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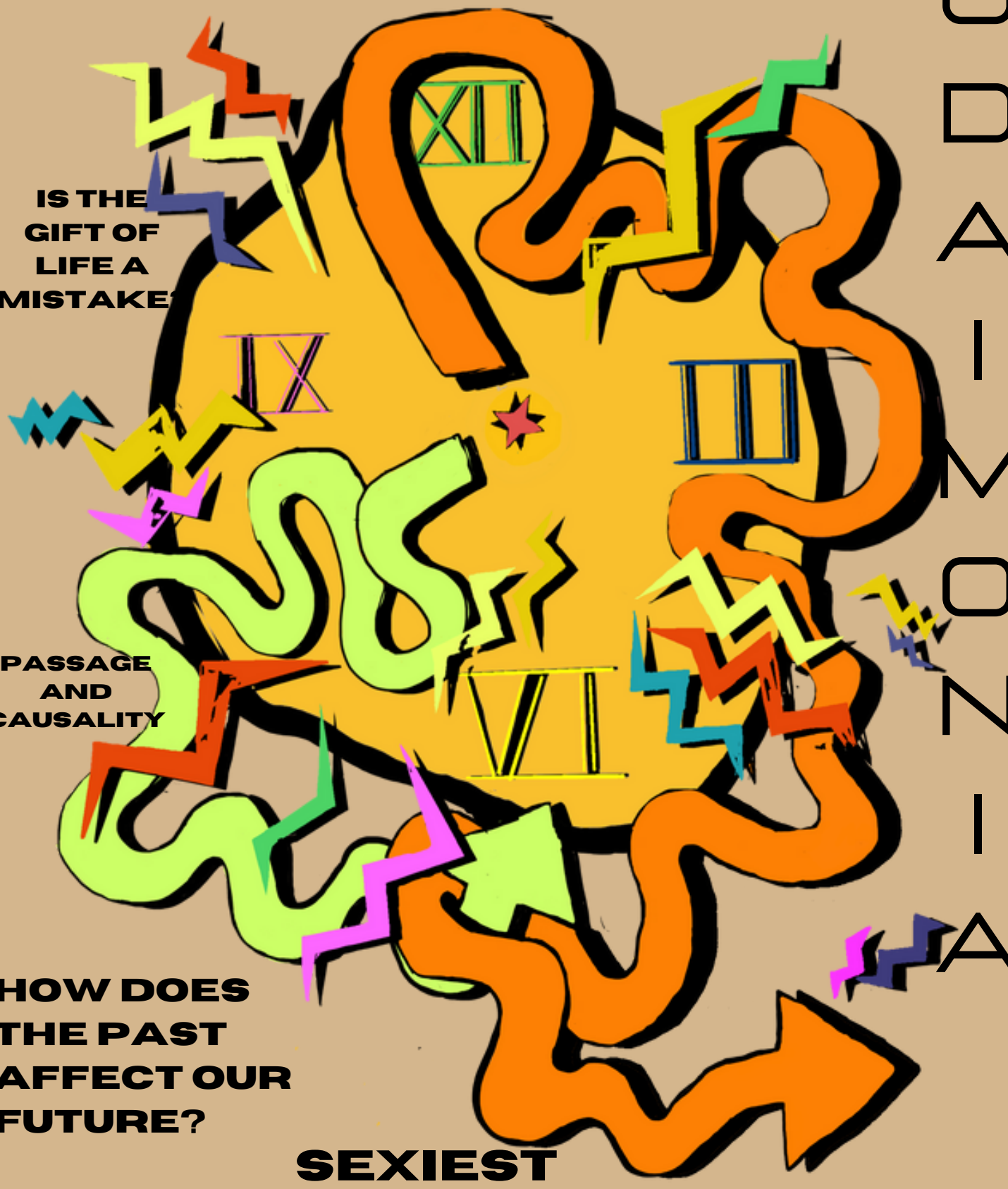
**IS THE
GIFT OF
LIFE A
MISTAKE?**

