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ABSTRACTS
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SCHELER AND THE EXISTENCE OF THE IMPERSONAL
To prove that impersonal types of order genuinely exist is difficult to do, since all forms of experience we know about exemplify the personal mode of existing, broadly construed, in conformity with the conditions of our experiencing anything meaningfully. How could we get evidence that something impersonal genuinely exists without begging the question, building in the sufficient conditions for our experience in advance? Metaphysical realists usually just ignore the problem, and baldly assert the independent reality of an impersonal physical universe, but that is hardly an adequate approach. In this paper I employ Scheler’s theory of feeling to suggest what an impersonal order of existence would be like, if it could exist.

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SWEDENBORG AND THE GRAND HUMAN
The Swedish visionary Emanuel Swedenborg (1688-1772) claims to have seen the formation of the heavens and its internal structure. In his work Heaven and its Wonders and Hell (Amsterdam, 1758) there is an outline of the form of the heavens. It is said that heaven is in the shape of a Grand Human formed by the souls of the deceased. Each person will eventually find his place in a heavenly community located somewhere in the Grand Human. The underlying idea is that to fully understand the Lord Jesus Christ we need to see him as a person. The spiritual offer is that the celestial vision of persons in communities can be shared by persons in the mundane world, so that they together can vividly see the structure of the heavens.

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GENDER AND PERSONHOOD
The categories of personhood, of gender (and, to a lesser extent, sex) share some striking similarities. Most of us are, after all, acutely aware of our existence both as persons and as members of a particular gender. These categories seem tightly linked to some biological substrate (even if they cannot be reduced to biological facts) and have wide-reaching social, moral, political, and existential implications. And all these categories are beset by problem cases which resist easy classification. So if, as some feminists have argued, the categories of “man” and “woman” are mere social constructions that do not delineate any natural kinds, does this also hold to for “person”? On the other hand, other feminists have argued that dismissing the category of “woman” appears to render contemporary feminism without a subject area. Would a similar move against personhood deprive personalism — and perhaps philosophy - of a focus of interest? I contend that both categories are flawed, perhaps in different ways, but worthy of retention.

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PERSON AS PLATONIC IDEA FORM
Limiting person to a psychical paradigm we become aware of the important part that the anthropomorphic plays in individual psychology. We have been given to understand that historical myth is present as a factor in the personal and collective subconscious so that archetypes and the principles they represent are a constant presence in dreams, daydreams and meditations. Alongside the psychical paradigm there is also the paradigm of mind. We find this distinction made in the school of Platonic Realism as opposed to the school of Idealism. Idealism is concerned with the perceptions of the mind’s eye while Idealism is concerned with reason, Latin ratio, the use of language as a medium. Within the concept of Platonic Realism we can select Person as an Idea Form. As such it can be given divine scope and yet retain the characteristics of autonomous being which include that of privation. Reference is made to Hegel’s inter-spirit dialogue. Phenomenal manifestations may be seen as correspondences to subtle levels of spirit beyond mind.

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NEUROETHICS: A PERSONALIST APPROACH
Neuroethics is a developing field that seeks to address ethical issues arising in neuroscience and neurologic/psychiatric healthcare. The field’s dominant philosophical perspective has been grounded in an empiricist/materialist philosophy, to the detriment of a comprehensive and nuanced vision of the human person. This paper seeks to examine the philosophical underpinnings evident in contemporary neuroscience and neuroethics literature (empiricism, naturalism, pragmatism), and to propose a philosophical anthropology for neuroethics grounded in a broad Personalist vision of human nature by considering 1) The Person/non-Person distinction’s contrast to contemporary neuroscientific notions of person derived from empiricism, genetics and evolutionary biology, 2) Personalism’s recognition of the social nature of the person as a corrective to the often fragmented nature of current neuroscientific thinking focusing on neurons and neural networks, 3) Personalism’s central apprehension the subjective structure of the human person, includ-
ing freedom, autonomy and personal responsibility as a means of addressing current neuroethical debates about free will and determinism, moral responsibility, justice, and human dignity. 4) Personalism’s cross-cultural reach as a philosophical perspective grounded in our capacity for reason and thus available to all, making neuroethical conversation possible across cultures as evidenced by contemporary Personalist writing in both Western and Eastern Personalist philosophy.

Jason M. Bell  
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TOWARD A METHODOLOGY AGAINST GENOCIDE  
As an investigation of the possibility of developing a methodology against genocide, this paper researches an unexplored resource: two 1939 articles by Winthrop Bell warning against Hitler’s genocidal intention against “undesirable” races - the only known example of this genre in reference to the World War II genocides led by the Nazi government. This article explores Bell’s critical reading of Hitler’s Mein Kampf in dialogue with political events of 1938-1939, and explores resources from the intellectual biography of Bell (1884-1965), considering in a special way his role as the first Anglophone philosophy professor of the new phenomenological movement, and as the first North American doctoral student of Edmund Husserl. Attention is also paid to Bell’s interdisciplinary training in the fields of history, political science, German, logic, and engineering. His warning articles are also considered in relation to General Roméo Dallaire’s 1994 warning of the impending Rwandan genocide - the only known example, in turn, of that genre. The paper concludes with a reflection on Bell’s and Dallaire’s shared status as Canadian authors, considering whether this may bear a positive relation to Canadian leadership in the field of genocide studies.

