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International Conference

Philosophy in the Times of Crises
Vilnius University, June 12-14, 2023

Conference Programme

Day 1
June 12, Vilnius University, Faculty of Philosophy, Universiteto Str. 9.
Room 201

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9:00 – 9:15 **Opening Remarks. Jonas Dagys and Saulius Geniušas**

I session. Chair Huang Yong
9:15 – 10:00 **Cheng Chung-yi**
A New Interpretation of Classical Confucian Political Philosophy
10:00 – 10:45 **Vytis Silius**
Doubts (huo 惑) and Anxiety (you 憂) on a Way without Crossroads: the Balancing Effect of Relations in the Lunyu 論語"

10:45-11:00 Coffee break (Room 311)

II session. Chair Vytis Silius
11:00 – 11:45 **Huang Yong**
Toleration or Respect?: The Daoist Attitude toward Different Ways of Life
11:45 – 12:20 **Agnė Veisaitė**
Reimagining Dialogos through Daologos in the Time of Crisis: Expanding Communication to Non-human Others in the Zhuangzi
12:20 – 12:55 **Hu Mengdi**
Karuṇā in Mahāyāna Buddhism: An Existential Openness to the Other's Suffering

13:00 – 14:15 Lunch

III session. Chair Saulius Geniušas
14:15 – 15:00 **Jonas Dagys**
Modalities of Identity
15:00 – 15:45 **Jonas Čiurlionis**
The Principles of Harmony: Philosophy and Mathematics

15:45 – 16:00 Coffee break (Room 311)

IV session. Chair Mintautas Gutauskas
16:00 – 16:45 **Zheng Yujian**
Revisiting a Utilitarian Comparison of Human Lives During the Covid-19 Crisis
16:45 – 17:30 **Mang Fan-Lun**
Political Oppression and Forgetfulness

17:30 – 17:45 Coffee break (Room 311)

V session. Chair Jonas Dagys
17:45 – 18:30 **Lau Chong-fuk**
AI and its Threat to Individuality

18:30 – 19:05 **Adomas Šulcas**
Can Machines Achieve Time-Consciousness?

Day 2
June 13, Vilnius University, Faculty of Philosophy, Universiteto Str. 9.
Room 201

I session. Chair Mintautas Gutauskas
9:00 – 9:45 **Saulius Geniušas**
On the Daimon Who Speaks Through Love: Husserl's Post World War I Ethics
9:45 – 10:30 **Dalius Jonkus**
Cultural Crisis and Cultural Sedimentation in Husserl's Phenomenology

10:30-10:45 Coffee break (Room 311)

II session. Chair Hayden Kee
10:45 – 11:30 **Qingjie Wang**
Heidegger's "Journey of Thought" to East-Asia
11:30 – 12:15 **Rita Šerpytyte**
Nihilism Between West and East

12:15 – 13:30 Lunch

III session. Chair Lau Chong-fuk
13:30 – 14:15 **Mintautas Gutauskas**
Environmental Crisis and Self-Awareness in the Anthropocene
14:15 – 15:00 **Vaiva Daraškevičiūte**
(An)Aesthetics of the Crisis in Anthropocene
15:00 – 15:45 **Hayden Kee**
Empathy and Ecocrisis: Environmental Ethics and the Limits of Moral Extensionism

15:45 – 16:00 Coffee break (Room 311)

VI session. Chair Dalius Jonkus
16:00 – 16:45 **Kristupas Sabolius**
Perspectivism and Relational Imagination
16:45 – 17:30 **Gediminas Karoblis**
Eidetic Variation and Science Fiction: Crisis in Isaac Asimov's "Foundation" and Cixin Liu's "Three body problem"

17:30 – 17:45 Coffee break (Room 311)

V session. Chair Vaiva Daraškevičiūtė
17:45 – 18:30 **Nerijus Milerius**
From Sites of Atrocities to Films of Death
18:30 – 19:15 **Lo Tien-chun**
On (Temporal) Existentialism
19:15 – 19:20 **Closing Remarks Mintautas Gutauskas**

Day 3
June 14, Vilnius University Universiteto Str. 3

10.00 – 11.30 **Vilnius University tour**.

