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ABSTRACTS and PROGRAMME

1. **Jacek Brzozowski (UKZN - brzozowski@ukzn.ac.za)**
   What's Possible for Hybrid Persistence?
   Recently I've defended a hybrid view of persistence (whereby only simples endure while the objects they compose at instants of time are stage-related) on the grounds that it is able to neatly navigate a number of problem cases one or other of the traditional views of persistence face. Here I look at some of the modal implications of the hybrid view, and discuss to what extent the view's modal flexibility lends it further support.

2. **Bernard Matolino (UKZN - matolinob@ukzn.ac.za)**
   Universalism and African Philosophy
   In some quarter there exists a domineering view of philosophy as objective and universal in character. Any philosophical activity that fails to live up to the set standards is dismissed as retaining a non-epistemic/philosophical status. However, this view is not universal as it is opposed by a camp that insists that 'place' matters in any philosophical activity. The opposing camp condemns both the philosophical method and feigned superiority of the universalist approach. The latter camp has come to be associated with the growth and development of African philosophy, and this growth and development has been encouraged to challenge the dominance of the universalist approach. In this paper I seek to revisit a debate between Ward Jones and Emmanuel Eze on the nature of philosophy in Africa. Jones, in his advocacy for the universalist approach, opposes Eze's particularized interpretation of African philosophy. I seek to offer some basic reasons that show Jones' position as hardly persuasive. By so doing I hope to force a reckoning of what the nature of philosophy is for its practitioners who emerge from, and are informed by, diverse horizons.

3. **Elisa Galgut (University of Cape Town – elisa.galgut@uct.ac.za)**
   Humans' Mistreatment of Animals and the Holocaust: A Distasteful Comparison?
   The abuse of animals in slaughterhouses, factory farms and research laboratries has been compared to the oppression and murder of the victims of the Nazi Holocaust. "To the animals, all men are Nazis", says a character in Isaac Bashevis Singer's novel Enemies, A Love Story. In 2003, PETA (People for the Ethical Treatment of Animals) launched a campaign called "The Holocaust on Your Plate", which explicitly compared, via photographs, the treatment of victims of the Nazi concentration camps with those in factory farms, and the Madison-based organisation, Alliance for Animals, compared the use of non-human primates in experiments to those of Josef Mengele. This comparison has received much criticism: the Anti-Defamation League, which aims to "stop the defamation of the Jewish people", complained that the PETA campaign was "outrageous, offensive and takes chutzpah to new nights" by appealing to the "uniqueness of human life." Caryn Gootkin, in response to a similar ad in the Mail and Guardian in Thought Leader, complained that "I'm a Jew, not a pig", arguing that pigs - unlike humans "are born to be killed" and so, presumably, their deaths are not of the same moral equivalence as the deaths of humans. Others have argued that the comparison degrades the memory of the victims of the Nazi Holocaust, while others argue that the Holocaust - because of its uniqueness - cannot and should not be equated morally with other atrocities. In this paper, I'll examine whether the comparison of the mistreatment

of animals with the victims of the Nazi Holocaust is an appropriate one, or whether, on the contrary, it violates principles of either ethics or decency.

4. **Olga Yurkivska (UKZN – yurkivskao@ukzn.ac.za)**
   Richard Rorty, "Blind Spots" and Fiction: Interspecies Solidarity in Martha Grimes' Andi Oliver Series

This paper is an attempt to bring together animal studies, a recently recognized field of research in which animals are studied in a variety of cross disciplinary ways, and narrative ethics which explores the intersections between the domain of stories/storytelling and that of moral values. The author hopes the resulting narrative animal ethics will emerge as a critical inquiry into the literary texts influencing our understanding of, moral attitudes to and relationship with nonhuman animals as literary and moral agents. Using the framework of narrative ethics in general and Rorty's stand on solidarity in particular, the paper focuses on the literary portrayal of nonhuman animals in human-centred and human-dominated environment in two Martha Grimes' novels, Biting the Moon and Dakota. It aims to investigate the ways in which the narratives construct the interspecies relationships and provide an insight into the nature of animals' claims to moral considerability. The argument reinforces Martha Grimes' feeling that 'fiction will get more people than non-fiction', i.e., that because of its subversive and emotive nature fiction is a prima facie path that allows readers to circumvent their moral blind spots and expand their understanding of moral community and moral considerability.

5. **Jane Anderson (University of Johannesburg – 201339683@student.uj.ac.za)**
   Psychodynamic Theory is not 'scientific', but it still trumps Behaviorism

Psychology had its origins in the logical positivism of the mid-20th century. Although there were few (if any) views shared by these positivist thinkers, "[w]hat held the group together was a common concern for scientific methodology". But is scientific methodology appropriate for investigating psychology? The rise of the Behavior-Learning theory in the field of Personality Psychology was largely due to the fact that the dominant (Freudian) Psychodynamic theory was seen as 'unscientific'. Popper's criticism of psychodynamics as unscientific has been influential, but in my opinion, it fails. However, even if some other, similar criticism succeeds, this would not threaten psychodynamics, since, in attempting to develop a 'rigorous science of behavior', the behaviorists have lost sight of their true object of enquiry. The 'objective' or 'scientific' account of persons which behaviorists aspired to, and which is typical of neuroscience/-psychology, is no improvement upon the psychodynamic account they criticized: it is an account of something else.

6. **Helen Cawood (University of the Free State - cawoodh@ufs.ac.za)**
   Discourse analysis: a systematic deconstruction of Cosmopolitan and Afropolitan citizenship and identity

Contemporary theories of Cosmopolitanism often neglect the ideological structures of identity on the fundamental levels of beliefs, experiences, and the situation of the human condition. This paper offers a discursive unpacking of particular interpretations of how contemporary local and wider identities of the modern citizen and subject (with various histories, complexities, entanglements, and experiences) are structured, especially in relation to various manifestations of power. One aspect of this approach provides conceptual tools for ideological analysis of contexts of power and domination, especially in modern Western cultures. AchilleMbembe's work on the post-colonial subject provides a deeper, essential level of analysis, in the integration of an ethical-existential theory of postures which deals with the most fundamental characteristics of the human condition, of the individual's place in the world. Discourse on the cosmopolitan subject may also be deconstructed on a metaphorical level, showing the particular thought-patterns of the writer in relation to his subject. Cognitive theories allow the analyst access to the unique symbolic construction of narratives and figurative concepts which form and shape the particular ideologies of the thinkers. These are especially salient in forming a greater understanding of the conditions theorists place on analysis and construction of power and ideologies.

7. **Heidi Matisonn (UKZN – matisonnh@ukzn.ac.za)**
   The Civil Union Act: Why we shouldn't support it

On 1 December 2006, South Africa became the fifth country in the world, and the first in Africa, to legalise 'marriage' between same sex couples. In its judgement in the Minister of Home Affairs v Fourie (2006), the Constitutional Court confirmed that the right to marry is an inalienable right that belongs to all who live in South Africa and that gay men and lesbians can only be affirmed as full and equal members of our society if this right is also fully extended to them. The court ordered that Parliament be given the opportunity to cure the unconstitutionality of the existing law within a year of the judgement. Failure to comply would result in an automatic reading-in of the words 'or spouse' after the words 'or husband' in the Marriage Act which would achieve that purpose. In this paper I will briefly examine some of the arguments surrounding the issue of same sex marriage focusing specifically on the idea of marriage and all that it entails. In so doing I will argue that we should not support the Civil Union Act: not because it goes too far, but because it does not go far enough. This is because it remains discriminatory and entrenches the all too familiar status of same sex couples as 'separate but equal'.

8. **Melas&Salis (Sassari & Cagliari - alemelas@uniss.it / psalis@unica.it)**
   On the Nature of Coincidental Events

It is a common opinion that chance events could not be understood in causal terms. Conversely, according to a causal view of chance, intersections between independent causal chains originate accidental events, called "coincidences". Despite its importance, this notion of chance is quite neglected in contemporary literature and it seems to eschew a precise definition. The present study takes into proper consideration this causal conception of chance and tries to shed new light on it. More precisely, this work investigates the role of the epistemic aspects in our understanding what coincidences are. In fact, although the independence between the causal lines involved plays an important part in order to understand coincidental events, that condition does not seem sufficient to give a complete definition of a coincidence. The main target of the present work is to prove that the epistemic aspects of coincidences - such as the epistemic access, expectations, relevance and so on - are, together with the independence between the intersecting causal chains, a constitutive part of coincidental phenomena. Many examples will be discussed throughout this work to highlight the role of epistemic aspects in our understanding the nature of coincidental events.

9. PhilaMsimang (UKZN - p02msimang@gmail.com)
Hempel's Dilemma

Hempel's Dilemma is a problem that has to be met by any physicalist theory whose specification of the physical is dependent on some notion of physics. The dilemma poses the problem that if one's specification of the physical is 'current' physical theory, then the physicalism which depends on it is false because our current physics is false; and if the specification of the physical is a future or an ideal physics, the physicalism based on it would be vacuous by definition as it would be guaranteed to be true tautologously or because very little (if anything at all) can be inferred from and about a physics that does not yet exist. I argue that the specification question is best answered in terms of a metaphysically principled stance rather than an empirically principled position. Not only does this way have the advantage of overcoming Hempel's Dilemma but also has the benefit of allowing us to recognise physicalism a research programme allowing for its defeasible development and refinement.

10. MunamatoChemhuru (UJ - munamatochemhuru@gmail.com)
African Ontology-based Environmentalism: The Teleological Dimension of the Community

This paper is situated within the African hierarchy of ontology and its teleological significance for environmental ethics. The central argument that I develop is that, the teleological view of existence offers a plausible African ontology-based and teleologically oriented environmental ethics. I address one important question that weaves throughout the discourse of environmental ethics. This is the question of whether human beings ought to have duties and obligations towards the environment that are independent of their duties and obligations towards fellow human beings. In addressing this question, I intend to offer an attractive African ontology-based view of environmental ethics that stems from the understanding of the human community and the person as they relate with the environment. My response to the above question is in the affirmative. In affirming this position, my argument is largely informed by African ontological conceptions of the individual human person and the place of the individual person in the community. I also offer a defence for the position that human communities have ethical obligations towards non human beings. This justification is based on a number of reasons such as telos, the moral status and inherent value of non human beings, sentience as well as the indirect moral duties that human being also have towards non animate beings. Overall, in this paper, I argue that environmental ethical thinking in sub-Saharan Africa could be meaningfully informed by ontological and teleological conceptions of existence.

11. Pedro Tabensky (Rhodes University – p.tabensky@ru.ac.za)
Jeff Malpas on Place

In this paper I will explore Jeff Malpas' notion of place. I am particularly interested in exploring, in light of Malpas' work, what the proper relationship is between the life of the mind and place. Much of the so-called Western philosophical cannon, for instance, is written as if it were 'placeless', and this, I aim to show, is a sign of intellectual as well as ethical impoverishment.

12. Gregory Swer (UKZN – gregswer@gmail.com)
Oswald Spengler and Martin Heidegger on: Modern Science, Metaphysics and Mathematics

Both Spengler and the later Heidegger held that an appreciation of the mathematical nature of modern science was critical to a proper appreciation of modern science, and thereby, the modern age. And yet science is an area that has to date received little attention among Heidegger scholars, and no attention among Spengler scholars. Both philosophers hold that the fundamental feature of modern science is its mathematical nature, and that mathematics operates as a projection that establishes in advance the manner in which an object will present itself. They also assert that modern science, mathematics and metaphysics all have their roots in the mathematical, whose essence is itself nothing numerical. I argue that greater attention to these analyses of science reveals clear parallels between the positions of these two philosophers and enable us to detect a clear, and hitherto overlooked, Spenglerian influence on Heidegger's later philosophy. Not only is their discussion of the nature of modern science of interest in its own right, it also represents a topic that draws into focus other key themes in the thought of both philosophers, such as the nature of technology and the destiny of the West, and enables us to consider them from a different perspective.