**PASSAGE
AND
CAUSALITY**

**HOW DOES
THE PAST
AFFECT OUR
FUTURE?**

**SEXIEST
PHILOSOPHER
OF ALL TIME?**

JULY
2021



PAST



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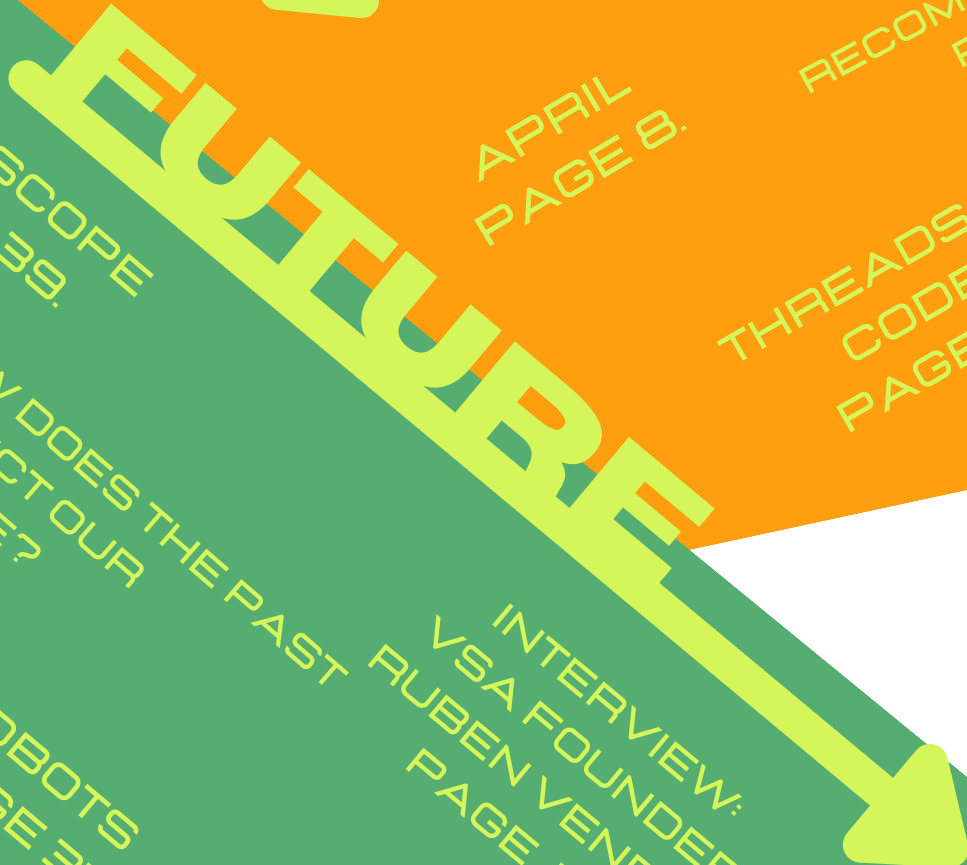
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EDITORIAL

DEAR READER,

It gives me great joy to present to you the first printed edition of the Symposium magazine, Eudaimonia. Even though we are the second committee (thereby making this the second edition), last year's edition was unable to be physically published and has instead been published on a blog. We worked hard to launch both editions this year, even though we got a late start in January 2021. We hope our hard work pays off in the form of an insightful and enjoyable philosophy magazine for our fellow philosophy students to read. I am really proud of all we have accomplished this year as a committee!

This edition's theme includes all things related to the notion of time - whether that be past, present, or future. Even though we are not concerned with time travel, the theme is called "time machine" because you, the reader, will travel through this magazine and its philosophical reflections on a variety of time-related topics. We hope you find many articles as intriguing as we did!

If you are interested in having your work published in next year's edition of Eudaimonia, or help the committee with the creation process in any way, email us at magazine.symposion@gmail.com

Sincerely,

The magazine committee 2020-2021

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Hereby we present to you the ...