11.30 – 12.00 Coffee break

12.00 – 13.30 **Tour of old town Vilnius**

14.00 Lunch

Abstracts

Day 1

Prof. Cheng Chung-yi
A New Interpretation of Classical Confucian Political Philosophy

Several general understandings of classical Confucian political philosophy, if not false, are misleading. For example, some contend that the ancient Confucians adopt a moral or virtuous reductionist view in their conceptualization of politics. Accordingly, the matters of politics should finally be related to the moral cultivation of rulers. Some further consider that the early Confucians rest good governance on having a sage king with a worthy minister. Hence, it is natural to criticize this view as impossibly idealistic and hopelessly overestimating the effectiveness of rule by people. This paper aims to offer a new interpretation of classical Confucian political philosophy against all these general yet misleading understandings, trying to be sympathetic and not make a straw man out of it. The new interpretation consists of two parts: The goal of the first part is to introduce a Confucian ontology of politics that not only says what politics is but also has implications for what politics should be; the goal of the second part is to illuminate the Confucian normative political philosophy that emphasizes both the importance of the individual and institutional aspects and arguing that while they are irreducible to each other they are inseparably complementary.

Assoc. Prof. Vytis Silius
"Doubts (*huo* 惑) and Anxiety (*you* 憂) on a Way without Crossroads: the Balancing Effect of Relations in the *Lunyu* 論語"

Personal or existential crises are many and varied in many people's lives. Dealing with these troubles becomes even a greater challenge in times of great global crises. In Early Confucian tradition, the exemplary person, or *junzi* 君子, is often seen as an unshakeable agent that resists various perturbations and lives in such a way that expands the harmony (*he* 和) within and outside. Some have pointed out the absence of a metaphor of a crossroad in Early Chinese philosophical thinking, which seems even more puzzling having in mind the prevalence of the image of a way — *dao* 道 — in Chinese thought. This can reinforce an impression that the lived reality of a Confucian sage, someone who "follows one's heart's desires without ever transgressing," shares very little with the reality of mere mortals immersed into various uncertainties and mistakes of everyday life. While, in such reading, Confucianism appears to be highly demanding, but can it offer anything for me "when I find myself in times of trouble"? The paper counters such an idealized reading of early Confucianism, and looks at vulnerable situations that cause doubts and anxiety for Confucius or his pupils. It then suggests that cultivating human relationships is the Confucian remedy for these discomforts.

Prof. Huang Yong
Toleration or Respect?: The Daoist Attitude toward Different Ways of Life

Abstract. Toleration has often been regarded as the single most important value or virtue one ought to uphold or possess when encountering people of race, religions, languages, cultures, genders, sexual orientations, etc., different from our own, as it was written into both "Charter of the United Nations" and "Universal Declaration of Human Rights." In this paper, I shall argue, however, that toleration is not an appropriate attitude in this context, as an essential element of toleration is objection to what one tolerates, and yet we don't or should not have objections to people who simply live ways of life different from ours. Instead, what is needed is the whole-hearted respect. In this process, I shall draw significantly on the work of the ancient Chinese Daoist philosopher Zhuangzi.

Agnė Veisaitė *(PhD candidate)*
Reimagining *Dialogos* through *Daologos* in the Time of Crisis: Expanding Communication to Non-human Others in the Zhuangzi

The ability to enter a meaningful dialogue is a crucial skill in any context, especially during the time of crisis. Merging Platonic and Zhuangzian (Daoist) traditions of dialoguing can recreate more effective ways of communicating within ourselves and the world. John Vervakea and Christopher Mastropietro (2021) argue that the central point in the Socratic tradition of dialoguing is given to non-propositional, perspectival, and participatory knowing, introducing dialogue as a superlative experience that brings forth something outside of dialogical alone. Such dialoguing results in the emergence of a third presence – defined as a "we space" or "Geist" (62). I argue that for the "we space" to occur within daologos in the Zhuangzi, it is vital to re-introduce the silent and yet the salient – the non-human participants. I introduce the term daologos as a Daoist-Zhuangzian style of dialoguing that allows a broader spectrum of daological participants.

