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Dwelling at war

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Over the last decades, research on war has focused on military power as the main subject. Analytic philosophy, which is a dominant trend in the West when it comes to studying war from a philosophical perspective, examines war as a subject of morality. The research on war appears in the works of analytic philosophers in the context of the state’s right to take part in a war and the morality of the state’s actions in war. Whether analytical philosophers are just-war theorists, radical or moderate realists, they reason on the conditions when a war is just, and do not consider the individual experience of people at war (McMahan, 1996). Even when some just-war theorists, especially deontologists and consequentialists give back agency to people at war in their theories, they grant with it only the leaders (Benbaji, 2018).

Since the direct experience of both people fighting at war and living in countries at war is left out of focus in analytic studies of war, there is a need for the use of another methodology that would explore such war experiences in detail. The use of phenomenology which describes direct experiences might be relevant. As a philosophical method, phenomenology has proved to be efficient in providing vivid descriptions of diverse human experiences. Moreover, phenomenology presents methodological potential in describing the direct experience of people at war in contrast to analytic philosophy which does not even think of noncombatants in other

situations of war except those where they are under threat of being killed (Brighton, 2011). The purpose of this abstract is to show the way researchers can use phenomenology to portray the direct experiences of people at war. Special attention is paid to feminist phenomenology, which has been known for discovering new angles of viewing the human experience.

In order to describe the direct experiences of people at war in the relation to space, this paper uses the concept of dwelling. The notion of dwelling, introduced into phenomenology by Martin Heidegger (2001), denotes a way in which human beings live and organize space around them. There are two modes of dwelling, namely constructing and preserving, which can be relevant in descriptions of people's dwelling at war. Constructing mode is realized through the construction of trenches, shelters, and other spaces that are relevant at war. These spaces organize the life of soldiers on frontiers as well as the life of people in the cities under the threat of bombing. Other experiences, particularly life in a subway, basements, and cellars, can also be analyzed through the lens of dwelling because the meaning of these constructions changes at war. Alien for those who do not inhabit them, all these spaces mentioned above resonate with meaning for those who dwell in them at war. The meaning these spaces carry comes from the second mode of dwelling, specifically preserving. In contrast to Heidegger, who omitted extensive descriptions of preservation, feminist philosopher Iris Marion Young (2005) examined preservation thoroughly. She viewed preservation as a creative action that produces narratives of the past along with the reestablishment of their connection to the present (Young, 2005, p. 144). Thus, one needs to use her interpretation to examine the way this mode of dwelling changes at war.

It can be seen in the result that a phenomenological concept of dwelling provides an opportunity to describe the experiences of people at war, which have been excluded from analytic theories. This paper shows that the concept of dwelling depicts the ways people construct and preserve their places of dwelling both at the frontier and at the rear, as well as in all the places in-between them. The concept of dwelling gives the opportunity to describe different experiences of people at war, on occupied and de-occupied

territories, together with experiences of refugees and internally relocated people. The hypothesis behind its use is that if people at war dwell in dissimilar from their regular home places, these places organize their life differently. Furthermore, the use of the concept of preservation for the description of war experiences can help to examine the way people at war preserve their identities through different material things they are surrounded with. Additionally, this concept can help us understand which mementos of war are saved for the future and why.

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The Promise of Future-Maker Generations. Transgenerational Social Ontology and the status of the EU motto ‘United in Diversity’

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Unity and otherness are complex words, and their analysis refers to the entire history of thought, both Western and Eastern, we can say global. Each generation has tried to define the nature, the limits, and the normativity of the kind of unity they wanted to shape