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EMBRACING A PERSONALIST APPROACH TO ENVIRONMENTAL PHILOSOPHY  
What can personalism and environmental philosophy learn from each other? There have been a few attempts to show that personalism and environmental philosophy are not as incompatible as they might first appear. Drawing upon the dialogical aspects of personalism, as exemplified in Martin Buber’s analysis of the “I-Thou” relationship, this paper adds to these discussions by arguing that an “I-Thou” approach to the environment can help to both deepen and repair our moral relationship with nonhuman nature. In the framework of the “I-Thou” our interactions with others have a reciprocal effect upon us. Degradation of another person is, in a very important way, degradation of the self. Applying such a personalist approach to nature takes debate beyond discussions about anthropocentrism and focuses environmental philosophical concerns on ways in which our active relation with nonhuman nature can be a source of positive value. This personalist approach to environmental ethics is not simply an ideal but also has practical import. Acts of ecological restoration and preservation, for instance, take on added depth from the standpoint of personalism. Such activities not only have benefits for nonhuman nature, but also restore and preserve the value of our relationship with nature.

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PERSONHOOD: FROM PHYSICAL TO SOCIAL  
Following a straightforward definition of a kind of physicalism, it can be said that a person is a diachronically continuous and achronally extended object. A four-dimensionalist philosopher can also talk about temporal parts of such a person. Although some four-dimensionalists may object, it can also be said that our only evidence for being ourselves is our memory. Yet, when we think of an event in “our past”, we remember it in a certain environment together with some other objects, some of which are other persons. Having the ontological commitment that most of our memories refer to then-actual objects and compounds of objects, we can speculate about our achronal extention for a given time, since we do not really have a full perception of ourselves without the circumstances. So this seemingly vague achronal extension may lead us to a social account of personhood where personhood can be understood as a compound which is not limited to our supposed body. Drawing this conclusion, I will follow some of the ideas presented in Balashov’s Persistence and Spacetime together with the ideas of some contemporary philosophers.

Christina Conroy  
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BRANCH-RELATIVE IDENTITY  
When considering persons, one must consider the criteria for re-identifying a person over time. In the context of the metaphysical picture implied by Everettian quantum mechanics [EQM] - one that includes some type of branching structure to the world - problems of diachronic identity arise. The problem with which we are concerned here is a Ship of Theseus-type problem, and I will argue that an answer to the question “With whom will I be identical post-branching?” can be found in analogy with a solution proposed by Derek Parfit in his paper ‘Personal Identity’. I will propose that we use what I call “branch-relative identity” instead of the traditional equivalence relation of identity and that this will avoid the problem.
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**DEWEY, RORTY, AND HONORS EDUCATION AFTER THE FALL OF THE ACADEMY**

While the attempt to describe honors education in America as a unified concept may be fruitless given its natural variation, there is no doubt that a very real lack of resources, minimal or declining academic standards and falling enrollment in traditional honors programs are contributing to a crisis in the Academy where Honors education is involved. As online and hybrid (“brick and click”) models for the delivery of educational content become more prevalent, the question remains whether the traditional, cohort based model of honors education can survive? This essay intends to address the state of honors education in America through the lens of John Dewey's philosophy of education and Richard Rorty's neopragmatism with an eye toward illuminating the fundamental elements provided by honors education as it is traditionally discussed followed by a diagnosis of their likely survival.

Lucian Delescu  
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**ON DARWIN’S ACCOUNT OF CONSCIOUSNESS AND ITS IMPLICATIONS FOR A GENERAL THEORY OF PERSON**

Darwin has been, and still is, associated with the deconstruction of the rational theory of person. This is a contemporary assumption equally shared by defenders and critics. It is not a surprise that much if not all the contemporary debates regarding Darwin's theory lead to an exhausting and polarizing polemic. Looking beyond a rather crude debate regarding the implications of the evolutionary theory for a future general theory of person, I propose a commentary on Darwin's account of consciousness as it is found in all his important publications without exception. I attempt to show that the contemporary debates are, paradoxically, almost entirely disconnected from Darwin. That is not to say that we can resume the tension between naturalistic and rational accounts of person in full compatibilistic terms, but to argue that the contemporary debate regarding the implications of Darwin's theory are equally reductive because they ignore fundamental aspects within the very theory they claim to defend/attack. If we are to eventually settle this issue we should revisit Darwin and reconsider evolution in the light of some key concepts Darwin himself employed, and in the light of a fundamental tension between conscious and non-conscious experiences that he was very aware of.

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**KEEPING THE “I” IN THE “I-THOU” RELATIONSHIP: PRINGLE-PATTISON’S REJECTION OF AN IMPERSONAL ABSOLUTE**

In opposition to its absolute idealist rival which stresses the impersonalism of modes of thought, the movement of personalism believes that the idea of the person is central to understanding both physical reality and metaphysical reality as a whole. Personalists believe that the person as subject cannot and should not be reduced to any impersonal spiritual or material force at all. This is particularly true dealing with questions of religious experience. Andrew Seth Pringle-Pattison argues convincingly for this position that the real is both concrete and individual and that we need both the idea of finite personalities (individual persons in the world) and the infinite personality of God to come to an understanding of a personal God in immanent relation to individual personalities. Any attempt to absorb and incorporate the individual into an abstract idea or totality diminishes the worth of persons. In this paper I want to show Pringle-Pattison’s argument in favor of an immanent, personal relationship with the absolute or divine as fleshed out in his book *The Idea of God*. He argues that absolute idealism gets it wrong concerning diminishing the worth of single persons and fails to recognize the importance of the plurality of beings.