13. YuliaAzarova (KarazinKharkiv University – azar2005@yandex.ru)
Jan Lukasiewicz's Three-Valued Modal Logic

Jan Lukasiewicz is a famous Polish logician, philosopher and epistemologist. Along with the well known scientists (K. Godel, A. Tarski, A. Church, W. Quine) he made a great contribution to the development of the contemporary logic. Lukasiewicz invents the original language of the formalization of the logic, offers the new axiomatization of the classical logic and formulates the main principles of the mathematical and propositional logic.

In the early 20th century he explores the traditional two-valued logic and comes to the conclusion that it is established on the idea of the determinism. Lukasiewicz reveals that a statement about future events in fact is neither true not false. It has a third logical value – "probably". Based on this reasoning Lukasiewicz develops the first system of the many-valued logic that takes a name of the modal logic. In 1920 he elaborates the three-valued logic and introduces a value – "probably", and in 1953 Lukasiewicz proposes the four-valued logic and introduces an additional value – "indeterminably".

14. OlanipekunFamakinwa (ObafemiAwolowo University – famakinpekun@gmail.com)
Can a Radical Communitarian Individual be Autonomous?

Communitarianism and liberalism are currently being reconciled (if not already reconciled). Some of the hitherto disagreements on how the basic institutions of the actual human society ought to be organized are gradually fizzling out. As rightly suggested by Philip Selznick, it is now possible to describe someone as either a communitarian liberal or a liberal communitarian. This paper is a contribution to the on-going reconciliatory efforts. It critically examines the liberal notion of autonomy. Contrary to the general belief in the liberal-communitarian scholarship, it argues that communitarianism (especially the radical or old model) is compatible with the liberal autonomy. It argues that the communitarian socially embedded or constituted individual could, at the same time, be autonomous without any contradiction. The paper considers the views of communitarians like Michael Sandel, Michael

Walzer, Alasdair MacIntyre, AmitaiEtzioni, Robert Bellah and Kwame Gyekye. The paper concludes that contrary to the general belief in the old communitarianism, it is possible for a socially or culturally packaged individual person in the communitarian sense to be autonomous in the liberal sense without any contradiction.

15. Hannah Kirkaldy (Rhodes University – g10k3351@campus.ru.ac.za)
Angels, Demons or Somewhere In-between: Manichaeanism in the Middle East
This paper will look at Manichaeanism in relation to attitudes about the ongoing conflict between Israel and Palestine. Making use of both Sartre and Mary Midgley's work on Manichaeanism and Manichaean thinking, it will argue that responses to the conflict are often, even typically, characterised by such thinking. The paper will focus predominantly but not exclusively on the attitudes of those not directly involved in the conflict, rather than the attitudes of those directly affected. While attempting to avoid coming down on either side of the debate about Israel and Palestine, it will offer some possible explanations for why this conflict in particular tends to bring out Manichaean attitudes. Finally, it will look at why this response is problematic, on both an ethical and a practical level.

16. Laura de Lange (Rhodes University - lauradelange@gmail.com)
Is Sport Immoral? A Kantian Analysis of the Duty of Self-Perfection
It seems that even a situation as seemingly simple as riding your bicycle is fraught with complexity – and complexity that speaks to our moral duties. Am I putting myself into danger? How does this affect my family? Am I doing this merely because it is fun? Kant's categorical imperative does not give us rigid rules to follow in these types of situations. But his focus on autonomy and the human worth that springs from our noumenal nature opens up interesting ways of interpreting these everyday actions. In particular, the duty to the self to perfect our talents seems to provide a deep and interesting way of discussing the type of activities we should fill our lives with. Doing a job merely to get enough money to live, while permissible by the Categorical Imperative, will not fulfil the duty to develop human capacities. This has an interesting consequence: adventure sport should be done in order to make yourself a better person.

17. David Scholtz (UJ - scholtz.spider@gmail.com)
Challenges for an Epistemic Interpretation of Things in Themselves
In his interpretation of Kant's Critique of Pure Reason, Henry Allison argues that Kant is able to consistently hold that, first, we have no cognition of things in themselves and, second, that we can make judgments about things in themselves. This is because, for Allison, judgments of cognition are different from the kind of judgments one can make about things in themselves. But if the kind of propositions we can make about things in themselves must be analytic, it would then seem that the claim that things in themselves are not spatiotemporal should also be analytic. If this is true, then it would seem that any argument for the proposition – under Allison's kind of "epistemological" or "methodological" interpretation of transcendental idealism – would be circular. I am interested in whether Allison can argue that it is analytically true that things in themselves are non-spatialtemporal while avoiding circularity. My two points of focus will be on (1) Allison's notion of "epistemic conditions" – necessary conditions for cognition of objects – and their relevance to things in themselves, and (2) Allison's definition of "appearance", which is different from Kant's, in Allison's interpretation of Kant's argument for the non-spatiotemporality of things in themselves.

18. Ward Jones (Rhodes University – w.jones@ru.ac.za)
Recent Work on Race
This talk will be a biased discussion of recent work on the ontology of race. I will argue that race as a continuing, working division of peoples is a social construction of a site of social injustice. As it is a social construction, the question arises concerning what, in the future, we *want* to do with the concept of race, that is, with racial divisions. My hunch is that we want the concept to do nothing more than to facilitate solidarity among oppressed peoples.

19. Deepak Mistrey (UKZN – mistrey@ukzn.ac.za)
Parfit, Death and Being Oneself
Derek Parfit argues against the view that selfhood or identity consists in some unique and irreducible property (the Non-Reductionist view) and for the (Reductionist) view that it consists in certain kinds of continuity and psychological connectedness. He believes that all that matters to selfhood can be comprised in these sorts of relations. But this view, supported by certain thought experiments, has the consequence that one could die and yet survive in a replica. While that may not by itself be incoherent, I shall argue that these thought-experiments do not do justice to the facts of death, and that there is at least one uncomplicated way in which being me rather than a replica of me (albeit an exact one) is important (at least to me). This can be shown without appealing to the admittedly difficult to specify properties on which (what Parfit calls) Non-Reductionist views seem to be premised. I will not be defending any particular view of personal identity, whether Reductionist or non-Reductionist. I intend only to try to make the case that some of what should matter to a theory of what makes me me is not covered by Parfit's version of Reductionism.

20. Mark Rathbone (North-West University – mark.rathbone@nwu.ac.za)
Love, money and madness: Money in the economic philosophy of Smith and Rousseau
Love has inspired monumental works of art, poetry and literature. In philosophy it has been a marginal topic and viewed with scepticism because of love's perceived ability to subvert the rational capacity and cloud the senses. In many cases love is a topic of embarrassment, associated with the affective realm, passion and desire. Therefore, love in philosophy has to be purged of its bedazzling qualities. This is what seems to happen in the economic philosophy of Smith. In the heart of the Scottish enlightenment with its adoration of rationalism, Smith believes that the economic cycle relies on "self-love". Smith is quick to highlight that self-love is not of the foolish type that succumbs to passions. Self-love perpetuates the economic cycle in which rationalism is the basis of exchange relations. It is calculable and rational. It gives rise to exchange relations to acquire utility with money as an intermediary function of objectivity and sanity – giving a numerical value to love. Rousseau, in turn, is aggravated by this arrogance that attempts to turn love into a commodity. The problem for Rousseau is that money creates the impression that an independent value can be calculated for exchange relations. Furthermore, money itself can become the object of adoration leading to a loss of independence of the individual and society because money as an intermediary is rooted in amour-propre – obsessive, dependent and narcissistic love. It

becomes an external control and defiles love of one-self, amour de soi - love with freedom, passion and engagement between independent persons. Rousseau's objection is that money reduces love to enslavement and utilitarianism. The question arises whether Rousseau's denunciation of money as intermediary is in actual fact a departure from Smith's philosophy of money. Does Smith commoditize love to the point of narcissism and self-destruction? I argue that Smith's philosophy of money transcends narcissism – as becomes clear from the role of sympathy and "Poor laws" in his economic philosophy. Money does not reduce love to narcissism because the value of money is aporetic. The value of money is determined in a moment of madness when self-interested accumulation of utility is lost in the love of the other.

21. Elmarie Venter (UKZN – weventer@gmail.com)
How and why actions are selected: action selection and the dark room problem
The action selection problem is an important topic in cognitive science and can be approached in various ways. In this paper, I examine an evolutionary approach to the action selection problem and illustrate how it helps raise an objection to the predictive processing account as examined by Andy Clark. Clark examines the predictive processing account as a theory of brain function that aims to unify perception, action, and cognition, but - despite this aim - Clark does not consider action selection overtly. He offers an account of action control with the implication that minimizing prediction error is an imperative of living organisms because, according to the predictive processing account, action is employed to fulfil expectations and reduce prediction error. One way in which this can be achieved is by seeking out the least stimulating environment and staying there (Friston et al. 2012: 2). But, most living organisms do not find, and stay in, monotonous environments (environments free from surprise). This paper explores this objection, also called the "dark room problem", and examines Clark's response to the problem. Finally, I recommend that if supplemented with an account of action selection, Clark's account will avoid the dark room problem.

22. Jessica Lerm (University of the Western Cape – jlerm@uwc.ac.za)
What is it like to be a bat? And what is it like to be Black?: The metaethics of "checking your privilege"
In his well-known paper 'What is it like to be a bat?', Thomas Nagel argues that physicalism (as it stands) "leaves something out", where that "something" is the subjective point of view, such as what it is like to be a bat. This is because "no presently available conception gives us a clue how" the objective vocabulary of physicalism might be able to capture successfully (without leaving something out) the subjective character of experience. Less well-know is that Nagel closes the paper with the "speculative proposal" that "[t]his should be regarded as a challenge to form new concepts and devise a new method—an objective phenomenology" which would "permit questions about the physical basis of experience to assume a more intelligible form." I wish to argue that the recent emergence in ethics of matters of privilege (specifically White privilege) poses a similar challenge to (Analytic) metaethics. Privilege is, presumably, a moral wrong (and hence one ought to "check" it), but it's unclear on any extant metaethic what's wrong with being privileged. As such, we need to devise new metaethical concepts that permit accusations of privilege to assume a more intelligible form.

23. Tom Angier (The University of Cape Town – tom.angier@uct.ac.za)
The Nature and Value of Work
In this paper I will explore the nature and value of work, concentrating on Aristotle's account of the subject. What is striking from a modern perspective is Aristotle's deprivileging of the 'active' life, and in particular the life of manual labour. Though this may arise in part from class prejudice, there are philosophically more interesting grounds for Aristotle's stance. He privileges the universal and necessary over the particular and contingent, and also views matter as systematically subordinate to form. This axiology informs his reverence for 'study' (theôria) as a way of life, as opposed to the bios praktikos, of which manual labour is perhaps the limiting case. Modern critics of Aristotle, who inherit (e.g. Marxist) notions of the dignity of labour, are uncomfortable with his clear deprecation of lives that focus on particular, contingent, material objects. And indeed it does seem that Aristotle's axiology here is unduly narrow. Nonetheless, I shall argue that, ultimately, his hierarchy of types of work is defensible. Rather than reflecting an outmoded conception of divine (as opposed to merely worldly) forms of life, Aristotle's hierarchy accurately captures the value we set on explanation (especially explanation with wide scope), along with the value of intellectual and practical mastery.

24. Abraham Olivier (University of Fort Hare - aolivier@ufh.ac.za)
Why pain is not just in the head
There is a new trend in cognitive science to explore the claim that mental activity depends not just on the brain but also on the body (embodiment thesis) and natural and social environment (embedding thesis), extending beyond the boundaries of individual organisms (extension thesis). The focus thus is, as Gallagher puts it, on "how the body shapes the mind", or for that matter how mental activity is shaped by the environment and other organisms. As Robbins' and Aydede's recent volume Situated cognition demonstrates, there are a number of more or less strong views on "extended mind", "embodiment", "distributed cognition" and "enactivism", in short, what is sometimes called "transcranialism". In this paper I explore the possibility to view pain as a transcranial experience. First, I briefly introduce the problem of transcranialism. Second, I turn to an overview of major contemporary pain theories dealing with the nature and problem of the location of pain. In the remaining sections I introduce an exterophenomenological response to these theories by arguing for a transcranial view of pain experience.