The dialogical counterpart is a vehicle and an instigator of transitoriness into more than all can be within their singularity. While such transitioning is achieved through dialectics in Plato's dialogues, in the Zhuangzi, the instigators of transitoriness are often non-human participants. Many daologues in the Zhuangzi are mediated by non-human creatures that frequently emerge through participatory presence. Non-human others in the Zhuangzi are not mere allegories, but portray themselves and their animalistic standpoints as holistic images (xiang 象). Rather than representing reality, xiang brings reality forward, putting emphasis on perception, co-creative bodily emersion, as well as the animalistic stance within imagistic thinking and understanding at large. For Zhuangzi, animals are not merely metaphors but the foundational part of the imagination, understanding, and dao-dia-loguing process itself.

Hu Mengdi (PhD candidate)
***Karuṇā* in Mahāyāna Buddhism: An Existential Openness to the Other's Suffering**

The Buddhist concept of *karuṇā* is usually interpreted as a feeling of compassion for the sufferings of others and a desire to relieve their sufferings. The fact that *karuṇā* becomes a central idea in Buddhism, together with wisdom, is due to the introduction of the bodhisattva ideal by Mahāyāna tradition. For Mahāyāna tradition, "bodhisattva" embodies a moral ideal who does not only concern his own liberation, but also deeply cares for others' sufferings with the mission of enlightening and liberating others from their sufferings. Namely, a bodhisattva must actively engage in causes that are beneficial to other sentient beings, by staying in

saṃsāra (cycle of birth and death) to bear sufferings instead of obtaining *nirvāṇa*, and even by sacrificing himself if it is necessary. That is to say, *karuṇā*, as the core spirit of bodhisattva, is essentially and totally other-oriented. Against this background, therefore, the focus of this paper is to explore the profound connotation of *karuṇā* in the context of Mahāyāna Buddhism in regard to the ethical issue of the other. My main argument is that *karuṇā* should not be understood as a kind of feeling or emotion, i.e., compassion, *in response to* the suffering of others, which subordinates *karuṇā* to an epistemological issue. Rather, *karuṇā*, for a bodhisattva or those who practice the bodhisattva path, has a fundamental, existential status that *grounds* any epistemological activity. In other words, it is the most fundamental openness to the other, in which a bodhisattva lives, experiences, and relates himself to all other sentient beings and their sufferings. This argument is developed in three parts, i.e., a critique of the English translation of compassion, a reinterpretation of *karuṇā* in terms of *viṣaya* (境界, sphere of one's influence or activity), and an elaboration on the connotation of *karuṇā* based on Chapter XVII from the *Mahāyānasātrālaṃkāra*.

Assoc. prof. Jonas Čiurlionis
The Principles of Harmony: Philosophy and Mathematics

Herein I will analyze the Ancient Greek structure of the concept of Harmony and its application in art, science and philosophy. Its importance and application is being shown in different contexts. The importance of this structure in history of mathematics, music and art, astronomy, color theory and science in general. The first part deals with its mathematical structure via analysis of geometric, arithmetic and harmonic means. Mathematically expressed structure of three essential proportions for hundreds of years was functioning as the main principle of harmonic model. Based on it were founded the principles of harmony of oppositions, concord and consonance. The second part deals with the musical structure of Harmony. I will reveal different interpretations of tones of consonances as well as the structure of tetrachords. The third part shall discuss the application of this mathematical-musical structure in other spheres of human inquiry. This model in classical philosophy was the main principle covering aesthetics, ethics, social sphere, polis, physis and metaphysis.

Prof. Zheng Yujian
Revisiting a Utilitarian Comparison of Human Lives During the Covid-19 Crisis

During the high time of the world-shocking 2-month-long Shanghai lockdown in the spring of 2022, I happened to be one of the 25 million Shanghai residents who suddenly lost personal/physical freedom ... The unprecedented experience gave me the unusual occasion and perspective to reflect on the old utilitarian formula for interpersonal comparison of utilities (in particular, commensurable values of human lives themselves). In addition to the seemingly simple verdict based on such a formula concerning what is the rational public choice, I also want to try some fresh new idea about (in)commensurability between the overall impersonal/societal perspective and the first-personal perspective from which any individual life seems unique and irreducible to any (other) values at the social level.