Joseph Diekemper  
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**TEMPORALITY, CREATION, AND DIVINE PERSONHOOD**

Suppose God always has been, and always will be, temporal: time runs to infinity in either direction and God exists at every time. On this conception of divine eternity, God's temporality is independent of creation, and therefore God's existence and nature alone must account for the existence and flow of time. Since Augustine, however, philosophers have found such a conception problematic. Intuitively, for time to exist, events must occur, but it seems that God can only be the subject of an event in virtue of his interaction with creation, since it would be inappropriate and overly anthropomorphic to characterize God's mental life as involving discrete, ordered events. Furthermore, if God's temporality is independent of creation, then we must say that God waited an infinite amount of time before creating, and this seems absurdly arbitrary. I consider three different responses to this set of concerns: the possibility of coeternal creation; the possibility of changeless time prior to creation; and the possibility that God's nature as a person entails both that he is, necessarily, the subject of events, and that his decision to create when he did was in no way arbitrary. I develop and defend this last possibility.
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PERSONALISM: IDENTIFYING TWO OPPOSITE VIEWS ON THE TEACHING PROFESSION
From the 1960s, most departments of education in the Western world have been headed by structuralists or poststructuralists conceiving teachers as categories and functions and not as persons. Teaching has been defined as “facilitating” or as social service. It is urgent to contrast this view with other views on teaching. Teaching should rather be seen as a relationship between teacher and students, focused on a subject. We could talk about triangles. The students study the subject with the help of the teacher. The teacher “embodies” the subject and thus bridges the distance between the subject and the students. The teacher is also a model of a person who has mastered the content that the students try to learn. In teaching, individual teachers stimulate individual students in unique situations to acquire valuable knowledge and skills. Teaching is a highly sophisticated, integrated and personal skill that combines subject knowledge, linguistic abilities, physical and mental liveliness, and social and psychological skills. Furthermore, teachers cannot avoid the issues of reality and truth and of what is good if they see their profession as education and not instruction.

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REALIST BY NATURE, BY NATURE ABSTRACT: PERSONALIST AESTHETICS IN MOUNIER AND HENRY
In the “sketch for a personalist aesthetic” in Le Personnalisme (1949), Emmanuel Mounier cautioned that the tendency towards abstraction in modern art was a sign of nihilism; but he also saw in it a promise to reveal a reality which transcends our habitual view of the world. To Mounier, there is a paradox in the nature of art: it is both realist and abstract; it deals with the reality of beings while attempting to communicate transcendence. If abstract art can avoid esotericism, it can make the personal communal and speak to the common man. This paper argues that such a personalist aesthetic is realized in Michel Henry’s later phenomenology - in his monograph on Kandinsky, Voir l’invisible (1988), and his subsequent Christological meditations - which treats the possibilities to express the mystery of subjectivity in a communal personhood. Theologically, this is revealed in incarnation; aesthetically, in abstraction. For Henry, the inner life of emotions cannot be communicated by representation, but only by a radical expression of human reality in abstract art. Thereby human subjectivity is joined with the person of Christ, for the essence of art, revealed in abstraction, is the “resurrection of eternal life.”

Bogumil Gacka  
Cardinal Stefan Wyszyński University (Poland)

PERSONALISM IN BRAZIL
Personalism in Brazil has links to the Italian school of personalism. The philosopher Alino Lorenzon is a prominent representative of personalism in Brazil. The originality of Latin American personalism allows us to understand the concept of person more deeply. Latin American Personalists work with Juan Manuel Burgos, who is President of the Spanish Association of Personalism. In the era of globalization, understanding personalism in Brazil is of special importance in terms of human dignity and respect for nations.

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DIALOGUE AND LANGUAGE: THE WAY TO BE A PERSON
The aim of my paper is to explain how the human being becomes person by means of dialogue and language, that is how the category of person is created by and inside language. This kind of relationship between person and language recalls the thought of the Italian personalist philosopher Luigi Stefanini (1949, 1960) who claims that philosophy of language is rooted in the sense of person. For this reason, first, I focus on the meaning of language and dialogue in the light of Stefanini’s personalist point of view, and then I explore the accounts of thinkers as Saussure, Cassirer and Pagliaro. At this point, the distinction between language and langue comes to the light and it underlines that langue is not a tool but an institution, as Saussure states in his Course in general linguistics (1922). Langue as institution and the endless exercise of the individual faculty of language condensed in dialogues between human beings allow the recognition of ourselves as persons. It is possible to analyze this recognition through the opposition I – you that we find in dialogues and discourse, considering that, as Emile Benveniste states, “A language without the expression of person cannot be imagined.”

