiliation: Bilkent University, Turkey

Presentation: 20-Jan, Plenary Session1, 17h00 - 18h30

Short Bio:

Sandrine Bergès is associate professor in philosophy at Bilkent University in Ankara. Her publications include: Sophie de Grouchy's Letters on Sympathy (with Eric Schliesser), The Wollstonecraftian Mind (with Eileen Hunt Botting and Alan Coffee), Women and Autonomy (with Alberto Siani) The Social and Political Philosophy of Mary Wollstonecraft (with Alan Coffee) A Feminist Perspective on Virtue Ethics and The Routledge Companion to Wollstonecraft's A Vindication of the Rights of Woman.

Title: **From Margaret Cavendish to Laura Ingalls Wilder: The descent of women to the power of domesticity**

Abstract:

Is the virtue of domesticity a way for women to access civic power or is it a slippery slope to dependence and female subservience? Here I look at a number of early modern women responses to this question and trace a path to the 19th century Cult of Domesticity.

When the question of women's vote and political participation was raised most vehemently in the late nineteenth and early twentieth century, some women refused to participate on the grounds that women's power was better used in the home, keeping everybody safe, alive, and virtuous.

This attitude seems to us very conservative, preventing women from accessing the political power and influence that is their right, as much as it is men's. In this paper I want to argue that this attitude has its roots in the republican thought of the eighteenth century in America, and in France. I will show how the status of women before the two revolutions did not allow even for power exercised in the home, and how the advent of republican ideals in France and America offered women non-negligible power despite their not having a right to vote.

Prof. Ruth Hagenruber

Country: Paderborn University

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Affiliation: Paderborn University, Germany

Presentation: 21-Jan, Plenary Session 2, 17h00 - 18h30

Short Bio:

Ruth Hagenruber is Professor of Philosophy, specialized on philosophy of Economics and Information Science. She is Head of Philosophy at the University Paderborn and Director of the Center for the History of Women Philosophers and Scientists <https://historyofwomenphilosophers.org>.

In 2006 she founded the teaching and research areas: Philosophy and Computing and History of Women Philosophers and Scientists. She received the award for Teaching Philosophy in the Media (2014) and Online Teaching Philosophy goes MOOC (2016) and became Lifetime member of the International Association of Computing and Philosophy (I-ACAP) in 2011. She became member of the Advisory Board of Munich Center for Technology in Society from the Technical University, Munich in 2011. In 2015 she was awarded the Wiener Schmidt Prize of the Society for Cybernetics and Systems Theory, with publications in the field, such as: *The Computational Turn, Past, Presents, Future*, coedited with Charles Ess (2011), *Philosophy, Computing and Information Science*, with Uwe Riss (2014).

Publication in the history of women philosophers began in German language, among those German translations from Anne Conway, Emilie Du Châtelet, Marie de Gournay, Olympe de Gouges, Mary Wollstonecraft, Margret Cavendish in: *Klassische philosophische Texte von Frauen* (1998). *Émilie Du Châtelet between Leibniz and Newton* (2011) *History of Women's Ideas*, coedited with Karen Green (The Monist, 2015); With Sebastian Luft: *Women in Early Phenomenology on Social Ontology. On Edith Stein, Gerda Walter and Hedwig Conrad Martius* (2018 Springer Series HWPS). *Emilie Du Châtelet und die deutsche Aufklärung*, with Hartmut Hecht (2019), Guest editor with Sarah Hutton *British Journal of the History of Philosophy on 'Women Philosophers in Early Modern Philosophy'* BJHP (2019, vol. 27, no.4). With Sigridur Thorgeirsdottir: *Methodological Reflections on Women's Contribution and Influence in the History of Philosophy* (2019 autumn Springer Series HWPS)

Title: It is as if we had calculated the planetary system of our sun without taking every second planet into account.

Abstract:

Women who are deprived of their histories can be compared to people who have lost their memories. They are unable to build a personal identity. This analogy may be the leading paradigm for my talk, which is, in the first place, a talk dedicated to epistemological questions.

Throughout the last 40 years, many scholars have dedicated their endeavours to conserving the writings of women philosophers. Now we have access to valuable sources which show that the history of women philosophers stretches back as far as the history of philosophy itself.

Using the history of women philosophers as a methodical approach to philosophy is a unique and indispensable means to widen and to change philosophical insights. Re-reading the history of philosophy and including the ideas of women philosophers, however, does not add some more narratives, it challenges the methodology of philosophy.

The history of philosophy we are traditionally educated in in the western world is simply not true to the facts. Thus, I demand a rewriting of the history of philosophy that takes into account these ideas that are incorporated in these writings of women philosophers and that have been denied by the narratives and fabric of sexualized and patriarchally influenced thought.

PARTICIPANTS

Abate, Nicola

Country: Italy

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Affiliation: University of Naples Federico II, Italy

Presentation: 20-Jan, Session 3, 9h45 - 11h15

Short Bio:

He graduated cum laude with a dissertation in Political philosophy entitled "Take a stand for Reason. Jürgen Habermas on democracy and advanced capitalism". Scholar at the "Istituto Italiano per gli Studi Filosofici" for the seminars "La politica in questione" (lectures with Mouffe, Streeck, etc.) and for the postgraduate "Corso di perfezionamento" in "Teoria critica della società" at the University of Milano-Bicocca. Speaker at the "Critical Legal Conference 2019", University of Perugia ("Démocratie ou barbarie. The deliberative politics as the deconstruction of the system's alienation") and at "Student Conference 2020", University of Pavia ("Imagined communities: the political ambiguity of memory").

Title: **Beyond the Soul of the Patriarchate: the Genderization of Deliberative Democracy**

Keywords: Democracy; Feminism; Queer theory; Discourse theory; Communicative power.

Abstract:

Habermas' thought is focused on the creation of a community of free and equal consociated under the power of discourse.

The discourse theory of democracy is unable to illuminate the conditions that expropriate and disadvantage women and to guide reflection concerning emancipatory alternatives.

Habermas emphasizes the trouble of colonization of lifeworld by the systemic integration, through "delinguistified media" of money and administrative power, he sees the socially integrated character of the family, but he pays scant attention to the asymmetric relations that are available in our society: the family is integrated by norms prescribing oppressive gender roles extended to the public sphere, the economy and the state.

But this structural blindness, in its interior, contains contradictory elements which open an alternative perspective. Habermas' description of the feminism undermines the assumption of a modern form of free and transparent communicative understanding, complicating lifeworld's structure itself, showing how the gender oppression should be understood as a distinct form of power at work in the lifeworld, where the system colonization could only reinforce the gender norms. The basic assumptions of the feminist perspective thematize the myopia of Habermas, disenchanting the distinction men-women, the family harmony and the disregard of body matter, deconstructing modern society by showing how it is not pre-discursive, but it is the result of a patriarchal structure. What is in question is Habermas's subject himself, inasmuch universal and able to speech and action, it leans against a cultural environment which has been always removing the gender identity as a constitutive factor of the person.

The construction of the person is the emergency point of butlerian perspective, showing us the existence of other norms, different from the linguistic/moral-juridical ones which impregnate lifeworld, characterizing themselves as implicit, functioning as standard of normalization and ruling the social intelligibility of the identity.

The performativity of the gender consists in an effect, on body's surface, of discursive reiterated performances, that is repetitions which reactivate and gain again experience of a series of meanings already present, whose aim is to maintain the genre and the subject in the binary frame.

Butler, even if she agrees with Habermas about the cultural-discursive construction of the identity, she collides with the traditional bequest of the elision of body's materiality from this identity, postulating an asexual «Person» to whom universal reason, moral deliberation and language are attributed.

Therefore, what is the task of a critical theory of society? Butler proposes an activity of resignification in a radical-democratic politics aiming a major inclusiveness and recognition. This "subversion" is politically possible in a "deliberative democracy", where the daily gender hierarchy, as a declination of the material-corporeal injustice, can be faced authentically only where everyone involved to the effects of the actions can have the chance to talk and to claim their rights, as victims of discriminations and repressions. The "genderization" of the proceduralist-discursive allows the materialization of the "gender trouble", problematizing the realization of a free society in order to dissolve the political-gender relationships of power, allowing a free multiplication of genders.

Alloni, Ingrid

Country: Italy

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Affiliation: Università degli Studi di Milano, Italy

Presentation: 20-Jan, Session 6, 11h30-13h00

Short Bio:

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'm about to conclude the master in Philosophical Sciences at the University of Milan, with a thesis on the thought of Angela Davis and her relationship with the prison abolition movement.

Title: **Beyond the Identity, outside the Academy**

Keywords: Subjectivity (Subject), Identity (storytelling), Plurality, Theory (Academy), Praxis

Abstract:

The female and feminist philosophical tradition is characterized by its non-adherence to any model: for this reason the attempt of understanding through the modelling of a canon is difficult and limiting to such a plural thought. This perspective can also explain the resistances of the androcentric tradition that has not recognized the existence of a women's philosophy (or, at most, has limited itself to considering it as an imitative copy of the dominant thought). The interest that has arisen in recent decades has mainly arisen in social contexts related to political demand movements; on the contrary, the Academy still shows many opposition to the study of women's thought.

The plurality of feminist thought shows the post-modern implementation of the crisis of the Subject: just as it is now possible to cartegrafare the multiplicity of identities proposed by the philosophers of the twentieth century, it is also necessary to ask, considering the climate and work crises, if it is still possible to speak of identity. The wide range of possibilities emerging from the philosophies of Adriana Cavarero, Monique Wittig, Donna Haraway, Judith Butler, Angela Davis, Rosi Braidotti and Paul Preciado (considered the representatives of the pluralist, relational, incarnate, performative, nomadic, incoherent subjects) is now a picture of a millennium that has ended. Approach such thoughts, maintaining coherence between different theoretical approaches and revolutionary praxis of plurality, means acknowledging the ontological, gnoseological and practical significance of feminism: firstly, it allows to deconstruct the patriarchal, hierarchical, normative, heterosexual and phallogocentric symbolic order through the claim of the existence of infinite existential postures and subjectivity (it allows to overcome the modern cartesian Subject, still protagonist of the Academy). Secondly, the study of femmisms in the context of the 21st century allows the construction of a new method of identification that goes beyond the singular identity process, that it presents itself as plural, anonymous, virtual, fluid and horizontal.

The lack of verticality of the collective individual of the 21st century allows the elimination of hierarchical relations of political and epistemic domination: the advent of such dynamics would allow philosophy to be translated into revolutionary practice. The obstructionism of feminist thoughts in academic contexts can be considered as positive as such relentlessness occurs out of fear of the political influence of feminist theory: feminist thoughts (regardless of the reference, whether aesthetic, gnoseological or hermeneutic ones) have always been characterized by the political objective of subversion of hierarchical relationships.

The difficulty of their entry into the Academy can therefore be a cause of further value: they don't accept to become "testimony" or nostalgic memory of a past, but it is always accompanied by an intent of action that allows it not to fix itself in the rigid categories of Modernity and Institution.

Alvarez Nunes, Maria Teresa

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Affiliation: CEMRI/U. Aberta, Portugal

Presentation: 20-Jan, Special Session, 9h45 - 13h00

Short Bio:

Teresa Alvarez - Licenciada em História, Mestre em Comunicação Educacional Multimédia, membro do Grupo de Investigação em Estudos sobre as Mulheres. Género, Sociedades e Culturas do CEMRI da U. Aberta e autora de Género e Cidadania nas Imagens de História. Pertenceu à direcção da Associação Portuguesa de Estudos sobre as Mulheres e à equipa redatorial da revista *ex aequo* (2007-2013). Membro do Fórum de Peritas/os do Instituto Europeu para a Igualdade de Género. Técnica na Comissão para a Igualdade de Género. Coordenadora do Projeto Guiões de Educação Género e Cidadania: uma estratégia para o mainstreaming de género no sistema educativo.

Title: **Mulheres: de regresso à invisibilidade?**

Keywords: mulheres, género, igualdade

Abstract:

Partindo da evidência das assimetrias na situação real das mulheres e dos homens, as autoras propõem-se equacionar alguns dos possíveis significados da recente evolução dos direitos das mulheres no quadro de algumas práticas discursivas atuais e da sua potencial ambiguidade, e recordar o património no âmbito do direito português, internacional e da União Europeia sobre igualdade entre mulheres e homens, para clarificar a sua autonomia e defender o seu aprofundamento.

Amdur, Zara

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Presentation: 21-Jan, Session 14, 15h00 - 16h30

Short Bio:

Zara is a PhD Candidate studying Ancient Greek Philosophy at Boston University. Along the way to the PhD in Philosophy, she will get a MA in Classical Studies. Her dissertation is titled, “Women and Metaphors of Sexual Reproduction in Plato.”

Title: **The Ethics of Reading Diotima as a Historical Figure**

Keywords: Plato, Socrates, Ancient Philosophy, Hermeneutics

Abstract:

In their introductions to Plato’s *Symposium*, the translators of the three most ubiquitous translations call Diotima a fictional character (Nehamas and Woodruff, Seth Benardete and Allan Bloom, Brann et al). 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. The arguments have progressed since then. The first section of this paper surveys important textual arguments in favor of viewing that Diotima is a fictional character including those of Nehamas and Woodruff, Bloom, Benardete, and Nussbaum. I also consider alternative readings such as the view that Diotima represents Aspasia (D’Angour) or Lastheneia of Mantinea. This section ends by drawing on Mary Ellen Waithe’s work which offers some good philosophical reasons to treat Diotima as historical. In my second section, I argue that the Diotima’s historicity is unknowable but still confers for us some ethical obligations which have the ability to influence our interpretation of the dialogue. Our understanding of Diotima’s historicity is overtly counterfactual: We know that we cannot know the case about whether there was a historical Diotima. Given this epistemic uncertainty, I will propose a new activist ethics of reading. 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 offer readings that treat Diotima as a historical figure. My final section is dedicated outlining how treating Diotima as a historical figure would change the way the dialogue is read.

Baptista Mariani, Raquel

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Affiliation: Universidade Estadual de Campinas - UNICAMP, Brazil

Presentation: 20-Jan, Session 9, 15h00 - 16h30

Short Bio:

Undergraduate student in her 4th year of History at UNICAMP (Campinas State University) - State of São Paulo, Brazil. Researcher of Scientific Initiation financed by FAPESP (Foundation of research support of the State of São Paulo), in the 8th month of development of the research “Marie de Gournay and the Querelle des Femmes: Rhetorical Choices in the treatise *Egalité des Hommes et des Femmes* of Marie le Jars de Gournay (1622-1641)”, on which this communication proposal is based.

Title: Marie de Gournay and the Querelle des Femmes: The equality of men and women as a political and philosophical position in the 17th century.

Keywords: Marie de Gournay; Querelle des Femmes; rhetorical choices; *Egalité des Hommes et des Femmes* ; Women in the history of philosophy.

Abstract:

Marie le Jars de Gournay is one of the few examples of women that cultivated the habit of writing in the early modern period. Her case appears even more exceptional due to her option to live from her writing without being in a religious order or being married. Her position as fille d’alliance of Michel de Montaigne and as the philosopher’s editor, granted the scholar a unique opportunity of inclusion in the Parisian intellectual scope, even though from a marginal position. Gournay wrote more than a thousand pages throughout her life in which she approaches various topics, for instance customs corruption, duels, language evolution, tyrannicide, blasphemy and slander. Beyond these themes, Gournay also addressed the issue of the equality of men and women in her treatise *Égalité des Hommes et des Femmes*, published for the first time in 1622.

