

TRACKING KANT'S LEGACY IN CONTEMPORARY "CONTINENTAL" PHILOSOPHY

XX Anniversary

**Peruvian Journeys of
Phenomenology and Hermeneutics**

November 19 - 21, 2024
Humanities Auditorium | Zoom

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TRACKING KANT'S SU LEGACY IN CONTEMPORARY 'CONTINENTAL' PHILOSOPHY

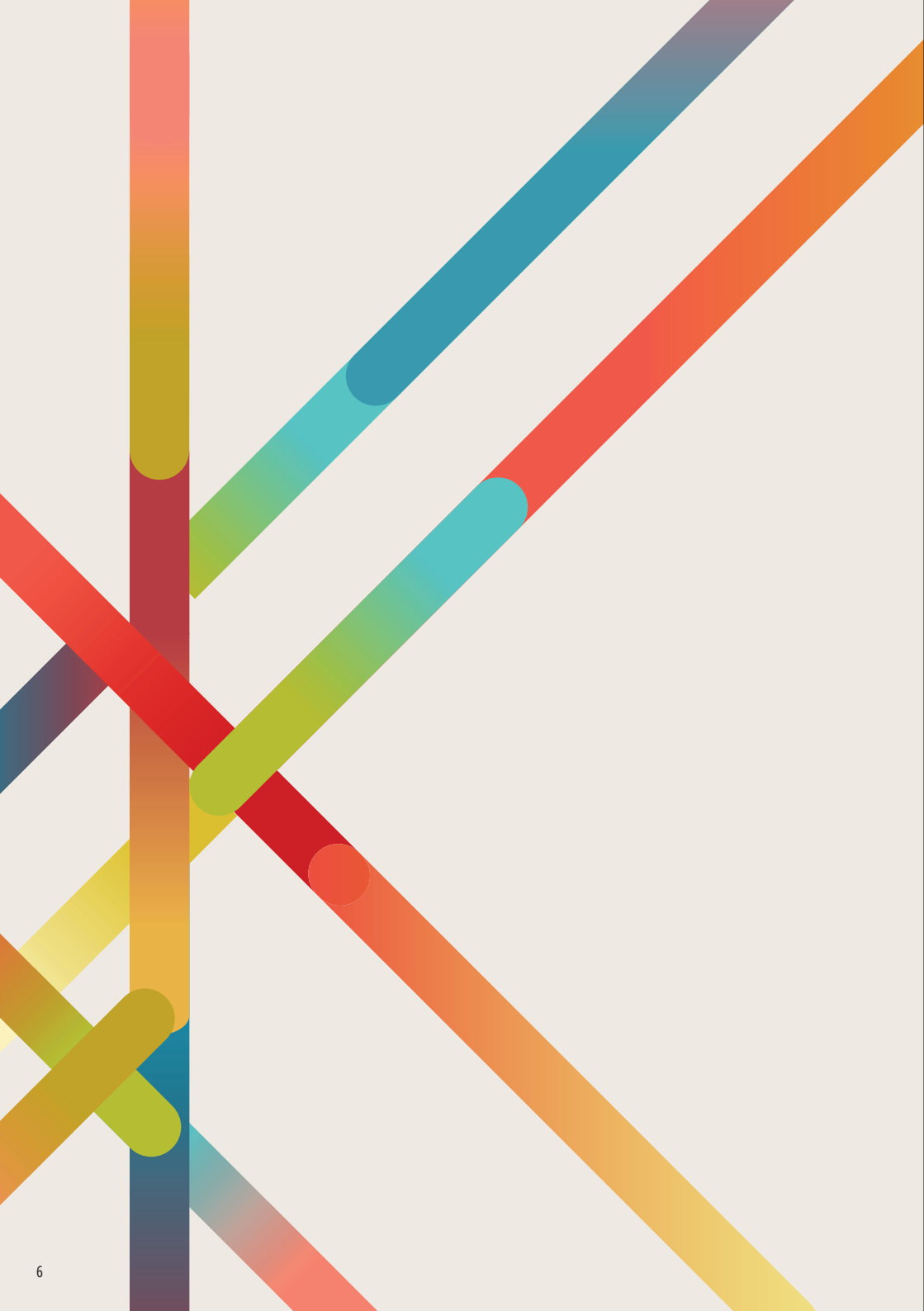
The impact of Kant's philosophical work on the different directions of the development of science and culture in the 19th, 20th and 21st centuries is so great that posterity will undoubtedly not hesitate to establish a parallel between it and the millenarian influence that Plato and Aristotle have exerted on Western history and culture. The breath of his theoretical and practical influence during more than two centuries surpasses that of any other figure of modernity. This is especially the case of the phenomenological and hermeneutic traditions since their origin, in their debates with scientific positivism, and during the complex course of their subsequent development.