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THE DEVELOPMENT OF PERSON VS. BUILDING THE VALUE OF A COMPANY
In times of continual change and the emergence of new theories in business aimed at improving the efficiency of business, the idea of growing the business through the personal development of the employees becomes more and more obvious. This trend, seen as a transplantation of the U.S. marketing strategies is in search of its explanation in the European economic and cultural
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HUME AND THE NARRATIVE OF THE SELF
In this paper, I go back to the well-known apparent inconsistencies in Hume's treatment of personal identity in the three books of *A Treatise of Human Nature*, and try to defend a Humean narrative interpretation of the self. I argue that in book one of the *Treatise* Hume is answering (to use Marya Schechtman's expressions) a “reidentification” question concerning personal identity which is different from the “characterization” question of books two and three. That is, I maintain that whereas in book one Hume is using his philosophical empiricism to provide his own version of the problem of how to recognize persons as the same in different periods of time, in books two and three he is presenting selves from a different, sentimental (and ethical) standpoint as the focus of people’s concerns. I start by briefly discussing Hume’s notion of personal identity “as it regards our thought or imagination” (*Treatise* book 1, part 4, section 6, paragraph 5). I then specify the narrative conception of the self Hume relies on when dealing with passions and morality as the self-consciousness persons develop as bearers of characters of or about which they can be morally proud or humble. I finally conclude by distinguishing Hume’s narrative self from the idea of “the unity of human life” put forward by Alasdair MacIntyre.

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PERSONS AS SUPRA PRETIUM: KANT’S NEGLECTED ARGUMENT FOR PERSONALISM?
John Locke offered a forensic account of personal identity, which assessed human actions in terms of legal merit and accountability. In reply to Locke, Leibniz critiqued his view of personality as lacking moral identity - Locke proposed identity on the basis of apparent characteristics, not deep abiding moral connectedness. But many found Leibniz’s metaphysical account too speculative. Interestingly, Adam Smith’s real contributions to this debate have long been overshadowed by his reputation as a free market economist, overlooking his primary role as a moral philosopher. Kant noticed Smith’s contributions as a moral thinker and hence advanced beyond Locke and Leibniz in promoting a more sophisticated account of moral personality. So, Kant in his *Lectures on Ethics* and *Metaphysics of Morals* offers a strong defense of persons as *supra pretium*, “beyond price.” Contrary to many neo-conservative economic thinkers, some things are not and should not be for sale. This position has been articulated more recently in political theology and ethics by Jürgen Moltmann, who was influenced greatly by Kant’s mature views of moral personality: we cannot reduce human beings to a market value as slaves, a mechanical work force, or as mere commodities.

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PERSONA AND ETHOS IN CONTEMPORARY TECHNOSCIENTIFIC CULTURES
It is a common view that scientific persona matters little in contemporary Western knowledge societies. Large research groups produce scientific discoveries gathered around impersonal expert systems. However, it is also well known that scientific cultures differ widely. In physics, the projects are quite impersonal, sometimes including thousands of persons. The prime example is the CERN organization. Chemistry is strikingly different; the laboratory is recognized and the head is awarded. This paper discusses whether personalism is a useful category for analyzing ethical aspects of contemporary technoscience. My claim is that the uncertainties in technoscience processes make the virtues of the individual researcher decisive for the outcome. Technoscience knowledge production is dependent on complex interactions between personal professional qualifications, instrumentation, software for visualization and data storing, application and budget knowhow, local politics, career planning, colleagues, and network collaborations, and the result cannot be predicted in an algorithm. Personalism can provide a further step beyond the focus on epistemological and ontological uncertainties in the research community, to include ethical questions. A renewed emphasis on scientific persona would elucidate the way in which technology mediates moral behaviour, and on this basis an articulated technoscientific ethos for late modern society could be developed.
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**THE CRUX OF LIVING A HUMAN LIFE: FROM HEIDEGGER TO WITTGENSTEIN**  
A full-fledged person leads a conditioned yet self-determined life. For Heidegger, an individual's genuine core values and steadfast purposes could only be revealed by virtue of her earnest concern and responsibility towards her own death. Although this insight discerns how integrity of existence necessarily rests on anticipation of one's “death” (i.e., limit and possibilities), an important problem to be solved is that idealized rules or principles, including especially those on morality, cannot be entirely trusted. Unlike Heidegger, such norms have their place in Wittgenstein’s notion of human practices. For Wittgenstein, even though the finality of death is acknowledged, normativity has implications beyond death. He shows that we are misled to the problematic picture that terminating and nonterminating procedures differ in extension or size. The difference of Wittgenstein’s view is that “my foundations” are my most basic yet spontaneous commitments to certain normative practices, which are not determined by any pre-given structure of human finitude. How then could Wittgenstein have shed light on my authentic being? This paper goes on to explain Wittgenstein’s spontaneity notion of authenticity as contrasted with Heidegger’s notion that is understood in terms of self-disclosure.

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**EASTERN SPIRITUALITY IN SWEDEN: IDENTIFYING EMERGING WORLDVIEW PATTERNS AMONGST PRACTITIONERS**  
The aim of this study is to assess the world-views of a wide spectrum of Western representatives from diverse traditions in the field of modern Eastern spirituality, with a method that will let individuals express their personal views. How the individual really views the world may be overshadowed by what she thinks she is supposed to respond as a representative of a particular tradition. Furthermore, the instrument used in the assessment may reflect the preconceived ideas of the researcher rather than the views of the respondent. Faith Q Sort is based on sorting general statements regarding the individual’s world-view according to personal preferences. Even though people’s own views will come to prominence, general patterns can be discerned. It is expected that characteristics germane to the world-views of Western followers of Eastern spirituality can be discerned, arising solely from the personal sorting choices by the respondents. In this study, two major and four minor prototypes were distinguished. The major ones were distinct from each other, and can shed some light in the discussion about religion vs spirituality. The minor prototypes were defined by only one or two people, and cannot be used to draw general conclusions.