25. Dean Chapman (UCT – dean.chapman@uct.ac.za)
Defending Moore's Argument
If there is a hand in front of me, then this is not a Cartesian Evil Demon world, where there are no hands. So what is wrong with the argument—known as Moore's Argument—"Here is a hand; so, this is not an Evil Demon world"? Many philosophers share the intuition that we cannot have justification against the Evil Demon hypothesis as easily as that. And many independently think that Moore's Argument is problematically circular or question-begging in some way. In this paper I use a theory of epistemic circularity to argue that Moore's Argument really can give us justification for its conclusion. Thinkers may try to use a given argument for any number of things, and arguments can provide justification even while they are viciously circular for the achievement of other important and/or salient ends. I argue that Moore's Argument is a case in point. The paper reveals, I hope, that having justification against the Evil

Demon hypothesis is a quite limited thing; and that it is correspondingly quite easy to have that justification, by Moore's Argument.

26. Somila Mjekula (NMMU – m.somila@yahoo.com)
Contesting the Fallacy of Homosexuality Being Un-African

Thirty-eight African countries have laws criminalizing homosexuality which prescribe harsh jail sentences for homosexual identity and homosexual activity. The facts is, in most African countries laws criminalizing same-sex conduct are a legacy of colonialism, but this has not stopped some well-known political and religious leaders from framing homosexuality as alien to African culture. Furthermore, there still exist misconceptions and stereotypes that are often forced into the homophobia agenda despite the availability of information resources which cater to this understanding. With that considered, in this paper I take a historical look at the various inter-disciplinary writings on homosexuality in Africa as a means to point out the knowledge foundations on which the existing homophobic ideas of representation stand. In my analysis of these knowledge foundations, I evaluate the claim made by a few academics which supposes that the recent legal attempts to rid Africa of same-sex-desiring individuals symbolizes the rise in American fundamentalist/conservative sentiments seeking to legitimize patriarchy in African societies. In support of this argument, I argue that the point to this legitimization, led by predominantly foreign Evangelicals, would be to maintain that homosexuality remains discredited, so that heterosexuality—more aptly, patriarchal masculinities— as well as the Eurocentric nuclear-family remain intact. Moreover, I scrutinize the widely held notion of homosexuality being 'un-African' based on an examination of ethnographic and artistic records traced back from traditional and customary practices of various culture groups across Africa. Within this context it becomes clear that a number of communicative barriers exist whenever intricate details of origin are investigated from different frameworks; influenced by the perceived history, knowledge foundations and location. This research is essential in establishing whether postcolonial Africa has been diluted and hybridised by way of conforming to Western-centric constructions of identity and morality instead of redefining a complex and undistorted history of its own.

27. Jean du Toit (North-West University – jean.dutoit@nwu.ac.za)
Writing the Body Electric ? Conceptualizing Modern Technology as Narrative Embodiment

Two central views of technology in philosophy of technology are technological determinism and technological constructivism. This study posits a phenomenological alternative: Technology can also be described, historically and in relation to the self, as extended embodiment (in pre-modern technologies) and later as narrative embodiment (in modern, digital technologies). Merleau-Ponty describes embodiment in pre-modern technologies in an example of a blind man walking with a cane, wherein the blind man?s body is extended not only in the active dimension (where the cane functions as sensory apparatus to observe the world around him), but also in the passive dimension (of his own objectivity or object-ness ? he is observed by others, they recognize him as blind and it affects their behaviour). In modern digital technologies this extension of the body in both the active and passive dimension also occurs, but the passive dimension (to be observed) is at the same time ?active? ? no observation in the digital milieu is possible without active narrative creation of the self through digital technological means (the self is in constant flux and is transformed through interaction with the extended bodies of other individuals). Such a view of technology, as extended embodiment and narrative embodiment, could lead to a fruitful conceptualization of modern technology that allows a better understanding of how the self exists in the digital milieu.

28. Wehan Coombs (The University of Pretoria – wehancoombs@gmail.com)
Did Aristotle Outgrow Plato?:Developmentalism in Modern Aristotelian Exegesis

Richard Sorabji famously quips that the notion of a harmony between Plato and Aristotle is "a perfectly crazy idea". How has the doctrine of their fundamental disagreement come to be taken as so commonsensical that arguments to the contrary can be dismissed in this way? To answer this question, the theory of developmentalism, that is, the notion that Aristotle starts out as a Platonist but over time develops away from this stance, ending up more or less as an 'anti-Platonist', will be evaluated. I trace the theory to its roots, and make clear its fundamental assumptions and arguments, by evaluation of some of the key works that have supported it, including the seminal contributions of Eduard Zeller, Werner Jaeger, and G. E. L. Owen. Where applicable, counter arguments from contemporaries of the scholars discussed will be presented in order to more fully illustrate the debates that lead to the current scholarly hegemony of interpretation.

29. Caitlin Rybko (Rhodes University – justcallmecait@gmail.com)
Exploring the Value of Understanding – A Non-Factive Approach

In the field of virtue ethics it is often claimed that understanding is one of the great goods that makes life worth living. Even philosophers of science note that understanding is one of the driving goals of science. However, in spite of the apparent recognised status of understanding in science and everyday life, epistemological accounts have been few and far between. In the field of epistemology, the topic of understanding has been overlooked and neglected in favour of a focus on knowledge, truth and justification. While such topics are certainly worthwhile pursuits, continued interest in them has left a gap in epistemological literature that ought to be filled. Current accounts of understanding are inadequate in explaining its high epistemic value or its importance in our lives. I will present an account of understanding that aims to be both broad and flexible. In doing so I will explore how we come to gain an understanding by the act of grasping as well as concepts of subjective and objective understanding. I will argue that an account of understanding need not be tied to truth or knowledge as the value that understanding holds comes from the cognitive achievement of grasping.

30. Olusegun Morakinyo (UJ – omorakinyo@uj.ac.za)
Teaching African Philosophy in Universities in South Africa.

A comparative survey of Philosophy departments in SA universities and the rest of the continent, reveals that while courses in African philosophy features prominently in department of Philosophy in universities on the continent, it is not the case in Philosophy departments in SA universities. Only UFH, UniZULU currently have courses in African philosophy, it is not presently on offer in UCT, Stellenbosch, NMMU, Wits and at UJ. This paper argues that the absence of courses on African philosophy in departments of philosophy in South Africa universities borders on internalized epistemological and civilizational racism. It investigates and examines issues in the teaching of African philosophy in the context of decolonization and transformation of knowledge production in Africa. The thesis of this paper is that

teaching African philosophy is necessary, not only because it is emancipatory and a practise of philosophy in place, but because of unresolved questions of what constitutes African philosophy and debates of what the teaching of African philosophy entails.

31. Nikolai Viedge (University of Johannesburg - nikolaiviedge@gmail.com)
   Aims versus Purposes
In this paper I argue that there is a missing distinction in the literature around teleological accounts of the truth-belief relationship. I argue that there are two, teleological, ways of cashing out the notion the beliefs aim at truth: either as aims or as purposes.

32. Pieter Duvenage (University of the Free State – duvenagepnj@ufs.ac.za)
   At the beginning of Critical Theory: Horkheimer
This paper focuses on the different phases in Horkheimer's career and the systematic aspects in each of them. It starts with his youth at beginning of the 20th century – a wealthy and sensitive young man questioning his family, background and the historical forces that have shaped his world (section 1). The focus then moves to his years as a philosophy student in Frankfurt and the influence of his supervisor Hans Cornelius (section 2). Here German Idealism and more specifically the reception of Kant's ideas in the early part of the 20th century played an important role in Horkheimer's academic grounding. In sections 3-4 the important phase of Horkheimer as a private lecturer (1926-1930) and his inaugural lecture (1931) are reconstructed. In this fruitful period of six years the major systematic motives of Horkheimer's career came programmatically together: his early material-historical interpretation of moderrn philosophy (from Machiavelli to Heidegger) (section 3), the launch of a critical theory of contemporary society in the form of a critical reception of Marx and Schopenhauer, his earliest interest in psychoanalysis (section 4). In section 5 the focus shifts to Horkheimer's work in exile (1933-1941) and his move to California (section 6) which inaugurated a phase of greater pessimism that culminated with his famous work, co-authored with Adorno, Dialectic of the Enlightenment (1947). Finally (section 7) Horkheimer's guarded and complicated position in postwar West-Germany and Europe (1949-1973) with regard to capitalism, the constitutional state, and the student uprising is reconstructed as well as his empirical work on German society after the Second World War.

33. Murali Ramachandran (WITS - murali.ramachandran@wits.ac.za)
   Assertibility-Contextualism
Here is a putative counterexample to epistemic closure from Dretske: it seems that one may know [Z] that the animal in the pen is a zebra, and know that this entails [~M] that the animal is not a mule cleverly painted to look like a zebra, and yet fail to know, or be in a position to know, [~M]. Such examples have motivated a variety of approaches that aim to preserve closure, recently, epistemic contextualism (cf. Lewis and DeRose) and epistemic contrastivism (Schaffer). In this talk I outline my reservations about these approaches, and argue for a contextualist account of assertibilty as means of retaining closure.

34. Simphiwe Sesanti (NMMU – Simphiwe.Sesanti@nmmu.ac.za
   African Philosophy: Calling it by its name, thus denying its denial
Following their encounter with indigenous Africans on the African continent, colonialist European scholars, in their endeavor to support and sustain the colonialists' project of European conquest invented and disseminated the notion that Africans had no culture, no religion, no history and no philosophy. This attitude has not only resulted in the mere denial of the existence of African philosophy, generally, but also in the marginalization of African philosophy in academia, thus privileging Western and Eastern philosophies on the African soil. While in the passage of time Eurocentric scholarship has grudgingly, reluctantly and conditionally accepted the existence of African culture, religion and history, the absence of African philosophy in academic institutions – with few exceptions – is a reflection of the remnants of hostility to African thought. Against this background this author argues that indigenous African philosophy must be identified and distinguished from others as part of a genuine process of decolonizing, reclaiming and centering indigenous African scholarship, a process which should culminate in an authentically "African" renaissance.

35. Georgiana Turculet (CEU – turculet_georgiana@ceu-budapest.edu)
   International migration and democratic national borders
When it comes to the issue of transnational migration and its normative demands on states' borders, some theorists uphold a world of open borders, while others support the full sovereignty of states in matters of migration. While each position offers important insights to the debate, my interest starts with acknowledging that a plausible justification for the right of states to exclude, as well as a more nuanced reflection on how morality imposes limits on this right are still needed. This paper seeks to address the question whether and to which extent border policy can be unilaterally set by states and on what normative grounds (compatible with liberal and democratic theories) migrants can be denied entry to countries and have their rights restricted in today's world. Answering my question means, on the one hand addressing one of the most pressing topic in political theory and international relations, and on the other hand, provide paramount normative grounds for the implementation of desirable migration arrangements at the global level. Furthermore, seeking to shed light on the issue of migration and states' borders in the light of democratic theory implications means departing from current studies of closed and open borders, currently focusing, among other arguments, on states right on territories, rights of freedom to association, distributive justice, libertarianism. The novel approach of porous borders theory I aim to enhance, if plausibly justified, seems able to meet both moral concerns, closure of borders and inclusion of others, laying thus the terrain for a fertile terrain of investigation that is worth exploring in my paper.