Indeed, Kant inspires the first defenders of the formal sciences and the human sciences from 1870 onwards: in the schools of Baden and Marburg and in the development of contemporary neo-criticism with Dilthey's hermeneutics and later with Cassirer's critical symbolism. The first gives a decisive boost to the "critique of historical reason" as well as to human and cultural sciences. The second highlights the role of Kant's transcendental imagination in the constitution of symbolic thought, language and art.

The emergence of Husserl's phenomenology in 1900 and its subsequent development draws on both neo-Kantian schools, as well as Dilthey. A little later, Scheler, inspired by Husserl's concept of a material a priori, proposes a "material ethics of values" in critical dialogue with Kantian formalism, while Heidegger—in debate with Kant the "metaphysician"—is responsible for the turn from transcendental phenomenology towards a hermeneutics of historical existence, which gains new impetus both with Gadamer and, later, with Ricoeur. Several other figures in phenomenology and hermeneutics represent ramifications of this strand, such as Hannah Arendt and her sui generis reappropriation of Kant's "reflective judgment" in the realm of practical philosophy. Even today, Kant is an unavoidable reference for "Continental" philosophers interested in exploring the philosophical-epistemological foundations of the physical and/or cognitive sciences.

In short, Kant's work continues to be a philosophical reference for the main reflections in current science and culture. For this reason, the XX Journeys on Phenomenology and Hermeneutics of the Peruvian Circle of Phenomenology and Hermeneutics is dedicated this year to the commemoration of Emmanuel Kant's 300 birth anniversary, and his legacy.

Participating: Dennis Schmidt (Western Sydney University), (University of Memphis), Steven Crowell (Rice University) y Thomas Nenon (University of Memphis)



PROGRAM

Lima / NY (EDT)
Houston (<1)
Madrid (> 6 h)
Sydney (<16)

TUESDAY 19 NOVEMBER

16:15 - 16:30
15:15 - 15:30
22:15 - 22:30
08:15 - 08:30

WELCOMING WORDS

SESSION I

Moderator: Cecilia Monteagudo de Bacigalupo

16:30 - 17:00
15:30 - 16:00
22:30 - 23:00
08:30 - 09:00

Juan Gonzales Hurtado
Kant and Derrida facing the «incalculability» of life. Reflecting on Dignity in Times of the Market.

17:00 - 17:30
16:00 - 16:30
23:00 - 23:30
09:00 - 09:30

Franklin Ibáñez Blancas
¿Only Rational Subjects possess Dignity?

17:30 - 17:45
16:30 - 16:45
23:30 - 23:45
09:30 - 09:45

Discussion

17:45 - 18:00
16:45 - 17:00
23:45 - 00:00
09:45 - 10:00

Break

SESSION II

Moderator: Víctor Casallo Mesías

18:00 - 18:30
17:00 - 17:30
00:00 - 00:30
10:00 - 10:30

Martín Rosado Osorio
Heidegger and Husserl on Sensibility according to Kant

18:30 - 18:45
17:30 - 17:45
00:30 - 00:45
10:30 - 10:45

Discussion

18:45 - 19:00
17:45 - 18:00
00:45 - 01:00
10:45 - 11:00

Break

KEYNOTE LECTURE

Moderator: Rosemary Rizo-Patrón de Lerner

19:00 - 19:40
18:00 - 18:40
01:00 - 01:40
11:00 - 11:40

Steven G. Crowell
Heidegger, Kant, and the Phenomenology of Finite Reason

19:30 - 20:00
18:40 - 19:00
01:40 - 02:00
11:40 - 12:00

Discussion

Lima / NY (EDT)
Houston (<1)
Madrid (> 6 h)
Sydney (<16)

WEDNESDAY 20 NOVEMBER

SESSION III

Moderator: Katherine Mansilla Torres

- | | |
|---------------|--|
| 16:00 - 16:30 | David Yáñez Baptista |
| 15:00 - 15:30 | The Kantian sense of philosophizing according to Ortega |
| 22:00 - 22:30 | |
| 08:00 - 08:30 | |
| 16:30 - 17:00 | Claudia Laos Igreda |
| 15:30 - 16:00 | The dialogical imprint of Kant's mediation on error and conflict |
| 22:30 - 23:00 | |
| 08:30 - 09:00 | |
| 17:00 - 17:15 | Discussion |
| 16:00 - 16:15 | |
| 23:00 - 23:15 | |
| 09:00 - 09:15 | |
| 17:15 - 17:30 | Break |
| 16:15 - 16:30 | |
| 23:15 - 23:30 | |
| 09:15 - 09:30 | |