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**PERSONHOOD, BRAIN DEATH AND RESOURCE ALLOCATION: THE IMPLICATIONS OF AQUINAS’ CONCEPTION OF HUMAN PERSONS**  
Health care resources are limited, which means that in a socialized health care system where health is construed as a right, exclusionary choices have to be made. Some estimates place the aggregate North American and European cost of keeping individuals in a permanent vegetative state (PVS) alive in excess of $24 billion per annum - which is more than the total national 2010 health care expenditures of countries like Ireland and Finland, and approaches that of countries like Portugal. However, if individuals who are brain dead or in a PVS are no longer persons, then ethically they have no more claim on the limited resources than other non-human biological organisms. This paper shows, with reference to his own writings, that St. Thomas’ position on personhood is consistent not only with the contemporary notion of brain death but with the much stronger notion of cerebral death, according to which someone is no longer a person when their higher brain centres are permanently destroyed and they are biologically alive but in a PVS. It suggests that if St. Thomas’ position was integrated into contemporary health care policy, the allocation problem would be fundamentally restructured and alleviated.

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**UPBRINGING AND EDUCATION FROM THE PERSONALIST PERSPECTIVE**  
The paper begins with a brief characterization of the situation of modern man with regard to the phenomena of anonymity and loneliness caused by the loss of traditional values and beliefs without which the question of the meaning of human life cannot be seriously approached and a truly meaningful future cannot be looked forward to. Acknowledging the need for a system of global humanistic ethical principles, it then argues that the fundamental principle of such explorations should be personal dignity and the awareness of the common good. These are personalistic categories, important in the pluralist world and consistent with the Christian vision of man. The paper presents educational premises that, it suggests, should be accepted if upbringing and education are to be fully personalistic processes, and also describes phenomena inconsistent with the principles of personalism. It makes reference to the principle of subsidiarity, which in the context of upbringing and education means freedom to choose the good and to implement it, and to the philosophy of rationalism, which conceives
of the human being as a personal being, and defines the main manifestation of human nature as the desire to achieve the actualization of the full human potential.

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THE SITUATIONIST BOOMERANG
Situationists have put in doubt global trait attribution on the ground that it is empirically inadequate. In this paper, we argue that situationism suffers from the same problem. Two arguments in defense of global traits are provided in the light of two theoretical desiderata for theories of traits suggested by Doris, namely empirical adequacy (in particular falsifiability, consistency) and empirical content (prediction, explanation). Firstly, we articulate situationists’ motto as follows: minor arbitrary, trait-adverse, situational disruptions lead to morally significant departures from expected behavior. We argue that, to our knowledge, the motto is empirically inadequate: either experiments present us with significant departures from expected behavior or they present us with major situational disruptions, but not both. Secondly, we raise a tu quoque objection against the situationist appeal to local traits. We argue that there is no reason to expect local traits to satisfy the kind of consistency expected by Doris. In response to our challenge, the situationist can appeal to increasingly local traits. Although this move preserves empirical adequacy, it does so at the cost of severely diminished empirical content. Consequently, one of Doris’s main arguments against globalism backfires: renouncing globality does not help preserve empirical adequacy and content.

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PERSONS, IDENTITY, AND IRENAEAN THEODICIES
John Hick and others have held that resurrection is possible without assuming any kind of soul (Cartesian or Thomistic, Platonic or Aristotelian), and without bodily continuity. All that is required is that there be a certain (not clearly specified) relation between the original person and the apparent survivor. This view is interesting not only in itself but because it forms the underpinning for Hick’s Irenaean response to the problem of evil. In this paper I give an argument against the possibility of such resurrection, and hence of the unacceptability of Hick’s attempted solution to the problem of evil. The argument, however, tells against any life-after-death account which shares its general logical features with Hick’s resurrection account.

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ARE SELVES SUI GENERIS? MCTAGGART ON IMMORTALITY AND THE ARGUMENT FROM IMPERMANENCE
The Cambridge personal idealist J.M.E. McTaggart (1866-1925) deserves to be known for more than his ingenious “proof” of time’s unreality. In this paper I examine one facet of McTaggart’s intriguing defence of the immortality of the self - to wit, his critique of the Argument from Impermanence. According to the Argument from Impermanence, it stands to reason that selves are (likely) impermanent, because everything in nature is. According to McTaggart, this argument fails, because the analogy on which it is based (i.e., that between selves and natural phenomena) is fatally flawed. In what follows, I explore why McTaggart thinks that this analogy is flawed, what he thinks follows from this (as well as what he thinks does not), and why he thinks that the Argument from Impermanence is worth refuting.

