



FACEBOOK LIVE

September 28th - 30th

18th Peruvian Journeys of
Phenomenology and Hermeneutics

Anthropology and Culture

Commemorating 100 years of
Renewal of Man and Culture (Kaizo)

CONTENTS

3 **Theme**

4 **Conference Program**

8 **Keynote Lectures**

9 Marcela Venebra

10 Ion Copoeru

12 Javier San Martín

14 **Commentators**

15 Luis Román Rabanaque

15 Juan Pablo Cotrina

16 Tania Yáñez

16 Celia Cabrera

17 Stefano Santasilia

17 Cecilia Monteagudo

ANTHROPOLOGY AND CULTURE.

Commemorating 100 years of *Renewal of man and culture (Kaizo)*

During the twentieth century, the experience of the two great World Wars and multiple regional conflicts—as well as the steady advance of the scientific and technological globalization—gradually undermined the confidence of Western humanity in the notions of rational progress (theoretical and practical) set in motion since Modern Times by the scientific revolution and its philosophical foundations. This context motivated renewed critiques of the modern concept of a theoretical, logocentric, and objective rational subject, associated with the notions of exclusion and domination—a paradigm still prevailing in natural sciences, and imitated by various modern political programs.

In recent decades, this anthropocentric paradigm has confronted successive crises on countless fronts, such as on the current global climate change and health crises. The upshot has been the current immanent (albeit slow) transformation of the dominant scientific paradigms, also visible in numerous global manifestations of geopolitical and ideological crises.

Scientific and philosophical reflections have also gradually resignified “the human place in the cosmos” (Scheeler), and retrieved a “renewed” concept of man and culture that Husserl had already launched in his articles for the *Kaizō* (Renewal) journal, written between 1922-1924. Human beings, in the work of phenomenological and hermeneutic philosophers, have been recognized for more than a century not only as part of nature (as “beings-in-the-world”), but also as engaged in an ethically responsible relationship with nature, other human beings, and their traditions—endowing them with meaning through language and their cultural and scientific productions—(as “subjects-for-the-world”).

The *18th Peruvian Journeys of Phenomenology and Hermeneutics*, therefore, will offer the space to rethink the role of humanity and the meaning of a discipline such as anthropology, as regards to culture, at a global level in the 21st century.

CONFERENCE PROGRAM



28th WEDNESDAY SEPTEMBER

Lima / NY (EDT)
Madrid (> 7 h)
Bucarest (> 8h)

11:00 - 11:15 WELCOMING WORDS

18:00 - 18:15

19:00 - 19:15

KEYNOTE LECTURE I

Moderator: Martín Rosado

11:15 - 12:00 **Marcela Venebra**

18:15 - 19:00 Fenomenología de la higiene: dignidad y autocontrol

19:15 - 20:00 *(Phenomenology of Hygiene: Dignity and Self-control)*

12:00 - 12:15 Discussion with the audience

19:00 - 19:15

20:00 - 20:15

12:15 - 12:25 Break

19:15 - 19:25

20:15 - 20:25

COMMENTARY 1

12:25 - 12:45 **Luis Román Rabanaque**

19:25 - 19:45

20:25 - 20:45

COMMENTARY 2

12:45 - 13:05 **Juan Pablo Cotrina**

19:45 - 20:05

20:45 - 21:05

13:05 - 13:20 Keynote response

20:05 - 20:20

21:05 - 21:20

13:20 - 13:35 Final Discussion

20:20 - 20:35

21:20 - 21:35

KEYNOTE LECTURE II

Moderator: Mariana Chu

- 11:00 - 11:45 **Ion Copoeru**
18:00 - 18:45 *Intersubjectivity as an Interactive Situation*
19:00 - 19:45 (La intersubjetividad como una situación interactiva)
- 11:45 - 12:00 Discussion with the audience
18:45 - 19:00
19:45 - 20:00
- 12:00 - 12:10 Break
19:00 - 19:10
20:00 - 20:10
-