SESSION IV

Moderator: Federico Camino Macedo

- | | |
|---------------|--|
| 17:30 - 18:00 | Maribel Cuenca Espinoza |
| 16:30 - 17:00 | Human Finitude and Nature's Ubiquity in Heidegger's Thought |
| 23:30 - 00:00 | |
| 09:30 - 10:00 | |
| 18:00 - 18:30 | Juan Pablo Cotrina Tellez |
| 17:00 - 17:30 | Interpretation and critique of Kant's philosophy from Sartrean phenomenology: consciousness and morality |
| 00:00 - 00:30 | |
| 10:00 - 10:30 | |
| 18:30 - 18:45 | Discussion |
| 17:30 - 17:45 | |
| 00:30 - 00:45 | |
| 10:30 - 10:45 | |
| 18:45 - 19:00 | Break |
| 17:45 - 18:00 | |
| 00:45 - 01:00 | |
| 10:45 - 11:00 | |
| | KEYNOTE LECTURE |
| | <i>Moderator: Pepi Patrón Costa</i> |
| 19:00 - 19:40 | Thomas Nenon |
| 18:00 - 18:40 | The Significance of Heidegger's Reading of Schematism in Kant's Transcendental Philosophy |
| 01:00 - 01:40 | |
| 11:00 - 11:40 | |
| 19:30 - 20:00 | Discussion |
| 18:40 - 19:00 | |
| 01:40 - 02:00 | |
| 11:40 - 12:00 | |

Lima / NY (EDT)
Houston (<1)
Madrid (> 6 h)
Sydney (<16)

THURSDAY 21 NOVEMBER

SESSION V

Moderator: Juan Gonzales Hurtado

- | | |
|---------------|---|
| 16:00 - 16:30 | Rafael Campos García Calderón |
| 15:00 - 15:30 | Morphology of the transcendental illusion. Dogmatic metaphysics, philosophy of history according to Immanuel Kant |
| 22:00 - 22:30 | |
| 08:00 - 08:30 | |
| 16:30 - 17:00 | Martín Córdova Pacheco |
| 15:30 - 16:00 | Kant and the Italian Theory: Roberto Esposito's reading of the categorical imperative |
| 22:30 - 23:00 | |
| 08:30 - 09:00 | |
| 17:00 - 17:15 | Discussion |
| 16:00 - 16:15 | |
| 23:00 - 23:15 | |
| 09:00 - 09:15 | |
| 17:15 - 17:30 | Break |
| 16:15 - 16:30 | |
| 23:15 - 23:30 | |
| 09:15 - 09:30 | |

SESSION VI

Moderator: Juan Pablo Cotrina

- | | |
|---------------|--|
| 17:30 - 18:00 | Mariana Chu García |
| 16:30 - 17:00 | The <i>Gesinnung</i> and the Role of the Example in Scheler's Ethics |
| 23:30 - 00:00 | |
| 09:30 - 10:00 | |
| 18:00 - 18:15 | Discussion |
| 17:00 - 17:15 | |
| 00:00 - 00:15 | |
| 10:00 - 10:15 | |
| 18:15 - 18:30 | Break |
| 17:15 - 17:30 | |
| 00:15 - 00:30 | |
| 10:15 - 10:30 | |

KEYNOTE LECTURE

Moderator: Victor J. Krebs

- | | |
|---------------|--|
| 18:30 - 19:10 | Dennis Schmidt |
| 17:30 - 18:10 | On the Feeling of Life. Kant, Gadamer, Derrida |
| 00:30 - 01:10 | |
| 10:30 - 11:10 | |
| 19:10 - 19:30 | Discussion |
| 18:10 - 18:30 | |
| 01:10 - 01:30 | |
| 11:10 - 11:30 | |
| 19:30 - 20:30 | CLOSING CEREMONY AND COCKTAIL |
| 18:30 - 19:30 | |
| 01:30 - 02:30 | |
| 11:30 - 12:30 | |



KEYNOTE LECTURES

TUESDAY 19

NOVEMBER

Steven G. Crowell

(Rice University)

Professor of Philosophy and Humanities at Rice University (USA). He obtained his Ph.D. in Philosophy at Yale University. He specializes in twentieth-century European philosophy, especially the phenomenology of Edmund Husserl and its development in Heidegger, Sartre, Merleau-Ponty, Levinas, and Arendt; hermeneutics (Gadamer, Ricoeur); and post-structuralism (Derrida, Lyotard). He has also written on Kant, German Idealism, Neo-Kantianism, Nietzsche, and Kierkegaard. He has systematic interests in metaphysics, meta-ethics, philosophy of mind, aesthetics, and philosophy of history. Crowell edited the *Cambridge Companion to Existentialism* (2021), co-edited *Husserl Studies* (with Sonja Rinofner-Kreidl [Graz]), and is Founding Editor (with Burt Hopkins) of the *New Yearbook for Phenomenology and Phenomenological Philosophy*. His books include *Normativity and Phenomenology in Husserl and Heidegger* (Cambridge: Cambridge University Press, 2013), winner of the Symposium Book Award, Canadian Society for Continental Philosophy, 2014, and *Husserl, Heidegger, and the Space of Meaning: Paths Toward Transcendental Phenomenology* (Evanston: Northwestern University Press, 2001), winner of the Edward Goodwin Ballard Prize for the best book in phenomenology, 2002.