From this treatise, we intend to understand, based on a contextualist paradigm from the Cambridge School, the insertion of Marie de Gournay on the political and philosophical debates of the early modern period. Therefore, this communication aims to demonstrate that Gournay has developed, in the *Querelle des Femmes* context, an original work from the creative reading of authors involved in the debate and of texts that integrate the classical and Christian traditions. Although delimited by the rhetorical possibilities of her context (which conditioned the very notion of “originality”), Gournay did not limit herself to repeat consecrated arguments or her mentors’ ideas (Michel de Montaigne and Justus Lipsius). From this creative reading, Gournay operated rhetorical choices with the proposal of defending the equality between men and women, emphasizing the complete parity of the sexes in intellectual terms. The philosophical and political character of the treatise becomes evident in the way Gournay reflects about the women’s condition in the French society, suggesting that the social obstacles for feminine education are the main reason for the existence of more notable men than women. Thus, the author performs an epistemological reflection on the feminine nature rooted mainly in an empirical analysis.

Supported by the perspective of the insertion of Gournay in the scholar ambiance of the first half of 17th century France, we believe to be possible a non-anachronical inclusion of women in the history of

philosophy through the valuation of women philosophers by their intellectual work. This, in the case of Marie de Gournay, means to outgrow the two main interpretations of her work: one that understands the author as just the intellectual heir of her mentors and other, more recent, that focuses on the scholar as a precursor of feminism. Thereby, based on a careful analysis of the philosopher's rhetorical choices in her treatise *Égalité des Hommes et des Femmes*, we propose to present a communication on how Gournay inserted herself in the political and philosophical debates of the early modern period.

Beretta, Gemma

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Affiliation: NATUR&-Onlus Seveso (MB), Italy

Presentation: 21-Jan, Session 13, 15h00 - 16h30

Short Bio:

She earned her “laura” degree from the Università degli Studi di Milano, Italy, with a thesis on Hypatia under the direction of Professor Caizzi-Decleva. Her thesis was published as *Ipazia d’Alessandria*, Roma 20142 (1993). She is also the author of the essays, “Il segno politico di Ipazia nella poesia civile di Pallada,” in *Itinera*, 4/2012, 1-19; *Socrate di Costantinopoli: il paradosso di un elleno cristiano*, «Salernum», anno XIX, n. 34-35, gennaio/dicembre 2015, pp. 83-86.

Title: **Hypatia: Problems of reconstruction and interpretation**

Keywords: leading, canon, acknowledge, context, authority.

Abstract:

Restoring the rightful leading position that a woman might have had in her time requires audacious interpretative strategies. These are not usually found in places in charge of defining and determining the historiographic canon. As a matter of fact, this daring approach calls into question both history and historiography as a whole.

In 1991, under the supervision of Professor Fernanda Caizzi Decleva, I wrote my dissertation focusing on the reconstruction and interpretation of the historical sources on Hypatia. In 1993 this research was published and it gave rise to a lively and complex debate.

The book was well received by a good part of the scientific community while it was harshly criticised by some women historians and philologists (Ronchey and Dzielska were very hostile, Harich-Schwarzbauer only in part). In this lack of historiographical generous understanding towards women of the past, I detect the presence of a “jealousy” that tends to level out, rather than acknowledging, the greatness of another woman. This reductionist approach by Ronchey and Dzielska amounts to discrediting Hypatia’s greatness.

When we find something unexpected in history, it is important to remain open and not afraid to ask the questions that will enable us to understand what has happened, without reducing whatever is new to something that we already know.

There is no doubt that when, in history, we find evidence of a woman’s power, whether publically acknowledged or opposed by the men of her time, something important has happened and this “something” deserves to be expressed by changing the given traditional interpretative structures.

My paper retraces the main questions that were used to examine the sources that hand down the history of Hypatia. These are questions that previous historians have never considered before and that were made possible by the environment in which I was living when working on my thesis. It is in this context that the idea of a “female authority” took shape, one that could explain the scientific and political authority of Hypatia.

Bueno Gómez, Noelia

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Affiliation: Universidad de Oviedo, Spain

Presentation: 21-Jan, Session 11, 9h45 - 11h15

Short Bio:

Noelia Bueno Gómez is Assistant Professor at the Department of Philosophy of the University of Oviedo, Spain (Degree and PhD in Philosophy, Masters in Social Studies of Science and Technology). She works in the field of the cultural and social philosophy, particularly on the topics of suffering, biopolitics, poverty and vulnerability. Her last published article is “I Desire to Suffer, Lord, because Thou didst Suffer”: Teresa of Avila on Suffering (2019). *Hypatia*, 34: 755-776.

Title: **The Expansion of the Self in its Feminine Expression: Teresa of Avila’s Philosophy**

Keywords: feminist philosophy, Teresa of Avila, self, identity, self-management techniques.

Abstract:

Teresa of Avila (fl. 16th century) is not usually regarded as a philosopher, and it was not until the 20th century that she was declared a doctor of the Catholic Church (the first woman, along with Catherine of Siena), although her extensive body of work stands out for its particular depth. In my contribution I will explain why Teresa of Avila deserves to be considered as a leading thinker in the history of Western philosophy. I will further touch on her main philosophical contributions, the phenomenological enlargement of the idea of self and the development of truly self-management techniques dedicated to realizing the best version of herself, following her philosophy of the good life, which drew from and adapted the Catholic symbolic universe.

Moreover, I will argue for a feminist reading of Teresa of Avila’s work, one that opposes the canonical interpretation of her writings. Her main philosophical contributions, I hold, cannot be separated from the fact that she was a woman in a patriarchal world, well aware of the lesser position she was relegated to and still able to affirm herself and locate the self-trust she needed to engage in intellectual work of such importance. As a performer of herself, her work was both the self and a philosophical topic for her, because the strong oppression to which the women of her time were subjected was one of the main drivers to constructing an identity able to affirm herself in an unexpected and creative way. By creating her own herself and reflecting deeply about the process, Teresa of Avila pioneered feminist research on the personal, social and political conditionings of the female identity. After all, she was not only a woman writing for women (a rare endeavor at the time), but she also reformed the Carmelite order, thus creating a model of common life where women were released from the material bonds that impeded them from engaging in the intellectual and spiritual life. She was highly aware of the fact that marriage and continuous periods of pregnancy, childbirth, postpartum, breastfeeding, perpetual service (including sexual) and submission to men were repressive inasmuch as they imposed on women certain conditions that hindered them from developing themselves, their intellectual capacities, talents and creativity. One may argue that in the convents women were also submitted to certain norms, which is true, and that such norms could be also oppressive. Yet, the way in which Teresa approached both her intellectual work and the founding of the new monasteries was based on the firm conviction that women’s selves could be cultivated, expanded and

developed if protected from worldly oppression. At her time, the convent walls could have become a secure border, within which women's life could expand in ways unimaginable outside them.

Coffee, Alan

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Affiliation: King's College London, United Kingdom

Presentation: 20-Jan, Session 7, 15h00 - 16h30

Short Bio:

Lecturer in Global Ethics and Human Values at King's College London. I have an interest in women philosophers of the late eighteenth and early nineteenth centuries, particularly in the republican political tradition. I am the co-editor with Sandrine Berges of *The Social and Political Philosophy of Mary Wollstonecraft* (OUP) and of articles on Catharine Macaulay.

Title: “The Greatest Champion among them”: Catharine Macaulay, giant of Eighteenth Century Political Philosophy

Keywords: Catharine Macaulay, Mary Wollstonecraft, Republicanism, Independence, Non-domination

Abstract:

The early modern period has bequeathed us a canon of familiar writers whose names fill almost all introductory texts to the history of political philosophy – names such as Hobbes, Locke, Hume, Rousseau, and Burke. As so often in the history of philosophy, no women are included in this list. And as just as equally often, this is both misleading and a detriment to the discipline. Although almost entirely forgotten by theorists until this century, Catharine Macaulay was one of the most significant political philosophers of her period. She developed easily the most extensive and fully worked-out political theory of any woman of the time, and was a considerable and highly influential political presence not only in England but in revolutionary America and France. She was considered by Hume and Burke to be amongst their most exacting interlocutors, and corresponded with figures such as George Washington, Jacques-Pierre Brissot and the Comte de Mirabeau.

Macaulay wrote within the republican tradition, particularly in the form and the spirit that had motivated the English Civil War. Her output was prodigious and included nine volumes of theoretically-rich historical analysis, a treatise on the immutability of moral truth, and several notable tracts. On the basis of the range, depth and scope of her writings, there is no doubt that Macaulay deserves to be considered as one of the major historical republican philosophers of any period. However, while today's neo-republicans draw inspiration from her contemporaries, Richard Price, Joseph Priestley and Thomas Paine, Macaulay remains overlooked. My wider project is to provide a sustained, full-length treatment of the logic of Macaulay's republicanism.

In this paper, I focus on just one aspect of Macaulay's work. Her philosophy revolves around the central value of freedom understood as independence from the arbitrary exercise of power. This included not only monarchy, but any form of unconstrained prerogative power. Although Macaulay stopped short of demanding political equality and citizenship for women, the implications are unmistakable. Dependence on arbitrary power, no matter where it is found, corrupts the virtue of both dominant and subordinate alike. Lack of virtue is the single greatest threat to the liberty and stability of the state since it undercuts the commitment to the common good that binds citizens together. Macaulay directly identifies the domination of men over women – husbands over wives in particular – as the same form of arbitrary rule as that of the

king. There is a second problem for women, however. In a corrupted society, false beliefs and ideas that favour the dominant group are easily established within the general culture and soon become accepted as natural, making reasoned debate about their condition futile. Macaulay believed that education in rational principles would be sufficient to overcome this obstacle. This seems too optimistic. It was left to Mary Wollstonecraft to pick up the argument and to develop a richer position that culminates in her famed 'revolution in female manners'. However, if Wollstonecraft completes the argument, Macaulay is the giant on whose shoulders she stood.

Colen, José

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Presentation: 21-Jan, Session 10, 9h45 - 11h15

Short Bio:

CEPS researcher

Title: **Sophocles' Antigone: The Philosophical Canon and the Rationality of Traditions**

Keywords: Antigone, MacIntyre, Nussbaum, canon, tradition

Abstract:

Within the ancient Greek traditions, attitudes towards women were manifested in diverse ways in diverse places and at diverse times. Of particular interest is what might be interpreted as a development of these attitudes in the transition from the Archaic, Homeric period to the attitudes of the Classical, Democratic period. In the *Antigone*, the demands of the polis and civil relations on the one hand, and household and family relations on the other, appear as rival and incompatible demands belonging to different traditions. Yet it is simplistic to suggest that (the character) Antigone's role is no more than the revelation of the transition between one set of social forms to the other, for at the least two different reasons: the first is that Antigone alone is a strong suggestion of the survival of the aristocratic household. Even so, the Homeric values no longer define the moral horizon. The second reason is that the conception of a virtue is now strikingly detached from any particular social role. Martha Nussbaum eventually rejects the Platonic notion that human goodness can be independent of hazard, siding with the tragic playwrights. Alasdair MacIntyre doesn't disagree. However, he does think that there is more diversity of concepts within the Greek tradition than we generally assume.

The goal of this essay, centered on the figure of Antigone, is to explore the integral role of playwrights and philosophers in shaping the role of women in classical Greece, and to question the idea of a canon of great thinkers, which stands in contrast with the tied notions of historical rationality and (a variant of) the incommensurability of traditions and cultures. While we must admit certain perennial features of traditions and cultures -- such as families, social education, etc. -- their unique histories and embodiments seem to allow at best for 'tradition-' or 'cultural-characteristic' values and practices that are only functionally analogous to those of other traditions and cultures, rather than isomorphic or, so to speak, 'isomorphic enough.'

Cossutta, Carlotta

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Presentation: 20-Jan, Session 1, 9h45 - 11h15

Short Bio:

Carlotta Cossutta is a post-doc research fellow in Political Philosophy at the University of Eastern Piedmont. She is part of the research centre Politesse - Politiche e teorie della sessualità (University of Verona), with which she carries out some of her research interests: feminisms, queer theories and the history of women's political thought. Her latest publications include: "Maternal relations, feminism and surrogate motherhood in the Italian context", in *Modern Italy and Linguistic traps. Identity and differences through institutions*, in Petr Agha, *Law, Politics and the Gender Binary*, Routledge, 2018 and edited *Smagliature digitali (Agenzia X, 2018)* with Valentina Greco, Arianna Mainardi and Stefania Voli.

Title: Femininity as a political concept. A reflection starting from Mary Wollstonecraft

Keywords: independence, femininity, slavery, self-government, women's political thought

Abstract:

In my contribution I would like to analyze the concept of femininity in the thought of Mary Wollstonecraft to show how, starting from the reflection on education, this is understood as an eminently political concept. Without proposing anachronisms, in fact, investigating the strictly political nature of femininity, conceived as a historical and social product, offers a way to rethink the relationship between political subjects and gender identity. Wollstonecraft's reflections can become a starting point to analyze what it means to think politics not only from a situated point of view, but also from an identity that is assumed and criticized at the same time.

Femininity, in fact, in Wollstonecraft's texts is on the one hand analyzed as the result of a historical process, and not biological, on the other hand it becomes a code word to express slavery, and therefore, to define a servile behavior. Wollstonecraft deals with slavery in two different but closely related ways: on the one hand, she uses slavery as a metaphor for the condition of women, who are dependent on male power and never fully free; on the other, she also analyses slavery, which is terribly real, at the centre of the debate between abolitionists and supporters. The critique of slavery thus makes it possible to highlight how human beings are equal by nature: not in the sense that they are all equal in a previous state of nature, but that they all have equal opportunities to perfect themselves through reason, a path that must be made possible by society.

But her critique of slavery, through the analysis of the condition of women, also highlights something more radical: being a slave means being conditioned by the power that social identities have over politics. In other words, femininity is also a way to show the power that the social sphere has over the political sphere. Women are educated precisely to a type of femininity characterized by the absence of virtue that leads to exclusion from the political sphere and thus the possibility of acting. In this sense, Wollstonecraft's conception of femininity can be useful for understanding her critique of society as a whole - through her critique of property and heritage - and for highlighting the ideals of independence, for women but not only, that result from it. Moreover, it is possible to highlight other critical aspects, since by theorizing about

women's rights using old attribution of slavery in conjunction with denotations of colonial slavery, Wollstonecraft was a political pioneer, fundamentally altering the definition of rights and paving the way for a much wider cultural dialogue. And by underlining the eminently political nature of the concept of femininity, Wollstonecraft can offer a critical look at contemporary reflection on gender identities, their performativity and the possibilities for political action they open up. Finally, I would like to use this reading of femininity to analyze the concepts of independence, self-determination, self-government and freedom, highlighting the links between material condition and subjectivity that Wollstonecraft identifies and that allow to question the canon of political philosophy starting from women's political thought.

Cunha Rêgo, Maria do Céu

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Presentation: 20-Jan, Special Session, 9h45 - 13h00

Short Bio:

É jurista, formadora na área da Igualdade entre Mulheres e Homens, membro do Centro Interdisciplinar dos Estudos de Género, associada de diversas ONG no domínio dos direitos das mulheres e da igualdade entre mulheres e homens.