36. Dean Peters (University of Johannesburg – deandpeters@gmail.com)
   Colouring in the "grey areas" in sexual consent
There is currently an active debate around the appropriate legal standard for sexual consent, particularly in cases that involve intoxication and/or unclear communication. I assume that a person violates consent insofar as they fail to adequately consider a sexual partner's interests in performing a sex act. This implies a standard of sexual consent that is compatible with "affirmative consent", but not with "enthusiastic consent", as a person may have interests in a sex act other than sexual pleasure. The (often tacit) threat of negative consequences is frequently used to secure consent to sex, and such cases fall on a spectrum of unethical behaviour, not a binary distinction between assault and non-assault. Parts of the resulting "grey area" arguably shouldn't be addressed via criminal law, where affirmative consent is a defensible standard, but should nevertheless be subjected to moral scrutiny. One familiar example is sexual harassment in the workplace. A more contentious (and common) example is

the case of a couple who argue over the amount of sex they have, where one partner may occasionally consent to sex simply to avoid conflict. I use Pettit's notion of "domination" to describe the often gendered power relations that give rise to such cases.

37. Asheel Singh (UJ- singh.philosophy@gmail.com)
  Shiffrin's Anti-Natalism and the Hypothetical Consent Objection
Anti-natalism is the view that it is (almost) always wrong to bring people (and perhaps all sentient beings) into existence. This view is most famously defended by David Benatar. There are, however, other routes to an anti-natal conclusion. For example, SeanaShiffrin's take on procreation has only recently been given due consideration in the natal debate, and I focus exclusively on her argument in my paper. Though Shiffrin appears unwilling to conclude that procreation is always wrong, I believe that she in fact puts forth a case for anti-natalism no less compelling than Benatar's. I demonstrate the strength of Shiffrin's argument by defending a novel Shiffrin-esque route to anti-natalism from a powerful and original objection. This objection asserts that procreation is all-things-considered permissible, as it is morally acceptable for one to knowingly harm an unconsenting patient if one has good reasons for assuming her hypothetical consent—and procreators can indeed reasonably rely on some notion of hypothetical consent. I show how this objection fails, and why Shiffrin's rationale for anti-natalism, as I represent it, ought to be taken seriously.

38. Inge Konik (NMMU - ingekonik@gmail.com)
  Ubuntu and ecological feminism in transversal dialogue
It is important for philosophers in Africa to be critical of the ideals, knowledge systems, institutions and products of 'the West,' particularly if these legitimize neoliberal colonization. However, as Valentin-Yves Mudimbe cautions (1988: 182, 196-197), it is equally important for them not to assume by default that all of African knowledge is benign, as this could lead to a problematic aestheticization, essentializing or "hypostasis of African civilizations." Instead, it makes good sense to accept that dialogue between traditions is both possible and necessary – that one can intelligently and sensitively appropriate aspects of both 'African' and 'Western' knowledge-making to tackle what increasingly are becoming global problems. A first step is initiating transversal dialogue. This is not only the job of activists aiming to bring together distinct struggles in the global political arena (Hosseini 2013: 428). It is also the task of philosophers, who may engage in a second order of transversalism, calling for interdisciplinary dialogue between different academic knowledges, especially those involving interrogation of neoliberal hegemony or capitalist 'timocracy' (Ramose 2010: 291-303). This paper discusses the convergence of ubuntu philosophy and 'Western' materialist ecofeminism, which mutually reinforce a liberatory politics based on principles of embodied relationality, care-giving and protection of community.

39. Ashley Coates (WITS - ashley.coates2@gmail.com)
  Dispositional Essentialism and the Non-Manifestation Problem
Dispositional essentialism is the increasingly popular view that at least some basic properties have dispositional essences. A popular objection to dispositional essentialism is based on the fact that many actual dispositions do not actually manifest. While the objection is popular, both its source and its precise nature have been construed in quite different ways in the literature. It has also been argued that the objection is essentially misguided. My aim is, firstly, to clarify the best form of the objection and, secondly, to determine whether in this form the objection constitutes a prima facie serious problem for dispositional essentialism. I argue that the most compelling version of the objection is based on the claim that while dispositions do not existentially depend on their manifestations, they do essentially depend on their relation to their manifestations. I argue that prima facie this form of the objection from non-manifestation constitutes a serious problem for dispositional essentialism.

40. Dylan Futter (WITZ - dylan.futter@wits.ac.za)
  Philosophical Reading in the Contemporary Period
The norms governing the epistemic relationship between reader and philosophical author are not historically invariant. In some traditions, this relationship is one of un-equals: the reader is required to defer to the authority of the author. By contrast, in contemporary analytical philosophy the relationship between reader and author is egalitarian. The reader does not take herself to be required to defer to the authority of the author. She must make up her mind for herself. This paper argues that the norms governing the reading of contemporary philosophy are incompatible with the practice of philosophy as care of the self. The analytical concern with the "is this true or justified?" question disables the reader's capacity for asking another question about the self, viz. "what are the sources of my inclinations to judge in the way that I do?" In this sense, the contemporary philosophical reader is unselfconscious: she does not, qua reader, focus on herself as hermeneutical agent. Self-transformative philosophical reading requires detachment and inequality in the epistemic relationship between reader and author.

41. David Spurrett (UKZN – spurrett@ukzn.ac.za)
  The Natural History of Desire
In Thought in a Hostile World (2003) Kim Sterelny develops an idealised natural history of folk-psychological kinds. He argues that under certain selection pressures belief-like states would be a natural elaboration of simpler control systems which he calls detection systems, and which map directly from environmental cue to response. Belief-like states are distinguished by the properties of robust tracking (being occasioned by a wider range of environmental states, including distal ones), and response breadth (being able to feature in the triggering of a wider range of behaviours). A key driver, according to Sterelny, of the development of robust tracking and response-breath, and hence belief-like states, are properties of the informational environment. A transparent environment is one where the functional relevance to an organism of states of the world is directly detectable. Under such conditions a detection system can be a satisfactory control architecture. In a translucent or opaque environment, on the other hand, states significant to an organism map in less direct ways onto states that the organism can detect. A hostile environment, finally, is one where the specific explanation of translucency or opacity is the design and behaviour of competing organisms. Where the costs of implementing belief-like states pay their way in more efficient behaviour allocation under conditions of opacity and hostility, Sterelny argues, selection can favour the development of belief-like representations of the environment. In the case of desires, however, Sterelny maintains that the same arguments do not generalise. One justification that he offers for this view reasons that unlike the external environment, the internal processes of an organism are under significant selection pressure favouring transparency. Parts of a single organism, having coinciding interests, have nothing to gain from deceiving one another, and much to gain from accurate signalling of their states and needs.

The conditions favouring the development of belief-like states are therefore absent in the case of desires. Here I argue that Sterelny's reasons for saying that his treatment of belief doesn't generalise to motivation (desires, or preferences) are insufficient. There are limits to the transparency that internal environments can achieve. Even if there were not, tracking the motivational salience of external states calls for pervasive attention to valuation in any system in which selection has driven the production of belief-like states.

42. Adrian Konik (NMMU - akonik@nmmu.ac.za)
Foucault's dialogue with Buddhism reconsidered

Michel Foucault's interest in Buddhism, and his exploration particularly of Zen Buddhism during his trips to Japan, have been the subject of substantial academic debate. That is, while, on the one hand, some have criticized his related endeavors and statements for their Eurocentric and Orientalist underpinnings, on the other hand, some have interpreted his efforts as orientated around the articulation of a counter-discourse that appropriates those aspects of the Orient he perceived to be oppositional to Western strategies of disciplinary/bio-power control. Against the backdrop of such criticisms and interpretations, this paper seeks to reconsider Foucault's dialogue with Buddhism, in light of the relevance of Buddhism to his subsequent work, and in relation to the form of Buddhism that he was drawn toward.

43. Filip Maj (University of Fort Hare - ilomaj@gmail.com)
Transvaluing the meanings of illness

The paper deals with meanings of illness constructed in society and those arising from its experience by the person. Some of these meanings are formulated by one's cultural background, environment and medical specialists. Illness can be perceived as a curse, a process of exclusion, alienation, even a form of negative glorification but also as a form of assimilation, initiation, exclusivity in society (Znaniecki, Foucault). But this means it continues to dwell in the realms of totem and tabu. In magical cultures, a sickness was a battle between life-giving and death-bringing forces, while in medicalisedcultures, it is considered a negative state of the organism in opposition to its positive state of health. From an existential stance, illness breaks up the integrity of one's self-cognition and world cognition (Dąbrowski), it frees one from one's present state of consciousness, alienates one from one's body. It divides the world into a new order, where the illness may take up part of one's identity, even become the dominant "I", or alternative "I". It can be seen as a critical moment for transformation, a turn from the "law of day" to the "passion for the night"(Jaspers).

44. Helen Robertson (UCL - helen.robertson.10@ucl.ac.uk)
From Metaphysica to Critique: Baumgarten, Kant, and the concepts of reflection

Baumgarten'sMetaphysica (1739) is a dramatic exemplification of the tradition of German rationalism. In it, Baumgarten puts forward the results of the grand ambitions of this tradition: a systematic and exhaustive taxonomy of the predicates and principles under which all possible things can be known a priori to fall. As is well-known, Kant's Critique (1781, 1787) is a fierce response to this German rationalist claim to a priori cognition. In this paper, I examine an underappreciated part of this response, viz. Kant's response with regard to what he terms the 'concepts of reflection'. In the case of these concepts or predicates, we find that Kant does not simply deny that the predicates have any application to the possible objects of our cognition, as he does in the case of many of the Metaphysica's other predicates. Rather, Kant's charge is that, in the case of the predicates corresponding to the concepts of reflection, Baumgarten has erroneously taken the predicates to apply to the objects of our cognition when in fact their proper application is to the mind of the cognising subject. I examine a number of important implications of this part of Kant's response to the German rationalism.

45. Richard Flockemann (Rhodes University - r.flockemann@ru.ac.za)
Avoiding Falsehood

How ought we to go about forming our beliefs? Epistemologists often suggest that the fundamental goal in this respect is to avoid falsehood. The rational believer is someone who believes in ways generally conducive to ensuring that she believes p only if p is true. It is this notion that I want to challenge in this paper. Clearly one can indeed believe irrationally by being overly reckless in one's belief formation – that is, by believing without taking sufficient pains to ensure oneself against falsehood. But I shall argue that one can also be epistemically irrational by being overly cautious in one's belief formation – by taking too many pains to ensure oneself against falsehood. This can be most clearly seen by reflecting on a number of kinds of testimonial exchanges. Cases like this suggest that when one cannot acquire further beliefs without running the risk of falsehood, it is not always the case that the epistemically rational response to prioritize avoiding falsehood. Sometimes it is better, in purely epistemic terms, to attempt to believe truly even when this runs the risk of believing falsely.

46. Ernst Wolff (The University of Pretoria.-.ernst.wolff@up.ac.za)
Acts of violence as political competence? From Ricoeur to Mandela and back

In the third section of his Course of recognition, Ricoeur famously engaged in a debate with Axel Honneth's Struggle for recognition. A careful reading of the debate shows how Ricoeur subscribes to Honneth's understanding of struggles for recognition, even to the point of integrating it in his (Ricoeur's) philosophical anthropology. However, he argues for the possibility of exceptional, ephemeral experiences of truce in such struggles. These "states of peace" provide a special vantage point from where to grasp the meaning and aims of political struggles. In scholarship the question regarding the traits of "states of peace" which qualify them to provide this exceptional perspective on politics has not received sufficient attention. A systematic examination of "states of peace" reveals a startling theoretic possibility that is not at all entertained by the philosopher: their major characteristics (particularly the fact that they are based on interaction outside of the logic of equivalence) are shared by acts of violence (cfBoltanski's Love and justice as competencies). In this paper I offer a phenomenology of acts of violence, parallel to Ricoeur's "states of peace" and demonstrate how it could shed light on his political thought. I also make suggestions on the theoretical gains of a phenomenology of violence as political means, applicable to acts of vandalism, sabotage, extortion, etc.

