

Public Philosophy and the Worldly Community

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The Public Philosophy Movement in the Anglophone World

PhD student seminar, open to MA and BA student auditors, M-F October 9th-13th, 2023, Institute of Philosophy, University of Wrocław

Anglophone philosophy has taken an explicit, institutionalized turn to public philosophy in the last decades. The American Philosophical Association has a committee on public philosophy, and major Anglophone publications are devoted to the possibilities of public philosophy. Figures such as Martha C. Nussbaum, Judith Butler, and Olufemi Taiwo attract wide attention both inside and outside the academy. What is it to do public philosophy? How can public philosophy widen a professional philosophical vocation or career? What do the possibilities of public philosophy show about the limitations of academia, and what do they reveal about the nature of philosophy? In this seminar, Phd students get an opportunity to think about their own work in light of concise lectures and short readings in and on public philosophy, including a one on one meeting with the professor to personalize the lectures. MA and BA students are welcome to audit, and an all inclusive discussion time will be part of every session.

Six Practices to Make Philosophy Part of Your Home

Public lecture, W October 11th, 2023, preliminary time and venue:18h-20h, Wrocławskie Centrum Akademickie

In the Anglophone world, public philosophy has become a substantial publishing industry as well as a significant institutional focus of many schools and not-for-profit organizations. One vector of public philosophy is life-style philosophy incorporating philosophy into people's everyday lives and homes. This lecture, presented as a fireside chat, offers six practices to make philosophy part of homelife and roots them in ancient philosophical traditions as well as in modern understandings of freedom, truth, and equality. These practices are the kitchen table meal, the bedtime ritual, the neighborhood walk, the community discussion group, gardening, and stereo sanctuary. Ordinary life presents many opportunities to make philosophy part of our way of living: we need only shape them bit by bit at the pace of our lives. All are welcome. The language will be in English with some translation available for clarification (but not word-for-word simultaneous translation).

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Bi-lingual discussion, F October 13th, 19h-21h, La Librería Española de Wrocław

Jeremy Bendik-Keymer, author of *Nussbaum's Politics of Wonder: How the Mind's Original Joy Is Revolutionary* and *The Wind ~ An Unruly Living* talks with Urszula Lisowska of the Institute of Philosophy, University of Wrocław about the nature of worldly community and the possibilities for public philosophy. Lisowska is an expert on the philosophy of Hanna Arendt whose politics centered on the notion of a common world. Bendik-Keymer is known for their work on environmental philosophy and politics as well as for writing frequently in Anglophone public philosophical venues. The two interview each other about what it could mean to bring philosophy into public life now within the polarizations and alienations of the polycrisis facing societies globally. Lisowska and Bendik-Keymer then gradually open up the discussion to everyone present.

The Inner Life of the Planet: Earth System Science in Moral Time

Keynote lecture at conference [*The Anthropocene: from Boundaries to Bonds. Interdisciplinary Crossovers in Knowledge Development*](#), Oct 19-20

This talk stages a dialectic between natural science and moral knowledge by taking seriously the charge that Earth System Science and its allied disciplines such as Geology, Paleontology, Planetary Science and Astrophysics make moral considerations inconceivable within their respective domains of knowledge. Not restricted to the views of scientists, the view is often raised by environmental humanists under the charge that thinking about the planet involves a necessary alienation of our moral categories from applying to the matter at hand. I do not believe that such is the case, however. The charge rests on some confusion about what moral knowledge is and involves. I pursue my objection through thinking about how moral time relates to planetary time and our geological moment and consider the dialectical and paradoxical possibility that the planet has, for us, an inner life. It is found in what Kierkegaard called the moment of “appropriation” that coincides with facing one's own facticity, mortality, and dramatically ironic responsibility as a human being. This inner life is not sentimental, anthropomorphic, or delusional. On the contrary, it leaves us as the de-centered, finite, extinction-bound beings that we are with a moral conscience.