Foi Secretária de Estado para a Igualdade, Presidente da Comissão para a Igualdade no Trabalho e no Emprego, Representante de Portugal no Conselho de administração e no Fórum de Peritas/os do Instituto Europeu para a igualdade de Género.

Title: **Mulheres: de regresso à invisibilidade?**

Keywords: Direito português, internacional e da União Europeia sobre igualdade entre mulheres e homens

Abstract:

Partindo da evidência das assimetrias na situação real das mulheres e dos homens, a participante, em cooperação e co-autoria com Maria Teresa Alvarez Nunes, propõe-se recordar o património - no âmbito do direito português, internacional e da União Europeia - sobre igualdade entre mulheres e homens, para clarificar a sua autonomia e defender o seu aprofundamento.

Dutsch, Dorota

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Presentation: 21-Jan, Session 14, 15h00 - 16h30

Short Bio:

Dorota Dutsch is Associate Professor of Classics at the University of California, Santa Barbara. She is the author of *Feminine Discourse in Roman Comedy* (OUP, 2008); *Pythagorean Women Philosophers* (OUP, forthcoming 2020); co-editor of *Women in Republican Roman Comedy*, with Sharon James and David Konstan (University of Wisconsin Press, 2015), *Fallen of the City: Commemoration in Literature, Folk-Song, and Liturgy*, with Mary Bachvarowa and Ann Suter (CUP, 2016).

Title: **Pythagorean Women Philosophers: An Inclusive History**

Keywords: Pythagorean; women philosophers; pseudepigraphic literature

Abstract:

Female intellectuals feature often in Hellenistic and later Greek accounts of the life in Pythagorean communities. According to Aristoxenus, Pythagoras learned ethics from a woman. According to Diogenes Laertius, Theano, Pythagoras' disciple or wife, was a writer. Pseudonymous texts, attributed to her and other Pythagorean women (Perictione, Phintys, Aesara) are extant. Whether these texts directly bear witness to women's contributions to the Greek intellectual tradition is, however, a subject of debate. Some historians of philosophy (e.g., Zhmud 2018) regard female authorship as a superficial literary device. Conversely, feminist historians insist that we take references to female authorship literally (e.g., Pomeroy, 2013). Shifting attention from the texts' referential value to texts as literary artefacts, this paper offers a literary-critical framework for female authorship of pseudo-Pythagorica. Pythagorean texts construe their authors, I argue, in dialogue with other texts (and among themselves), forming complex text-networks (on the concept, see Selden 2010). This paper focuses on a network of Doric treatises in which Aesara, Perictione, and Phintys are enmeshed. The treatises offer permutations of a consistent pattern of thought (systema), negotiated in dialogue with Plato, Aristotle, and the Stoics. Unacknowledged echoes of other texts create the illusion that the doctrine of systema was the source of later philosophical thought (Dutsch, forthcoming). Texts by Aesara, Perictione, and Phintys thus create female author-figures by means of allusion and citation, and place them in the strategic position at the very source of Greek thought. As "tangled entities" (Latour, 2010) fashioned out of texts, these philosophers cannot be reduced to concrete historical figures. They belong instead to the Greek culture's vibrant and ever-evolving imaginarium. In conclusion, pseudo-Pythagorica may not provide us with an incontestable "proof" that Pythagorean women wrote philosophical texts, but they do, by presenting an inclusive account of the past, challenge us to think harder about our own accounts of Greek intellectual history.

Elsasser, Thyra

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Presentation: 20-Jan, Session 8, 15h00 - 16h30

Short Bio:

I am a PhD candidate at the University of Sheffield. I work on the ways in which conceptual engineering can (fail to) be politically useful for feminism and other emancipatory endeavours. Previously, I studied at the universities of Bern and Zurich as well as at the Humboldt University in Berlin.

Title: **Rethinking Misogyny in the History of Philosophy**

Keywords: Misogyny, feminist history of philosophy, Kate Manne, conceptual amelioration

Abstract:

Although feminists have been using the term “misogyny” with great frequency, little philosophical analysis of the concept has been provided. It is this theoretical lacuna that Kate Manne intends to fill with her recent book “Down Girl: The Logic of Misogyny”. However, rather than undertaking a classical conceptual analysis, her project is ameliorative in kind. She develops a revisionary conception of misogyny that, she claims, serves feminist goals best.

My project is to test this claim with respect to the history of philosophy. Not only is this a realm of feminist interest that Manne herself does not consider, but, also one in which feminists have (more or less explicitly) been subscribing to a conception of misogyny to which Manne has not yet established her account’s superiority. Therefore, investigating her account’s utility for feminist historians of philosophy amounts to an important test case for her proposal: If, for feminist historians of philosophy, Manne’s functionalist account of misogyny turns out to be more fruitful than the conception they previously deployed, this further strengthens Manne’s proposal. If, however, it turns out that feminist historians of philosophy should rather hold on to their previous account, this would have substantial consequences for the scope of Manne’s project. She could no longer present her account as the account of misogyny that feminists should use in all contexts. Fortunately, however, such a reduction of scope will not be necessary. Rather, I argue, feminist historians of philosophy have, all things considered, good reasons to adopt Manne’s proposal.

However, this conclusion is not trivial, since, as I show, Manne’s functionalist account leads to seriously counter-intuitive results with respect to phenomena that feminist historians of philosophy have taken to be instances of misogyny; explicitly derogatory representations of women and gendered distinctions do not count as misogynistic in themselves anymore, but only relative to a context of reception (in which they function in a certain way). But, as I show, the functionalist character of Manne’s proposal also provides feminist historians of philosophy with a substantial benefit; it shifts the focus from what is on the page to the effects it has on specific readers and thereby reveals the need to think about effective ways to stop derogatory representations and gendered distinctions from functioning in a barrier- building way. A further advantage of her proposal is that it allows to account for the hostility individual women philosophers have faced in the course of history as misogyny. I conclude by arguing that, all things considered, feminist historians of philosophy should adopt Manne’s functionalist account of misogyny.

I will proceed as following: First, I will present Manne's account of misogyny. Second, I will turn to misogyny in the history of philosophy; I will present the way in which feminist historians of philosophy have been conceiving of misogyny. And finally, I will apply Manne's account to the history of philosophy and discuss its (dis)advantages for that particular realm of feminist interest.

Escrig Ferrando, Concepción

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Affiliation: University of Alcalá (Madrid), Spain

Presentation: 21-Jan, Session 13, 15h00 - 16h30

Short Bio:

Concepción Escrig Ferrando is a PhD student in the History, Culture and Thought programme of the University of Alcalá since 2017, and got graduated in History and History of Art (2016) from CEU San Pablo University. Her professional career aims to specialise in issues related to the history of women in education. For two years, she has been teacher for students aged thirteen to eighteen years old in schools in the city of Madrid (Spain), where she saw the need to study more deeply the history of women and be able to include it in the school curriculum.

Title: Analysis of the term canon: debate about the female presence in the philosophical canon

Keywords: Canon, Sacred, Narrative, Women

Abstract:

The elaboration of the first canon for the Jewish religion made up the books that should be considered sacred. Later, Christianity did the same, and as inspirer for Western civilization, normalized the presence of canons in other areas, highlighting literature and philosophy. In this study we will travel the path that the philosophical canon followed until today with the objective of knowing the process of construction of the narrative of postmodern history and the exclusion of women within that narrative.

First, the concept of the sacred will be deconstructed to, in turn, achieve the deconstruction of the canon. This last deconstruction will allow us to reflect on the separation of women from it, and why there is always an inclusion/exclusion in the canon. To do this, we will build on the theory elaborated by Agamben in his series of books entitled *Homo Sacer*, where the sacred refers to a separation, to a special mark when pointing to an object and not to another. This does not only refer to religions, but also to the rest of the fields, and therefore, to the philosophical one.

Later, we will deconstruct the genealogy of the canon, attending to the historical narrative that has accompanied it throughout the centuries. On this occasion, the theoretical basis is provided by Koselleck with the history of concepts, useful as it teaches us that depending on the narrative elaborated, not a single canon is made, but several. Thus, we will observe that, just as there are standards that have excluded women, others have excluded African or Latin American civilizations, but have also been considered in newly developed canons. In this sense, we will cite some attempts that have been made to increase the inclusion of female philosophers in those institutions that usually study philosophy serving a canon. Mainly, such institutions are colleges and universities.

Finally, based on this analysis, we will venture to point out the importance of performing, not just one canon, but several, since by their foundation, all are inclusive and exclusive at the same time. This new configuration of canons should be done by recapitulating the topics that philosophy covers and reliving the most important names in them. The perspective that should be taken for this task is to reach a normalization of the feminine presence as exercisers of rational thinking, and finally evolve from a victimized vision of women towards a more active one.

Fanciullacci, Riccardo

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Affiliation: Università Ca' Foscari Venice – Université Franche-Comté, Italy

Presentation: 20-Jan, Session 5, 11h30-13h00

Short Bio:

I've been postdoctoral researcher at the University of Venice and now I'm lecturer at Franche-Comté University.

My research leads to ethics, meta-ethics and epistemology. I studied the transformations produced by feminism in ethical reasoning and in ethical language. I am currently also working on the French Marxist tradition

I have published some books, including *L'esperienza etica. Per una filosofia delle cose umane* (Ethical experience. A philosophy of human affairs– 2012) and various articles. On Iris Murdoch: (1) *La sovranità dell'idea del Bene: Iris Murdoch con Platone* (The sovereignty of the idea of Good: Iris Murdoch with Plato), "Etica & Politica, Ethics & Politics", 13 (2011) and *Iris Murdoch: la realtà della vita morale* (Iris Murdoch: the reality of moral life), a monographic issue edited with M.S. Vaccarezza, "Etica & Politica. Ethics & Politics" 16 (2014)

Title: Iris Murdoch's innovation of ethical philosophy: The dialect between thick concepts and the idea of the good

Keywords: thick concepts, ethics, Murdoch, liberalism

Abstract:

I would like to dedicate my speech to the English philosopher Iris Murdoch.

Her philosophical work has profoundly innovated ethical reflection even though his specific contribution is marginalized in the history of philosophy and in current ethical studies. Murdoch was among the first moral philosophers to draw attention to what came to be called "thick ethical concepts". In my speech, I aim to show that what Murdoch made of so-called "thick concepts" cannot be fully understood if we look at it only as a meta-ethical thesis on primitive ethical concepts. That theoretical operation should be considered along with the diagnosis of the present age that Murdoch expresses clearly, even though she did not develop it in detail. In so doing, it should become clear that the meta-ethical highlighting of thick concepts is part of the work, not only theoretical but also of the symbolic invention, whereby Murdoch intended to respond to the transformation she believed to characterizes our time. This transformation, which concerns the social imaginary, appears prima facie to be a waning of all value and ideals. In reality, however, what happens is that a new set of ideas and values enshrine themselves as the core of the background on which we rely to interpret facts and plan our lives: for Murdoch they are the ideas and values that characterize liberal individualism's ideology and that we find forcefully expressed in existentialist novels. While philosophical theories, existentialist ones included, can be criticized and rebutted, the social imaginary that in these theories find a certain expression can only be combated through the exercise, creative and generous, of the symbolic and practical invention. Murdoch did it, both through her philosophical writings and through her novels.

I shall proceed as follows: (1) I shall outline the issue, setting it in the context of the most recent work on Murdoch; (2) examine the interpretation offered by Putnam of Murdoch's observations on thick concepts, an interpretation which, surprisingly, has not received much attention in the literature on her. (3) I shall briefly illustrate the theoretical account of the moral life that Murdoch intended to oppose when stressing thick concepts and the different picture of the human that her proposal brings. (4) The theoretical conflict examined up to that moment will be reconsidered in the light of the diagnosis that Murdoch formulates about the historical transformation that characterizes the present. (5) At this point, it should finally become clear how and why Murdoch advances together two theses that seem to go in opposite directions: the first puts thick concepts before thin ones, while the second affirms the sovereignty of the concept of good over all others. The fact is that by insisting on the dynamic relationship between thick concepts and the idea of good, Murdoch manages to make conceivable how the work of attention that thick concepts require can still be engaged even in a period when the list of thick concepts that we really have at our command is increasingly pared down.

Flamigni, Gabriele

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Affiliation: Università degli Studi di Firenze, Università di Pisa, Italy

Presentation: 21-Jan, Session 10, 9h45 - 11h15

Short Bio:

Currently I am a second-year PhD student within the joint University of Florence-University of Pisa (Italy) Doctoral School in Philosophy (curriculum: History of Philosophy). My PhD project bears the title “The concept of *kathēkon* in the Imperial Stoa”. My main research fields are Stoic ethics, epistemology and communication strategies, especially in educational contexts. I also work on manuscript tradition (in both ancient Greek and Latin), hermeneutics and rhetoric of philosophy.

Title: **What should women do? The Stoics on gender-role division**

Keywords: womanly tasks ; gender egalitarianism ; progressivism ; sexual difference ; Stoics

Abstract:

The topic of my paper is the Stoics’ conception of womanhood. More specifically, I take into consideration their thoughts on woman’s tasks (*kathēkonta* in Ancient Greek, *officia* in Latin) and on the expediency of distinguishing them from the tasks man has. By *kathēkon/officium* The Stoics meant an action suiting the agent’s specific nature and her role in every community she is part of (family, workplace, society). My aim is to assess the innovation the Stoics brought in on this subject in relation to the socio-cultural environment they lived in.

The scholarship on this topic is abundant and addresses numerous issues, from women’s capacity to attain wisdom to the difference between the two genders, from women’s fitness to be taught philosophy to their responsibility in the household management, but also in the government of the State. Although the subject of women’s tasks is relevant to all these issues, scholars seldom directly focus on it. In my opinion, this lack of attention, joined with the fragmentary state of the sources, causes the disagreement among scholars concerning, on the one hand, the measure of Stoics’ progressivism and conservatism and, on the other, the problem of how much the contributions of various philosophers, possibly influenced by the historical changes taking place during their lifetime, make up a consistent doctrinal line.

The outcome of my research is the demonstration that the Stoics rejected the conventional distinctions of tasks between man and woman and proposed a new distribution of them according to the actual capacity of each individual, aiming at maximizing the community’s well-being. The analysis of the evidence reveals a shared theoretical background, though coupled with an adjustment of the same doctrine to different environments and to the sensibilities of the various representatives of the Stoic school. The concept of female tasks being contiguous to other concepts of the Stoic thinking of women, it is likely that the result of this paper can lead to a reconsideration of the overall Stoic treatment of womanhood.

My paper is organized in three parts. In the first place, I run through the Stoic doctrine of *kathēkonta*, defining the concept and facing the question of the criteria theorized by the Stoics to determine each individual’s tasks (*euresis kathēkontōn* in Ancient Greek, *inventio officiorum* in Latin); this conceptual scheme allows me to enquire if sexual gender can be accepted as a parameter in the ‘discovery’ of tasks. Secondly, I analyse the testimonies on the Stoic conception of women, showing that the positions of the

different philosophers build up a single theory, which nonetheless allows for variations linked to historical changes, authorial peculiarities and contexts of delivery. I conclude my contribution by comparing the re-enacted Stoic theory both with previous philosophical reflections on women and with the social and legal status of women in the Hellenistic and Roman world, in order to evaluate how much one can credit the Stoics for the vindication of new perspectives on this subject.

