

## **The Other under Erasure: Lessons from the Phoenix (and Diotima)**

*Michael Marder*

Keynote Speaker

University of the Basque Country (Bilbao)

In my recent book, *The Phoenix Complex*, I diagnose and describe a deep unconscious structure, on a par with the Oedipus complex, the Electra complex, and Gaston Bachelard's "fire complexes," which across cultures and historical periods prompts human beings to identify the outside world and themselves with phoenixes, ever ready to spring back to life after death. The miraculous rebound of the phoenix, ranging from psychic and physical recuperation and resurrection to environmental recovery, is the hope that refuses to die even in the face of utter devastation and extreme loss. This lethal hope persists in numerous guises, affecting our sense of life, love, and death at the individual, species, interpersonal, and cosmic levels. In the present talk, we will explore how the phoenix complex puts the other under erasure and, in particular, how it is operationalized in Plato's *Symposium* with respect to Diotima's teachings on love.

## **The Sky's the Limit – How to Encounter the Other**

*Andrea Rehberg*

Keynote Speaker

Newcastle University (Newcastle upon Tyne)

This paper looks at instantiations of otherness and what they tell us about the operations of othering. The paper is in two parts: the first, constative part attempts to chart a certain trajectory through the terrain made up of 'sites of otherness', according to a particular narrative, namely one that can be traced through twentieth-century continental philosophy. This trajectory is both in practice and in principle open-ended, for reasons that will be laid out. The second part – both more abstract and more speculative – aims to address

the question of how the *impasses* of Otherness can be transformed in such a way as to facilitate an encounter with the Other, who thereby ceases to be other.

## **Structural Linguistic Injustice**

*Seunghyun Song*

Keynote Speaker

Tilburg University (Tilburg)

This paper develops a concept of structural linguistic injustice. By employing the so-called structural-injustice approach, it argues that individuals' seemingly harmless language attitudes and language choices might enable serious harms on a collective level, constituting what one could call a structural linguistic injustice. Section 1 introduces the linguistic-justice debate. By doing so, it establishes linguistic diversity as the context in which phenomena such as individuals' language attitudes, language choice, and language loss occur. Moreover, the paper illustrates why employing the structural-injustice approach might be beneficial for the linguistic-justice debate. Section 2 conceptualizes individuals' (certain types of) language attitudes and language choice as (objectionable) social structures. Section 3 provides a concept of structural linguistic injustice. Section 4 suggests one possible remedy for structural linguistic injustice. Section 5 concludes the paper.

## **Eastern and Western Ways of Transcending the Other as a Means of Overcoming Conflict**

*Robert Elliott Allinson*

Soka University of America (Aliso Viejo)

The Question of the Other has been a source of considerable