COMMENTARY 3

- 12:10 - 12:30 **Tania Yáñez**
19:10 - 19:30
20:10 - 20:30
-

COMMENTARY 4

- 12:30 - 12:50 **Celia Cabrera**
19:30 - 19:50
20:30 - 20:50
- 12:50 - 13:05 Keynote response
19:50 - 20:05
20:50 - 21:05
- 13:05 - 13:20 Final Discussion
20:05 - 20:20
21:05 - 21:20

CONFERENCIA MAGISTRAL III

Moderator: Rosemary Rizo-Patrón de Lerner

- 11:00 - 11:45 **Javier San Martín**
18:00 - 18:45 Filosofía de la cultura desde *Ideas I*
19:00 - 19:45 (*Philosophy of Culture from Ideas I*)
- 11:45 - 12:00 Discussion with the audience
18:45 - 19:00
19:45 - 20:00
- 12:00 - 12:10 Break
19:00 - 19:10
20:00 - 20:10
-

COMMENTARY 5

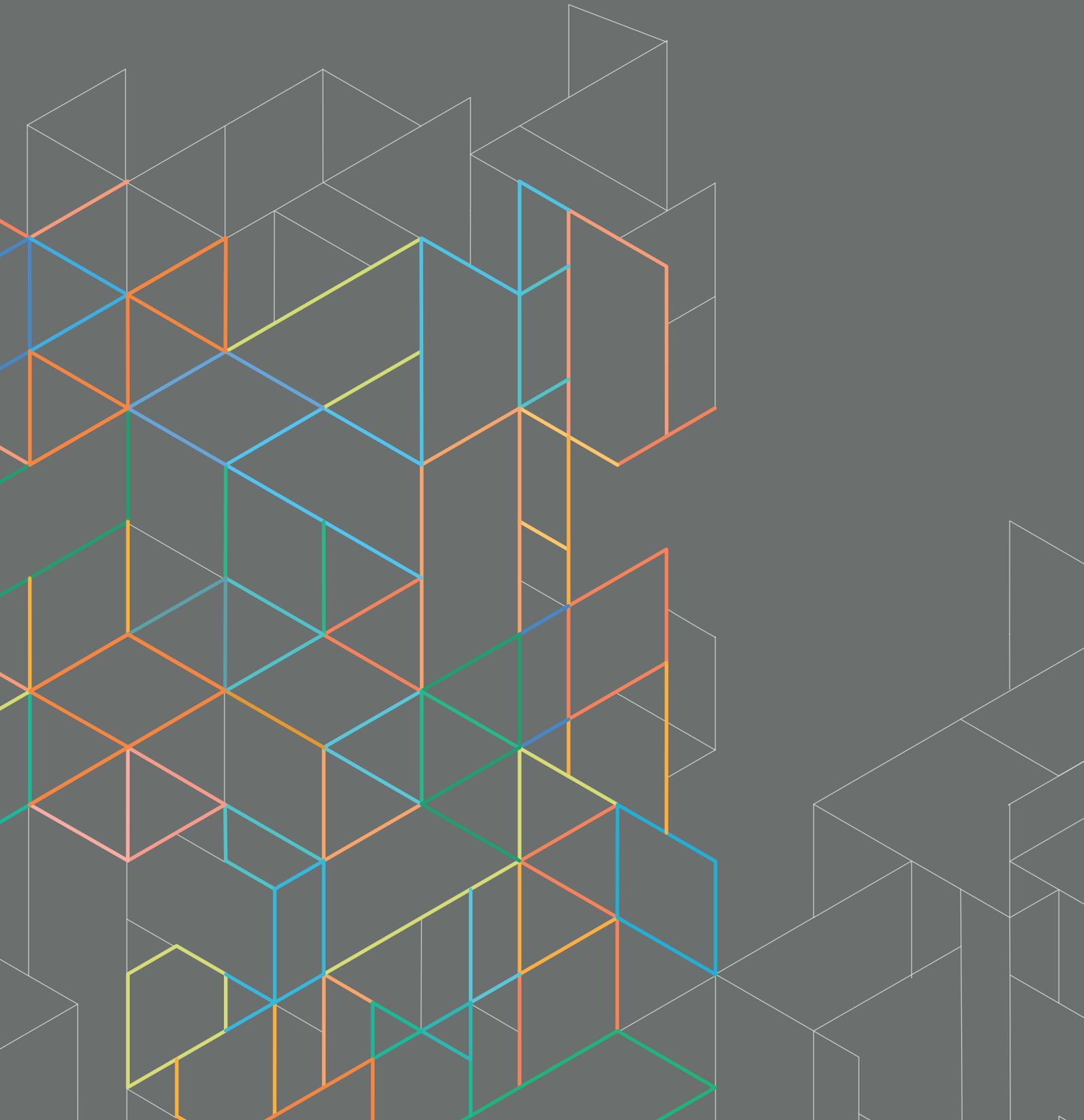
- 12:10 - 12:30 **Stefano Santasilia**
19:10 - 19:30
20:10 - 20:30
-