Franco, Abel

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Affiliation: California State University, Northridge, United States

Presentation: 21-Jan, Session 11, 9h45 - 11h15

Short Bio:

Abel B. Franco holds a M.A. in History (1998) from the Graduate Center of the City University of New York (CUNY); a Ph.D. in Philosophy from the University of Salamanca (1999) and a Ph.D. in History and Philosophy of Science (2006) from the University of Pittsburgh (EE.UU). He has taught in different CUNY campuses, at the University of Pittsburgh and, since 2006, at California State University, Northridge (CSUN) where he is currently a Professor in the Philosophy Department. He has written, given talks and published, mainly on the History of Natural Philosophy (especially Middle Ages and 17th century), on the History of Philosophy (especially the 17th century and, in particular, Descartes), on the History and Philosophy of Mind (especially emotions), and on Aesthetics (especially the relation between emotions and art in the Baroque and in contemporary philosophy of architecture and philosophy of fiction). His most recent article is titled "Our Everyday Aesthetic Evaluations of Architecture," and has been published in the *British Journal of Aesthetics* (September 2019).

Title: *The Elizabeth-Descartes Correspondence on Passions*

Keywords: passions, emotions, Modernity, Elizabeth, Descartes

Abstract:

"Passions" (i.e. emotions) only received independent and extended attention by Descartes in his last published work, the *Passions of the Soul* (1649). The issue was not, however, new in his thought. The correspondence he maintained during the eight years before the publication of the treatise (1641-1649) is the second major source of ideas on it. And among those letters, the ones exchanged with Princess Elizabeth in 1645-46 constitute not only the most substantive set of views on the issue but also a turning point in Descartes' thought on passions. The first draft of the treatise (1646)—whose first recipient was Elizabeth—seems to have been Descartes' direct answer to Elizabeth's request, in a letter dated on September 1645, to "define the passions in order to know them well." Given the role she played in the development of the treatise and of Descartes' thought on passions in general, we could consider Elizabeth, if not co-author, at least co-thinker or co-creator of the philosophical dialogue in which a good number of those ideas emerged. Elizabeth's contribution, which goes well beyond her influence on the treatise, can help explain in particular, (1) Descartes' first motivations to study the passions (and how they evolved throughout the years); (2) how Descartes' thought on passions acquired shape in the context of the development of his broader views on happiness (an issue insufficiently treated on the treatise a key for a full view of the theory) and on the need to control our passions to achieve it (which is the explicit purpose of the 1649 treatise); and (3) how other major issues in Descartes' thought acquire new relevance and urgency as he thinks about the passions—among which the mind-body relationship and the place of morals in his philosophy stand out.

Unusually in Descartes, as he replies to Elizabeth he does not only offer her some theory and general rules to master (i.e. benefit from [Passions III, art. 212]) the passions. He also gives her specific practical advice, supposedly drawn from his own experience, to help her go through, in Descartes' own words, a "bodily

indisposition” which was “taking away the power of reasoning” and “preventing the will from being free” during the summer of 1645 (To Princess Elizabeth, 1 September 1645). Elizabeth’s apparent melancholy was a case for Descartes the “physician” (Passions, Prefatory Letters) whose goal, interestingly enough, was not only to treat the body but the “contentment of mind” (To Princess Elizabeth, 4 August 1645).

In order to make explicit Elizabeth’s co-authorship in what we take today to be the Cartesian thought on passions, I will try, first, to present Descartes’ theory of emotions and, second, show where in the formation of that theory—as it can be tracked, in particular, through the 1641-49 correspondence Descartes maintained on passions, we can see ideas either proposed or suggested by Elizabeth. On a more speculative note, I will then open the question about whether what today can be considered the first modern theory of emotions (arguably Descartes’) would have reached the point of elaboration, unification and completion it reached without Elizabeth.

García Álvarez, Alicia

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Affiliation: University of Oviedo (Asturias, Spain), Spain

Presentation: 20-Jan, Session 8, 15h00 - 16h30

Short Bio:

Graduate in Philosophy and MA in Pedagogy of Philosophy in University of Oviedo (Uniovi). Currently PhD scholarship in Humanistic Studies in the same University. Thesis's subjects of interest: Political and Moral Philosophy, Feminism, Social Epistemology.

Title: Miranda Fricker's theory of epistemic injustice or how to connect knowledge, ethics and gender in one philosophical reflection

Keywords: testimonial injustice, hermeneutical injustice, gender, power relations, exclusion.

Abstract:

The following presentation aims to present Miranda Fricker's theory of epistemic injustice as a theoretical framework to examine socio-epistemic practices of exclusion especially towards socially powerless groups and particularly towards women.

The theory of epistemic injustice is framed in contemporary socially situated epistemologies and feminist standpoint theories. Its basic point defends that epistemic practices of production and dissemination of knowledge should be conceived as situated in a particular social context permeated by complex power relations that can very often have a significant impact in them. According to Fricker, epistemic practices are sometimes influenced by the structure of the social relations in which are formed and can thus reproduce some forms of exclusion and injustice that are active in these everyday social relations. Gender is, for instance, the imaginative source for the political exclusion of women and this can also be reflected in the ways in which we assign epistemic authority and credibility to a speaker depending on whether she is female or has important female characteristics. The thesis of epistemic injustice explains that some practices of epistemic exclusion are not only the extension of a wider socio-historical pattern of marginalisation, but also that they constitute a specifically differentiated kind of injustice that consists in a wrong done to someone's epistemic status as a rational subject- and therefore, to an essential aspect of everyone's identity and human flourishing. Though epistemic injustices have never been specifically conceptualized in philosophy, they are a normal part of our daily and most basic epistemic conduct. They run very deep in the collective social imagination and in our individual psychology, so they can be subconscious, unintentional and hard-to-detect.

This presentation seeks to introduce examples of the two kinds of epistemic injustice in the case of gender, in order to shed some light on subtle and everyday practices of injustice and exclusion towards women in contemporary liberal democracies and to re-examine the history of the public exclusion of women from the point of view of this new perspective. Finally, this presentation hopes to be able to contribute with some reflections and solutions to at least some aspects of gender marginalization today.

Garrido Rodríguez, Natividad

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Presentation: 20-Jan, Session 1, 9h45 - 11h15

Short Bio:

Natividad Garrido Rodríguez is a Graduate in Philosophy (University of La Laguna, 2015), she has a Master's Degree in Philosophy Research (University of La Laguna, 2016) and she is currently a predoctoral researcher at the Doctorate in Philosophy at the University of La Laguna

Title: Feminism and utilitarianism. The critical reaction of Anne Wheeler, W. Thompson, Harriet Taylor, and J. Stuart Mill

Keywords: Feminism, utilitarianism, criticism, exclusion of women, politics

Abstract:

Utilitarianism is a philosophical current of liberal tradition developed with Jeremy Bentham and James Mill. This classic utilitarianism based on the principle of utility and regulation of different interests of society. But, not all different interests of society, only the important, the male interests. And this is normal in a patriarchal and androcentric society. We can see this idea in James Mill's work "About the Government". In this work, James Mill applies the principle of utility to men's interest and rights, and he defends that the interests of women and children must be excluded. James Mill supports his argument in human nature to establish the inferiority of women. And this implied for women, following Mary Wollstonecraft said in "Vindication of women rights", a state of eternal childhood that condemns them to private space.

In this communication, I will take as a starting point the criticisms that have been made to this traditional vision from the feminist demands of the time. Specifically, I will focus on the reactions of a group of critical thinkers with this vision of James Mill's utilitarianism. Among the reactionary group should be named Anna Doyle Wheeler and William Thompson ("Appeal of One Half the Human Race, Women Against the Pretensions of the Other Half, Men"); Harriet Taylor and James Stuart Mill ("Essays on sex equality"). The arguments and criticisms of this group help to illustrate the confinement of female figures in the different levels of life: a limited education, a marriage contract that enslaves and excludes them, and a "lower nature" fruit of a coercive fiction. Claiming, also, the need for inclusion and equality of women in the political sphere - as no universal and equal suffrage included women.

We must give value to these thinkers because all of them promoted the advance towards modernity under the ideals of equality and freedom universally applicable to human beings in general. And, at this point, it is important lending our listening to the classics (and its diffusion) because it allows us to contemplate the complexity in which the female figure has always been involved, but also, it is a good method of awareness to not lose the way gained.

Groot, Eveline

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Affiliation: Erasmus University of Rotterdam, Netherlands

Presentation: 20-Jan, Session 4, 11h30-13h00

Short Bio:

Eveline Groot is a PhD Candidate at the Erasmus University Rotterdam, where she works on the philosophical implications of the work of Mme de Staël. Groot studied philosophy, religion studies and ancient culture at the University of Edinburgh and University of Amsterdam.

Title: Even the loudest voice can disappear: the case of Germaine de Staël

Keywords: Germaine de Staël, historical reception, sentimentalism, enlightenment, historical context

Abstract:

In her paper 'On the Outskirts of the Canon: the Myth of the Lone Female Philosopher, and what to do about it?', Sandrine Berges discusses the 'myth' that many women philosophers in the early modern period are perceived of as having written in 'isolation'. She argues that this is problematic, since the practice of philosophy itself, as well as developments within philosophy, are traditionally regarded as the result of a continuous dialogue among philosophers.

To build upon Berges' suggestions to deal with this myth, I would like to look at a contrasting case to the 'Lone Female Philosopher': that of Germaine de Staël (1766–1817). De Staël's thinking can be understood as embedded in philosophical tradition. De Staël was almost 'omnipresent' in the intellectual Europe of her days: collaborating with thinkers as Constant, Schlegel, and Von Humboldt; reacting publicly to the work of Rousseau, Smith, and many others; playing an active political role in French moderate liberalism; and being a best-selling author. Therefore, if De Staël's voice had the potential to have been heard 'loud and clear', why has research on her philosophical thinking been deficient?

The case of De Staël demonstrates that even the loudest female voices could disappear from the historical stage. In my presentation I want to reflect on three aspects that have complicated and obscured research on the philosophical implications of De Staël's work.

The first aspect deals with the historical reception. A comparison between two commentaries on De Staël's 'Lettres sur Rousseau' by Jacquinet (1893) and Underwood (1915) reveals a remarkable contrast in the reception of De Staël's interpretation of Rousseau. It demonstrates not only how De Staël's interpretation is judged (varying from original geniality to enthusiastic fandom) but also raises the question concerning the relation between sentimentality and rationality in De Staël's thinking.

The second aspect follows from this and is related to the philosophical content. Within the enlightened framework, the focus has primarily been on rationality. As a result, sentimentalist doctrines in general and women's writing on the passions in particular, have not received enough attention within the history of philosophy. Thus, it is not only important to research the work of women on the passions, but also to include the sentimentalist doctrine in the canon.

The third aspect concerns the historical context. It is particularly pressing to take controversial issues into account. In the case of De Staël, fluctuations of her political position, as well as her conflicting remarks on the women question, make it not only difficult to pin-point De Staël's ideas, but also make her ideas prone

for negative polemic projections. Critique is crucial, yet polemic has the potential to exclude. The case of De Staël demonstrates that incorporating the historical reception, the undervaluation of philosophical content, and contextual controversies in philosophical research, is a fruitful strategy in opening up the canon for women philosophers and potentially other underrepresented groups.

Heifetz, Aviad

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Affiliation: Open University of Israel, Israel

Presentation: 20-Jan, Session 2, 9h45 - 11h15

Short Bio:

Ph.D. from Tel Aviv University (1995), Professor at Open University of Israel, currently working in political theory and behavioral ecology

Title: **Coupled Needs of the Soul: Carol Gilligan with Simone Weil**

Keywords: Carol Gilligan, Simone Weil, needs, relationship

Abstract:

Theories of distributive justice ask how to allocate ownable entities, physical and symbolic, that are in limited supply, among monad individuals whose interests and wishes are pre-defined. Prominent examples of such ownable entities include Rawls's primary goods (rights, liberties, powers, opportunities, income and the social basis for self-respect) and Nussbaum's combined capabilities.

In "In a Different Voice" (1982), Carol Gilligan challenged the monadic aspect of this framework, suggesting that individuals' interests and wishes are not pre-defined, but rather always re-constituted within the relationships of which they form part. To save his wife's life, says interviewed Amy, Heinz should not steal from the druggist the medication he cannot afford; rather, "they should really just talk it out" (p.28) and create together previously-unforeseen solutions that Amy, as an outsider to the relationship, can only sketch/draft, like installment payments, or the druggist accompaniment of the wife along her illness. In other words, forging the relationship among the druggist, Heinz and his wife may expand the feasible and agreeable outcomes beyond the pre-conceived synergies.

In "The Need for Roots" (1943), Simone Weil challenged the scarcity aspect of the distributive justice framework, by replacing ownable entities with needs of the body and soul, needs that may be satiated but defy hoarding, and therefore have the potential to break the zero-sum spell of possession. These needs come in antithetical pairs that should be satisfied in turn, like food and interval between meals, warmth and coolness, rest and exercise, and in the realm of the soul equality and hierarchy, consented obedience and liberty, truth and freedom of expression, privacy and social life, personal property and collective property, punishment and honor, disciplined participation in common tasks and personal initiative within them, security and risk.

Combining Gilligan's and Weil's challenges to political liberalism and breaking at once both the monadic and scarcity dimensions of the distributive justice framework, what are antithetical vital needs of the soul when coupled among individuals within a relationship?

Unlike in a solitary pendulum of antithetical needs satisfied in turn, in coupled pendula of needs, satisfying a need of a party calls for and triggers the satisfaction of a corresponding need of a partner to the relationship. For example, the need for ruthlessness, for allowing oneself to be nourished upon and within the relationship without having to worry about its sustainability, is a vital need of the soul, that triggers the partner's need to be used and to avail oneself, to survive the ruthlessness. At the other end of the pendulum, the previously ruthless party now has a vital need to contribute-in to buttressing the relationship

with concern, to be genuinely attentive to the partner, to make amends and to hold. This vital need triggers and is triggered by the partner's need to be seen and heard.

Multiple coupled pendula of needs are manifest not only in dyads but within every social structure. In the pursuit of social flourishing, it is therefore a pertinent task to continue the enterprise of Gilligan and Weil in political theory, and to discern these vital coupled needs from mere moods, opinions, and ideologies.

Henriques, Fernanda

Country: Portugal

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Affiliation: Universidade de Évora, Portugal

Presentation: 20-Jan, Special Session, 9h45 - 13h00

Short Bio:

Profa Emérita da UÉvora. Doutorada em Filosofia. Foi membro do Conselho Nacional de Ética para as Ciências da Vida. Cofundadora da Associação Portuguesa de Teologias Feministas. Atualmente coordenadora do núcleo Filosofia e Género da SPF. Últimas publicações: 2016: *Filosofia e Género. Outras narrativas sobre a tradição ocidental* (autora). *Marginalidade e Alternativa*. (co-ed.); *Feminist Explorations of Paul Ricoeur's Philosophy*, (co-ed.). 2015: "Philosophie et littérature chez Paul Ricoeur" e "Kant – un des «proches» de Paul Ricoeur". 2013, *Études Ricoeuriennes/Ricoeur Studies*.