47. Sampie Terreblanche (University of Fort Hare - sampietb@gmail.com)
Towards a phenomenology of the visual arts

In his book, Phenomenology of the Visual Arts (Even the Frame) (2009), Paul Crowther develops a theory which incorporates an analysis of both cognitive and aesthetic aspects of the visual arts. Crowther draws attention to the unique nature of the visual arts, in opposition to contemporary interpretations that understand visual art works by analogy to literary works. Images, he contends, have an intrinsic significance and unique referential structure: whereas

language refers mostly to non-linguistic objects, pictorial art works refer only to other visual objects. This presentation critically investigates aspects of this work on aesthetics; themes covered include the relation between intrinsic and historical status of art works, the significance of the frame, and the varied phenomenological characteristics of different visual art forms, such as painting, sculpture, photography, digital art and architecture.

48. Neal O'Donnell (University of Fort Hare - no'donnell@ufh.ac.za)
Shades of grey in caring

Martin Heidegger holds that care is the basis of being human, yet there is some evidence that the contemporary world has, since Heidegger formulated his centrality of care in the human condition, shown an alteration in the expression of care as he envisioned it. If, for instance, it can be said that there has been a shift in the medical and nursing professions from placing the patient at the centre of the raison d'être of the professions to one of placing the organisation or self at that centre to the detriment of the patient, then Heidegger's notion of care must be revisited to incorporate society's present mode of care expression. Through the lens of these professions this shift could be described as one from Heidegger's 'solicitude' in its various forms towards people as persons to a Heideggerian concern where the patient is being viewed objectively, as an object in a stream that is hospital life. In some possibly crucial moments care has devolved to non-care. Yet Heidegger would hold that non-care is impossible, even a form of care is evident in the ascetic hidden in contemplation deep within an isolated monastery. On this basis I would argue that a range of grey 'non-care' modes have been introduced into, and are becoming entrenched in contemporary society. This means that Heidegger's care may be in need of revision.

49. Tess Dewhurst (University of Cape Town - tessdewhurst@gmail.com)
The function of assertion

Timothy Williamson, in his book Knowledge and its Limits, defends an account of assertion that proposes that assertions are guided by the constitutive rule: 'One must: assert p only if one knows p' (p243). The question that I want to focus on in this presentation is, what is it about assertions that allows them to function as vehicles for the transmission of knowledge? Is the knowledge rule, as defended by Williamson, sufficient to explain this phenomenon? I will suggest that it is not. I will argue that it is not only speakers who are guided by a constitutive rule of assertions, but that hearing an assertion is rule-guided as well. I will defend the claim that 'one must: upon hearing an assertion that p, take the speaker as knowing that p.' In other words, a hearer is put in a position to know that p is true just by understanding the assertion. In the absence of this rule, there is an ineliminable epistemic gap between the hearer's hearing and understanding an assertion that p, and coming to know that p.

50. Jason van Niekerk (University of Pretoria - Jason.vanNiekerk@up.ac.za)
The Appeal of Analytic African Philosophy

Contemporary African philosophy ranges over a number of debates, positions, and theoretical traditions. I can, however, be read as its own critical tradition of hard-won methodological refinements and substantive philosophical debates common to a body of philosophical work concerned with African philosophical resources elided by coloniality and postcoloniality. In this paper I trace an approach to African Philosophy drawn from this history of refinements, which I take to be endogenous to the work of African philosophers, but contiguous with the practice of Analytic philosophy, suggesting that these should not be characterised as antagonistic. A hallmark of this approach is treating epistemic, metaphysical, and axiological concerns as distinct, enabling debates about parsimonious justifications (as in work by KwasiWiredu, Kwame Gyekye, and DismasMasolo), rather than appealing to an "onto-triadic" interdependence (as in work by John Mbiti and Mogobe Ramose) on which specific value claims depend on thickly conceived metaphysical accounts, and either are properly expressed only within the bounds of specific epistemologies. In doing so, I aim to illustrate the underexposed appeal and utility of this "Analytic" strand in African Philosophy.

51. David Pittaway (NMMU – david.pitaway@nmmu.ac.za)
The ecological crisis: springboarding philosophy into action

This proposal is for a paper that aims to collate information and analytical 'themes' from various academics with a strong ecological focus, namely Lyn White Jr., Joel Kovel, and Pierre Hadot, in order to sketch a context in which various dominant discourses are explicit ideological perpetrators of the ecological crisis (taken to be axiomatic). It will then be suggested that Princen, in 'Treading softly: paths to ecological order' (2010), identifies four principles of an ecological order whose characteristics stand in opposition to those of the dominant discourses looked at in the first part of the paper. These principles of an ecological order will be shown to resonate with views of what Thom Hartmann, in his 'Last hours of ancient sunlight' (1998: 54) calls "Older Cultures", a category in which the San people is included. Having looked at ecologically problematic discourses, then at ecologically sensitive principles, and thereafter at the resonance of the principles with "Older Culture's" such as the San, the grounds will have been laid to propose that African philosophy, regardless of differing past views of what it actually is, can reunite with something of its roots, in the sense that those roots were partly ecologically sensitive (as in the case with the San people). The ecological crisis is therefore a context that springboards philosophers, African and beyond, into a common-ground where ecological issues are at least prioritised, and to be even more prescriptive, a common-ground where a certain issue is immediately brought to the forefront, namely the issue of how to live more in accordance with ecologically sensitive, 'older' principles and move away from the ecologically insensitive practises of various dominant, younger discourses. 1. Primary examples of these are identified by White in his essay, 'Historical roots of our ecological crisis' (1971): Christianity, science (in the sense of 'applied' science) and technology. 2. The four principles are 1) the intermittency principle; 2) the sufficiency principle; 3) the capping principle; and 4) the source principle (Princen: 2010: 69-77). 3. Hartmann lists the Kogi, the Ik of Uganda, the Najavo, the Hopi, the Cree, and the Ojibwa alongside the San (1998: 154).

52. Dino Galetti (The University of Johannesburg - dgaletti@uj.ac.za)
Dangerous Times: a formal proof for scientists to constrain the practices of Science

There have been proofs that no formal logic can account for every member of its system (Gödel's), which profoundly transformed the landscape of that discipline. Yet the broader discipline of Science never thought that such a proof would pertain to its own practice. Instead Science seemed to be continually surprised by the work of Kuhn that it would need to go through revolutions by paradigm shift which content it could not anticipate – as if the future could be predicted – and the Popperian results that its theses should be falsifiable, as if human knowledge is infinite in advance. Consequently, the discipline of Science has never conceded a

theoretical need to regulate its actions in advance. Responses such a scenario-planning tend to try to avoid the consequences rather than changing method or results, in the name of the ideal of progress. Consequently, in order to secure funding and further the well-being of leading scientists, Science has rather been conscripted into economic concerns, which in turn have mobilised visual media to protect that system. The results have threatened the existence of our finite world and everything and anyone in it, for instance – but hardly exhaustively – in the nuclear bomb, combustion engine and its resultant global warming, dangers of biotech and superbugs. Nor has that problem waned – one such current example is the nearly single source of financial support in the US provided for robotics: the military. This paper will go beyond the Kuhnian and Popperian surprise, to offer a proof – which I think is valid – that pure and material science cannot anticipate the results of its actions, but that linguistic disciplines can. The results of progress – welcome or not – are precisely what science cannot anticipate, rather than which it can claim in its own name. That "proof" will justify some suggestions as to how the ethos of scientists and discipline of Science might adapt its method and expand its resources, to allow a different sort of planning and integration into broader societal practices.

53. John M. Ostrowick (University of Cape Town - john@ostrowick.co.za)
What is Chaos and How is it Relevant for Philosophy of Mind?
This paper argues, in agreement with Neuringer, Beggs and others, that if we wish to scientifically characterise human choice we have to work with a probabilistic or chaos-derived model. This has a number of implications for philosophy of mind. Firstly, it is in theory possible to describe human behaviour with some form of law-like equation; it's just a matter of figuring out what equation best captures the states of our central nervous system. Secondly, it means that our choices are not random but are chaotic: deterministic, but just hard to predict due to internal complexity. According to the current research, our actions are most likely caused by 'precipitated avalanches' of neural activity, which are difficult to predict due to chaos.

54. Zimunya&Gwara (Zimbabwe University - etgwaravanda@gmail.com)
A hermeneutics of Ubuntu as key in understanding rampant corruption and nepotism in Africa
Africa is widely considered among the world's most corrupt places. This has been often cited as a contributing factor to the slow development and impoverishment of many African states. Of the ten countries considered most corrupt in the world, six are in sub-Saharan Africa, according to a leading global watchdog on corruption. It is interesting to note that it is in these Sub-Saharan African countries that the social and moral theory of Ubuntu, which champions philanthropic benevolence, is regarded as being most profound. It is expected that in these countries, rates of corruption would be relatively low (if not non-existent) but the contrary seems to be the case. Could it be the case that it is actually these so-called philanthropic principles embedded in the Ubuntu hypothesis that are fuelling corruption and nepotism? The paper argues that some of the dictates of Ubuntu do not support meritocracy (a situation in which people are awarded according to merit) which has been one of the contributing factors to the high corruption rates in sub-Saharan Africa.

55. Christopher Stevens (NMMU - Christopher.stevens@nmmu.ac.za)
Apollo and Dionysus: a philosophical heuristic for contemporary South African Art
Contemporary South African Art, much like South Africa itself, is a diverse tapestry of politics, cultures, ideologies and identities. From the nationalist ideology propagated during the Apartheid era to the contemporary critical art context, South African Art has changed and mutated to reflect changing social and political paradigms. South African Art, then, is a history of changing functions which mirror the paradigms of any particular period in South African history. But why has South African Art been able to so readily change its functions in relation to shifting social contexts? Many philosophers have deliberated over these dynamic features of Art, reflecting on its aesthetics characteristics, political and historical contexts, ingrained meanings and how all of this is experienced by the viewer of any particular artwork. Whilst South African Art is indeed unique, what can these philosophers offer us as a heuristic to decipher the inherent meanings and value of contemporary South African Art?

56. Andrea Hurst (NMMU – amdrea.hurst2nmmu.ac.za)
"A schizophrenic out for a walk": Anti-Oedipus and Michael K
As "a book of ethics", *Anti-Oedipus* deals with the problem of negotiating what Deleuze and Guattari name 'social reproduction'. No actual humans are reducible to the conceptions of 'the human' that authorise forms of social order. Thus negotiating 'social reproduction' to retain humanity, implies resistance to its forces. I consider the intriguing claim in *Anti-Oedipus* (1983) that for such resistance "a schizophrenic out for a walk is a better model than a neurotic lying on the analyst's couch." To call this a 'better' model is not to call it adequate: 'schizophrenic breakdown' is a risky precursor to a 'schizoid strategy',more true to "the essential reality of man and nature" ('the process'). Humanity is protected, when one remains true to 'the process', or the principles of schizoid living described in the book's eulogising 'praise poetry'. This provides the link to J. M. Coetzee's *Life and Times of Michael K* (1983), which reflects a similar preoccupation with resistance to 'social reproduction'. Through Michael K, who might be "a schizophrenic out for a walk", Coetzee explores forms of resistance once life becomes impossible as a servant to a social order: 1) resistance as the active construction of an alternative story from an alienated position; 2) resistance as pure refusal, akin to schizophrenic antiproduction; 3) resistance that changes the rules of the game. K experiments with the first and second options, but could not in practice make life possible. Echoing the question posed in *Anti-Oedipus* of whether the schizoid 'men of desire' exist yet, K only dreams of the third option in the novel's final lines, which detail the thoughts of a man dying of starvation.