James McLachlan
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LEVINAS, THE PERSON, ESCHATOLOGY, AND INTERRELIGIOUS DIALOGUE
Western theistic eschatologies have framed the meaning of the world’s end in several ways. I focus on three. First, the world has no goal intrinsic to its nature. The world is neither good in itself nor functional for an intrinsic purpose; rather it is a valley of tears, a training ground of virtue, a pilgrimage to eternity. Second, the world has both end (conclusion, termination) and purpose in itself; a goal assigned by God. But it must first end and be destroyed for the true purpose, the Kingdom of God, Heaven, etc., to be realized. These two approaches comprise traditional eschatology. In a third possibility, the world has an aim or purpose that affects God/Being or is beyond God/Being. Levinas’ “prophetic eschatology” can be said to “break into history.” This view provides, through the link to the infinite, to the other, a significance for our lives and thus also for history. Life is meaningful as a matter of living each moment to alleviate the suffering of others and because of what might be possible at each instant. In this way God, the messiah, insists on the horizon of each moment. Such an open eschatology exhorts a dialogue between religious opponents.
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**PERSONS, AGENCY, AND THE OPERATIONS OF BLAME**  
What is it to be a moral agent? Many think it is to be confronted by the question: “What ought I to do?” This view sees moral agents as members of a deliberative community that takes seriously such questions. However, some philosophers maintain that this view of human moral practice is inconsistent with ethical experience. According to Bernard Williams, it mischaracterizes persons and human agency. More precisely, it calls on a “fictitious” notion of moral obligation and the characteristic reaction of blame. Williams rejects the notion of moral obligation but wants to retain the operations of blame. He urges us to consider a focussed blame, one directed at the agent rather than at obligations. What I shall examine is not Williams’ rejection of moral obligation, but, rather, his interpretation of the institution of blame as a “distinctive ethical reaction.” By acknowledging blame, persons are recruited into a kind of deliberative community of reciprocal respect and recognition. On Williams’ account, blame operates to give us an intelligible but indeterminate conception of persons and ethical agency. I argue that, on any conception of ethical agency, some notion of moral obligation persists. If moral obligation is a fiction, for our understanding of ethical agency, it is a necessary fiction.

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**INFERENCES TO PERSONHOOD**  
The idea of the person is distinct from the empirical categories “human being” and “Homo sapiens,” and its meaning is informed by a tradition of metaphysical theorizing. I present an inferentialist account of personhood attributions, and argue that personhood is better understood as a relation than an intrinsic property. Personhood attributions are used to distinguish those beings that are morally considerable from those that are not. But since there are different kinds of morally significant relationship, we can abandon the monistic conception of moral considerability traditionally associated with the idea of the person.

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*University of KwaZulu-Natal (South Africa)*  
**VELLEMAN AND THE DIS-GUISES OF SELF**  
David Velleman’s *Self to Self* includes a new theory of selfhood marked by a considerable shift away from the standard attempts to theorize about self as a single, all-purpose self. Having drawn attention to some of the confusions about self that may arise as a result of this belief, Velleman then makes a case for the view that the word self refers to different things depending on the context one is examining. He subsequently identifies three distinct selves corresponding to three different contexts. This paper explores whether we could maintain belief in a single, all-purpose self and not be caught up in the confusion. Ultimately, the aim of the paper is to cast doubt on Velleman’s tripartite conception of self. Two central claims are advanced. First, Velleman’s method of assigning selfhood across contexts seems arbitrary. Second, in reaching his conclusions about jettisoning belief in a single, all-purpose self Velleman incorrectly combines two insights.

Kerstin Maria Pahl  
*Humboldt University (Germany)*  
**TIMING LIFE: POTRAITURE AND BIOGRAPHY IN 18TH CENTURY ENGLAND**  
This paper explores the relationship between English portraiture and biography in the 18th century. These two genres are often casually linked but rarely examined together, although perceiving them as mutual key references may shed light on the conception and perception of life, personality, and identity in early modern England. Evolving side by side, these genres develop a notion of real-time, progress, and causality, that means they tell the subject’s life instead of depicting it, the consequential notion being, then, that human historicity forms part of the portrayal. Shifting from representation to narrative involves in turn, that life is shown not as a state, but as a progress, thus making the linear elapsing of time and this time’s impact a crucial aspect in the character’s development. Hence, portraits and biographies aim at visualising linear processes instead of the status quo and by shaping a person in accordance with the timeline he had gone, character becomes a matter of causality and development, thus implicitly rejecting ideas of normative and unalterable predestination.

Soyoung Park  
*Independent Scholar, Vancouver, BC (Canada)*  
**SUSPENDED SUBJECTIVITY: ARTISTIC INTENTION IN MAKING ART**  
I discuss intention in art through the interdependence between intuitive intention and conscious intention in art-making. I illustrate this with the case of formalised figuration employed in both pre-modern East Asian scholar painting and early modernist painting. This co-incidence is paralleled by Taoist *wu-wei* and Hegel’s *self-consciousness*, which respectively influenced these two distinct traditions. Wu-wei’s emphasis on eliminating conscious intention and being harmonious with nature.
logic appropriate to ascriptions of actions to persons and persons this way allows us to reason in the temporal of somebody's resolve and it argues that individuating. It begins by defining a person as the present character past life he continues to be personally responsible for. The paper is concerned with how much of somebody's THE RAGGED EDGE OF OUR PERSONAL PAST