Title: **Memória crítica e resignificação dos cânones**

Keywords: cânone, memória crítica, resignificação, justiçaepistemológica

Abstract:

Os cânones de qualquer área científica transformam quem os integra em clássicos e referências incontornáveis, fazendo parte da memória coletiva da humanidade. Com alguma honrosa exceção, as Mulheres e as suas obras não fazem parte dos cânones e, por isso, raramente são referências clássicas, pelo que a sua atividade desaparece da memória coletiva da humanidade. Assim, para instaurar uma justiça cognitiva que dê visibilidade ao trabalho de mulheres de homens, é necessário resignificar os cânones, através da restauração de uma memória coletiva, a um tempo, crítica e justa.

Hoogeveen, Teresa

Country: Spain

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Affiliation: Universitat de Barcelona, Spain

Presentation: 20-Jan, Session 5, 11h30-13h00

Short Bio:

Teresa Hoogeveen is predoctoral researcher at Seminari de Filosofia i Gènere-ADHUC. She has a bachelor's in Sciences (University College Roosevelt, The Netherlands, 2010) a bachelor's in Philosophy (University of Barcelona, 2016), and an MA in Contemporary Thought and Classical Tradition (University of Barcelona, 2018). Her research focuses on Françoise Collin's philosophy and writing, on feminism from the 1970s and 1980s, and on the concept of common sense from modernity to the present. Her PhD thesis, supervised by Fina Birulés and Carmen Revilla, analyzes Collin's concept of difference in relation to political praxis, philosophical thought, and literary writing.

Title: Transmission and Les Cahiers du Grif: breaking the boundaries between private and public

Keywords: Françoise Collin, Les Cahiers du Grif, Hannah Arendt, private and public, transmission

Abstract:

Over the last fifty years, scholars have shown that the lack of women philosophers in the history of philosophy is not because they did not impact intellectual thought in their own times, but because they were excluded from the process of transmission. As philosopher and writer Françoise Collin explores in her article "Histoire et mémoire ou la marque et la trace" (1993), the question is not whether women have contributed to our common world and history, but why they have been excluded from all historical narratives. Once this question has been explored and the problems of such an exclusion specified, more questions still lie ahead: how to decide what to include in a new tradition that is to be transmitted? Who, and on which terms, will be willing to receive it? (Collin, "Un héritage sans testament", 1986).

Uniting these two themes—how to think of what we want to transmit and how we want to transmit it—we would like to contribute to women in the history of philosophy with an analysis of the first series of Les Cahiers du GRIF, the first feminist magazine in French. Based in Brussels, it began self-publishing in 1973—the editor team including Collin, Marie Denis, Hedwige Peemans-Poullet, Jacqueline Aubenas and Suzanne Van Rokeghem, among others—and continued until 1978, four numbers appearing per year. A second series would begin in 1982 and continue until the end of the '90s, this time based in Paris and led by Collin.

In the first series we find an original and innovative way of functioning: before each number there was a meeting in which any woman could participate—sharing some traits with consciousness raising groups—where a number of subjects was discussed and the theme for the following number decided; the space to publish was open to any woman—as well as man, as can be seen in the second series—; in the articles, different participants would comment on each other's writings, thus allowing for a sort of written exchange within the article itself, including disagreements. Our presentation intends to show how these practices, which arose from the desire to share but also from the means available to them, generated a public space in which women could authorize each other while thinking and rethinking their past, present and future, as well as break down the traditional barrier separating private and public.

Hannah Arendt's analysis of the private, the social and the public, and her distinction between the human activities of labor, work and action (*The Human Condition*), will give us the tools to see how *Les Cahiers du GRIF* contributes, by means of a plurality of voices, to philosophy, and how its springing from action and its returning to action brings us to question the traditional relationship between theory and practice and between culture and nature.

Jiménez Castaño, David

Country: Spain

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Affiliation: Facultad de Filosofía - Universidad de Salamanca, Spain

Presentation: 20-Jan, Session 9, 15h00 - 16h30

Short Bio:

My name is David Jiménez Castaño and I am Assistant Professor in the Department of Philosophy, Logic, and Aesthetic at the University of Salamanca where I teach History of Early Modern Philosophy. I obtained my Ph.D. in 2011 with the thesis titled Language, Citizenship and Rational Concord in Thomas Hobbes

Title: The Dignity of Women in Mary Astell's A Serious Proposal to the Ladies

Keywords: Mary Astell, Pico della Mirandola, Early Modern Philosophy, History of English Philosophy, Women philosophers

Abstract:

Mary Astell (1666-1731) was an English philosopher who developed her thinking under the influence of several major currents of the late 17th century. Although she was familiar with Descartes' thinking and incorporated many of his theories into her own philosophy, she also had links with Cambridge Platonism through, above all, the last author of that school: John Norris. It was he who encouraged her to publish in 1694 her first great philosophical work: *A Serious Proposal to the Ladies*, pt. I. and the one who thought it pertinent to print the correspondence that both had maintained since 1693 about metaphysical questions in a volume titled *Letters Concerning the Love of God* (1695). Not only that, Astell's writings, especially the political ones, have as their main objective to challenge several of the theories of the English empiricist John Locke. This is the target of *Some Reflections upon Marriage* of 1700 and *An Impartial Enquiry Into The Causes Of Rebellion and Civil War In This Kingdom* published four years later.

As we have seen, the themes of her work are very varied including theology, metaphysics, morals or politics. But first of all there is a concern that runs through all her writings: the demand for the dignity of women and the defense of equality between men and women. Astell, as a good dualist, localized the subjectivity of the human being in the soul and in reason, which, following Descartes' affirmations, do not admit distinctions between men and women. If this is so, the differences that have traditionally been defended between both sexes are false and the inferiority of women has actually been due to the fact that they have been denied access to education. In order for women to be as dignified as men and for them to be able to contribute to the progress of humankind to the same extent as their partners, they must be able to access wisdom on equal terms. In this sense, dignity and knowledge go hand in hand for our author.

Scholars of Mary Astell's work have pointed to the author's rationalist debt to these theories. Without doubting this, and accepting that Descartes and Cambridge Platonism are the greatest influences of the English thinker, we want to prove in this communication that there is another author fundamental to understand the concept of human dignity that is present, above all, in the two parts of *A Serious Proposal to the Ladies*: Pico della Mirandola. Like Pico, Astell defends that the dignity of human beings resides in their indefiniteness and that only through rational knowledge can they fulfill the role that God has chosen for them. The way to reach the full development of the intellect is through a process that includes morality, logic, natural philosophy and speculative theology; disciplines that Astell points out in his work.

Koivisto, Riitta

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Affiliation: Tampere University, Finland

Presentation: 20-Jan, Session 4, 11h30-13h00

Short Bio:

I am a doctoral researcher at the Tampere University and my PhD. dissertation concentrates on the philosophy of Adam Smith, Olympe de Gouges and Mary Wollstonecraft by focusing on their use of categories 'economy' and 'morality', 'economy' and 'politics', 'private' and 'public' as well as a 'man' and a 'woman'.

Title: Mary Wollstonecraft on public and private sphere

Keywords: Keywords: Mary Wollstonecraft, gender equality, public sphere, private sphere

Abstract:

Many epithets have been given to Mary Wollstonecraft (1759–1797): the first or a proto feminist, the icon of modern feminism or the heroine of western feminism. She is one of the very few women – if any – who are mentioned being situated somewhere at the margins of the canon of history of philosophy or political thinking. She conversed in the radical dissent circles of the eighteenth-century London and worked as an assistant in the Analytical Review -journal. At the time political discussion was lively, active and wide with a growing number of literate people; there was a growth in the political awareness as well as in economic and social interests.

Wollstonecraft was also called 'a hyena in petty coats', interfering the then only male dominion of political discussion. She was quick to react on Burke's text *Reflections on the Revolution in France* by writing her answer *A Vindication of the Rights of Men* within the same month (October, 1790). In comparison, Thomas Paine published his pamphlet *Rights of a Man* the next year, in 1791 – which may have sold some 400 000 copies and has inevitably been very well known. However, Wollstonecraft was the first to demand attention to the rights of women when she published her next pamphlet *A Vindication of the Rights of a Woman* in 1792.

In my paper, I will study the relation of the categories 'public' and 'private' in Mary Wollstonecraft's thinking. She does not accept a clear line between the two spheres of life and certainly does not approve of the gender division matching it. She stood behind a more holistic and integrated notion of citizenship and had a view of essential human similarity. She demands women the right for education and equal rights. As Wollstonecraft emphasizes that both men and women are rational and sensible as well as moral creatures, they both have an obligation to improve themselves and so they should be educated similarly. She sees both, a man and a woman as equal agents and partners, as well in the public sphere as in the private sphere. But do equal rights deny the relevance of sex difference as has been asked? Or is the difference/equality debate leading astray from the questions of subordination and inequality? In this paper, I will examine Mary Wollstonecraft as a political philosopher, focusing on how 'private' came to be 'political'.

Kopec, Kim

Country: Germany

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Affiliation: University of St Andrews, United Kingdom

Presentation: 21-Jan, Session 12, 11h30-13h00

Short Bio:

I'm an Mphil student at the University of St Andrews working on self-identification and the role it plays in the metaphysics of social groups.

Title: **Self-identification and Group Membership: The cases of race and gender**

Keywords: race, gender, feminist metaphysics, self-identification

Abstract:

Self-identification & group membership: The cases of race & gender

Self-identification in some cases such as race is often quickly dismissed as a possible criterion for racial membership. This is because it does not necessarily track the lived experiences of members of groups that are marginalized in society and seemingly makes membership conditions too lenient. Although we talk about self-identification and its impact on group membership it is not often talked about what self-identification actually means. Further, the way self-identification figures into group membership has important implications in terms of policies (i.e. access to certain types of healthcare, women centres, gendered bathrooms, gender mainstreaming et cetera).

In order to clear up some of this debate I distinguish between self-identification -a sincerely held internal belief about oneself- and self-declaration -the act of declaring to others (truthfully or not) that one identifies as a member of a specific group. I focus on the notion of self-identification. I argue that self-identification cannot be the sole criterion of group membership in the cases of race and gender. Self-identification as a sole criterion might make membership too lenient and disregard lived experience. It would also fail to recognize the interactive nature of this kind of social concepts where self-identification needs to be in balance with the external identification that out-of-group users of such concepts use to classify members. I then investigate if self-identification can be one of multiple equally weighed criteria for group membership and conclude that this strategy fails because self-identification is too easily outweighed by other possible criteria and hence would not have the status of a membership criterion after all. Since, self-identification in the case of gender as well as in mixed-race identities often seems to have a unique role I argue that this is something that has to be reflected in an account of gender that takes individuals autonomy over their own identity seriously without entirely disregarding the way out of group users use those type of concepts. I suggest that instead we think of self-identification as fulfilling an almost tie-breaking function in cases where other criteria do not give us a clear enough outcome. An upshot of this, I argue, is that it retains an individual's self-determination over one's own identity without falling into the pitfalls as an account with self-identification as its sole criterion would. The 'choice' to self-identify would be previously restricted through other criteria. In the case of race this might mean that in order to self-identify as one or the other or both would have to have heritage from two different racial groups. Further, it would not fall into the traps of self-identification as one of multiple equally weighed criteria since the risk of first personal authority/self-

identification being overridden is not there if it merely fulfils a tie-breaking function in a scenario where choices are previously restricted by other criteria.

Lončarević, Katarina

Country: Serbia

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Affiliation: University of Belgrade, Faculty of Political Science, Serbia

Presentation: 20-Jan, Session 2, 9h45 - 11h15

Short Bio:

Katarina Lončarević is Assistant Professor at Faculty of Political Science at the University of Belgrade. She is the Master's Program director of Gender Studies at Faculty of Political Science and editor-in-chief of *Genero: Journal of Feminist Theory and Cultural Studies*. Area of research: feminist philosophy, history of feminist philosophy, political philosophy, feminist epistemologies. She published over 30 articles in English and Serbian, co-edited four volumes, and co-authored three monographs.

Title: How Personal Is Political: Critique of Public/Private Dichotomy in Susan Moller Okin's Feminist Political Philosophy

Keywords: feminist political philosophy, private/public dichotomy, Susan Moller Okin, family, the political, radical feminism, liberal feminism

Abstract:

Susan Moller Okin (1946–2004) was one of the pioneers in the field of feminist political philosophy as an emerging field of research in English speaking world during the 1970s. Almost all of her work was feminist, and her efforts were part of the important feminist engagements directed towards changing the landscape of the mainstream political philosophy, asking philosophical questions with a feminist perspective. She did not accept the marginal position of feminist political philosophy, and she always emphasized that feminist political philosophy is crucial if political philosophy ought to speak for and about all of us. Although Okin's work started with the analysis of the canon of political philosophy and political theory in *Women in Western Political Thought* in which she analyzed through a feminist lens how Plato, Aristotle, Jean Jacques Rousseau, and John Stuart Mill had treated women in their philosophies, in this paper, I will follow another line of her reasoning that started with her first book and continued throughout her life: the thesis that family is not part of the private, personal, intimate life, which is separated from the domain of the political and where principle of justice are not applicable. Okin in her work integrated the crucial claim of radical feminism, "Personal Is Political", and used it in her critique of the public/private dichotomy. The aim of the paper is to show how Okin employed the insights of radical feminism in her political philosophy, how she criticized the definitions of the public (i.e. political) and private (i.e. non-political) in the mainstream political philosophy, how the dichotomy public/private presupposes the sexual division of labor, how "personal" life is saturated with power (i.e. political) relations, and how "family" is the place where its members become "gendered" selves. The paper will analyze some of the critiques developed as a response to Okin's reasoning about the public/private divide (for, example, Joshua Cohen's critique in 1992 and 2009, or Alison Jaggar's critique in 2009, etc.) in order to show that contrary to critiques, Okin's feminist political philosophy distances itself more than it is usually assumed from the traditional liberal framework for which the separation of the two is fundamental. Okin's liberal feminism appears more as feminist than a liberal theory (and philosophy), and her work is best read as radical liberal feminism.

Margree, Victoria

Country: United Kingdom

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Affiliation: University of Brighton, United Kingdom

Presentation: 20-Jan, Session 2, 9h45 - 11h15

Short Bio:

Dr Victoria Margree is Principal Lecturer in the Humanities at the University of Brighton. She has recently published a book on Shulamith Firestone (*Neglected or Misunderstood: the Radical Feminism of Shulamith Firestone: Zero*, 2018) and a monograph on women's ghost stories of the late 19th and early 20th centuries (*Women's Short Supernatural Fiction, 1860-1930: Our Own Ghostliness*: Palgrave, 2019).

Title: **Shulamith Firestone, Simone de Beauvoir and Female Embodiment**

Keywords: Firestone, Beauvoir, feminism, somatophobia, reproductive justice

Abstract:

While the classification 'philosopher' is often applied to Simone de Beauvoir, it is much less frequently used in relation to Shulamith Firestone, whose 1970 feminist manifesto, *The Dialectic of Sex*, explicitly builds upon Beauvoir's work. The first task of this paper will be to trace the nature, extent and consequences of Beauvoir's influence on Firestone's (in)famous argument that the origins of women's oppression lie in the differences of reproductive biology between the sexes. The second, rather different, task, will be to argue that, despite the problem of somatophobia in Firestone's work, her book warrants serious reconsideration as feminist political philosophy.