57. AlnicaVisser (WITS - alnica.visser@wits.ac.za)
The Original Analytic/Synthetic Distinction: Still No Cause for Concern
In her 2007 survey of the topic, Gillian Russell stipulates five criteria that any adequate account of the analytic/synthetic distinction must meet. These criteria include the charge that the distinction must provide an account of the objects of the distinction, render the distinction non-trivial, explain why analytic truths are necessary and a priori, explain away our intuitions regarding some apparently contingent analytic truths, and finally explain why some truths that are true in virtue of meaning alone fail to seem analytic. In this paper I argue that a species-genus hierarchy interpretation of Kant's version of the distinction can meet all five these criteria. I argue further that Kant's distinction provides an interesting escape from Quine's

charge that the distinction relies implicitly on a vicious circularity. The aim of this paper is to showcase the continuing strength of Kant's presentation of the distinction, despite the widespread contemporary charges of obscurity.

58. Rianna Oelofsen (University of Fort Hare - Rianna.oelofsen@gmail.com)
Afro-communitarian forgiveness

This paper focuses on an Afro-communitarian view of the role of 'victim' or 'survivor' groups in the process of reconciliation, through exploring the concept of forgiveness. To address the topic of forgiveness in the post-apartheid South African context, I first define the dominant Western conception of forgiveness as the overcoming of resentment or other retributive reactive attitudes. I then introduce some central questions with regards to understanding what forgiveness entails, such as whether it is unilateral or bilateral, conditional or unconditional, and elective or obligatory. Lucy Allais' analysis of two cases from the TRC is then used as an example of forgiveness understood from the perspective of Western philosophy. The next part of the paper sets out AntjieKrog's Afro-communitarian account of forgiveness. At its core, Afro-communitarian forgiveness is the opening of a possibility for a relationship between victims/survivors and perpetrators/beneficiaries of harm, through an attempt at 'drawing out' responsibility from the perpetrators/beneficiaries. Krog's account is expanded in order to address the questions introduced above, namely whether Afro-communitarian forgiveness is unilateral or bilateral, elective or obligatory, and conditional or unconditional. Desmond Tutu's "No future without forgiveness" is utilized to address these questions. At this point the argument returns to the two cases analyzed by Allais, and shows how they are better explained in terms of the Afro-communitarian understanding of forgiveness. Finally, collective responsibility is argued to be necessary in order to complete the 'circle of forgiveness'.

59. Danie Strauss (North- West University - dfms@cknet.co.za)
Does the Republic of S. Africa meet the requirements of a Just State (Regstaat)?

Before the transition to a new democratic state in 1994, those without political rights in South Africa found themselves in a situation similar to the non-Romans during the expansion of the Roman Empire. The acquisition of full political and civil rights for all changed the situation in South Africa. However, the constitutional provisions for rectifying the injustices of the Apartheid-past did create a potential tension within the constitution, with non-discriminatory equality on the one hand (Chapter 2, Section 9(3)) and so-called "fair discrimination" on the other (Section 9(2)). To prevent this potential tension, the fairness entailed in affirmative action ought to be connected to a "sun-set" clause. Moreover, the basic question behind this issue is whether or not the current constitutional dispensation really conforms to the conditions for a "just state"? This question relates to public legal rights, civil legal rights and non-civil societal freedoms. Within a democratic political culture the idea of the state as a public legal institution entails that the protection of rights is transferred to the state, preventing citizens from taking matters into their own hands. Public legal interests, such as the integrity of life and property, in principle preclude the frequent violent strikes currently occurring in South Africa, often resulting into people being killed and the loss of property

60. AnnéVerhoef (North-West University - anne.verhoef@nwu.ac.za)
The fragile dialectics of happiness, unhappiness and luck in Ricoeur's philosophy

Dialectics in terms of Ricoeur's work does not mean that he has a closed systematic system of thought. There is however a dialectical method to be identified in Ricoeur's work – especially in Fallible Man, but also in his other works. This we find in his "philosophy of happiness" where Ricoeur not only moves from different types of discourses, from the indicative (Fallible Man, 1960) to the imperative (Oneself as Another, 1990) to the optative (L'optatif du Bonheur, 2001), but also examines the different poles (the limits of thoughts) regarding happiness in the two pairings he identified, namely happiness/unhappiness and aiming/gift (luck). These themes or pairings are dialectically held in tension by Ricoeur. Happiness is immense, unexplainable, as is unhappiness and luck. These three cannot however be thought of without the other. Happiness is always fragile, unhappiness part of tragedy, and luck the inexplicable of both. Therefore it is only in the optative where there is a fragile moment of thinking and sharing of happiness available, albeit only as transcending anticipations of happiness. Within these limits, humanity is for Ricoeur "the Joy of Yes in the sadness of the finite".

61. Simon Beck (UWC – sbeck@uwc.ac.za)
The Person Life View and the Extreme Claim

MaryaSchechtman introduces an important and interesting narrative account of the self in her Staying Alive (2014), the 'Person Life View'. The account is meant to make significant advances on her previous 'Narrative Self-Constitution View' (1996) and 'Self-Understanding View' (2005), while still retaining their superiority to the mainstream Psychological Continuity Theory of personal identity. It is initially an attractive account – it is presented as, unlike its competitors, taking cognisance of our embodied nature and our social environment as well as our distinctive psychological capacities. It also includes individuals with severe cognitive disabilities in the realm of personhood. Despite its initial attractiveness, I will argue that there is a crucial tension underlying the theory. Just as was the case with her Self-Understanding View, her attempt to include problematic cases within the cover of her theory makes the theory incapable of offering its distinctive solution to the problems that provided the reason for its being put forward in the first place.

62. Sam Nzioki (NMMU – sam.nzioki@nmmu.ac.za)
Re-thinking the image of Africa's dysfunction

Seemingly, an end to Afro-pessimism, in its globally recognized image of Africa as the Hopeless Continent announced by international publication, The Economist is at hand. It is to be replaced with optimism fourteen years later, in a new announcement Africa Rising. Two kinds of responses to this pronouncement have dominated popular media space in Africa. While discussions in popular media commentary and audience feedback tend to center on the character of 'progress' in politics and economy as highlighted in the Economist, responses offered in debates among African media and political thinkers express great disappointment in the persistence of such representational discourse- citing the continued usurpation of authority to validate and ultimately define Africa's narratives of finding own solutions. Both responses should not be accepted. Africa's ideas on finding own solutions for development, along with the linked indicators of good democratic governance And economic progress compel careful criticism and authentic re- think. Common opinions on the rationale of development, and democracy, development and good governance seem tied to common sense rationale, as supplied in popular media. It calls for severe interrogation of the thinking, on which the supply

of analyses and commentary on development resides. And with it a re-conceptualizations of thinking models for the suppliers.

63. KeolebogileMbebe (kwambebe@gmail.com)
Should a judge in a criminal case grant a merciful sentence?

Is it ever morally permissible for a judge in a criminal case to depart from retributivism and instead to grant a merciful sentence? In my paper, I argue that there are conditions under which Kantians may argue that this is so. My argument is centred on the Kantian Principle of Respect for Persons (PRP), which I use to display how mercy, under certain conditions, may fulfil the PRP's requirements for respect for the victim, for the offender and for the moral law, thus making it a morally permissible option for the judge in at least a criminal court that practices the expressive (censure) retributive theory of punishment. I start my argument for the moral permissibility of mercy in a criminal case by characterizing the PRP. Then I explain why it could be argued that retributive censure is clearly a faithful implementation of the PRP in a criminal case, and show why Kantians may reject a prima facie argument for mercy as permissible. Thereafter, I will explain the requirement of the conditions under which mercy, for the Kantian, may be a morally sound choice in the sentencing portion of the criminal case.

64. Charles Villet (Monash - charles.villet@monash.edu)
Heterotopia and in/visibility: A phenomenology of rich and poor in South Africa

The dialectic between master and slave persists in South Africa beyond Apartheid but has given way to an intricate experience of mastery and slavery, what is here termed as the heterotopian experience of rich and poor. They have vastly different experiences of this place to such an extent that one could say that they inhabit two different countries. Dual experiences of space happen within a heterotopia, hence the claim that South Africa as such could be viewed as a heterotopia. The concept of the heterotopia refers to a so-called "no space" where certain things are rendered both visible and invisible, depending on the position of the onlooker. If this idea is applied to the relation between rich and poor, then one finds that poverty becomes invisible (and thus unreal) to the rich because of its reduction to abnormality, criminality and deviance. A phenomenology of this reduction would take into account the perceptions and anecdotes that the rich have about poverty in order to show how the poor seem to the rich. This helps to demonstrate the so-called "in/visibility of poverty" according to which the rich objectify the poor in holding them hostage to constructed truths about poverty.

65. Luke Buckland (WITS – lukebuckland@gmail.com)
Social Epistemology and the Epistemic Aim(s) of Education

In Knowledge in a Social World (1999) Alvin Goldman defends a 'veritistic' or truth-oriented, monistic account of the design of knowledge-producing social institutions, including educational systems. On his view, the ultimate aim of education is the inculcation of true belief, and other educational activities have only instrumental value in their furtherance of this goal. In contrast, Harvey Siegel (2005) presents a pluralistic alternative to Goldman's, on which the critical capacity for sustaining rational belief represents an independent, non-instrumentally valuable educational objective. He contends that: "rational belief is as entitled as is true belief to be regarded as "the crucial epistemic aim" of education" (2005, p. 347). This paper explores the debate between monistic and pluralist approaches in social and educational epistemology, as well as between epistemic and instrumental conceptions of rationality. Relevant issues include the roles of testimonial trust versus critical reasoning in learning environments, the epistemic legitimacy of rival teaching practices (e.g. using indoctrination) and the plausibility of the instrumentally reductive accounts of rationality defended by some naturalists (e.g. Kitcher, 1993). Ultimately, contra both Goldman and Siegel, I argue that a monistic account of the proper end of education requires both veritistic and rational dimensions (i.e. knowledge in the strong sense), at least in order to count as an ideal characterization of this aim.

66. Elvis Imafidon (Ambrose Alli University, Nigeria - elvismafi@yahoo.com)
Education, place and ideological commitments: from Western and African legacies to a robust theory of education

I intend to formulate and defend two theses in this essay. First, I argue that the being, eventing, or happening of education in an age, place or system is determined primarily by the ideological commitments that drive the age or system. I draw evidences from the rich ideological heritages of the Enlightenment and Post-Enlightenment ages of the West and the Communalistic systems of indigenous traditional African societies. The evidences show that the strengths and weaknesses of such ideological commitments invariably determine the strengths and weaknesses of an educational systems as well as the behaviour of the educator and the educated. Second, I formulate and defend a robust theory of education that encompasses the strengths of the African and Western ideological commitments as a viable option towards a better and global educational system that is neither too individualistic to override the communal good nor too communalistic to override the individual's will. Consequently, the theses show that in so far as education is ideologically-driven, education is always goal-directed or purpose-driven. Hence, the million-dollar question shouldn't be about whether the educated should use her knowledge as an instrument for a particular purpose but rather to locate the ideal purpose(s) for which knowledge should be used for.

67. Tolgahan Toy (Middle East Tech Uni Turkey - tolgahantoyboun@gmail.com)
Is relativism self-refuting?

I will defend relativism against a common charge. The charge that relativism is self-refutating starts with Plato's dialogue Theatetus. Protagoras says that ""man is the measure of all things..."" Protagoras' relativism implies the non-relativist' claim that Protagoras' relativism is not true is also true. Hilary Putnam makes similar claims. For Putnam, "if all is relative, then the relative is relative too." However, I think, relativism doesn't say that P and not P are both true at the same time. Instead it says that P is true according to one framework while not P is true according to another framework. Since ""There are no truths which are true independently of any culture" is false according to the culture C1" is not the negation of "there are no truths which are true independently of any culture" there is no self refutation here. Now we have the communication problem between relatvisit and the non-relativist. For Putnam relativism implies "no difference between asserting or thinking, on the one hand, and making noises" which means that "I am not a thinker at all but a mere animal". Under the influence of Wittgenstein, I would be happy with this. We are not thinkers but mere animals.