Assistant Prof. Mang Fan-Lun
Political Oppression and Forgetfulness

Not until recently, little attention was given to epistemic *vices*. Epistemic vices are attitudes, character traits, or ways of thinking that obstruct the gaining, keeping, and sharing of knowledge. Quassim Cassam has perceptively observed: "vice epistemology is less familiar

than virtue epistemology, but the study of epistemic virtue is unlikely to cast much light on recent political events" ("Epistemic Insouciance," 2018). The political events that Cassam and some other vice epistemologists had in mind include Brexit, Trump's victory in the presidential election in 2016, and the invasion of Iraq in 2003. However, these epistemologists have given little or no attention to political oppression in countries such as Afghanistan, Russia, and China. In this talk, I would like to explore the possibility that people who are constantly subject to political oppression tend to be forgetful about historical facts such that they become less resistant to authoritarian politics than they otherwise would be. They are not merely silenced, and forgetfulness may be an epistemic vice.

Prof. Lau Chong-fuk
AI and its Threat to Individuality

The paper begins with an analysis of individuality as the distinctive feature of modernity. Whereas modernity seems to promote reason over superstition and liberty over authority, a line of development embraces the secularization but suppresses individual freedom by replacing the abandoned belief in divine governance with a system of social surveillance. The goal of comprehensive surveillance is best illustrated by Bentham's proposal of panopticon, which was originally conceived as an ideal prison structure, but can be generalized, as Foucault suggests, into a symbol of the structure of a disciplinary society. Massive technological advancement since the second half of the twentieth century makes universal surveillance realizable in the form of information panopticon, which can pose an enormous threat to individual freedom. The paper concludes with a reflection on the possible dissolution of individuality that may be brought about by the further development of information technology in the age of dataism.

Adomas Šulcas (PhD candidate)
Can Machines Achieve Time-Consciousness?

Progress towards Artificial General Intelligence (AGI) is focused on developing a human-like computer consciousness. Yet, arguably, due to potential differences between machine and human consciousness could make any progress towards AGI a doomed cause, leading to a technological crisis that's borne out of an attempt to replicate something that inherently cannot be replicated. Philosophy of time points to one such potential difference between machine and human consciousness - the experience and concept of flow. As time is often considered a foundational and essential part of consciousness, any irreconcilable difference between humans and machines in that regard would create a qualitative gap. Yet, due to the methods used to calculate time in circuitry anything that could be called a machine-consciousness would be based on an eternalist view (B-theory of time) of the world while the human experience is based upon a phenomenal flow of time (A-theory of time). While the A-theory of time may be translated to a B-theory of time, it is not possible to do so vice versa. Therefore, a consciousness based upon the B-theory of time would not be human-like.

Day 2

Prof. Saulius Geniušas
On the Daimon Who Speaks Through Love: Husserl's Post World War I Ethics

Abstract: The paper traces the transformative development in Husserl's ethics in the aftermath of the First World War and suggests that it must be understood as a philosophical response to the personal, social and historical crisis caused by the war. One of the main questions of Husserl's post-WWI ethics can be formulated as follows: in the "dark horizon of senselessness," how is an ethical life possible? I show that Husserl's reflections on this question led him to deformalize his pre-WWI ethics and motivated him to ground his "ethics of reason" in an "ethics of love." I sketch Husserl's two fundamental answers to this question, the first of which concerns his phenomenology of love, while the second one – his phenomenological metaphysics in general, and his phenomenological teleology, in particular. While for Husserl, these answers are complementary, I conclude with some reflections on the importance of not overlooking that these answers are analytical distinct.

Prof. Dalius Jonkus
Cultural Crisis and Cultural Sedimentation in Husserl's Phenomenology