COMMENTARY 6

- 12:30 - 12:50 **Cecilia Monteagudo**
19:30 - 19:50
20:30 - 20:50
- 12:50 - 13:05 Keynote response
19:50 - 20:05
20:50 - 21:05
- 13:05 - 13:20 Final Discussion
20:05 - 20:20
21:05 - 21:20
-

- 13:20 - 13:35 CLOSING WORDS
20:20 - 20:35
21:20 - 21:35

KEYNOTE LECTURES



Marcela Venebra

11:15 - 12:00

18:15 - 19:00

19:15 - 20:00

BA in ethnology by the Escuela Nacional de Antropología e Historia (Mexico) and PhD in Philosophy from the Faculty of Philosophy and Letters of the UNAM. She is a full-time professor at the Universidad Autónoma del Estado de México and a member of the National System of Researchers - Level I. Her lines of research are phenomenology, theories of subjectivity, transcendental phenomenology, philosophical anthropology and philosophy and anthropology of culture.

Phenomenology of Hygiene: Dignity and Self-control

The main thesis developed in the next pages is that hygiene is a proto axiological structure where the willing *ego* is born. The genesis of the self lies within hygiene as a primal embodied will of self-control. I try to expose that the instauration of self-control as a concrete value of the ego –in agreement with a free ego– lies within the core of what we recognize as 'hygienic guideline', or first socialized mode of the impulse. I develop these arguments in three moments corresponding to constitutive analyzes in II by Husserl: first, I describe the living and lived materiality of the body within the limits of the impulsivity on which self-control is grounded as a value, the theme exposed in the second section. Finally, I explore the relationship between hygiene and dignity, namely, the way in which the possibilities of self-control accomplishment determine the constitution of the self-value of the human person.

Ion Copoeru

11:00 - 11:45

18:00 - 18:45

19:00 - 19:45

Ion Copoeru is professor of Modern philosophy, phenomenology and applied ethics at Babeş-Bolyai University from Cluj-Napoca. His research interests are located mainly in phenomenology (intersubjectivity, everydayness, law, and addictions) and ethics in professions, with focus on the professions of law and healthcare. He studied Philosophy in Cluj-Napoca, Tübingen and Paris XII. He had research stages and fellowships in Leuven, Bucharest, Wuppertal, Louvan-la-Neuve and Memphis (USA). He is author of several books and author or co-author of a series of articles and book chapters on the above mentioned topics. His most recent work deals with topics like those of skills, knowledge-how, violence, and interactionist methods in studying addictions. He is also vice-president of the Romanian Society for Phenomenology (SRF) and member of the executive committee of Central and East European Society for Phenomenology (CEESP). Ion Copoeru is editor-in-chief of *Studia UBB Philosophia* and member of the editorial committee of *Studia Phaenomenologica*.

Intersubjectivity as Interactive Situation

Edmund Husserl's phenomenology influenced two major schools of sociology, namely those of Alfred Schutz and Harold Garfinkel. They both extended and deepened Husserl's conception of social action by integrating empirical methodologies in their view of social action. In the first part of my presentation, I'll show that these studies stem out of the Husserlian conception of intersubjectivity and sociality and how recent developments of these methodologies succeed in drafting a phenomenology of (human) interaction. As an example, in the 1940s Garfinkel underlined the importance of the organization of practical actions through which intersubjectivity is achieved. Later on, this organization was described by Schegloff as "sequentially", which provides the basis for understanding meaning as arising moment by moment. Recent investigations inspired by the conversational analysis are showing that the meaning production is strongly associated with the "organization of action". Relying on Goodwin's ethnographic studies of conversation, Gallagher proposes a fuller description of the interactive situation as a shared agentive situation. With this we are witnessing a shift from an approach of intersubjectivity