Lima / NY (EDT)

Houston (<1)

Madrid (> 6 h)

Sydney (<16)

19:00 - 19:40

18:00 - 18:40

01:00 - 01:40

11:00 - 11:40 (+1)

Heidegger, Kant, and the Phenomenology of Finite Reason

Heidegger's subordination of reason to *Sorge* in *Being and Time* has exposed him to the charge of irrationalism. Against this view, I argue that *Being and Time* offers a "normativity-first" account in which reason, as reason-giving is a constitutive demand on authentic selfhood. Examining the rejection of neo-Kantianism's equation of reason with logic in Heidegger's 1929 *Kantbuch*, I explain the threads that connect what Heidegger calls "pure sensible reason" to his extensive phenomenological account of the "everyday" and "authentic" modes of *Dasein*'s care-structure. As authenticity's discursive mode, the *Ruf des Gewissens* is *Dasein*'s portal into normative space. The structure of normative space is analyzed in Heidegger's essay *Vom Wesen des Grundes*, where it is shown that *Dasein*'s response to the call involves answerability to others (*logon didonai*) for what it holds to be best in its practical life. In contrast to philosophical rationalism, however, such a normativity-first account of reason, like Kant's transcendental account, must reject the principle of *sufficient* reason as "transcendental *Schein*."

WEDNESDAY 20

NOVEMBER

Thomas Nenon

(The University of Memphis)

Professor of Philosophy and Vice Provost for Assessment, Institutional Research, and Reporting at the University of Memphis. He received his Ph.D. from the University of Freiburg, and worked as an editor at the Husserl-Archives and instructor at the University of Freiburg. His teaching and research interests include Husserl, Heidegger, Kant and German Idealism, hermeneutics, and the philosophy of the social sciences. He has been co-editor (along with Hans-Rainer Sepp) of volumes XXV and XXVII of the *Husserliana* series; he has also served as review editor for *HusserlStudies*, as a member of the Executive Committee of the *Society for Phenomenology and Existential Philosophy*, as Director of the *Center for the Humanities*, and is President of the *Center for Advanced Research in Phenomenology* (CARP). His current research interests include Husserl's theories of personhood and subjectivity, and Kant's and Hegel's practical philosophy. Among his numerous works he has authored *Objektivität und endliche Erkenntnis: Kants transzendentalphilosophische Theorie der Wahrheit* (Freiburg: Alber Verlag, 1986) He has also co-edited books such as *Husserl's Ideen* (with Lester Embree) (Berlin, New York, Springer, 2012), and *Advancing Phenomenology: Essays in Honor of Lester Embree* (co-editor with Philip Blosser) (Springer, Dordrecht, 2010).

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Sydney (<16)

19:00 - 19:40
18:00 - 18:40
01:00 - 01:40
11:00 - 11:40 (+1)

The Significance of Heidegger's Emphasis on Schematism in his Reading of Kant

One of the important insights of Heidegger's *Kant and the Problem of Metaphysics* is his emphasis on the crucial role that the schematism plays in Kant's transcendental philosophy. I will argue that this interpretation is important because of the way that it can help provide a more compelling reading of the *Critique of Pure Reason* that can help resolve some key issues that traditional approaches that rely primarily on the Transcendental Aesthetic and the Transcendental Deduction of the Categories fail to sufficiently address, including discussions about appearances vs. things-in-themselves, the relationship between the world as subjectively constituted to the actual world, and the limits of subjective activity in constituting that world. I will also try to explain how Heidegger comes to place the nature of temporality and the imagination in such close proximity. In each case, I will also use Heidegger's hint towards the end of his Kant lecture course that his reading of Kant was guided in important ways by insights from Husserl's phenomenology and show how Husserlian positions from the VI. Logical Investigation and his lecture on internal time consciousness are taken up by Heidegger and put to positive use in his interpretation of Kant.