In Firestone's avowal that 'Pregnancy is the temporary deformation of the body of the individual for the sake of the species' we can hear clear echoes of Beauvoir's claim that women's reproductive functions make of them 'the victims of the species'. For both thinkers, there exists a conflict between the alleged evolutionary need of the species to procreate and the real needs of individuals for such things as physical health and the capacity to pursue one's particular life goals. Both argue that it is biology which determines that the costs of this conflict are born unequally by women over men. Indeed Firestone, as Beauvoir had done before her in *The Second Sex* (1949), presents female embodiment in almost exclusively negative terms. Where, however, Beauvoir's existentialist framework affords her a means of refusing to accept that female biology could be the cause of women's secondary status, Firestone argues precisely that it is its cause. Why Firestone thinks this, and whether there is anything to be said for her argument, will be the focus of my discussion here.

In particular, I shall explore the claim made by Elizabeth Spelman that the positions of both Beauvoir and Firestone evince a profound somatophobia: a fear of, and disdain for, embodiment that is characteristic of how women and their bodies are perceived in patriarchal cultures. If correct, this criticism would establish these two feminist thinkers as in fact internalising and purveying misogynistic ideas. I shall argue that this objection does indeed have significant purchase and that it clarifies how Beauvoir's influence upon Firestone contributes to some of the *Dialectic's* problems, as well as to its insights.

Finally, however, the paper will argue that, despite that problem, Firestone offers us valuable critical resources. For while disdain for female embodiment is indeed pervasive in the *Dialectic*, it is not a constitutive feature of Firestone's central argument; distinguished and separated from this unnecessary element, the argument itself contains powerful conceptual resources for thinking through questions of

reproductive justice today. Despite her emphasis upon “nature” and “biology”, Firestone’s value lies in her politicisation of gestation and her insistence that the traumas, injuries and deaths of pregnant persons are in reality neither “natural” nor inevitable, but a site for urgent political action. That argument is no less important today than when she first put it forward.

Matheu Ribera, Pau

Country: Spain

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Affiliation: University of Barcelona, Spain

Presentation: 21-Jan, Session 13, 15h00 - 16h30

Short Bio:

Doctoral researcher at the Filosofia i Gènere Seminar, at the Philosophy Faculty of Barcelona University. Nowadays, his research is framed in the project “Vulnerability in Women's Philosophical Thought. Contributions to the Debate around Present Emergencies”.

Title: Simone Weil and the roots of Ecosocialist thought

Keywords: - Simone Weil - Ecosocialism - Political Theory - Vulnerability - Interdependence

Abstract:

Current trends in western political philosophy are questioning the sustainability of our economic system, not only for its inefficiency in a long term vision, but also for its consequences on the living conditions of the vast majority of the population.

This questioning means, in most of these perspectives, the reconsideration of some assumptions of Marxist tradition such as the idea of an unlimited development of the productive forces or the Marxist notion of wage labour. Ecosocialism and feminist perspectives on Care Economy are clear examples of this turn. In addition, this trends try to recover an anthropological tradition which points out the interdependence and common vulnerability of human existence.

This paper has two main objectives. First, to show that most of the elements in which Ecosocialism thinking is based can already be found in the work of the french philosopher Simone Weil (1909-1943). On the one hand, we investigate how the terms in which Marxism is analyzed in her work *Reflections Concerning the Causes of Liberty and Social Oppression* (1934) anticipate the later ecosocialism critique of capitalism. On the other hand, in *The Iliad, or the Poem of Force* (1940) Weil finds in Greek Epic and Attic Tragedy the truth of human condition: our subjection to force and its consequences in terms of common vulnerability, which are exposed in another of her main writings: *The Love of God and Affliction* (1942). Furthermore, in her London writings and in *The Need for Roots* (1943) she approaches the question of human necessities and tries to build a conception of politics in terms of the duty of taking care of the satisfaction of all human beings' necessities.

Second, we bring evidence that the main authors that have contributed to Ecosocialism in Spain, as Manuel Sacristán or Francisco Fernández Buey, were assiduous readers of Weil's writings and dialogued with her thought. These evidences can be found in the reviews that Sacristán made in the early fifties of Weil's works, published in the barcelonian journal *Laye*; in Fernández Buey's Introduction to the spanish translation of Weil's historical and political writings (2007) and in his chapter published in the book *Lectoras de Simone Weil* (2013). Moreover, we show that even current referents of Ecosocialism in Spain, as Jorge Riechmann, still quote her as an authority. It is also interesting to assess the extent of their recognition and awareness of this debt.

In short, our aim is to demonstrate that to pay attention to Simone Weil's work allows us not only to better understand the roots of nowadays' political thinking, but also to enrich its debates with an unconventional voice that has not always been enough listened.

Miras Boronat, Núria Sara

Country: Spain

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Affiliation: University of Barcelona, Spain

Presentation: 20-Jan, Session 6, 11h30-13h00

Short Bio:

Núria Sara Miras Boronat, PhD 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

Title: The Challenges of Pragmatist Feminism: Genealogy, Power, and Gender

Keywords: Pragmatism – History – Genealogy – Power – Gender

Abstract:

As Charlene Haddock Seigfried published *Pragmatism and Feminism* in 1996, she used the phrase “the Eclipse of Pragmatism” to define the situation of this pragmatism in the Academia. In contrast with that, the Feminist Theory was producing a lot of stimulating philosophical developments and exchanges. Discouraging for feminist pragmatists of that time was the fact that the pragmatist perspective was neither participating in the feminist debates nor being taken into account as a possible path for theoretical innovation. This was surely due to the lack of interest of pragmatists for including the contributions of women on the foundation and continuation of pragmatist philosophy.

Fortunately, the situation has changed and Pragmatism has become a lively direction in philosophy, especially in Europe, where the foundation of many pragmatist societies and the works of Classical Pragmatists found very enthusiastic readers. We can state that pragmatism has a similar status to other traditions of thought, such as Analytical Philosophy, Phenomenology or Critical Theory and has entered in fruitful dialogue with them. At the same time, pragmatist feminists have started an important task of recovery of women philosophers. Thanks to the effort of many of them (Deegan, 1990, Fischer, 2000; Seigfried, 1996; Warren, 2009), we are starting to know more about the works and intellectual influences of classical women pragmatists. Still much more has to be done to vindicate pragmatist feminism as an interesting orientation to face the challenges of the present.

This paper addresses three aspects in which pragmatist feminism might challenge the current state of affairs and become central again for both, pragmatism and feminism: (1) the necessary deconstruction of the “official genealogy of the founding fathers of pragmatism”, forcing a revision of what we consider a significant philosophical and practical work and admitting a wider range of writings in matter of genre, methodology and style; (2) see how this has forced many women pragmatist of that time and of ours to reconsider their relation to the public sphere and to the institutions; and consequently (3) puts in question essentialist views of gender and society by redefining categories such as care, love, marriage or motherhood . To discuss these aspects works by Jane Addams, Charlotte Perkins Gilman, Mary Parker Follett and Anna Julia Cooper, among others.

Pérez Fernández, Andrea

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Affiliation: University of Barcelona, Spain

Presentation: 21-Jan, Session 13, 15h00 - 16h30

Short Bio:

Doctoral researcher at the Filosofia i Gènere Seminar, at the Philosophy Faculty of Barcelona University. Nowadays, her research is framed in the project “Vulnerability in Women's Philosophical Thought. Contributions to the Debate around Present Emergencies”.

Title: **Simone Weil and the roots of Ecosocialist thought**

Keywords: - Simone Weil - Ecosocialism - Political Theory - Vulnerability - Interdependence

Abstract:

Current trends in western political philosophy are questioning the sustainability of our economic system, not only for its inefficiency in a long term vision, but also for its consequences on the living conditions of the vast majority of the population.

This questioning means, in most of these perspectives, the reconsideration of some assumptions of Marxist tradition such as the idea of an unlimited development of the productive forces or the Marxist notion of wage labour. Ecosocialism and feminist perspectives on Care Economy are clear examples of this turn. In addition, this trends try to recover an anthropological tradition which points out the interdependence and common vulnerability of human existence.

This paper has two main objectives. First, to show that most of the elements in which Ecosocialism thinking is based can already be found in the work of the french philosopher Simone Weil (1909-1943). On the one hand, we investigate how the terms in which Marxism is analyzed in her work *Reflections Concerning the Causes of Liberty and Social Oppression* (1934) anticipate the later ecosocialism critique of capitalism. On the other hand, in *The Iliad, or the Poem of Force* (1940) Weil finds in Greek Epic and Attic Tragedy the truth of human condition: our subjection to force and its consequences in terms of common vulnerability, which are exposed in another of her main writings: *The Love of God and Affliction* (1942). Furthermore, in her London writings and in *The Need for Roots* (1943) she approaches the question of human necessities and tries to build a conception of politics in terms of the duty of taking care of the satisfaction of all human beings' necessities.

Second, we bring evidence that the main authors that have contributed to Ecosocialism in Spain, as Manuel Sacristán or Francisco Fernández Buey, were assiduous readers of Weil's writings and dialogued with her thought. These evidences can be found in the reviews that Sacristán made in the early fifties of Weil's works, published in the barcelonian journal *Laye*; in Fernández Buey's Introduction to the spanish translation of Weil's historical and political writings (2007) and in his chapter published in the book *Lectoras de Simone Weil* (2013). Moreover, we show that even current referents of Ecosocialism in Spain, as Jorge Riechmann, still quote her as an authority. It is also interesting to assess the extent of their recognition and awareness of this debt.

In short, our aim is to demonstrate that to pay attention to Simone Weil's work allows us not only to better understand the roots of nowadays' political thinking, but also to enrich its debates with an unconventional voice that has not always been enough listened.

Pető, Zoltán

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Presentation: 20-Jan, Session 4, 11h30-13h00

Short Bio:

I am at present a PHD student at the University PPKÉ BTK and researcher of the Tamás Molnár Research Institute, National University of Public Service (Budapest, Hungary). My interests are conservative political philosophy from the end of the 18th to the 21st century. I wrote a study about Edmund Burke and currently he is working on a thesis about Erik Maria Ritter von Kuehnelt-Leddihn. His main area of research is British, German and Hungarian conservative political thought.

Title: **Mary Wollstonecraft's answer to Edmund Burke's "political aesthetics"**

Keywords: political aesthetics, whig, enlightenment, french revolution, rights of man

Abstract:

Mary Wollstonecraft's answer to Edmund Burke's "political aesthetics"

Mary Wollstonecraft's *Vindication of the Rights of Men* was a response to Edmund Burke's *Reflections on the Revolution in France*. It was first published anonymously on November 29, 1790. Her aim was to defend the principles of the French Revolution against Burke's attack, and her work was the first published answer to Burke.

Until the 1970s, Wollstonecraft's *Vindication* was considered by most of the critics to be haphazard, unmethodical, incoherent and inconsistent, in which the author attacks Burke with ad hominem arguments. Later, the work, especially by feminist authors, began to be seen in a new light. According to Mitzi Myers, Wollstonecraft "gives up the narrow political approach to offer a wide-ranging critique of the principles of Burke's *Reflections*", and Wollstonecraft "moral outrage was not intended to the refutation of Burke's political doctrines but the exploring of the injustices which they assume." (Mitzi MYERS: *Politics from the Outside: Mary Wollstonecraft's First Vindication*.)

Wollstonecraft was the first to draw a definite parallel between Burke's political *Reflections* and his early writings in connection with aesthetic. (*Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful*) According to her view, Burke formulated his two categories of the beautiful and the sublime also as ideas of the political sphere, and Burke himself proves this because he himself emphasized the political aspects in the *Enquiry*.

Commenting on one of the most famous scenes of Burke's *Reflections*, the so-called "stripping of the Queen" Wollstonecraft argued that the "stripping" is the demolition of the "politics of beauty" (Burke's phrase) or the "politics through aesthetic." The "stripping" is also the symbolic stripping of the lies and hypocrisy of the aristocratic culture itself. "Aesthetics" becomes the very target of her attack: politics, associated with "good taste", conceals immanent anti-democratic motives because taste is not, as an idea *innata*, inherently present in everyone, "from the creation."

What is common in Wollstonecraft with other critiques of Burke, (such as James Mackintosh, Thomas Payne or William Blake) is the accusation of him (a formerly "whig" politician who was in favour of the American War of Independence) with the "betrayal" the Enlightenment and the denial of its political consequences.

They all agreed to reject Burke's "age of chivalry," (a phrase which he attributed to the Ancien Régime), and they replaced it with a concept of the world order based on the principles of strict political rationality or "pure reason." The "old order" as a social and political system in which taste played such a big part, and which Burke glorified as "mixed government", was considered by the critiques as a "Gothic" society (James Mackintosh) which above all was the system of injustice. According to my view, one of the most important lessons to be learn from these discussions are that the radical authors such as Wollstonecraft convincingly illuminate how deeply was the political thought of the XVIII. century embedded in theories of aesthetics and these theories how organically were linked to the socio-political context in which they were formulated.

Pires, Maria do Céu Pires

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Presentation: 20-Jan, Special Session, 9h45 - 13h00

Short Bio:

Licenciatura em Filosofia (Faculdade de Letras da Universidade de Lisboa) e

Doutoramento em Filosofia (Universidade de Évora) com a Dissertação “Justiça e

Cuidado em Adela Cortina – contornos da ética num mundo global.”;

Colaboração em obras coletivas e publicações em livro: Pão & Rosas – Exercícios de

Cidadania, (Colibri, 2012); Ética e Cidadania – um diálogo com Adela Cortina,

(Colibri, 2015); Mulheres (de) Coragem. Por um mundo mais justo, (Colibri, 2018).

Title: **O difícil caminho da invisibilidade à visibilidade - o feminismo de Voltairine de Cleyre**

Keywords: feminismo, feminismo libertário, igualdade, invisibilidade

Abstract:

Considerada pela sua contemporânea Emma Goldman como “A mais dotada e brilhante anarquista que a América jamais produziu”, Voltairine de Cleyre marcou profundamente o movimento anarquista e o movimento feminista da segunda metade do século XIX nos Estados Unidos. Ela pode, legitimamente, ser considerada uma representante do feminismo libertário, num momento em que quer o anarquismo, quer o feminismo davam os seus primeiros passos. Contudo, quer os seus textos políticos, quer os literários têm sido votados ao esquecimento.

Assim, o propósito desta comunicação é trazer para o debate contemporâneo algumas das suas perspetivas sobre a situação de subordinação das mulheres a nível económico, social, sexual e político. Num tempo (como o que nos é dado viver) em que as problemáticas de género voltaram a ser alvo de contestação proveniente de vários setores da ignorância e do preconceito, afirma-se como fundamental olhar de novo a História, trazendo à luz o que ficou esquecido/invisível.

De igual modo, face ao “branqueamento” da História bem patente nalgumas tendências (por exemplo, as evocações do 8 de março), torna-se urgente resgatar a memória e fazer dela um instrumento na luta pela igualdade.

Probyn-Rapsey, Fiona

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Presentation: 20-Jan, Session 8, 15h00 - 16h30

Short Bio:

Fiona Probyn-Rapsey is Professor in the School of Humanities and Social Inquiry at the University of Wollongong, Australia. Fiona's research connects feminist critical race studies and Animal studies, examining where, when and how gender, race and species intersect. She is the author of *Made to Matter: White Fathers, Stolen Generations* (2013), and co-editor of 3 books, *Animal Death* (2013), *Animals in the Anthropocene: Critical Perspectives on Non-human futures* (2015) and *Animaladies; Gender, Species, Madness* (Bloomsbury 2018) with Professor Lori Gruen (Wesleyan University US). Fiona is also Series Editor (with Melissa Boyde) of the *Animal Publics* book series through Sydney University Press, http://sydney.edu.au/sup/about/animal_publics.html.