29th THURSDAY
SEPTEMBER

Lima / NY (EDT)

Madrid (> 7 h)

Bucarest (> 8h)

which relies on the genesis of “sense-formations” to one which consists primarily in describing the “co-operative, transformative organization of human action and knowledge” (Goodwin). In the second part of the paper, I shall briefly discuss the ways in which the (embodied-interactive) meaning is constituted in that type of interactive situation. With that, I hope to delineate some aspects of the structures of co-engagement of subjects in interactive situations.

Javier San Martín

11:00 - 11:45

18:00 - 18:45

19:00 - 19:45

PhD in Philosophy by the Universidad Complutense (Madrid) with a thesis prepared at the Husserl Archives in Louvain and Freiburg. Since 1987 he has held the Chair of Philosophical Anthropology at Madrid's Universidad Nacional de Educación a Distancia (UNED); he is currently Emeritus Professor of that University. Honorary President of the Spanish Phenomenological Society (SEFE), Associate Member of the Latin American Circle of Phenomenology (CLAFEN), and Director of the Journal *Investigaciones fenomenológicas*. He is the editor and author of several books and is author of numerous papers on Husserl's and Ortega's phenomenology, as well as on Philosophical Anthropology and Philosophy of Culture.

Philosophy of Culture from *Ideas I*

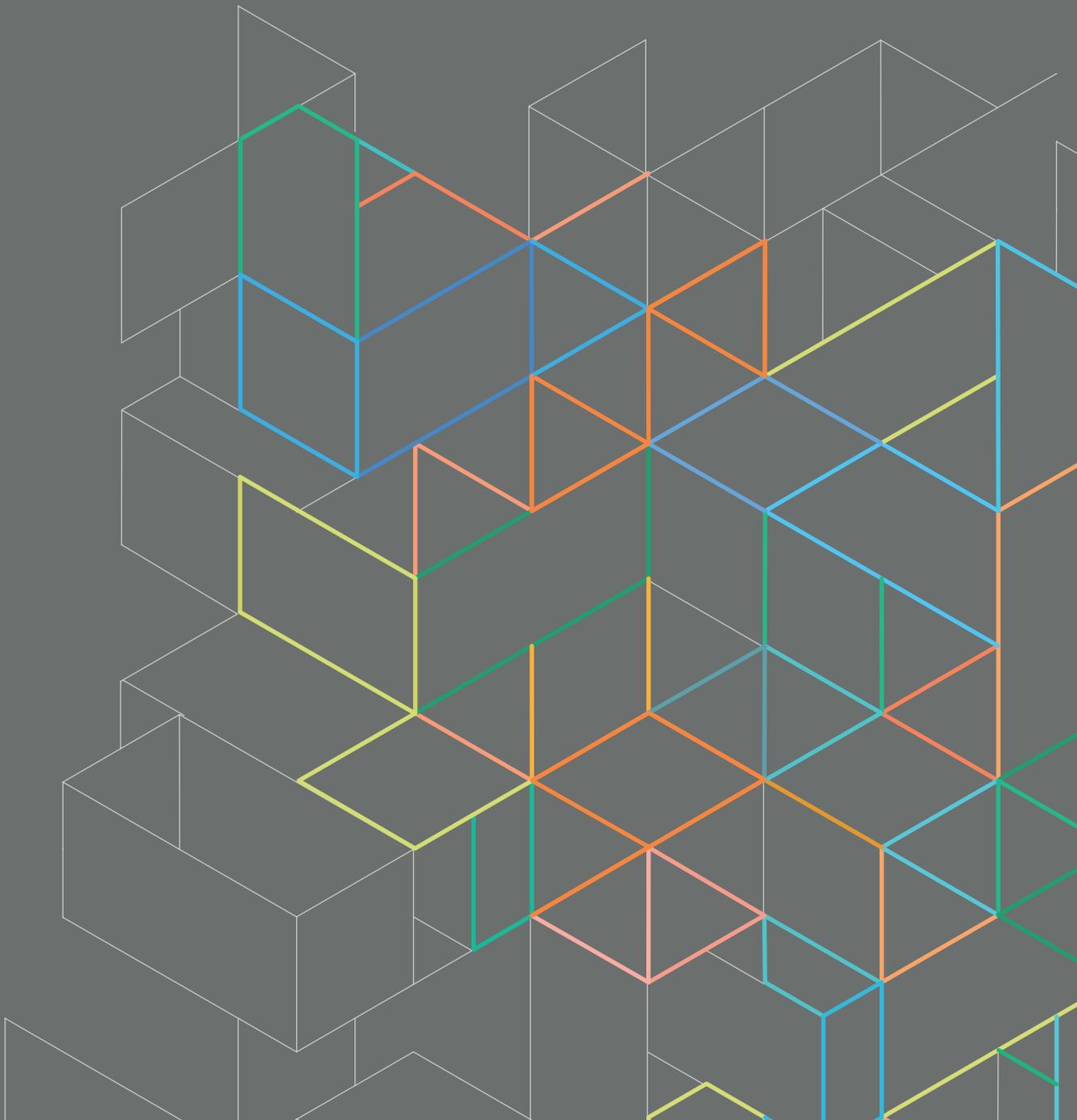
My participation is based on a paradox that I have been witnessing for a long time and which refers to the introduction written by Jacques Derrida to *The Origin of Geometry*, according to which, although he speaks of authentic and inauthentic cultures, he makes no reference to a phenomenology of culture. In France this was not feasible, for culture was the domain of cultural anthropologists. *Culture* is a rather rare term in Husserlian phenomenology before the 1920s, and it hardly appears in Husserl's publications during his lifetime. However, it is a fundamental aspect of transcendental phenomenology. Some even go so far as to oppose transcendental phenomenology, the main representative of which is Husserl, to philosophies of culture, of which Cassirer was the main exponent. From this position, a synthesis was requested between Husserl and Cassirer, as if there were no philosophy of culture in phenomenology. By then, I had written my *Theory of Culture* for more than a decade, which of course the proponent had ignored.