THURSDAY 21

NOVEMBER

Dennis Schmidt

(Western Sydney University)

Research Professor of Philosophy and Chair of the Philosophy Research Initiative at Western Sydney University. He has taught at Penn State, Villanova, and SUNY-Binghamton, and in visiting appointments at the University of Rome (“La Sapienza”) and the University of Freiburg. He obtained his Ph.D. in philosophy from Boston College. In addition to his own publications, he edits the SUNY *Series in Continental Philosophy*. His areas of interest and work are Ancient Philosophy, Post-Kantian Continental Philosophy, Aesthetics, Literary Criticism, and Gadamerian philosophical hermeneutics. He has authored several books, including *Between Word and Image: Heidegger, Gadamer, and Klee* (Indiana University Press, 2012), *Idiome der Wahrheit* (Klostermann Verlag, 2012), *Lyrical and Ethical Subjects* (SUNY Press, 2005), *On Germans and Other Greeks* (Indiana University Press, 2001), *Hermeneutische Wege* (co-edited with Günter Figal, Mohr-Siebeck Verlag, 2000), and *The Ubiquity of the Finite* (MIT Press, 1988).

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Sydney (<16)

18:30 - 19:10

17:30 - 18:10

00:30 - 01:10

10:30 - 11:10 (+1)

On the Feeling of Life. Kant, Gadamer, Derrida

“Die schöne Dinge zeigen an, dass der Mensch in die Welt passe.” – Kant, *Reflexionen*

Gadamer, Adorno, Lyotard, Arendt, and Derrida have all found inspiration in Kant’s *Critique of Judgment*—indeed, much of what is most original in the Continental tradition of philosophy after Husserl and Heidegger is indebted to the insights one finds in Kant’s work. The third Critique’s most compelling insight is that an experience marked by its relation to a quite peculiar form of pleasure is the first intimation of an *a priori* orienting us to what is best described as an ethical sense. Kant’s claim is simple: that there is a feeling, an aesthetic experience, that is utterly subjective and yet, when properly understood, is experienced as both universal and necessary: it is the “feeling of life itself” and “it is the feeling that thinking feels when it is aware of itself.” The intention of this paper is to think through—in Kant and with reference to some of his successors (in particular, Gadamer)—the meaning, significance, and consequences of this notion of the feeling of life that defines the pleasure we take in beauty. It also leads, as Kant himself will argue, to a sense of an ethical sense (§ 59) that can only be thought “symbolically,” exposing a “moral feeling” that defines who we are.



CONFERENCE PARTICIPANTS AND ABSTRACTS

TUESDAY 19

NOVEMBER

Lima / NY (EDT)
Houston (<1)
Madrid (> 6 h)
Sydney (<16)

SESSION I

16:30 - 17:00

15:30 - 16:00

22:30 - 23:00

08:30 - 09:00 (+1)

Juan Gonzales Hurtado

(PUCP/UPC/ISET Juan XXIII)

He has taught philosophy at universities such as PUCP, UP and UPC, as well as in the Theological Institute "ISET Juan XXIII". His areas of expertise are ethics and aesthetics. He has published a book entitled: *What is Ethics* (Mitin-2022). He is currently working on a book on the theme of grief and forgiveness, in the context of the recent global pandemic and its impact on our society, as well as a book that compiles various theoretical and critical texts of his authorship on Cinema.

Kant and Derrida Facing the «Incalculability» of Life. Reflecting on Dignity in Times of the Market

We have just experienced a global pandemic, in which most of us still live without being aware of the relevance of protecting the value of dignity collectively. We must reflect on the pandemic's context in relation to the Market and its neoliberal logic. In today's society, benefit, outcome, and utility take precedence over any moral value, such as freedom, dignity, or the right to have rights (principles that an author like Kant claimed were the tasks of reason, that also delineate the

Western international legal framework). Jacques Derrida warns us that a state becomes "rogue" when the order that prevails is the abstract, but not the factual, functioning of the law. That is why we ask ourselves: can reason still account for itself in an era marked by the Market? Is tolerance already depleted, and is hospitality the only form of response to current inequality we can think of? What kind of praxis is required in a time like the present?

Franklin Ibáñez Blancas

(UNMSM/PUCP)

17:00 - 17:30

16:00 - 16:30

23:00 - 23:30

09:00 - 09:30 (+1)

Ph.D. in philosophy from the Pontificia Università Gregoriana (Rome - Italy) and Magister from the Pontificia Universidad Católica del Perú (PUCP). He currently teaches at the Universidad Nacional Mayor de San Marcos and PUCP. He is the author of several books and academic articles. He has received awards in research, teaching and university social responsibility.

¿Only Rational Subjects Possess Dignity?