Husserl formulated the problem of culture in the philosophy of culture by criticizing psychologism. He argued that meanings cannot be reduced either to physical materiality or to the psyche. Meanings are ideal because they exist autonomously and can only be discovered through specific intentional actions. The establishment or discovery of meanings can be understood as a creative activity, the results of which must be communicated to others. Therefore, phenomenology must reflect on how the communication of meanings takes place, how the discovered meanings can be objectified and preserved, giving the opportunity to return to them again by repeating and renewing the primal intuitions. Husserl names the dynamics of cultural objectifications with the term sedimentation, which includes the formulation of the discovered meaning in material sensory expressions and the activation of these passively existing meanings. Husserl develops these ideas by reflecting on the crisis of culture and its causes. Cultural tradition becomes inert and stagnant due to the abundance of material objectifications. Subjective cultural activity is so objectified that the connection with the primal insights is lost. Acts that produce cultural objects are forgotten or remain unnoticed. Phenomenological reflection must reveal the correlation of cultural objects with the subject's creative actions. The cultural crisis, according to Husserl, can be overcome by searching for an authentic culture that is based on practical knowledge of the living world and ethical responsibility. Creating an authentic culture is creating a new kind of community. An example of this community for him is a community of philosophers based on essential insights as well as love and friendship. In the presentation, based on Husserl's texts "Origin of Geometry", "Articles on Renewal", I will formulate the phenomenological concept of cultural sedimentation, I will show how the crisis of culture is related to cultural sedimentation.

Prof. Qingjie James Wang
Heidegger's "Journey of Thought" to East-Asia

In the past four decades, the "connection" between Heidegger and East Asian thoughts has attracted more and more attention from Heidegger scholars in the West and the East. Heidegger's attempt at a thoughtful dialogue with East Asian thoughts as a historical event started from his early philosophical years when the whole Western philosophical culture was " in the times of crisis." In the first part of this essay, I shall trace Heidegger's early historical and

philosophical "Japanese connection." Second, I shall review the Chinese "impacts" on Heidegger during the 30th to 50th of the last century. Based on the discussion of these historical facts, I shall raise in the third and concluding part a question about Heidegger's actual position towards the possibility of an authentic dialogue between the East Asian and the West-European worlds of thinking and ask how this question will lead to a Heidegger's conception of an inter-cultural dialogue of thoughts.

Prof. Rita Šerpytyte
Nihilism Between West and East

Nihilism, in my view, is a phenomenon expressing Western thinking—the Western philosophical tradition—par excellence. As such, nihilism is twofold. On the one hand, it involves a diagnostic, prognostic or proclamatory, that is, a performative dimension, on the other, it presents a certain theoretical perspective. I would risk claiming that this conception of nihilism, as the representation of Western thinking, is first and foremost related to the theoretical attitude, the very nature of Western thought. Nevertheless, nihilism is never merely a theory, a description of reality, but is also an announcement of a certain mode of being, a certain diagnosis, that is – an establishment of reality. However, this establishment takes place by way of western concepts, it is subordinate to the concepts of western thinking and thus inseparable from them.

In the context of these considerations, I can already hear or at least anticipate a gnawing question, one that has often been posed to me: but can nihilism be said to be an exclusively Western phenomenon? What about Buddhism and its "concepts"? I would like to partially answer this question by presenting some observations on the analysis of nihilism by the Kyoto school, or more specifically, to discuss Keiji Nishitani's conception of nihilism.

Now, the first issue which one has to deal with when raising the question of the relation between Eastern and Western thinking, is the approach itself. I would like to state in advance that I in principle reject any kind of comparative approach which would allege the perspective of "neutrality." I suggest such "neutrality" is apparent, is alleged. Since I hold nihilism to be a phenomenon of western thinking, it means that I can only enact a projection of nihilism into the Eastern tradition, i.e. to perform, to make some projection of nihilism into Eastern thinking. In truth, I will attempt something akin to what Martin Heidegger wrote in his "A Dialogue on Language between a Japanese and an Inquirer".

Assoc. prof. Mintautas Gutauskas
Environmental Crisis and Self-Awareness in the Anthropocene

This presentation aims to explore the characteristics of our relation with environment and ecological self-awareness. Why do we think about our relation with the environment in terms of crisis, loss, depletion, and so on? What motivates the emergence of ecological self-awareness, eco-conscious behavior, and their implied acts? What are the presuppositions of these approaches? This presentation will be guided by the hypothesis that current environmental issues are not only a matter of our response to the physical changes of the planet, but also to the development of Western thought. The first part of the presentation will explain what kind of break occurred during the transition from modernity to the Anthropocene. Modernity most radically realized the tendency of Western thought: nature and animals were reduced to resources. The human of modernity has defined itself as an exceptional being whose essence consists of spirit, reason, and the power to plan and control. In the Anthropocene, the opposite key concepts are formed: unpredictable consequences, material traces, waste, and pollution. So, the self-awareness of humanity as a geological force and as a species will be analyzed. The second part of the presentation will draw the line between global awareness and personal experience. I will focus on the experience of nature's vulnerability. Using Edward Casey's