The reality is that Husserlian phenomenology involved an entire phenomenology of culture, but until the publication of the *Kaizo* articles (Hua XXVIII, 1988) we did not have at hand all of its elements. These elements summarize all the chapters that define a phenomenological philosophy of culture, which are the following.

The first two are perhaps the most ignored, but possibly the most relevant. The fundamental part of my talk will be devoted to them. First, the description of the world of the natural attitude in § 27 of *Ideas I*, which is a description of the cultural world, namely, the real world in which we live, and that in *Ideas II* is the world where people live in a personalistic attitude. Second, the description of the higher doxic levels in relation to the *protodoxa*, as explained in the important §§ 116 and 117 of *Ideas I*, which will occupy most of my talk because it is fundamental to understand them thoroughly. Thus, these chapters define the correlates of the founded acts that constitute that cultural world described in the previous chapter. Taking these paragraphs as the foundation for a phenomenology of culture is my main objective.

The following chapters, the third and fourth, to which I dedicate ample space in my *Theory of Culture*, will only be cited to round off the solidity of the phenomenology of culture. Thus the third chapter of the phenomenology of culture deals with the concept of practical culture, to which the practical use of reason refers, which is fundamental in life. The fourth chapter describes, on the one hand, the genetic phenomenology of culture and, on the other hand, the *types* of technical and ideal cultures, to be added to the practice proposed in *Kaizo's* third and fourth Articles, and in *The Origin of Geometry*.

COMMENTARIES



Luis Román Rabanaque

12:25 - 12:45

19:25 - 19:45

20:25 - 20:45

Ph.D. at the Universidad de Buenos Aires, Argentina. Professor and Director of the Doctoral Program at the Catholic University of Argentina, and member of the National Council for Scientific Research. His research areas include Husserl's phenomenology on issues related to the noema, the body, and language. He published "Hyle, Genesis and Noema" (2003), "Perception, Feeling, Pragma. Some Static and Genetic Connections" (2017), "Nóema, humanidad y animalidad" (2018); "Un fenómeno elusivo: el dormir y los sueños" (2018); "Cuerpo, comunidad, tradición" (2020). He translated into Spanish the 'Exkurs' in *Husserliana XXXVII* (2020). Director of the academic journal *Escritos de Filosofía–Segunda*.