Kant's moral theory continues to be the one that provides the strongest support for the notion of dignity, the cornerstone of contemporary moral and legal systems. Kant claims that dignity belongs to all human beings as ends in themselves. However, his arguments seem dedicated to justifying the dignity of "rational subjects". Depending on how we define this category, it could imply that perhaps not all human beings fit in this definition as some seem to lack rationality, for example, those with profound cognitive disabilities or anencephaly. The

contribution explores this problem in Kantian reasoning.

Martín Rosado Osorio

(UNMSM)

SESSION II

18:00 - 18:30

17:00 - 17:30

00:00 - 00:30

10:00 - 10:30 (+1)

Master's degree in Philosophy from the Universidad Nacional Mayor de San Marcos. He is a member of GRUPO ORIGEN, a metaphysics study group at UNMSM. He is a member of CLAFEN and CIPHER of Peru. He is currently working on his doctoral thesis on the relationship between phenomenology and Buddhism.

Heidegger and Husserl on Sensibility according to Kant

In the Transcendental Aesthetics of the *Critique of Pure Reason*, Kant describes the conditions of possibility of knowledge on the basis of sensibility. This is the sensible condition by which the material content of sensation is apprehended. Later, in the twentieth century, Heidegger publishes *Kant and the Problem of Metaphysics*. In his view, Kant's valuable interpretation of sensibility adopts an ontological view of sensibility, without falling back into empiricism. Thus, Kant's contribution is to forge an ontological perspective of sensibility and passivity. Faced with this ontology of transcendental aesthetics, as interpreted by Heidegger, we ask ourselves whether it is possible to restore the empirical contents (sensations), sensory organs, and embodiment in the analyses of sensibility, unlike

the Heideggerian thesis, without falling back on psychological empiricism. Precisely, Edmund Husserl's thought is valuable in offering another way of looking at sensibility and the passive sphere without excluding its "material" aspect. This Husserlian material phenomenology is offered in his analyses of passive synthesis.

WEDNESDAY 20

NOVEMBER

Lima / NY (EDT)
Houston (<1)
Madrid (> 6 h)
Sydney (<16)

SESSION III

16:00 - 16:30

15:00 - 15:30

22:00 - 22:30

08:00 - 08:30 (+1)

David Yáñez Baptista

(Universidad Complutense de Madrid)

David Antonio Yáñez Baptista is about to defend his doctoral thesis on Ortega's *Estimativa* at the Complutense University of Madrid, where he has been a professor and predoctoral researcher. His teaching has revolved around Ortega and Kant and, since his research stay in Santiago de Chile, he has participated in several congresses and seminars devoted to Kant. His philosophical interests are centered on the School of Madrid, as well as on the phenomenological-hermeneutic tradition. On the other hand, he is finishing his studies in Religious Sciences, having recently published papers on Christianity in a theological and philosophical key.

The Kantian Sense of Philosophizing according to Ortega

From a neglected Orteguian background, I would like to vindicate the current relevance of Kant's distinction between the scholastic and mundane conceptions of philosophy. In both cases, philosophy appears as a living action, and it lets itself be interpreted as such from Kant's practical doctrine. Hence,

the scholastic notion relates to hypothetical imperatives, while the mundane notion is linked to categorical ones—and, therefore, to the interest, duty, and dignity of philosophy. The interesting thing is that Ortega finds in this mundane notion of thought, with its renowned questions, the most authentic way of philosophizing. It is not opposed to scholastic rigor, which it needs, but only to purely scholastic philosophizing. My aim is to show, hand in hand with the Spanish philosopher, that Kant's response to the question of the utility of scholastic philosophy, so frequent nowadays, is still fully valid. In this sense, to specify the vital justification of the philosophical task is the best way to continue defending today this vocation, for the fulfillment of which Kant was born three centuries ago.

Claudia Laos Igreda

(GIFS-PUCP)

16:30 - 17:00

15:30 - 16:00

22:30 - 23:00

08:30 - 09:00 (+1)

PhD in Philosophy from the University of Santiago de Compostela (2021). Co-ordinator of the International Group for Reading Kantian Texts (GILTKA), recognized by the Society of Kantian Studies in Spanish Language (SEKLE) and member of GIFS-(PUCP). She specializes in topics related to dialogical rationality in Kant. Among her most recent contributions are the co-edition of the book *Kant y la tierra de la verdad. Comentario a la Analítica de los principios*. Valencia/Mexico City, Tirant lo Blanch/UNAM, (2024). In the same book she is the author of the chapter "De la Anfibología de los conceptos de reflexión por la confusión del uso empírico del entendimiento por el trascendental". She has also recently published "Del cuerpo

propio y el juicio de los otros en los Sueños de un visionario al Phänomenon del conflicto”, *Daimon* (pre-published, 2024), and “Sobre la imposibilidad del error total. De la pregunta por lo erróneo en la moral a la antinomia de la razón” *Veritas* 54 (2023).