Title: 'Pussy Panic' and Glass Elevators: How gender is shaping the field of Animal Studies

Keywords: Gender and Higher Education, Animal studies, feminist animal studies, Feminism and knowledge in the academy

Abstract:

The 'pussy panic' of our title is a phrase that belongs to Susan Fraiman. It is a diagnosis, a lament, and a warning about how Animal Studies (AS) is currently torn between rising academic respectability bestowed through the "installation of Derrida as founding father" (Fraiman, 93), and the neglect that this entails for AS's deep roots in feminist scholarship going back decades, and across a number of disciplines (Gruen 2018). Finding that a 'proximity to this feminized realm' of 'siding with animals' can bring about a 'pussy panic' in male scholars, Fraiman draws a parallel between academic mainstreaming and the suppression of the 'emotionally and politically engaged' (93) work of earlier feminist writers. Inspired by Fraiman's reading and her sense of a lingering pussy panic in the field of AS, we were interested to inquire whether or not the academic legitimacy the field deserves has also brought with it a privileging of men's voices as it has developed over the years. In 2015 we conducted a large, broad-ranging international survey of AS scholars. From that larger survey, the issue of gender stood out and enabled us to investigate Fraiman's observations further. Our data lends support to the idea that 'pussy panic' has indeed shaped the direction of the field so far.

Rabassó, Georgina

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Presentation: 21-Jan, Session 12, 11h30-13h00

Short Bio:

Lecturer at the University of Barcelona and at the Pompeu Fabra University. Researcher at the Seminar "Philosophy and Gender" and at ADHUC-Research Center for Theory, Gender, Sexuality. Her research focuses 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" (*Mediaevalia. Textos e estudos*, 2016), "In caelesti gaudio. Hildegard of Bingen's Auditory Contemplation of the Universe" (*Quaestio. Journal of the History of Metaphysics*, 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. Revista Internacional de Filosofía*, 2013).

Title: **Erotics as a Branch of Philosophy: From Diotima to the Early Modern Women Philosophers**

Keywords: History of Philosophy, Branch of Philosophy, Erotics, Canon, Diotima of Mantinea

Abstract:

The figure and discourse of Diotima of Mantinea in Plato's Symposium had a decisive influence on the tradition of women's thought and, at the same time, in the foundation of an «occult» branch of philosophy: the Erotics, i.e. the philosophical consideration of love, sexuality, gender identity, interpersonal relationships and particularly relationships of *philia* such as friendship. Although the Erotics did not become established as one of the canonical subdivisions of the history of Western philosophy, numerous texts and theories demonstrate its existence from classical Greece to the present day. Diotima and other women philosophers make it clear that issues of the Erotics held a constant interest in the tradition of women's thought. Making the Erotics visible as a branch of philosophy situates the contributions of women thinkers in the philosophical canon, thereby transforming it. The «voice» of Diotima represents the beginnings of this tradition which, running throughout history, sets up a dialogue with other authors who have stressed *philein* rather than *sophia*, and enable us to reconsider for today's world the concept of the erotic itself, now much more circumscribed.

Raventós, Georgina

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Presentation: 21-Jan, Session 12, 11h30-13h00

Short Bio:

Georgina Raventós is a first year Ph.D. Student in Contemporary Philosophy and Classical Studies at the University of Barcelona. Her research interests include Analytic Philosophy, Ethics and Women Philosophers. Her dissertation, *The Foundation of Ethics according to the Female Philosophers of the Oxford Group*, is an exercise in the history of ideas analysing the philosophical joint perspectives of G.E.M. Anscombe, Philippa Foot, Iris Murdoch, Mary Midgley and Mary Warnock.

Title: **Have we a Nature? Mary Midgley's contribution to the modern moral philosophy debate**

Keywords: Human nature, moral naturalism, unity of life, logical positivism, women philosophers

Abstract:

For anyone outside the British cultural panorama, the name Mary Midgley will probably not ring a bell. Her situation contrasts starkly with that of G.E.M. Anscombe, Iris Murdoch, Philippa Foot and Mary Warnock. All of them, contemporaries of Midgley, have had their own —longer or shorter— prime time in the philosophical stage. One of the reasons behind this contrasting situation is that Midgley did not start publishing philosophy until 1978, when the other women philosophers were already advanced in their careers. Before that, Midgley had had a prolific collaboration with the press: reviewing books and participating in radio or televised discussions. This supplied her with original ideas and a singular approach to diverse topics.

What is interesting about her is not only that she is a woman philosopher, which can be quite stimulating, but also the fact that she has a voice of her own. Her perspective differs from that of her male peers, and in doing so she is not alone. In fact, Midgley belongs to a group of five women who, during the Second World War, were able to complete their university studies and make their own way into the British philosophical tradition. Despite not having an explicit common project, all of their efforts were directed to the same field, namely Moral Philosophy, an area which had been persistently attacked by the logical positivists.

The aim of this paper is to analyse Midgley's contribution to the modern moral philosophy debate. In order to do so, the paper has been divided into two different parts.

The first one will deal with the statu quo of British moral philosophy. The publication of G.E. Moore's *Principia Ethica* (1903) marked the start of the 20th century. It meant a revolution against the British idealists —conducted by Moore himself, B. Russell and L. Wittgenstein— but resulted in a defence of noncognitivism. This kind of philosophy —which holds that moral sentences are not propositions stating something true or false, rather they express feelings— roused Anscombe's, Foot's, Murdoch's, Midgley's and Warnock's rejection and led them to engage in different activities against it. This refusal alongside with the sharing of many suppositions is key to their consideration as a philosophical group.

The second part of the paper will analyse Midgley's contribution to the debate. The attention will be centred on her understanding of human nature and its relation to morality. It is precisely this concept —human

nature— what articulates all of her production and allows her to make a space among the other women philosophers.

Rodrigues, Ana

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Presentation: 20-Jan, Session 7, 15h00 - 16h30

Short Bio:

Ana Rodrigues, M.A., cand. Ph.D., studied Philosophy, French and English Literature at the University of Paderborn. 2006 she started collaborating as a student assistant in Prof. Dr. Ruth Hagenhuber's teaching and research area on the History of Women Philosophers and Scientists. After her graduation in 2008 she continued her work within the project as a research assistant. Since 2011 she is coordinator and executive research assistant of the Diversity-project "In der Philosophie zu Hause". She is preparing a Ph.D. on Emilie Du Châtelet's moral and social philosophy.

Title: **Emilie Du Châtelet's works on morals – negotiations on a new order**

Keywords: History of Ideas, Re-Writing the Canon, Early Enlightenment, Woman Philosopher, Moral and Social Philosophy

Abstract:

Emilie Du Châtelet is a central figure at a turning point in the history of ideas. After major challenges of the economic and, consequently, social structures of European societies due to the discoveries of new territories as well as claims for a new scientific system in the succession of Bacon's *Novum Organum Scientiarum* and Newton's *Principia Mathematica* the Early Enlightenment is an epoch marked by intellectual debates about a new order. These debates take place within a *république des lettres* including Europe as a whole beyond national borders. Within this historical turmoil Du Châtelet represents a mediator between different national scientific cultures but also between new and old concepts of science.

Today Emilie Du Châtelet is better known for her natural philosophy than for her writings on morals. One of the reasons is the complicated reception history of the latter. Whereas her *Dissertation sur la nature et la propagation du feu* or the *Institutions de physique* were published during her lifetime and contributed to the official scientific debate of her time her works on morals circulated only as manuscripts. Furthermore, the respective writings, her translation of Bernard de Mandeville's *The Fable of the Bees* and her *Réflexions sur le Bonheur*, are each closely related to the works of philosophers who are widely considered contributors to the debates subsumed under the name of 'Radical Enlightenment': Bernard de Mandeville and Julien Offray de La Mettrie.

Presented by her as a translation her appropriation of parts of Mandeville's *The Fable of the Bees* contains, on the one hand, a radical criticism of Mandeville's main theses and, on the other hand, the foundations of her own moral and social philosophy. These foundations, finally, become explicit in her *Réflexions sur le Bonheur*. This treatise is part of the broad reception of stoic-epicurean thinking in Early Enlightenment which witnessed the selective incorporation of stoic-epicurean elements in natural as well as in moral philosophy. But, unlike the many writings which simply adopted some stoic-epicurean ideas, as far as they fit into their own historic context, Du Châtelet took the basic concepts of Hellenistic virtue ethics and subjected them to a fundamental redefinition. This enterprise goes far beyond a new interpretation of ancient wisdom, it is

expression of a fundamentally changed moral philosophy exemplifying the basic moral concepts she affirmed in her Mandeville translation.

In my talk I will, first, outline Du Châtelet's transformation of Mandeville's *The Fable of the Bees* and its consequences for her own moral and social philosophy and, then, delineate her reconceptualization of ancient concepts such as 'happiness', 'virtue' and 'self-care' in order to show how these redefinitions substantiate a new vision of man and morals and thereby assert a new world order.

Roncalli, Elvira

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Presentation: 20-Jan, Session 5, 11h30-13h00

Short Bio:

Elvira Roncalli is Associate Professor of Philosophy at Carroll College, Helena, Montana, USA. She has received her Ph.D. from the Université Catholique de Louvain-La-Neuve, in Belgium, with a dissertation titled "Life of the Mind and Love of the World: The Crucial Role of Judging in Arendt's Thinking." She holds a Laurea degree from the Università degli Studi di Milano, in Italy. Her special interests include the philosophy of Hannah Arendt, Phenomenology, Continental Philosophy, Social and Political Philosophy, Feminist/Gender Theory.

Title: Hannah Arendt: What Remains? The Unseen and the Unheard Remain. If Only the Canon Were Not in the Way

Keywords: "Hannah Arendt", "political action", "political recognition", "being at variance", "interruption," "plurality" "tradition", "canon," "women," "Italian Resistance."

Abstract:

Hannah Arendt: What Remains?

The Unseen and the Unheard Remain. If Only the Canon Were Not in the Way

Hannah Arendt, German born Jewish philosopher, well-known for her intellectual rigor and an originality of thought that provides new illuminating ways to think what is unprecedented, is today recognized as a central philosophical figure of the twentieth century. Nevertheless, she has always had a rather ambivalent, if not contrasted, relation with the philosophical tradition, refusing to call herself a "philosopher," and preferring the title of "political theorist," to underline her distinctive approach. The philosophical tradition, on its part, has tended to ignore her work for quite some time, on the assessment that it did not fit, strictly speaking, the philosophical canon. It is only in the last thirty to forty years, under flourishing scholarship on her thought, that the question of the philosophical import of her work is no longer an issue.

In my paper, I examine this contrasted relationship with "tradition" as exemplified by Arendt herself, specifically in her work, and how this "being at variance" describes a way of relating to the given tradition that is attentive to the new. Even though tradition and canon are not the same, they work in a similar way in that their established parameters become the measure for what may be called part of tradition and the canon. To what degree does a canon, which requires some degree of conformity to given standards, defeat the possibility of capturing novelty and originality? And considered from the possibility of political action and political recognition, how do groups viewed as "outsiders" gain visibility and recognition for their words and deeds in light of given categories and concepts if these are the product of ways of seeing set up on the basis of that same exclusion? In order to make manifest the complexity of the mechanism at work in how tradition and canon tend to operate and in showing how adopting a disposition of "being at variance" with them is key to significant discoveries, I will briefly consider the case of women participating in the Italian Resistance. Their active involvement is obscured and rendered invisible by official accounts of that specific time in history, but by way of "being at variance" with the same tradition, we are able to see what is usually not

seen nor heard. Arendt's non-traditional concepts such as "action" as interruption, "public space," "natality" and "plurality," prove to be critical in retrieving women's words and deeds, but there is more work to do in that direction. "Being at variance" with tradition is therefore necessary in order to free ourselves from tradition's restrictive hold, to avoid reproducing the same and instead making possible to capture what is new. To do so subverts tradition and the canon both.

Elvira Roncalli

Sales Vilalta, Guillem

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Affiliation: Universitat de Barcelona, Spain

Presentation: 20-Jan, Session 7, 15h00 - 16h30

Short Bio:

Guillem Sales Vilalta (1995) got his BA in Philosophy (2017) and his MA in Contemporary Thought and Classical Tradition (minor in Early Modern Philosophy, 2018) both by the Universitat de Barcelona. From 2019 on, Guillem is working on his PhD dissertation on Eighteenth Century German Psychology with a predoctoral grant by the Catalan government (FI-DGR) and under the supervision of Dr.Salvi Turró. Guillem's investigation is mainly concerned with the History of seventeenth and eighteenth century Philosophy and Science.

Title: Elise Reimarus and the discussion between M. Mendelssohn and F.H. Jacobi on G.E. Lessing's spinozism. A reflection on how to "visibilize" women within Intellectual History

Keywords: spinozism, fatalism, E. Reimarus, M.Mendelssohn, F.H. Jacobi.

Abstract:

After a long and bitter dispute with M.Mendelssohn (1729-1786), F.H.Jacobi (1743-1819) published a deeply polemic work entitled *Über die Lehre des Spinoza in Briefen an den Herrn Moses Mendelssohn* (1785). The author's main purpose in the book was as much clear as challenging: Jacobi intended to argue that G.E. Lessing (1729-1783) had secretly confessed him to be a Spinozist briefly before Lessing's decease. Far from being anecdotic, Jacobi's claim on Lessing's alleged Spinozism had a great impact on latter intellectuals within the German lands: for instance, his influence on the Romantic lecture of Spinozism turned out to be crucial.

Providing such a notable quarrel culminated in 1785 with the appearing of *Über die Lehre des Spinoza in Briefen an den Herrn Moses Mendelssohn*, our presentation will be focused in the epistolary relation that Elise Reimarus (1735-1805) maintained with Moses Mendelssohn and F.H. Jacobi because of their discussion. When scrutinized in detail, the epistolary relation between the three appears to be absolutely dominated and directed by Elise. The reason for paying attention to a so specific historical event is thus clear: studying Elise's participation in it will serve to emphasize her relevance in respect to a really substantive historical event. Doing so seems to be necessary insofar as usual treatments of the affaire have unfairly neglected Reimarus's intervention: therefore, Reimarus's example will serve as a paradigmatic case of feminine contribution excluded from the dominant historiographical relates and claiming for rediscovery.

Concerning the structure of the presentation, the analysis of Reimarus' intervention will be divided into two main parts. In the first one, we will shortly contextualize the discussion on Lessing's Spinozism by giving the tenets of Lessing's thought that make Jacobi's claim comprehensible. In the second one, we will first offer a sketch of Elise's biography so as to grasp the singularity of her intellectual background; on the basis of such a biographical and historical introduction, we will be able to judge precisely the relevant role she played within the debate. After showing the way Elise took part in this intellectual affair, and after noting the usually neglected importance of her contributions, Elise's example will allow us to finally reflect on what strategies and tools may be useful to avoid the exclusion of women when writing Intellectual History.