Juan Pablo Cotrina

12:45 - 13:05

19:45 - 20:05

20:45 - 21:05

B.A. in Philosophy by the Universidad Nacional Mayor de San Marcos (UNMSM), with the thesis "Intentionality in young Sartre's works". MA in Philosophy, by the same university, with the thesis "An Analysis of Self Consciousness from the idea of Sartrean pre reflective cogito". He is currently undertaking his PhD studies in the Philosophy program at the Pontificia Universidad Católica del Perú (PUCP) and carries out a research project on Sartrean phenomenological ethics. Member of the *Círculo Peruano de Fenomenología y Hermenéutica (CiphER)* and the *Círculo Latinoamericano de Fenomenología (CLAFEN)*. Founding member of the *Grupo Origen*, research group on metaphysics at the UNMSM. Professor at the Universidad Peruana Cayetano Heredia (UPCH).

Tania Yáñez

12:10 - 12:30

19:10 - 19:30

20:10 - 20:30

B.A. in Philosophy by the Autonomous Universidad Autónoma de Querétaro (Mexico). Master Degree in Philosophy of Culture by the Universidad Michoacana de San Nicolás de Hidalgo. She currently carries out her doctoral thesis on affectivity and ethics in Husserl phenomenology at the Universidad Nacional Autónoma de México and works as a researcher at the Universidad Pontificia de México. Member of the Círculo Latinoamericano de Fenomenología (CLAFEN).

Celia Cabrera

12:30 - 12:50

19:30 - 19:50

20:30 - 20:50

PhD. in Philosophy from the University of Buenos Aires and Assistant Researcher at the National Council of Scientific and Technical Research (CONICET, Argentina). Her main area of research is Husserlian phenomenology, especially, the analyses of the structure and genesis of value consciousness, phenomenology of the will, ethics and theory of action. She carried out research stays at the Husserl Archive of the University of Cologne and at the Karl-Franzens University (Graz, Austria). She is the author of several articles on the subject, is co-editor of the book *Fenomenología de la vida afectiva* (together with Micaela Szeftel) and a member of the editor group of *Ideas*. She writes for the *Revista de Filosofía Moderna y Contemporánea*.

Stefano Santasilia

12:10 - 12:30

19:10 - 19:30

20:10 - 20:30

He obtained his PhD in Latin American Studies by "L'Orientale" Naples University (Italy), and in Philosophy by the Pontifical Comillas University (Spain). He is currently full-time Professor and coordinator of the Phenomenology of Religion Laboratory at the Autonomous University of St. Louis Potosí (Mexico), where he also coordinates the Laboratory of Phenomenology of Religion. He has published three monographs and various book chapters and papers in national and international journals. His research areas are: analysis and hermeneutics of the religious phenomenon, phenomenology and hermeneutics of body and space, philosophy of interculturality and peace. He is member of the Mexican Philosophical Association, the Philosophical Hispanic Association, the Latin American Circle of Phenomenology, the European Philosophy of Religion Society, and the international research group "Phenomenology of the Body" (lead by Agustin Serrano de Haro).

Cecilia Monteagudo

12:30 - 12:50

19:30 - 19:50

20:30 - 20:50

PhD in Philosophy by the Pontificia Universidad Católica del Perú. Principal Professor of the Department of Humanities of the same university. Member of the Círculo Latinoamericano de Fenomenología (CLAFEN) and the Círculo Peruano de Fenomenología y Hermenéutica (ClphER). He has published several essays on Wilhelm Dilthey, the philosophical hermeneutics of Hans-Georg Gadamer and Edmund Husserl's notion of the "lifeworld" in specialized books and magazines.



Círculo Peruano de Fenomenología y Hermenéutica
ClphER
Peruvian Circle of Phenomenology and Hermeneutics



CENTRO DE ESTUDIOS FILOSÓFICOS