description of experiencing damaged nature, I will explain why the experience of nature's vulnerability is one of the most significant motives, what kind of responsibility arises in the event of "environmental trauma". I will mark the peculiar self-awareness of the Anthropocene epoch – in which the human is a culprit, – which points not to humanity's indifference as a geological force, but to the search for a suitable relationship with the environment and oneself.

Assoc. prof. Vaiva Daraškevičiūtė
(An)Aesthetics of Crisis in the Anthropocene

The crisis of Anthropocene usually is associated with technological development and economic exploitation of nature; however, in this process the aesthetic factor also is important. Visual culture analysts T. J. Demos and Nicholas Mirzoeff, who research the Anthropocene in this perspective, introduce the term of Anthropocene aesthetics defining by it the tendency to represent the Anthropocene mainly with abstract panoramic images. According to their critique, in the time of crisis this kind of visual communication works not in a mobilizing, but in anesthetizing way helping to reduce the situativity of toxic environments to the sight. As notices Mirzoeff, the fact that much of the Anthropocene iconography is not oriented towards overcoming the crisis, should be seen as the part of a bigger systemic problem related to the approach of the representational strategies themselves which still are guided by the principles established by the discourse of modernity.

In my talk I will discuss two aspects – the aesthetization of nature and the dissociation from the environment. Both of them can be recognized in the Anthropocene aesthetics (as it is described by T. J. Demos and Mirzoeff) and also both of them can be retraced from the ontological assumptions of the modern aesthetics. Firstly, I will refer to the connection between landscape painting and the aesthetic formation of nature (Ernst Gombrich); secondly, I will discuss the panoramic perspective explaining it as the specific model of relationship with the environment (William Thomas Mitchell, Philippe Descola). I will conclude focusing on the concept of landscape as transfiguration (Descola), which proposes to treat the landscape not as a sight, but as a model of milieu where different biotic communities are connected.

Assistant Prof. Hayden Kee
Empathy and Ecocrisis: Environmental Ethics and the Limits of Moral Extensionism

Where should we draw the limits of our moral community? Traditional, anthropocentric ethics has limited the moral community to rational beings or beings of our species. Many animal ethicists argue that consistency demands we extend the moral community to include many nonhuman animals. Here, sentience is often proposed as a demarcating criterion for the moral community, and our ability to empathize with animals is suggested as a mechanism for motivating moral action towards them. Recently there has been some debate about whether we might also empathize with plants and what role this might play in an extensionist approach to environmental ethics. The obvious objection to plant-directed empathy is that plants, not being sentient, are not an appropriate target for empathy. We risk imposing anthropomorphic structures of experience on plants when we empathize with them, and hence we miss what is distinctive about their way of life and their needs. I reply to this objection by arguing that while plants may not be sentient, they do share structures of biological, multicellular existence with sentient creatures. Indeed, in sentient creatures, these structures are necessary conditions of sentience and are internally related with it. In empathizing with a plant, we are actually "feeling into" the dark, inverse side of our own sentience. Properly understood, empathy with plants could provide a viable basis for plant ethics, and, indeed, for a deeper understanding of and compassion for the passive, vulnerable, biological underpinnings of all life.

Prof. Kristupas Sabolius
Perspectivism and Relational Imagination

In his theory of Amerindian perspectivism, Eduardo Viveiros de Castro several times refers to the idea of "relational imagination". He also provides a formula that defines it: "one must know how to personify, because one must personify in order to know." When a partner of analysis is granted the status of a person, it firstly means a motion of imagination—the object becomes an insufficiently interpreted subject, for it highlights both the lack of transparency and the inter-connectivity as the essential premise for any analysis. Although other subjects are never fully clear to us, they become subjects only by entering into the entangled relations.
This can be paralleled with Bruno Latour's idea of the inquiry into the modes of existence—a stance that proposes to substitute ontology with ecology. Ecology, then, provides a focus not on the essences or natures of things, but mainly on the sets of relations that things and beings are found and enter to. In my talk, I will try to show how perspectivism can be interpreted as strategy of relational imagination which can be seen as the power both to discover relationalities and to incorporate the biggest variety of perspectives that is possible.