Erik Persson
Independent Scholar, Harlösa (Sweden)
THE CATHOLIC CRITICS OF PERSONALISM: BEFORE AND AFTER FATHER MEINVIELLE
Personalism as a distinct current in Catholic thinking emerged in France in the 1930s, but not until its striking appearance in the documents of the Second Vatican Council and the personalist philosopher-theologian Karol Wojtyła's ascension to the papal throne did it become part and parcel of present-day Catholic thought. Since then the critics of personalism have been rather neglected, if not facilely dismissed, by both personalist philosophers and the historians of contemporary Catholic thought. In this essay, an ideohistorical approach to “antipersonalism” will be taken in order to make sense of the disputes surrounding the advance of personalism. Although a survey of the most important critics of personalism and their battles will be offered, the main focus will be on the writings of the most thoroughgoing of them, the Argentine Thomist Julio Meinvielle. Finally, the personalist feud will be put into the context of the major alarums and excursions of 20th century Catholic history, and especially the sea change in the attitudes of the Catholic Church towards modernity that took place between the antimodernist combat of St. Pius X and the opening of the windows to let in the “fresh air” of the modern world at the Second Vatican Council.

Richard C. Prust
St. Andrews University (USA)
THE RAGGED EDGE OF OUR PERSONAL PAST
The paper is concerned with how much of somebody’s past life he continues to be personally responsible for. It begins by defining a person as the present character of somebody’s resolve and it argues that individuating persons this way allows us to reason in the temporal logic appropriate to ascriptions of actions to persons and thereby determine that realm of responsibility among somebody’s past actions. This determination gets confirmed by our intuitions about personal responsibility. To see how this happens, we make three stops along the ragged edge of personal responsibility, the border country of personal agency where boundary disputes are most likely to break out. Specifically, we look at three ways a person escapes responsibility for certain of his past actions: by submitting to punishment for the sake of his “correction,” by emerging as an individual out of adolescence, and by being forgiven. What I hope to show is that by identifying a person as the present character of somebody’s resolve we can negotiate such edgy matters more effectively.

Anne Runehov
Copenhagen University (Denmark)
THE PROCESSES OF BELIEVING
Why do we come to believe what we believe? The present paper investigates possible processes leading to a certain belief by way of a methodological example. The chosen example is neurosurgeon Eben Alexander’s story, in which he tells us how and why he, from having been a true believer in science, became a true believer in the existence of a life after death. The point is, even though his religious experience during his coma might be crucial for his current belief and doubtlessly the main reason for why he completely reappraised his life, reading Proof of Heaven carefully reveals different, for him perhaps unnoticed, patterns shaping the landscape of his belief from childhood till the present day. The aim is certainly not to prove or disprove his experience. Rather the aim is to map as many important instants of a process of believing as possible, regardless of whether it concerns religious or secular beliefs. In order to do so, the impact of emotions and cognition, memory, the social, cultural, religious and educational background, the neural, biological and psychological condition (before and after the experience of conversion), and finally, the neural functions, including the Dark brain energy or Default Mode Network are investigated.

Ferdinando Sardella
Uppsala University (Sweden)
MODERN HINDU PERSONALISM
The paper explores personalism as a theological and philosophical concept within Modern Hinduism. Tracing the history of the concept of “person” within the Vedanta tradition, the paper explores the thought of Bhaktisiddhanta Sarasvati (1874-1937), and his view of the person within the Hindu tradition. The idea of ultimate non-personalism as a philosophical concept gained prominence during the late colonial period in Bengal and
other parts of India and became an established understanding of the foremost philosophical feature of Hinduism in the West. In contrast, Bhaktisiddhanta advocated the concept of “person” as foundational in the theological understanding of the self. The movement that he created in Calcutta in 1918, the Gaudiya Math, and its more recent offshoots have become one of the most well-known examples of personalist orientations within contemporary Hinduism. An important element of Bhaktisiddhanta’s understanding of “person” was the intrinsic role of gender, which was part of his view of bhakti and divine love as an innate quality of the self. The paper discusses at the end the place of modern Hinduism in exploring the idea of person in the contemporary world.

Andris Sevels
John Paul II Catholic University of Lublin (Poland)

PERSONALISTIC MARIOLOGY OF POPE JOHN PAUL II

I. The concept of person according to John Paul II: John Paul II defines person as suppositum in relation (person: subject and community). His definition of person affects his personalistic Mariology. II. Mary’s relationship to Jesus and the Church: According to John Paul II, Mary is a person in a relation to Christ and to the Church. III. Mary’s faith as a fulfillment for Israel, for the Church and for her personally: Personalistic Mariology shows that Mary responded to God with fiat (“May your word to me be fulfilled”) on behalf of Israel, on behalf of the Church and on her own behalf. Thus, Mary’s faith is a fulfillment for Israel, for the Church and for her personally.