The Dialogical Imprint of Kant’s Mediation on Error and Conflict

Authors like Hannah Arendt (1982) and later Onora O’Neill (1989), albeit their undeniable differences, have respectively developed influential readings of Kant’s aesthetics and of his moral and theoretical philosophy, allowing us to assert that both the point of view of the other and the public and communitarian, reveal themselves as a transversal and inseparable condition of Kantian philosophy. The present contribution adds to these readings an interpretation of the application of rules, in order to avoid errors in the solution of the antinomy of reason, as a critical dialogical exercise of human universal reason.

SESSION IV

17:30 - 18:00

16:30 - 17:00

23:30 - 00:00

09:30 - 10:00 (+1)

Maribel Cuenca Espinoza

(PUCP)

Master in Philosophy from the Pontificia Universidad Católica del Perú, with the thesis “La experiencia de la verdad en el pensamiento de Heidegger”. She obtained her bachelor’s degree from the same university with the thesis “Practical truth and the rational component in Aristotelian ethics”. She teaches “Science and Ethics” and Philosophy at the same university. She has participated as a speaker in philosophical events and her most recent publication is entitled “From the new to the other in Heidegger’s thought. Convergence of beginning and ending and the question of contradiction”, in the journal *Studia Heideggeriana* of last year’s edition. She is currently preparing a doctoral thesis on nature, world and physics in Heidegger’s thought.

Human Finitude and Nature’s Ubiquity in Heidegger’s Thought

At certain moments of Heidegger’s thought, a peculiar and suggestive sense of nature appears that differs from nature as an entity that presents itself, or as an object of scientific research. The “naturalness of nature” (*Natürlichkeit der Natur*) directs us to that omnipresence that seizes and imprisons us, thus un-covering our vulnerability and finitude. However, this “natural nature,” presents itself and challenges us in the “epoch” of metaphysics, that is, in a stage of (Being’s) history

in which the natural sciences' concept of nature dominates. Starting from the above, this presentation focuses on analyzing the scope of "natural nature" in metaphysics, highlighting its finitude. This leads us to pay attention to the metaphysics conceived by Immanuel Kant and to specify how it "exposes" nature by discovering human finitude, and, at the same time, shelters it. From this, the contribution of Kant's metaphysics to the problem of the comprehension of Being will be shown.

Juan Pablo Cotrina Tellez

(PUCP)

18:00 - 18:30

17:00 - 17:30

00:00 - 00:30

10:00 - 10:30 (+1)

He holds a Bachelor and Master in Philosophy from the Universidad Nacional Mayor de San Marcos (UNMSM) and is a Doctoral candidate at the Pontificia Universidad Católica del Perú (PUCP). Member of the *Latin American Circle of Phenomenology* (CLAFEN). Member of the *Peruvian Circle of Phenomenology and Hermeneutics* (ClphER) and ClphER's research group. Professor at the Universidad Peruana Cayetano Heredia (UPCH). His lines of research include husserlian phenomenology, Heidegger and Sartre. He is currently preparing a thesis on the relationship between the theories of time and morality in Sartre's phenomenology.

Interpretation and Critique of Kant's philosophy from Sartrean phenomenology: consciousness and morality

Sartrean phenomenology, since its breakthrough in 1936 -year in which *The Transcendence of the Ego* was published- has considered Kant as an important philosophical interlocutor.

Said importance is clearly expressed in two key thematic axes: consciousness and morality. Regarding consciousness, Sartre debates with Kant about the role of the I within it, above all, focused on the question: ¿Does the I render possible the unity of consciousness, or is it because consciousness is one and the same that the I can emerge? Regarding morality, Sartre criticizes Kant for conceiving it separated from the specific situation of each social entity. That is, for Sartre, Kantian morality sacrifices human facticity in order to safeguard a rationality that can be subjected to universal principles. Following these two thematic axes, in the following presentation we try to explain how Sartre's reading and interpretation of Kant's philosophy is carried out, because only then will we see its true importance within Sartre's phenomenological proposal.

THURSDAY 21

NOVEMBER

Lima / NY (EDT)
Houston (<1)
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Sydney (<16)

SESSION V

16:00 - 16:30
15:00 - 15:30
22:00 - 22:30
08:00 - 08:30 (+1)

Rafael Campos García Calderón

(UNMSM)

He holds a Bachelor and Master in philosophy from the Universidad Nacional Mayor de San Marcos with the thesis "La tyche y Aristóteles: del movimiento accidental al acontecimiento" (The tyche and Aristotle: from accidental movement to event). His areas of interest include ancient philosophy, political philosophy and political theology. His latest publications are entitled "Política y existencia. Dos facetas de la libertad individual y su origen común" (2024) and "El reencuentro con la alteridad. El pathos filosófico del asombro y la libertad irónica" (2023).

