

securing conditions in which the pathic condition not only survives but might become a common one after the ongoing bloodshed and destruction has come to an end.

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From the faceless pandemic to human tenderness

Emilio Sierra García

San Pablo CEU University (Madrid)

Is it already possible to speak of a post-Covid era, and is it possible that, in barely a year, such a radical change in human beings has taken place? The pandemic has converged with the influx of social networks, the collapse of personal relationships and forced confinements that have redirected our gaze to two voids: ourselves and our homes (Han, 2021).

The filth of illness and the silence of death burst into our world of hygiene and noise. The hygiene of fashion, of waxed and tanned skins, of bodies equalised by cosmetic surgeries. This hygiene is now covered by a mask that hides the face and its make-up, veiled by skins covered with latex and prophylactic hydroalcoholic gels. The indistinct bodies are camouflaged by protective barriers against the virus, which is nothing more than a form of death. Some people think they can forget the irruption of mute chaos in our world and in our lives. However, there are chaos and pains, chapters in human history, that are impossible to forget. The appearance of death has not created an opening to the mystery, but has led to the human face being pushed into loneliness. Numbers, the desire for

control and statistics: depersonalisation (Han, 2017). Loneliness before Covid-19 was covered with screens, with sporadic or merely professional relationships; now, after confinement, it appears naked and, although we are no longer confined or in quarantine, the memory of that nakedness does not leave our mental retina.

We seek a healthy life in the first place, and in third or fourth place, a meaningful life. This fact introduces a profound contradiction into the core of our existence: what is the point of living a healthy life if it is meaningless? (Anders, 2011).

Happycracy dictates well-being, but a tiny viral particle disregards the regime and revolts our way of life. Pain appears. A pain from which we flee but which is necessary. Pain makes life. When the desire for happiness is a social imperative and not an inner longing, the frustration between what I would like to become and what I am, produces a collapse. A life built on the back of pain is a life that gives up its feet to walk on its hands. In the long run, the fatigue is such that we stop walking or we get used to walking on our hands and... we stop being human.

The virus brings us back to reality, makes us land on the emptiness and the density of the earth that constitutes us. It has not taken us out of our comfort zone – the comfort zone is something post-bourgeois with a thirst for adventure and self-improvement – but it has taken us out of the habitats of complacency, out of the cold isolation of the human world from the natural world. What happens when human beings reconnect to nature and to themselves by means of uncontrol and pain? Here we echo of Negro (2009) and this imperious thirst for a love that makes us leave the prison of our loneliness. The reconnection between human beings and the world and between human beings and each other confirms a fact: "Without love, humanity could not exist another day".

On the basis of Harlow (Lewin, 1935) and Syristova's (1979) experiments, we will reflect on the theme of touch as fundamental to the constitution of the human, prophylactic phobias, interrelation, the mystification of the eyes and the superficiality of the gaze.

In mass vaccinations there has been a certain depersonalisation. Never before has health been a mass phenomenon. Here we will have to turn to Ortega y Gasset to delve into the meaning of the idolatry of health, knowing that vaccination is something we had

better count on for the end of this epidemic (Ortega y Gasset, 1999).

All our analysis will not result in a macabre chronicle of dark times belonging to a silent and discreetly distressing apocalypse. They are symptoms of an era that is being forged and in it there is room for the prodigy, for the restoration of the human, for the rediscovery of the tiny sparks of light that await us in the hands of strangers who reach out to us with tenderness. We will end with a phenomenological approach to tenderness and love as the crux of human reality.

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Haslanger and The Racialized Subject

Larissa Kolia

University of Calgary (Calgary)

Sally Haslanger (2019) Social/Political Theory of Race (SPR) defines race as a hierarchal, systemic position of subordination or privilege. She argues that 'race' is reducible to only this hierarchy, and that any value which may have come from racialization, such as affirmative racial identities, artistic traditions, cultural norms, etc., are not attributable to race but something she calls pan-ethnicity. Borrowing from Yen Le Espiritu (1992), Haslanger explains that during the process of racialization, multiple ethnic groups may be grouped together within a single race, resulting in pan-ethnicities. Although it is an offshoot of racialization, Haslanger defines pan-