Segalerba, Gianluigi

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Presentation: 20-Jan, Session 1, 9h45 - 11h15

Short Bio:

I was born in Genoa in 1967. I graduated in Philosophy at the University of Pisa in 1991 and obtained my PhD in Philosophy at the University of Pisa in 1998. I was visiting scholar at the Universities of Tübingen, of Berne, of Vienna. My first publication was "Note su Ousia" (Pisa 2001). I was then co-editor of the volume "Substantia – Sic et Non" (Frankfurt on the Main 2008), and I am the author of the book "Semantik und Ontologie: Drei Studien zu Aristoteles" (Berne 2013). I currently live and work in Vienna.

Title: **"A Vindication of the Rights of Woman": Mary Wollstonecraft's call to reason**

Keywords: Wollstonecraft, Vindication, reason, independence, education

Abstract:

In the first chapter of her "A Vindication of the Rights of Woman", Mary Wollstonecraft defines human degrees of reason, virtue and knowledge as the instruments for measurement of human nature's perfection. Reason, virtue and knowledge constitute, in Wollstonecraft's intents, the new values that ought to promote a radical change, in general, in the whole human dimension and, in particular, in the woman's sphere of life. In my contribution, I would like to analyse principles, contents and arguments present in Mary Wollstonecraft's work "A Vindication of the Rights of Woman" – published in 1792 –, which constitutes one of the first texts – probably the first "manifesto" – of the feminist movement. I shall also take into consideration Wollstonecraft's work "A Vindication of the Rights of Men" in order to investigate the main points of Wollstonecraft's criticism of Burke's "Reflections on Revolution in France".

An initial, rather short part of my contribution will be dedicated to the presentation of the main events in Wollstonecraft's life, in order to reconstruct at least some of the cultural and intellectual environments with which Mary Wollstonecraft came in contact during her life: Wollstonecraft's role and contribution in the Enlightenment will thereby be described. Furthermore, the exposition of some biographical facts regarding Mary Wollstonecraft will aim at illustrating the dimensions of the hostile political and intellectual groups against which Mary Wollstonecraft had to fight in her life, since Wollstonecraft's positions apparently belonged to an absolute minority as regards the spectrum of ideas of her times.

The main aim of my investigation will consist in showing that both "Vindications" are expressions of a programme of radical modification of the society: The subjection of women in the `community is, in Wollstonecraft's view, a part of the greater problem of the subjugated social community. Wollstonecraft expresses in her works an absolute denial of the traditional education of women: Wollstonecraft's principal purpose is to promote the change of female education and the reform of the social and political institution oppressing women. Women's inclusion into public life can be reached, in the opinion of Mary Wollstonecraft, only through a common education for men and women; reform of the education of women means reform of the society.

We shall see that one of the aims of Wollstonecraft lies in persuading women to abandon a false conception of the feminine nature in order to let them adopt the practical virtues of rationality, autonomy, and self-reliance. Wollstonecraft expresses her absolute denial of whichever categorization of women as creature of feeling rather than of reason. This point constitutes the first step, in Wollstonecraft meditation, towards a model and towards a proposal of a new education, in which women and men are given the same kind of education: education ought to produce in individual the attitudes to reason, to autonomy and to independence.

The education to the attitude and the behaviour led by reason represents, in Wollstonecraft's project, the opposition to the traditional cultivation, in the women's sphere, of sensibility. The main principle of Wollstonecraft's project of education consists in the persuasion that, without knowledge, there can be no morality: not sensibility, but reason ought to be the aim of the education itself. A method of education promoting sensibility in the individual can only produce mental instability in the individual; moreover, an education stirring sensibility in women proves to be an agent in the diminution of value and in the consequent oppression of women. The duty of women consists, in Wollstonecraft's view, in abandoning false femininity in order to reach the practical virtues of rationality, independence and self-reliance. The mind has no sex: There is no natural disposition because of which men should be reason, and women should be sensibility. This artificial distinction, which lies at the very origin of the oppression of women, is established only in the society through a precise kind of education: therefore, the society ought to be, in Wollstonecraft's intents, profoundly reformed through a complete reform of the education.

Stefania, Ferrando

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Affiliation: EHESS Paris, France

Presentation: 20-Jan, Session 3, 9h45 - 11h15

Short Bio:

Stefania Ferrando is a post-doc researcher at EHESS (Paris). She works on the relationship between religion and politics 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 political writings

Title: Challenging Hegel: Women Philosophers, Law and Freedom. Carla Lonzi, Luce Irigaray, and Judith Butler

Keywords: Hegel, autonomy, Butler, Irigaray, transmission

Abstract:

In my speech I propose to analyse the way in which three women philosophers questioned Hegel's political philosophy and subvert the canon of political thought. They are: Carla Lonzi, one of the central figures of Italian second wave feminism. In 1970 she wrote *Let's Spit on Hegel*; Luce Irigaray, who has elaborated multiple interpretations of Antigone in Hegel's *Phenomenology (Speculum of the Other Woman, 1974; Sexes and genealogies, 1987)*; and Judith Butler, also discussing Hegel in *Antigone's Claim (2000)*

These women philosophers question the Hegelian conception of the relationship between women and law. In this way, they question the modern concept of political autonomy, central to the modern conception of democracy. The concept of autonomy in fact refers to a society in which people place themselves as authors of their laws and responsible for their justice.

But in saying that people are the authors of their own laws, what are we saying? As Pateman (*The Sexual Contract, 1988*) and Fraisse (*Les femmes et leur histoire, 1998*) have shown, modern philosophers (as Rousseau, Kant, Hegel) elaborate a gendered concept of the law, which is linked to a gender practice of law itself. These philosophers make a distinction between women and men and they assign European women to the domestic sphere and men to the public sphere and to political and economic autonomy.

In my speech I will be interested in how Lonzi, Irigaray and Butler question the distinction between the domestic and public sphere (society and state) that Hegel has elaborated. And this to think about political action and freedom beyond patriarchal domination.

Butler and Irigaray have two very different positions, but in their criticism to Hegel they agree on one point: we need to rethink transmission between generations. Hegel thought of it as a transmission between fathers and sons. This transmission was a condition of politics, because through it citizens were formed. And women were put at the service of this transmission. The question then becomes: what forms of transmission and generation instead make greater freedom possible? Butler and Irigaray's answer is different (criticism of the heterosexual family; female genealogies). We will indicate the main theoretical points of the difference between the two.

In her work on Hegel, Carla Lonzi focuses on the need to rethink subjectivation practices and, starting from this, social transformation dynamics. According to Lonzi, alternative forms of political subjectivation (through which women become free subjects) have the potential to radically transform political organization. The revolution therefore does not happen only in political institutions or by changing economic structures. For Lonzi, the revolution is rooted in the subjects, in their bodies and desires.

Through these philosophers it becomes possible to question the practices of transmission of political feminist thought. It is a study that I conducted in my PhD dissertation, analysing how today we refer to Olympe de Gouges or the first French socialist feminists. I will be able to quickly evoke it as an example of a case study.

Toldy, Teresa

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Presentation: 20-Jan, Special Session, 9h45 - 13h00

Short Bio:

Teresa Toldy, Doutorada em Teologia pela Philosophisch-Theologische Hochschule Sankt Georgen (Frankfurt/Alemanha), Pós-doutorada pelo Centro de Estudos Sociais da U de Coimbra, onde é investigadora e co-coordenadora do Observatório da Religião no espaço Público (Policredos). Professora Associada com Agregação em Estudos Sociais na Universidade Fernando Pessoa (Porto). Docente desta universidade na área da Ética. Publica na área das teologias feministas e dos estudos de género.

Title: **Quando os não-subalternos falam das subalternas**

Keywords: Subalternidade, Spivak, discurso masculino

Abstract:

Esta comunicação pretende aplicar o conceito de “subalternidade” e de silenciamento, de Gayatri C. Spivak, à perpetuação de discursos em que as subalternas continuam a ser objeto, e não sujeito, nomeadamente, em que a autoridade para falar das subalternas continua a ser conferida ao discurso masculino.

Tosi, Pierre

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Presentation: 20-Jan, Session 6, 11h30-13h00

Short Bio:

Born in Bologna, 1965.

Free researcher thanks to financial independence, without any academic affiliation.

Engaged in political and social philosophy, with particular reference to Foucault's and Arendt's thought.

Activist in the Degrowth movement.

Title: Arendt and Haraway: From Political Thinking to Tentacular Thinking

Keywords: Arendt, Haraway, politics, ecology, plurality

Abstract:

In her recent book, *Staying with the Trouble: Making Kin in the Chthulucene*, Donna Haraway openly declares Hannah Arendt to stay among her "partners in science studies, anthropology, and storytelling", who represent her "companions throughout tentacular thinking". Hence she expresses a tribute to Arendt, a controversial thinker from a feminist point of view, albeit one of the greatest philosophers of the last century. In this paper an attempt is made to explore the reasons for such a connection, the similarities and the differences between the two authors, the importance and actuality of their message, as far as democracy and ecology are concerned, maybe the two keynotes of the contemporary political life and thought.

When Haraway evokes Arendt, it is in the name of the latter's analysis of the Nazi war criminal Adolf Eichmann's inability to think. "In that surrender of thinking lay the 'banality of evil' of the particular sort that could make the disaster of the Anthropocene, with its ramped-up genocides and speciescides, come true".

Many years after Eichmann's affair, Arendt dedicated to *Thinking* the first volume of her last, uncompleted, great work, *The Life of the Mind*, where she in a Kantian way distinguishes between reason and intellect, or thinking and knowing, the latter concerning the wish for cognition, the former concerning the search for meaning, which regards both the knowable and the unknowable aspects of the world.

According to Haraway, the same banality of evil that was fundamental for the existence and the operation of Nazism, repeated in that particular sort which could make the disaster of the Anthropocene, characterized by "onrushing multispecies extinctions, genocides, immiserations, and exterminations" (cited book).

It is immediately evident that the human horizon, typical of Arendt's reasoning, is by Haraway actualised and enlarged to all the critters (the term is hers), dwelling the Earth. An anticipation of this concept, however, could be traced back in the loving care which is for Arendt a synonymous for culture (*Between Past and Future*). At the same time, the common political action among equal individuals that gives sense and authentic freedom to human life, conceived by Arendt (*The Human Condition*), transforms within Haraway's idea into a general kinship among all living beings of every species, where each of them contributes to the complex design of coexistence, like in the game of the string figures, in the "threads of sympoiesis" (cited book).

In conclusion, the essay moves from the Arendtian critics of the consumption of the world, due to a lack of democratic politics (on the model of Athens' assembly) in favour of an inflation of labor which devours all the other activities, to Haraway's proposal of the Chthulucene era, deriving from the Greek root khthôn (earth), a timeplace for learning to live and die together in response-ability on a damaged planet, where chthonic, tentacular beings give us an example of adaptability and peaceful coexistence.

Vecchio, Anthony

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Presentation: 21-Jan, Session 10, 9h45 - 11h15

Short Bio:

I studied at the University of Dallas, as well as CUA (Washington DC) on a Basselin Scholarship. I graduated from the University of Texas at Arlington with a BA in Philosophy.

I have been accepted to the Master's Program in Political Philosophy at the University of Minho, and have recently had approved two long reviews, for the journal *Ethical Perspectives*, on Stoicism and the recent development of human rights philosophy.

Title: **Sophocles' Antigone: The Philosophical Canon and the Rationality of Traditions**

Keywords: Antigone, MacIntyre, Nussbaum, canon, tradition

Abstract:

Within the ancient Greek traditions, attitudes towards women were manifested in diverse ways in diverse places and at diverse times. Of particular interest is what might be interpreted as a development of these attitudes in the transition from the Archaic, Homeric period to the attitudes of the Classical, Democratic period. In the *Antigone*, the demands of the polis and civil relations on the one hand, and household and family relations on the other, appear as rival and incompatible demands belonging to different traditions. Yet it is simplistic to suggest that (the character) Antigone's role is no more than the revelation of the transition between one set of social forms to the other, for at the least two different reasons: the first is that Antigone alone is a strong suggestion of the survival of the aristocratic household. Even so, the Homeric values no longer define the moral horizon. The second reason is that the conception of a virtue is now strikingly detached from any particular social role. Martha Nussbaum eventually rejects the Platonic notion that human goodness can be independent of hazard, siding with the tragic playwrights. Alasdair MacIntyre doesn't disagree. However, he does think that there is more diversity of concepts within the Greek tradition than we generally assume.

The goal of this essay, centered on the figure of Antigone, is to explore the integral role of playwrights and philosophers in shaping the role of women in classical Greece, and to question the idea of a canon of great thinkers, which stands in contrast with the tied notions of historical rationality and (a variant of) the incommensurability of traditions and cultures. While we must admit certain perennial features of traditions and cultures -- such as families, social education, etc. -- their unique histories and embodiments seem to allow at best for 'tradition-' or 'cultural-characteristic' values and practices that are only functionally analogous to those of other traditions and cultures, rather than isomorphic or, so to speak, 'isomorphic enough.'

Virgili, Elisa

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Presentation: 20-Jan, Session 3, 9h45 - 11h15

Short Bio:

Elisa Virgili is an independent researcher and a part-time lecturer at Università Statale di Milano. She completed her Ph.D in Philosophy of Social Science at Insubria University and she has been visiting researcher at Center for Gender research in Uppsala (Sweden). She graduated in Political Philosophy at the University of Padua. Her research interest lies in the area of political philosophy, language and gender, queer theory and the relationship between sport and gender.

Title: Dead White European Males. A gender perspective on modern philosophy

Keywords: Haraway, technoscience, experimental philosophy, method, gender

Abstract:

The relationship between subjects, knowledge, nature and public space is questioned since the promotion of a new scientific method during the Restoration time in England.

Boyle configured his method in three fundamental parts: a material technology consisting of the construction and function of the compressed air pump, a literary technology that can disseminate the experiment and explain it to those who have not seen it in person and a social technology. The latter is the set of rules adopted unanimously by experimental philosophers for their new scientific discoveries (Shapin and Schaffer 1985).

The relationship between science (or experimental philosophy) and its material practices became more and more visible, and so did the relationship between power and knowledge, because Boyle's system considers the results of an experiment as objective and, in this way, it distinguishes between science and opinion but also between technique and politics.

This new method triggered much controversy, and we will focus on Hobbes's argument to investigate how the idea of objectivity relates to knowledge, how objectivity is always the result of a relationship of power, and how the Hobbes's criticism, but also his political theories, can help us to understand this relationship.

Hobbes challenges this method because objectivity and knowledge depend on a witness who must have certain characteristics, and this opens the experiment to a public space, while Hobbes believes in the need for a private space to do experiments.

The point of view from which we want to analyse this controversy to see the relationship between science and politics is the modest witness one, the protagonist of a text by Donna Haraway (1997).

The modest witness is a woman, but also any socially abject person (as the assistant), who was not allowed to observe the scientific experiments or get them, and therefore could not participate in this new scientific power that was revolutionizing the world, but which devised forms of resistance, even if only by provoking the question not about who was a rational actor, but about who counted as such, as the author of knowledge. In short, it highlighted the apparatus of knowledge production.

Haraway considers Boyle's method as a figure of technoscience, since that type of scientific practice has been reconfigured over time and has its legacy even today.

The perspective from which we will look at the relationship between knowledge and power/between science and politics will be that of gender, without excluding those of class and race that are obviously inseparable from it.