Morphology of the Transcendental Illusion. Dogmatic Metaphysics, Philosophy of History according to Immanuel Kant

Our work attempts to show how the disappearance of the transcendental illusion from the field of natural sciences brought with it its necessary reappearance in the field of spiritual sciences. First, we analyze the concept of transcendental illusion, introduced by Kant in the *Critique of*

Pure Reason, regarding the incorrect use of the ideas of pure reason in the process of knowledge. Second, we review the concept of *madness*, proposed by Kant in his *Anthropology in a Pragmatic Sense* to describe a specific type of mental disturbance, resulting from a type of transcendental illusion. Finally, we review the Kantian *Opuscles* on history in order to verify the presence of transcendental illusion within spiritual sciences, specifically in his own philosophy of history. Thus, we will compare three manifestations of the phenomenon of transcendental illusion in order to show the modes that the same gnoseological phenomenon manifests itself in three different types of thought: a scientific one, a pathological one, and an utopian one.

16:30 - 17:00
15:30 - 16:00
22:30 - 23:00
08:30 - 09:00 (+1)

Martín Córdova Pacheco

(UNMSM)

Graduate from the Universidad Nacional Mayor de San Marcos with a thesis on the ontology and political thought of Giorgio Agamben. He is a member of the research groups "Philosophy and Liberation" and "Origen". He is also a collaborating member of the Latin American Circle of Phenomenology and of the Peruvian Circle of Phenomenology and Hermeneutics. He has written and published several academic and opinion articles related to relevant political problematics, with his areas of studies being political philosophy and ontology. He currently teaches ethics and philosophy.

Kant and the Italian Theory: Roberto Esposito's reading of the categorical imperative

In this presentation, we will deal with the main guidelines of the interpretation carried out by Roberto Esposito in his book *Communitas: Origin and Destiny of the Community*, regarding the Kantian categorical imperative, and within the framework of a reconstruction of the history of modern political thought's oblivion of the community. Thus Esposito places Kant halfway between Rousseau and Heidegger, to the extent that, unlike Rousseau, the common withdraws from any kind of possible political praxis (for Esposito, the categorical imperative is fully unrealizable due to its transcendentality), but, in the same gesture, it already anticipates an ontological condition of community where subjectivity is erased (reflected in the formal and universal character of the imperative). Finally, a critical assessment of Esposito's proposal will be made.

Phenomenology and Hermeneutics, her areas of study are ethics and intersubjectivity, particularly from the phenomenology of Husserl and Scheler, topics on which she has published several articles in academic journals, including "Max Scheler et la phénoménologie des illusions morales" (Alter, 2023). She is editor, together with Rosemary Rizo-Patrón and Vania Alarcón of the book *Métodos y Problemas. Perspectivas e investigaciones fenomenológicas actuales* (Teseo, 2024). She is also translator, together with Mariano Crespo and Luis R. Rabanaque, of the book *Introducción a la ética. Lessons from the summer semesters of 1920 and 1924* (Husserliana XXXVII) (Trotta, 2020).

The *Gesinnung* and the Role of the Example in Scheler's Ethics

In the case of Scheler's work, Kant's legacy can be detected in more than one theme and problem. But, when it comes to ethics, this legacy forms a fabric that, tighter in some areas and looser in others, structures the task of founding that philosophical discipline. Convinced that Kant is the one who has made the most progress in this task, Scheler lists in the "Preliminary Observation" to his *Ethics* eight assumptions that, from his phenomenological point of view, led the Enlightenment philosopher to reject all material ethics. The latter's goal is to replace those assumptions with ethical principles phenomenologically obtained, but within the framework of an ontology. In this presentation, I will focus on the third Kantian assumption that Scheler formulates as follows: "All material Ethics are [necessarily] Ethics of success, and only a formal Ethics can claim the disposition of mind [*Gesinnung*], or the willing inherent to that disposition of mind, as primitive

SESSION VI

Mariana Chu García

17:30 - 18:00

(PUCP)

16:30 - 17:00

23:30 - 00:00

09:30 - 10:00 (+1)

Ph. D. in Philosophy from the Catholic University of Louvain, Belgium, she is Professor and Coordinator of the Philosophy Section of the Department of Humanities of the Pontificia Universidad Católica del Perú and Director of its Center for Philosophical Studies. Ordinary member of the Latin American Circle of Phenomenology and the Peruvian Circle of

repositories of good and bad values" (GW II, 31 [49]). Based on the Schelerian criticism of this assumption, I will try to show, first, the relationship between *Gesinnung* and personality, and, second, the role of the example in ethics.

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