

**International Congress of Philosophy:
"The faces of facticity today: existence, barbarism and resilience".**

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«Melancholia represents the pathology of exile in all its purity: the impoverishment of the inner world by the deprivation of the life-giving field of proximity»

(Peter Sloterdijk. Spheres I)

«in the dark comes, and even blindly, he who begins to live, without realising that he is living and without knowing what it is to live»

(Baltasar Gracián. The Criticón)

Introduction

The present international congress seeks to drag phenomenology into the inhospitable places of thought, to link it with studies on pathos and the human affective dimension in the hope of finding valid mechanisms of interpretation for a dialogue with other sciences, other currents or perspectives, and in the face of a superlative demand to give an answer to the peremptory problems that today plague our society in general, plural and democratic terms. The idea of starting from the beginning is to analyse the phenomenon of "facticity" [*Faktizität*], a far-reaching notion in the history of philosophy, which has Johann Gottlieb Fichte as its great proponent, by means of a deepening of the term "Tathandlung". This journey is not limited to one of the pillars of so-called German idealism but runs through the entire trajectory of neo-Kantianism, with Emil Lask and Paul Natorp at its head. In this sense, the 20th century German philosopher Martin Heidegger is a great synthesiser of this tradition, which was concerned with the surplus or vestiges left behind by logical positivism and its plumb adherence to truth understood as a fact, in this case a "factual" not a "factual" fact. The term facticity sought to construct a new possibility for philosophy, claiming its own place in the epistemic edifice and as knowledge in correspondence with a concrete social reality. The realm of facticity, as Heidegger has already said, refers to the fact that it is assumed and integrated into my existence, existence being a purely human phenomenon which has to do with the need to be constituted always under the influence of possibilities that have not been chosen but which we must assume as our own. In short, it is a matter of recovering a sphere that makes possible an intellection of the fact, not at all aseptic, of "I am", "I exist", here and now. In this way, the fact, understood as a phenomenon, becomes hermeneutic, and reality always exceeds the totality of observed facts, i.e. reality above all exudes meaning, significance, self-sufficiency and possibility. That life is self-sufficient means that it has to be considered as in itself, not only and as a biological reality, but as the fact that it has to be lived, i.e. experienced. The modes or ways in which the very act of existing is realised, in which

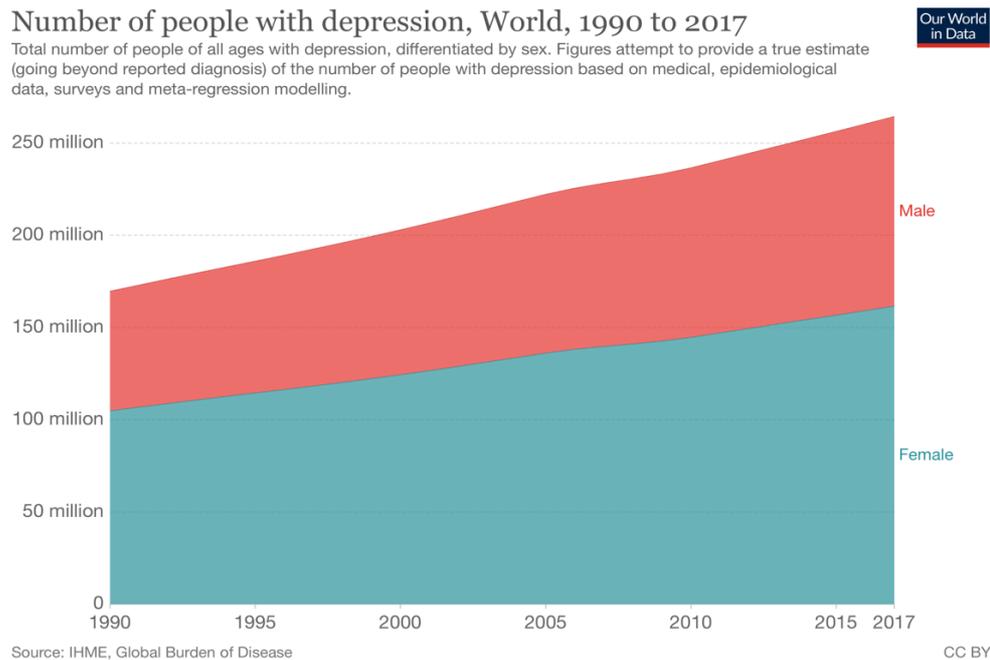
there are possibilities of lucidity and understanding (although also of impoverishment and disintegration of this same experience, such as the extreme suffering provoked by the death of a loved one or a pandemic), are elements that, from the beginning, concerned phenomenology at the hands of its creator, the philosopher Edmund Husserl. If one looks at the reality around us, in which a virus called SARS-CoV-2, in its reign, has disrupted our everyday ways of existence, one can see directly and clearly what is meant by "lived life": the ways in which we sustain our existences through habits, routines, conversations, etc., and which make up the vital repertoire of our daily lives. This means, without detriment to the invaluable contribution that the sciences are making with the creation of new vaccines, mathematical proof studies, medicine and biology, among other sciences, that the COVID-19 phenomenon, to continue with the example, by itself – that is, not at the whim of my will – demands treatment as a lived experience, as a factual fact that must be assumed and, consequently, integrated into the respective project of our existences. And this also without the need for such an experiential range to be interpreted univocally as a psychological experience, but as an existential and hermeneutic phenomenon that demands a philosophical enquiry in order to achieve resilient training in favour of the existent, its lucidity and well-being.