EDITORIAL



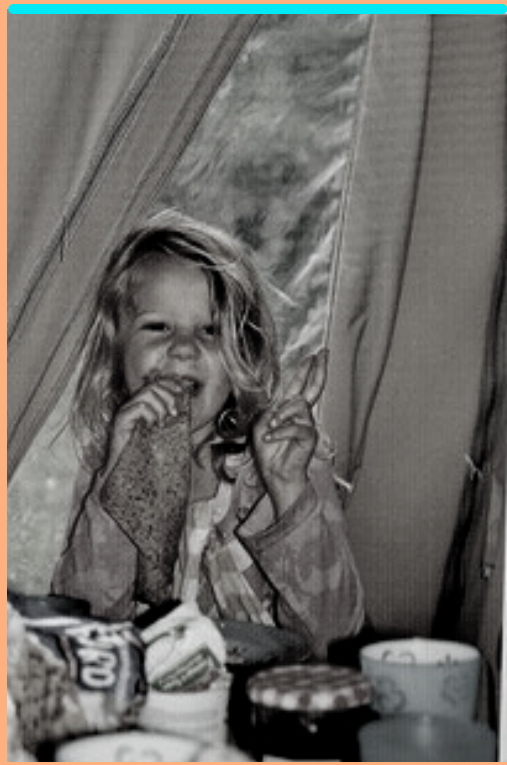
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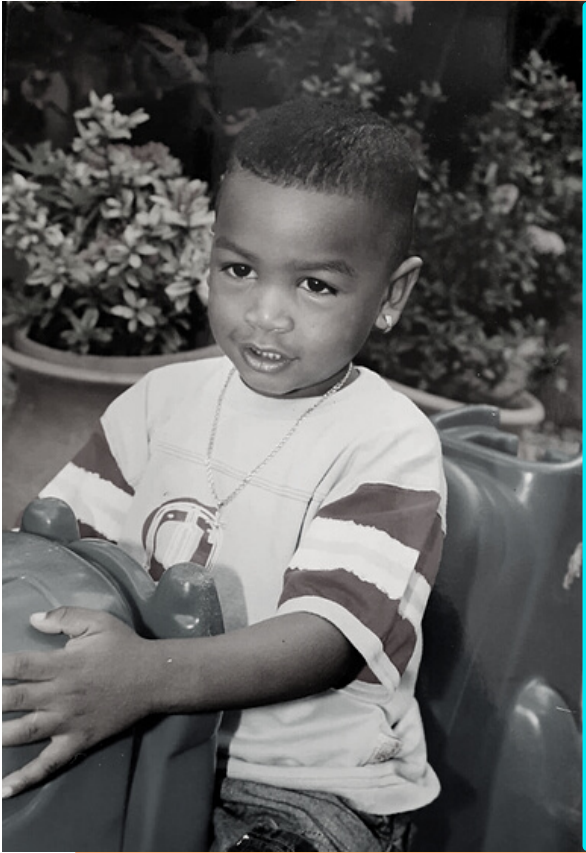


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THE AGONY

‘Thus he deceived the Nymph and many more, sprung from the mountains or the sparkling waves; and thus he slighted many an amorous youth. And therefore, someone whom he once despised, lifting his hands to Heaven, implored the Gods, “If he should love deny him what he loves!”

When we see a narcissus bloom, we deem it quite pretty. How her white petals light up in the sun, and in the middle its yellow corona signifies to us the arrival of spring. How then is it possible that this flower is named after the famous myth, about the young man who instead of listening to the echo of nature, was starving himself while looking down at his own reflection in the small pool? The difference could not be greater, one would think. Like most tragedies, the story of narcissus may teach us some things about ‘certain’ truths. The leading question, then, is the following: why isn’t narcissus happy? Being in love, in its essence, ought to be something positive, not something that makes one suffer. And Narcissus, in ending his own life, also ended the life of his beloved. What caused his grief?

