BACKGROUND INFORMATION for
The 65th Congress of Phenomenology, to take place at
The University of Macerata (Italy), November 9-11, 2016

THE PHENOMENOLOGY OF LIFE ADDRESSES THE TOPICS OF MILAN EXPO 2015

by exploring

_Cultivation as a Paradigm_

*For Sustainable Production and Human Formation.*

Starting from the Phenomenology of Life

and

Taking an Intercultural and Interdisciplinary Perspective

A new philosophical paradigm, flowing from the phenomenology of life of Anna-Teresa Tymieniecka, emerged with particular force at the 64th Conference of Phenomenology held at the Catholic University of the Sacred Heart in Milan, October 1-3, 2014 and dedicated to exploring “Ecophenomenology. Life, Human Life, Post-Human Life in the Harmony of the Cosmos.”

Based on the immediate intuition of the constructivism of life as it coincides with our own creative constructivism [A.-T. Tymieniecka, 2000, 5; 1998/Books 1-2-3-4] and on the discovery that there is one _logos_ that, as a living ontopoietic metamorphic force, induces and regulates the becoming and development of being in its interality, this new paradigm finally promotes an evolutive ontological conception and a consequent theoretical practice of “cultivation” of the virtualities of being: it is therefore able to validly support, in terms of global sustainability of
development, the current forms of meaning-bestowal to the world in order to stimulate further transformations that are ecologically favourable.

The new cognitive and ethical mind-sets and attitudes that thus come into sight philosophically valorise both the *Theory of Affordances* [J.J. Gibson, 1977] and the so-called *Ecological Transition* [J. Bennett, 1976; J.J. Gibson, 1979]; moreover, through Robert Spaemann’s recent re-discovery of the *Natürliche Ziele* [R. Spaemann, 2005] they once again direct attention to what in every circumstance “has to be” and calls for man’s care to attain the optimal realization of its intrinsic virtualities.

In the vision of the phenomenology of life of A.-T. Tymieniecka – whose attention to the world of life is analogous to that of such 20th century phenomenologically oriented philosophers as E. Husserl, Max Scheler [G. Cusinato, 2013, 7-21], Edith Stein, Martin Heidegger, but also Hannah Arendt, Hans Jonas, and Jürgen Habermas – there emerges a basic and originary level of being, though until now poorly recognized, in which being generates and re-generates itself following the impulse of vital forces of self-individualization that are nonetheless logosic and not chaotic and that thus establish, for all ontological degrees including the human condition, spontaneous dynamics of evolution through production/creation of being (ontopoiesis). Not even *Imaginatio Creatrix* that with man breaks into becoming is by now incongruous for natural life: on the contrary, its coming from the determinism of natural evolution to proceed beyond it, in the territories of freedom and of meta-nature, reveals the human condition as the place in which the deterministic constructivism of life performs the metamorphosis of its “make-being”, acquiring the will as its own vehicle and gaining the perspective of transcendence and the supernatural [A.-T. Tymieniecka, 2007, 33-43; 2008, 7-16].

Unlike the conception of make-being as the unilaterally artificial productivism that, based on science, technology and industry, has supported development to the present day, Anna-Teresa Tymieniecka’s phenomenology of life and of the creative human condition shows that there is no longer reasons for the caesuras that the modern mentality interposed between the spirit and life, forcing the first into a constructivism whose effects, especially in the more recent technological version, have very often proven incompatible with the second and therefore unsustainable for the entire biosphere [F. Totaro, 2007; D. Verducci, 2007, 45-58].

The new approach to all of being, real and virtual, allowed by this innovative logosic scenario, will also make it possible to develop the sense of an “ontological measure” for judging the anthropological make-being and more in general the realizations of being that are artificially actuated. In this way, the spontaneous establishment of ecologically sustainable interventions will
be favoured, oriented and guided by those affordances that each being - inorganic, organic, and human - manifests, if appropriately investigated.

By looking at the industrial productivism with which modern man has to date related to the world, in the broader context of the paradigm of cultivation, calibrated to the care of the gradually emerging natural virtualities that are therefore intrinsically bearer of ontological sustainability, it will be possible to put to good use the evolutionary virtualities of natural life for the progress of humanity, and to use the anthropological resources of care, art and industry to lead natural development beyond its deterministic limits, maintaining, however, a safe distance from the scourge of environmental and human unsustainability.

This virtuous cycle has already been performed in the Neolithic era with the revolutionary discovery of agriculture; our ancestors experienced for the first time how nature, subjected to man’s appropriate care, flowered and bore fruit far beyond the quantity and variety possible in its wild state [V.G. Childe, 1934].

Bibliography:


Topics:

- Cultivation according to A.-T. Tymieniecka’s Phenomenology of Life.
- Cultivation, Philosophy and the Sciences of Life: theoretical and historical approaches and perspectives.
- Cultivation and Agriculture: organic, biodynamic, and industrial agriculture in terms of productivity and depletion of the earth and life forces.
- Cultivation and Creativity, Arts, Aesthetics.
- Cultivation and Ethics of Taking Care and Curing.
- Cultivation in terms of Nature and Culture: philosophical, phenomenological, anthropological, paleo-anthropological, historical perspectives.
- Cultivation and the Timing of Life.
- Cultivation and Memory for a sustainable development of man and cosmos.
- Cultivation vs. Law, Rights, Welfare state.
- Cultivation and Sustainable Production in Economical and Socio-Political Studies.
- Cultivation vs. Education, Human Formation, Developmental Psychology, Philosophy and Psychology of Language.
- Cultivation, Anthropology, Anthropogenesis.
- Cultivation Paradigm vs. Industrial Paradigm.
- Cultivation and Technology.
- Cultivation to Improve Food and Energy for the Planet.
- Cultivation and Tourism.
- And so on and so forth ..................