68. SerdalTümkaya (Middle East Tech Uni Turkey - stumkaya@metu.edu.tr)
Is a cultural neurophilosophy possible?

Neurophilosophy claims that what we call 'the mind' is a level of brain activity. For that reason neurophilosophers argue that for understanding mind we should study the brain. Here I argue that all the other so-called diagnostic symptoms of neurophilosophy, such as eliminative materialism, physicalism, and reductionism, are secondary claims. These three ideas have been greatly misunderstood. It is high time to make these ideas clearer and more understandable. To achieve this I propose a new name for the very core neurophilosophical ideas of Patricia Smith Churchland: cultural neurophilosophy. By cultural neurophilosophy I would like to emphasize the underemphasized side of Churchland's position, the centrality of culture on human psychology and behavior.

69. Michael Pitman (WITS)
What's doing all the work here? Assessing a case for top-down causation

Questions and puzzles about top-down causation pervade much of the philosophy of mind and psychology: the causal and explanatory relevance of content and of consciousness; agency and free will; the causal relevance of psychosocial factors in the aetiology and treatment of mental illness. In the face of apparent continued 'physicalist' orthodoxy, it is important to evaluate the success of attempts to defend philosophically and empirically plausible accounts of top-down causation. One such account is developed by Helen Steward (2012) in her book A Metaphysics for Freedom. Steward proposes that a metaphysics of causation which can properly ground animal agency must accommodate top-down causation, and the account she develops is attractive and compelling. In this paper, I will provide an outline of Steward's account of top-down causation in order to then evaluate it in the light of (i) likely reductionist objections, and (ii) similarities and contrasts to 'rival' anti-reductionist accounts of top-down causation (e.g. Dupré, 1993, 2001). I will conclude by evaluating whether Steward does enough to dislodge certain conceptions of inter-level relations, such as supervenience, which Mellor (2012) thinks need to be rejected in order to show ontological micro-reductionism to be false.

70. GrivasKayange (University of Malawi - grivasmkayange@gmail.com)
Applying counterfactual logic to causal belief utterances among the Chewa people of Malawi

Western philosophers such as, David Lewis (1973), have successfully utilized modal logic in addressing issues in the counterfactual theory of causation. Reasoning in a similar context, this work argues and demonstrates that African thought, in particular in Malawi, is littered with causal belief utterances, claiming a link between cause and effect (in taboos for instance), which can be sufficiently understood based on the counterfactual logic. Given that the idea of truth is important in the study of utterances, the paper further argues that the truth of these counterfactuals can be judged by utilizing the Chewa logical notion of truth, which is argued as a variant of the Tarskian logical concept truth.

71. Mark Ralkowski (George Washington University - mralkow@gwu.edu)
Plato's Trial of Athens

"Plato's Trial of Athens" will provide a new answer to the question about why Socrates was prosecuted by the Athenian democracy. It will do this by showing that several of Plato's dialogues are designed to exonerate Socrates and indict his fellow Athenians. I will argue that Plato used several of his dialogues (i) to transfer the blame for corrupting the youth from Socrates to the Athenians themselves, (ii) to provide a causal explanation of the city's material ruin by diagnosing it with a "fever," (iii) to caution her against rebuilding her empire, (iv) to recommend an alternative way of life that could heal the city, and (v) to reflect on the fraught relationship between politics and philosophy. If this thesis is correct, it has historical and philosophical significance. It presents additional evidence in support of a political interpretation of Socrates' trial, and it provides us with a fuller understanding of some of Plato's dialogues.

72. Fritz Knauff (The University of Pretoria – mr.wistful@gmail.com)
Between Toleration and Resentment

Wendy Brown argues that toleration, when advocated as a liberalist clarion call for peaceful coexistence, in effect represses – instead of resolves - hostility between the tolerated and the tolerant; however the latter are construed. The repressed hostility purportedly manifests itself as resentment, rather than direct violence, upon an encounter with the tolerated. In light of Brown's argument, this paper explores the psychological intricacies of toleration and resentment, whilst drawing out their potential relation. To do so, I draw upon Nietzsche's articulations on resentment, which will be compared with some germane perspectives on toleration garnered inter alia from Cicero and Forst. Emphasis will be placed on the behavioural aspects of resentment and toleration. Repressed hostility that manifests itself as resentment, I aver, functions as a form of toleration. Having shown this, I will explore the perils – politically and psychologically – entailed in resentful toleration. I do so by referring to Sara Ahmed's notions of institutionalised racism, and by expanding Nietzsche's genealogy of ressentiment, respectively. Lastly I will consider the possibility of some perspectives guiding us toward more robust forms oftoleration sine resentment.

73. Julie Reid (University of the Witwatersrand – joolie.reid@gmail.com)
Competing Voices: emotion's role in weakness of will

Using groups as a loose metaphor, Phillip Petite suggests that just as groups can be akratic when they fail to achieve rational unity, so too can individuals. He suggests that akrasia in individuals involves a failure to bring into agreement competing voices or perspectives in oneself, many of which make legitimate claims, so that achieving rational unity in both cases is difficult, and admirable. He adds that, as in the case of groups, rational unity in the individual is facilitated by various strategies. Petite acknowledges that this is broadly speaking a Platonic view: rational unity is something to which we aspire to, according to Plato. This is an attractive suggestion, particularly as a possible way to understand the role of emotion in weakness of will. Rather than thinking of akrasia as straightforwardly an instance of irrationality, the suggestion is that we think about it as a failure to achieve rationality. In this paper I attempt to develop a suggestion as to how the emotions represent the world and contribute to an akratic decision, using Petite's metaphor as a springboard.

74. Dennis Masaka (Great Zimbabwe Universitydennis.masaka@gmail.com)
A Quest for the Recognition of Indigenous Education in Contemporary Zimbabwe

This paper argues for the recognition of indigenous of education so that it can compete with other systems of education from other geopolitical centres such as the Western world. This call is necessary in the light of the historical injustice that the indigenous people of Zimbabwe have encountered through its colonial experience where indigenous education was denigrated. We argue that "postcolonial" Zimbabwe must move away from the culture of mimesis

whereby the stereotypes that colonisers have constructed about the indigenous people of Zimbabwe are taken as fact years after political independence from colonial rule. In order to achieve the objective of this paper, the following sections are covered. First, the paper focuses on the myth that colonisers have constructed with regard to the non-existence of education among the indigenous people of Zimbabwe. Second, the paper critiques the supposed absence of education prior to the arrival of colonisers on the continent. It is argued here that the claim that education was introduced by colonisers is not supported by evidence. Finally, the paper argues that in this "postcolonial" period, the indigenous people of Zimbabwe must seriously strive to bring into recognition, indigenous ways of knowing into the mainstream curricula. This is important because indigenous education is relevant to the lived experiences of the indigenous people of Zimbabwe. It is also argued that given the historical circumstances of Zimbabwe as a colony of the Britain, some worthwhile aspects of the colonisers' system of education can be integrated with worthwhile aspects of the indigenous education system. This integration must be at the discretion of the indigenous people of Zimbabwe.

75. YolandiCoetser/C Scott (UNISA - scottcd@unisa.ac.za/coetsym@unisa.ac.za)
Rewriting Aquinas' animal ethics: the primacy of reason in the determination of moral status and agency

Arguing in support of Aristotle, Aquinas conceptualised the cognitive functioning of the human as exceeding that of other animals (Aquinas, 1955-1957) (Summa Contra Gentiles, II, Ch. 60, §2). In its base form, the Thomistic position asserts that the intellective functioning of the human animal is superior to the instinctual operation of the non-human animal (§3). For Aquinas, it is the intellect that determines the enactment of the human will (§4). Thus, if a non-human animal is devoid of intellect, no willing of any action is possible (Ch. 82, §2). The direct consequence is that an action of a non-human animal which is perceived by a human as immoral, is in fact less immoral than that same action undertaken reasonably by a human animal because the latter has the cognitive capacity to judge the potential action (Aquinas, Commentary on Aristotle's Ethics, Lecture 6, Ch. 6, B, b[ii]). Given that Aquinas' argument emphasises the role of the intellect in determinations of moral status, this paper seeks to determine the status theoria of the Thomistic moral theory, in light of contemporary studies into animal cognition. The assertion is made that whilst his moral theory requires reconceptualising because of the evidence for reason in animal cognition, value remains in a rewritten theoretical construction utilising the core of his approach. Paper co-written/ presented by Y Coetser.

76. Michael Barker (NMMU – mchl.barker@gmail.com)
Masculism: counter/part-feminism?

Masculism does not exist as a coherent ideology and is an infrequently used term. When used, it often refers to counter-feminism movements or patriarchal worldviews. I propose that it would be productive to redefine 'masculism' as analogous to feminism and encompass social movements, people, ideas and texts which are concerned about addressing male victimisation of sex discrimination. However, some of these masculisms enact a 'backlash' to feminisms and, thus, to illustrate that masculism can work hand in hand with feminisms I show that there are masculisms which are occupy counterpart-feminism stances. This is done through, firstly, discussing some benefits and concerns of creating the ideology of masculism. After this, several forms of male victimisation are identified and Baumeister's 'cultural exploitation'

points to a possible cause of the victimisation. Secondly, masculinity studies is drawn upon to reflect on whether discriminations against males are due to the 'masculinity crisis'. Thirdly, it is offered that a particular view of the masculinity crisis informs several counter-feminism masculisms. On that note, masculisms are broken up into conservative, traditional and progressive in terms of their orientation towards feminisms. The conclusion argues that sex based discrimination against males is best addressed from a counterpart-feminism position.

77. Michael Vlerick
Biological constraints do not entail cognitive closure

From the premise that our biology imposes cognitive constraints on our epistemic activities, a series of prominent authors – most notably Fodor, Chomsky and McGinn – have argued that we are cognitively closed to certain aspects and properties of the world. Cognitive constraints, they argue, entail cognitive closure. I argue that this is not the case. More precisely, I detect two unwarranted conflations at the core of arguments deriving closure from constraints. The first is a conflation of what I will refer to as 'representation' and 'object of representation'. The second confuses the cognitive scope of the assisted mind for that of the unassisted mind. Cognitive closure, I conclude, cannot be established from pointing out the (uncontroversial) existence of cognitive constraints.

78. John Ebeh (Kogi State University – ebeh4u@gmail.com)
Igala Ontology and Influence on their Social Praxis

This paper argues that a people's ontology determine their world-view which in turn is manifested in their outlook and attitudes towards life and existence. This view point is contrary to the popular view enunciated by scholars such as Redfield, Kraft, Gyekye, Egbunu and Mbaegbu who views world view as synonymous with ontology and in some instances as if a people's world-view determines their ontology. It is against this backdrop that this paper examinColouring in the "grey areas" in sexual consentes the Igala ontology which is about the people's thought system which is exposed through their world view and is experienced in and through their attitude towards life, family, society and social praxis. It queries the authenticity of the people's ontology and examines the link between the people's ontology in their contemporary society. The paper is investigative in nature, analytical in outlook and critical in approach. It investigates the thought of the people and presents them for analysis with critical tools. It is organized as follows: introduction, clarification of concepts, Igala People and their world view, Igala ontology and its reflection on their thought system, Influence of Igala ontology on their social praxis, evaluation and conclusion.

79. Corné du Plessis (NMMU – corne.duplessis2@nmmu.ac.za)
A Deleuzian Approach to Video Game Studies

Concerning the question of the status and nature of video gaming as a form of art, this paper adopts a Deleuzian theoretical framework in order to explore how the current popular philosophies of video gaming, namely narratology and ludology, approach the notion that video games may be understood as a form of art. The first of the two philosophies, narratology, takes video games to be a form of representational art, which represents features of reality – whether social, political, or historical – through either the explicit or implicit narrative that structures a particular video game. However, proponents of ludology highlight a significant flaw in the narratological approach. According to the ludologists, by approaching

video games primarily in terms of narrative, one neglects its unique 'play aspect', which, they believe, should rather always form the point of departure when studying video games. Although ludology thereby opens a new field for thinking in relation to the 'play aspect' of gaming, it rejects all 'non-play' elements, including aesthetic qualities, as secondary or insignificant. Thus, while both philosophies offer interesting insights into certain facets of this digital phenomenon, I believe there is more to be said with regard to understanding video gaming as a unique form of art. As such, I propose that a Deleuzian approach to video game studies might offer the most viable way to do justice to the singularity of video gaming.