To elucidate this question, we shall divide our essay into a few parts. First we’ll clarify the distinction between desire as a ‘lack’ and desire as a want of ‘more’ or a surplus. This distinction is crucial if we want to clarify the difference between being in love and falling in love. We’ll point out that to be in love one needs to have a certain comfort with the self, for loving the other cannot be grounded in lacking something in the self.

After this clarification, we discuss the desire of Narcissus towards himself, which is in his case the Other in himself. For one cannot desire something that which he himself already is. Desire is always already directed towards an outside. On this premise we may conclude that Narcissus didn’t love himself in the way we would think he would.

The last part focusses on how to overcome the narcissist love/agonny/death, and become the flower which opens itself to others to see it in its beauty; for the flower invites us into her beauty, without forcing us to adore her. She invites us to see her beauty without needing our affirmation. It already knows that it is beautiful; the flower is satisfied with itself, and therefore is able to be loved by the outside world.

-Desire; lack versus improvement/the surplus, or affirmative and negative desire

When we long for something, what is the ground which drives us? It is either something we lack to survive, such as water or food, or something that we believe adds something to our life. Now here arises a problem; on numerous accounts we believe that the things we desire will make us more ‘whole’, or that we need them to have meaning or acceptance.

We desire clothes which make us think we will be more attractive, we want certain expensive things which we believe will make us respected in society, or we want, in our case, to be loved by someone who will ‘finally’ make us whole. After some introspection, we notice that these things are and will actually never be ‘enough’. There is always more, something extra, which will make us even ‘more’ attractive and ‘more’ respected. This desire for a surplus in itself is not harmful; for it is human to want to become the best version of oneself. We may call this actualizing one’s potential, or a certain kind of pertinence; whatever metaphysical ground we use for humans to ‘work on oneself’ here is nevertheless irrelevant. For what is at stake here, is the difference between ‘lack’ and ‘improve’. Once we believe we can only be attractive when we wear certain clothes, only be respected when we have x amount of capital, there arises a problem, for this x amount is always ‘N+1’; it will never be complete. We do not reach the point when we’re satisfied with ourselves, which leads to us to be unable to invite the Other in our life, or partake in society in a healthy way. We simply do not believe we are good enough.

At first one might believe that which is discussed here isn’t much more than the saying ‘to love others one must first love oneself’. I do believe however, that it is important to point out the loving of the self is grounded in the difference between N+1 (I need to improve myself into infinity to reach the unreachable goal, self-fulfillment) and infinity+1 (I am whole and am bettering myself for it expands my ‘wholeness’). This wholeness or contentment, as we shall see later, fundamentally differs from loving oneself. In short, the desire as lack is negative, and desire as surplus is affirmative.

The difference between lack and improve is crucial to understand the agony of Narcissus. But before we can shed a light onto the cause of his untimely death, we ought to clarify the importance of the difference between the desire as lack and desire as surplus in the act of love.

-Desiring the Other; falling versus being in love

In the Phaedrus, Socrates talks quite disdainfully about amorousness. For in the act of falling in love, of the crush, one does not actually know the Other person, but forces an idea which the self has created and then started to desire, onto the Other. The Other as Other, as noumenon or in-itself unknowable but merely interpretable from how it phenomenally shows itself, differs from this idea. Once the self realizes that it wasn’t the other person in itself, nor how it shows itself that he

OF NARCISSUS

desired (for getting to 'know' the other person is always a showing-itself of an Other that in essence stays outside, doesn't allow itself to be assimilated or grasped in its essence), but the depiction he put onto that person, a mere illusion, he stops loving or desiring this other, at least unless the way the Other shows itself is also attractive, in a different way. If this isn't the case, if the Self is disappointed with how his illusionary depiction of the Other differs from how the Other shows itself in actuality, quite evidently this is harmful for the Other; for the Other had to show his or her 'real' self in order for the person who has the 'crush' to realize he desired something that the Other was not. The other gets refused in this vulnerable state.