Prof. Gediminas Karoblis
Eidetic Variation and Science Fiction: Crisis in Isaac Asimov's "Foundation" and Cixin Liu's "Three body problem"

Among many other perspectives of phenomenology, Edmund Husserl described the phenomenological method as eidetic variation (1977, 2012). Although his emphasis in this exposition was on the invariance of the eidos, he also pointed to the relevance of imaginative variation dissociating the fictional from the factual. The change of emphasis to the latter allows me to make a phenomenological glimpse into science fiction. For this purpose I will take two outstanding novels of the genre. One of these is *Foundation* by Isaac Asimov written in the period of 1942-1951. Another one is *The Three Body Problem* by Liu Cixin published in Chinese in 2006 (English translation 2014). In both novels the key of the plot is Crisis. In the first one the plot circulates around so called Seldon-crises, which lead through the dark ages from the first to the second galactic empire. In the latter one the crises are the mode of existence in the Trisoliaris world which, in order to survive, must repeatedly solve the problem of the movement of the three suns. This is also presented in the book as a computer game. Since in both novels the crises are related to scientific challenge, eventually, analysing certain features of both novels, I will complement the eidetic variation with Husserl's idea of the Crisis of European sciences (1970). How the latter's vision of 1930s may be related to the visions of two outstanding science fiction writers – an American of 1940s and a Chinese of 2000s?

Prof. Nerijus Milerius
From Sites of Atrocities to Films of Death

In this presentation, I would like to discuss the relationship between artistic representations of war and the infrastructure of lieux de mémoire. The analysis focuses on Austerlitz (2016), directed by Sergei Loznitsa, and the TV mini-series Chernobyl (2019), directed by Johan Renck. Austerlitz shows people visiting the concentration camps of Sachsenhausen and Dachau. In depicting the attitudes of different visitors, who often act like tourists, Loznitsa criticises the regimes of forgetting that exist in present-day societies and activates the slogan 'Never Again'. Due to the newly built nuclear power plant in Astravets, now part of Belarus, the mini-series Chernobyl is much more controversial for present-day Eastern Europeans. It shows how it is not only film that can represent reality, but also, as Jean Baudrillard observed with regard to September 11, reality that can imitate film. Firstly, the mini-series Chernobyl

not only represents the traumas of the past, but also revives fears of the Cold War, as though it had never ended. Secondly, Chernobyl seems to prefigure Russia's military aggression against Ukraine, in which the Chernobyl nuclear power plant was seized and used as an instrument of new military aggression. In this way, despite the slogan 'Never Again', the traces of the Cold War-era nuclear catastrophe are re-coded to become the signs of a potential new catastrophe.

Assistant Prof. Lo Tien-chun
On (Temporal) Existentialism

In 'On existentialism', Alvin Plantinga (1983) uses the term 'existentialism' as a name for the view that the existence of some properties, especially individual essences, and propositions, especially singular propositions, depends on the existence of individuals that these properties and propositions are about. Robert Adams (1981) and G.W. Fitch (1996), among others, argue that this sort of (modal) existentialism is incompatible with the following theses: (a) S5 for metaphysical modality, which in effect implies that metaphysical possibilities do not vary from world to world, and (b) contingentism, i.e. that possibly, some individual may fail to exist. In this paper, I will develop a temporal analogue of Adams's and Fitch's arguments for the inconsistency between these three theses to target a view proposed by Ross Cameron (2022), which I will call 'temporal' existentialism. According to temporal existentialism, whether an individual has, or will have, certain properties as its essential properties depend on how it actually turns out to be in the future. Specifically, I will argue that temporal existentialism is incompatible with the following two theses, which are structurally similar to (a) and (b): (a*) the view that metaphysical possibilities do not vary from time to time, as defended by Cian Dorr and Jeremy Goodman (2020) and (b*) qualitative contingentism, i.e. that possibly, some property featured in temporal existentialism which is, or will be, had by something could have been lacked by the same thing.