80. Titus O. Pacho – University of Hamburg
   Service-Learning: Bringing University Teaching out of the Clouds in Africa
Service-learning is a teaching and learning approach that integrates community service with academic study to enrich learning, teach civic responsibility and strengthen communities. It is founded on John Dewey's (1859 – 1952) philosophy of education that recommends a carefully developed theory of experience and its connection to education. The theoretical roots of service-learning is founded on his two ideas of democracy as a way of life, where everybody has to participate in order to bring democratic values to life and the idea of learning from experience. The community-service mission has always been an established feature of many African universities but has remained, in reality, a distant cousin to the other core missions of teaching and research. This paper argues that service-learning is a useful strategy to strengthen the community-service mission in African universities and narrow the gap between theory and practice.

81. AlonSegev (Fordham University - asegev@fordham.edu)
   Heidegger's Reading of Descartes: Between Philosophy and Politics
Throughout his long career Heidegger returned time and again to Descartes, the father of modern philosophy, as to the illustrious contrast to his own philosophy and ambitious philosophical undertaking to raise for the first time in the Western tradition the question regarding the meaning of Being. In Heidegger's eyes, Descartes is seen as the apex of a long tradition of decadence and oblivion, starting with Plato and Aristotle, in which philosophers neglected and failed to raise the most important philosophical question, i.e. the question concerning the meaning of Being, and stuck instead to insignificant questions regarding entities (terrestrial and divine). In drawing a clear line between the 3 kinds of substances (mental, physical and divine substance) according to its essence, Descartes, according to Heidegger, brought this decadence to its extreme. The paper will firstly present Heidegger's attitudes toward Descartes in his earlier and later writings and lectures. It will, secondly, explore whether Heidegger's critique is philosophically fair and justified or rather tacitly involves and is motivated by non-philosophical considerations such as, inter alia, political. It will embed Heidegger in a philosophical tradition, starting with the volkischmovement, that saw in Descartes a political rather than philosophical opponent and foe.

PSSA CONFERENCE PROGRAMME, 12-14 JANUARY 2015

DAY 1	VENUE A	VENUE B Contrasts and Contests	VENUE C	VENUE D
08:00 – 09:00	REGISTRATION & WELCOME			
09:00 – 09:40	1. Jacek Brzozowski *What's Possible for Hybrid Persistence?* UKZN	2. Bernard Matolino *Universalism and African Philosophy* UKZN	3. Elisa Galgut *Humans' Mistreatment of Animals and the Holocaust: A Distasteful Comparison?* The University of Cape Town	4. Olga Yurkivska *Richard Rorty, "Blind Spots" and Fiction: Interspecies Solidarity in Martha Grimes' Andi Oliver Series.* UKZN
09:40 - 10:20	5. Jane Anderson *Psychodynamic Theory is not 'scientific', but it still trumps Behaviorism* The University of Johannesburg	6. Helen Cawood *Discourse analysis: a systematic deconstruction of Cosmopolitan and Afropolitancitizenship and identity* University of the Free State	7. Heidi Matisonn *The Civil Union Act: Why we shouldn't support it* UKZN	8. Melas (575) and Salis *On the Nature of Coincidental Events* University of Sassari & University of Cagliari (Italy)
TEA				
11:00– 11:40	9. PhilaMsimang *Hempel's Dilemma* UKZN	10. MunamatoChemhuru *African Ontology-based Environmentalism: The Teleological Dimension of the Community* The University of Johannesburg	11. Pedro Tabensky *Jeff Malpas on Place* Rhodes University	12. Gregory Swer *Oswald Spengler and Martin Heidegger on: Modern Science, Metaphysics and Mathematics* UKZN
11:40 - 12:20	13. YuliaAzarova *Jan Lukasiewicz's Three-Valued Modal Logic* KarazinKharkiv University (Ukraine)	14. OlanipekunFamakinwa *Can a Radical Communitarian Individual be Autonomous?* ObafemiAwolowo University (Nigeria)	15. Hannah Kirkaldy *Angels, Demons or Somewhere In-between: Manichaeanism in the Middle East* Rhodes University	16. Laura de Lange *Is Sport Immoral? A Kantian Analysis of the Duty of Self-Perfection* Rhodes University
12:20 - 13:00	17. David Scholtz *Challenges for an Epistemic Interpretation of Things in Themselves* University of Johannesburg	18. Ward Jones *Recent Work on Race* Rhodes University	19. Deepak Mistrey *Parfit, Death and Being Oneself* UKZN	20. Mark Rathbone *Love, money and madness: Money in the economic philosophy of Smith and Rousseau* North-West University
LUNCH				

14:00 - 14:40	21. Elmarie Venter *How and why actions are selected: action selection and the dark room problem* UKZN	22. Jessica Lerm *What is it like to be a bat? And what is it like to be Black?: The metaethics of "checking your privilege* University of the Western Cape	23. Tom Angier *The Nature and Value of Work* The University of Cape Town	24. Abraham Olivier *Why pain is not just in the head* University of Fort Hare
14:40 - 15:20	25. Dean Chapman *Defending Moore's Argument*	26. Somila Mjekula *Contesting the Fallacy of Homosexuality Being Un-African* NMMU	27. Jean du Toit *Writing the Body Electric ? Conceptualizing Modern Technology as Narrative Embodiment* North-West University	28. Wehan Coombs *Did Aristotle Outgrow Plato?: Developmentalism in Modern Aristotelian Exegesis* The University of Pretoria
TEA				
15:40 - 16:20	29. Caitlin Rybko Exploring the Value of Understanding – A Non-Factive Approach. Rhodes University	30. Olusegun Morakinyo Teaching African Philosophy in Universities in South Africa The University of Johannesburg	31. Nikolai Viedge Aims versus Purposes University of Johannesburg	32. Pieter Duvenage At the beginning of Critical Theory: Horkheimer University of the Free State
17:00-19:00 - PSSA AGM VENUE B				
DAY 2	VENUE A	VENUE B:Contrasts & contests	VENUE C	VENUE D
09:00 – 09:40	33. Murali Ramachandran *Assertibility-Contextualism* WITS	34 Simphiwe Sesanti *African Philosophy: Calling it by its name, thus denying its denial* NMMU	35. Georgiana Turculet *International Migration and Democratic National Borders* Central European University	36. Dean Peters *Colouring in the "grey areas" in sexual consent* University of Johannesburg
09:40 - 10:20	37. Asheel Singh *Shiffrin's Anti-Natalism and the Hypothetical Consent Objection* University of Johannesburg	38. Inge Konik *Ubuntu and ecological feminism in transversal dialogue* NMMU	39. Ashley Coates *Dispositional Essentialism and the Non-Manifestation Problem* WITS	40. Dylan Futter *Philosophical Reading in the Contemporary Period* WITS
TEA				

Time				
11:00 – 11:40	**41. David Spurrett** *The Natural History of Desire* UKZN	**42. Adrian Konik** *Foucault's dialogue with Buddhism reconsidered* NMMU	**43. Filip Maj 725** *Transvaluing the meanings of illness* University of Fort Hare	**44. Helen Robertson** *From Metaphysica to Critique: Baumgarten, Kant, and the concepts of reflection* University College London
11:40 - 12:20	**45. Richard Flockemann** *Avoiding Falsehood* Rhodes University	**46. Ernst Wolff** *Acts of violence as political competence? From Ricoeur to Mandela and back* The University of Pretoria	**47. Sampie Terreblanche** *Towards a phenomenology of the visual arts* University of Fort Hare	**48. Neal O'Donnell** *Shades of grey in caring* University of Fort Hare
12:20 - 13:00	**49. Tess Dewhurst** *The function of assertion* The University of Cape Town	**50 Jason van Niekerk** *The Appeal and Pitfalls of an Analytic African Philosophy* The University of Pretoria	**51. David Pittaway** *The ecological crisis: springboarding philosophy into action* NMMU	**52. Dino Galetti** *Dangerous Times: a formal proof for scientists to constrain the practices of Science* The University of Johannesburg
LUNCH				
14:00 - 14:40	**53. John Ostrowick** *What is Chaos and How is it Relevant for Philosophy of Mind?* The University of Cape Town	**54. Zimunya 720 and Gwara 725** *A Hermeneutics of Ubuntu as Key in Understanding Rampant Corruption and Nepotism in Africa* University of Zimbabwe	**55. Christopher Stevens** *Apollo and Dionysus: a philosophical heuristic for contemporary South African Art* NMMU	**56. Andrea Hurst** *"A schizophrenic out for a walk": Anti-Oedipus and Michael K* NMMU
14:40 - 15:20	**57. AlnicaVisser** *The Original Analytic/Synthetic Distinction: Still No Cause for Concern* WITS	**58. Rianna Oelofsen** *Afro-communitarian forgiveness* University of Fort Hare	**59. Danie Strauss** *Does the Republic of South Africa meet the requirements of a Just State (Regstaat)?* North-West University	**60. AnnéVerhoef** *The fragile dialectics of happiness, unhappiness and luck in Ricoeur's philosophy* North-West University
TEA				

15:40 - 16:20	**61. Simon Beck** *The Person Life View and the Extreme Claim* University of the Western Cape	**62. Sam Nzioki** *Re-thinking the image of Africa's dysfunction* NMMU	**63. KeolebogileMbebe** *Should a judge in a criminal case grant a merciful sentence?* kwambebe@gmail.com	**64. Charles Villet** *Heterotopia and in/visibility: A phenomenology of rich and poor in South Africa* Monash
16:20 - 17:00	**65. Luke Buckland** *Social Epistemology and the Epistemic Aim(s) of Education* WITS	**66. Elvis Imafidon** *Education, Place and Ideological Commitments.* Ambrose Alli University (Nigeria)	**67. Tolgahan Toy** *Is Relativism Self-refuting?* Middle East Tech University (Turkey)	**68. SerdalTümkaya** *Is a Cultural Neurophilosophy Possible* Middle East Tech University (Turkey)
DAY 3	**VENUE A**	**VENUE B:Contrasts & contests**	**VENUE C**	**VENUE D**
09:00 - 09:40	**69. Michael Pitman** *What's doing all the work here? Assessing a case for top-down causation* WITS	**70. GrivasKayange** *Applying counterfactual logic to causal belief utterances among the Chewa people of Malawi* University of Malawi	**71. Mark Ralkowski** *Plato's Trial of Athens* George Washington University	**72. Fritz Knauff** *Between Toleration and Resentment* The University of Pretoria
09:40 - 10:20	**73. Julie Reid** *Competing Voices: emotion's role in weakness of will* WITS	**74. Dennis Masaka** 7 *A Quest for the Recognition of Indigenous Education in Contemporary Zimbabwe* Great Zimbabwe University	**75. YolandiCoetser** *Rewriting Aquinas' animal ethics: the primacy of reason in the determination of moral status and agency* UNISA	**76. Michael Barker** Masculism: counter/part-feminism NMMU
TEA				
11:00 - 11:40	**77. Michael Vlerick** *Biological constraints do not entail cognitive closure* University of Johannesburg	**78. John Ebeh** *Igala Ontology and Influence on their Social Praxis* Kogi State University	**79. Corné du Plessis** *A Deleuzian Approach to Video Game Studies* NMMU	**80. Titus Pacho** *Service-Learning: Bringing University Teaching out of the Clouds in Africa* University of Hamburg
LUNCH				