In short, after what has been said by way of a proem, we do not only support the self-sufficiency of philosophical studies themselves, which should be protected in a society increasingly brutalised by technological resources, mass media, etc., but also their necessity when it comes to responding to real and pressing phenomena, which will serve as guiding threads of the proposal of this international philosophy congress.

Theoretical justification and objectives.

Like today, the 20th century was a time of pandemics and catastrophes that generated philosophical concern of an existential nature. Existence became a problem, and in its lap innumerable "philosophies" were born which tried to make sense of the very question: who are we? Although we live in a different reality today than a hundred years ago, I believe that there is widespread concern for the existential question, so that movements, such as coaching, self-help books or the widespread use of psychological therapies, are not uncommon. This is not trivial, since – as can be seen from certain statistical data – depression is the most widespread illness in the world, paradoxically, even at a time when there are higher levels of material wellbeing, less hunger and misery. As an example, take this graph:

(Fig. 1.): Number of people with depression, World, 1990 to 2017



Philosophy, as a knowledge that developed in a peculiar way of questioning the world from the reality of ancient Greece, cannot remain silent in the face of human suffering, not only because philosophising was once linked to pathos, as Aeschylus shows, but also because philosophising demands transparency about the very sentient, passionate and affective condition of the human being. In this aspect, facticity, insofar as it is related to phenomenology, demands a principle of clarification about the work that affective states have in the configuration of the logos itself, of human rationality itself. Such rationality, which is mainly a practical and operative phenomenon, must be able to respond to pressing questions, such as the environment and another way of inhabiting the world, or the question of how to carry out inter-subjective relations on a plane of equality, as feminism has put forward. In any case, an attempt is being made to expand the ways in which human beings, as rational agents, have to understand the world in which they live.

In order not to extend this theoretical justification too much, the following objectives are proposed:

- To update and deepen the notion of facticity within phenomenological-hermeneutic studies.
- To achieve mechanisms of lucidity and understanding of experience as lived.
- To justify an independent and interdisciplinary vision of philosophy as a discipline that has a responsibility towards the way in which life is lived or experienced.

- To favour possibilities of interpretation in the face of human life that support and make fruitful the pathic (suffering) dimension of the human being, without the need to resort to justifications of soteriological (theological) or psychological origin, but updating all the wisdom found in the history of philosophy, philosophers and their works.
- To respond to current problems that have to do with the need to think of the other as a face and the problem of the immigrant, the outcast, the misfit, the marginalised, etc., another of the facets in which facticity is represented.
- To develop approaches that have at their core the issue of the temporality of human life.
- To rescue new interpretations of facticity from the history of philosophy.
- To construct arguments for the deployment of a practical philosophy.