Simon Smith
Independent Scholar, Haslemere, Surrey (UK)

A CONVERGENCE OF COSMOLOGIES: PERSONAL ANALOGIES IN MODERN PHYSICS AND MODERN METAPHYSICS

The nature of the universe has long been hotly contested philosophical ground. How deep the traditional divisions lie, however, remains to be seen. Once disparate, even adversarial, ideologies are converging as their conceptions of the universe increasingly draw upon a common storehouse of personal analogies. This paper concerns the implications of this convergence for understanding human consciousness and the universe to which it belongs. The beginning of the twentieth century saw philosophers and theologians faced with a new challenge. Responding to Einstein’s dynamic physics, two of the last great metaphysical thinkers set out to reconstruct cosmological theism accordingly. Austin Farrer and Alfred North Whitehead turned to human action and experience, analysing, not its finitude, but the “upwards” orientation of human personality. Echoes of Ludwig Feuerbach’s transformative grammar: consciousness realised in and as participation in the other. Cosmological physics has followed a similar path as science-writers like Carl Sagan and, most recently, Brian Cox have utilised the tropes and metaphors of personal identity. These anthropic constructions are no mere parallel, as I hope to show; this is a dialectical move which will prove philosophically, theologically, and psychologically fertile.

Ewa Smołka
John Paul II Catholic University of Lublin (Poland)

OPENNESS TO OTHERS AS A WAY OF PERSONAL DEVELOPMENT

A person is a potential being who is on the way to a full realization. I compare the tradition of Stoic self-sufficiency with Christian personalism, and make reference to the thought of Robert Spaemann and John Paul II. The ability to relate to others requires overcoming one’s idiosyncracies. Relativizing my interest and seeing it as of equal value to the interest of the other person is fundamental in determining the actual development of the person. Ironically, persons develop when in a selfless way they offer themselves to another.

Ithamar Theodor
Haifa University (Israel)

RESORTING TO AESTHETICS: THE ARTICULATION OF DIVINE PERSONHOOD IN THE VAISHNAVA VEDANTA TRADITION

The Hindu theistic devotional movements were on the rise during the first millennium CE, when an unexpected attack came upon them; the doctrine of maya, known as Shankara Advaita Vedanta. The polarization had quickly occurred to form two camps of bitter rivals: the Personalists, on the one hand desiring to worship their beloved Lord, and the illusionists, attacking the foundation of theistic faith. From now on, the articulation of a Personalistic philosophy able to check and withstand the advaitin onslaught, became the theistic intellectual challenge and mission. Ramanuja was the first to rise to the challenge posed by Advaita Vedanta, and he had indeed made impressive achievements in philosophically establishing personal devotion and theism. Madhva defined the Vedantic theistic position further away from Shankara’s illusionism with his dvaita doctrine. However, only when the tradition became aware of the need to articulate itself not only in Vedantic-knowledge terms, but in Rasa-aesthetic terms as well, and to resort to its ancient dramaturgical components, was it able to distance itself far enough from the advaitin onslaught. At last, this was done by the theologians of the Chaitanya school, who were able to articulate the personalistic position through aesthetic terms.
Michael Thompson  
*University of North Texas (USA)*

**THE ANTINOMY OF IDENTITY: PERSONAL IDENTITY AND TIME IN MODERN PHILOSOPHY**

In this paper, I present the standard arguments for and against personal identity as it has appeared in traditional philosophical debate. Notoriously, rationalist philosophers argue for personal identity, while empirical philosophers argue against any such formulation. To highlight the issues surrounding the controversy, I structure the arguments according to Kant's antinomic forms. Each side is represented by its thesis, proof(s) and conclusion. I offer a discussion to help clarify the conceptual confusions, and potential solution to the antinomy that satisfies both the rationalist affirmation of identity while celebrating the contingency of the empirical tradition.

Kenneth R. Valpey  
*Oxford University (UK)*

**PERSONHOOD AS MULTIVALENT REALITY IN PREMODERN INDIAN THEOGRAPHY**

The early 17th c. Bengali (Indian vernacular) text, the *Chaitanya Charitamrita* of Krishnadas Kaviraja, is a remarkable example of a premodern Indian hagiography or “theography,” notable for its discursive philosophical and theological component that is skillfully woven into its biographical narrative of the saint-mystic Krishna Chaitanya (1486-1533). Focusing on a selection from this text, I aim to highlight specific ways this account of human-divine interaction - and the tradition that identifies the text as canonical - may be meaningfully brought into conversation with contemporary Western personalist philosophical discourse. I bring two contemporary thinkers to bear on the subject, namely, Jarava Lal Mehta and Edith Wyschogrod. Mehta’s attention to Hindu thought on presence and absence as a counterpoint to Continental reflections bears upon the text in question in its articulations of personalist Vedantic thought and practice; Wyschogrod’s exploration of premodern hagiography as a source of inspiration for postmodern ethical reflection invites attention to this text’s representation of Krishna Chaitanya as a saint (significantly, of a non-Abrahamic tradition).

Ian Winchester  
*University of Calgary (Canada)*

**COLLINGWOOD’S CONCEPTION OF PERSONHOOD AND ITS RELATION TO LANGUAGE USE**

In this paper I attempt to expound Collingwood’s picture of human personhood in the context of his inquiry into human civilization. In order to do this I have to present the early part of the plan of that work and show that for him a person is an agent possessing reason and free will, both of which are mediated by human speech or language generally. I then inquire as to what the relations for him are between reason, free will and language, pointing out that his account presents both reason and free will as dependent on language and not language on the prior possession of reason. I offer a couple of simple examples to show that in some elementary ways both humans and other animals might well possess reason to some degree prior to their possessing or needing to possess speech, contrary to both his view and that of Hobbes. On the other hand, for sophisticated acts of reason, or acts of choice, language is necessary as Collingwood argues.