But what is it that the person desires? Here we make the distinction of falling and being in love. Falling is the idea that the self is lacking something which the Other is able to fill up. In the previous part we clarified that this is an illusion; Aristophanes' account of the origins of genders as being one split into two is false. Here, for once, we agree with Plato, who states that one cannot desire something that isn't other than you, in other words something must be outside of the Self in order to be able to desire it. We do however want to add to this that Desire in a positive sense, the desire of the Other as Other, must not be grounded in reducing the Other to a part of the self. True lovers do not merge. Loving, in the sense of interpreting the Other, but letting it stay outside, we here then call being in love.

The 'right' way of desiring is therefore wanting to be near the outside; you want to be near the Other person, the lover, without forcing him or her to amalgamate, to merge, for this would destroy desire, and therefore love, which needs this exteriority to be held in place. Nevertheless we encounter a problem here; is it still possible one love oneself? According what we have written here, this is impossible; love is towards an outside, and the self always an inside, something which we always already are.

Let us give this somewhat harsh statement some nuance. Firstly, it is quite a misconception that we are able to truly know ourselves. There is always something more, some thing we do not 'yet' know. We don't necessarily talk about a Freudian unconsciousness, but more of a possibility in the future which changes or adds to the self. The self, because it is temporal, is always (at least until its death) changing. There is never a point in time when we are 'finished'. This notion ought not to be confused with the idea that we are always lacking something. Not being whole does not mean one is lacking something, but merely that someone is

always becoming. This implies that the right disposition towards our self is a certain kind of satisfaction or comfort, which leaves open the possibility to become 'more', but closes off the dangerous notion that we are not enough. The desire in terms of 'lack' ends in wanting to become god (as the metaphor for the perfect being), and more than one mythos teaches us that this desire results in agony.

-Content vs contempt; the agony of Narcissus

Now that we've established the difference between lack and improvement and between desire as desire to be near the Other and the impossible assimilation or absorption of the Other into the Self, we are nearing the central problem; the impossibility of Narcissus' desire. For the Object of Narcissus' love is not himself; it is his reflection in the water, it is his illusion. Narcissus isn't in love with himself, but he has fallen in love with his image as the Other. He desires something that he himself is lacking, a certain version of himself, the version he sees in the mirror. His horror isn't caused by realizing the person he fell in love with is himself, but that the version of himself he desires does not exist, and is therefore unattainable. His love for his image in the water is unanswered, doesn't even get an echo, the reflection keeps silent.

As we've elucidated earlier, the person who has fallen in love actually is in love with an illusion which he has created himself; he projected a view onto the blank slate which is the Other, something he is only able to do because the Other hasn't shown itself to be different from what the Self thinks he or she is. We repeat what we've said earlier; once we find out that the boy or girl has a different character than we depicted, something we find out on a first date (or, if we're unlucky, a second or third), we wake up from our disillusioned state and either fall out of love, or start being in love, something we're able to do if the Other as Other is actually attractive to us, or resembles the image we depicted on them.

Poor Narcissus on the other hand is unable to go through this movement. For he does know himself, and the version of himself he fell in love with simply does not exist. The mere realization of this would not be so dreadful, if Narcissus would have seen his desire as a 'improving' instead of a 'lacking'. For he is convinced that he's lacking something in himself, that he has a gap in himself which he needs to fill up by becoming the version of himself he fell in love with. This 'better' version is, as we've said, better until infinity, and therefore unreachable. Narcissus knows this, and this is the ground for his deadly torment.

-Self-confidence, content-contempt, and its distinction with 'love thyself'

Why isn't Narcissus able to overcome his negative desire? To answer this question, we must first illuminate the ground of negative desire in a different way. If we lack something, we

think we need something else to be able to survive, to 'keep going'. That which we already have is simply not enough. For Narcissus, this means his current state of Self is not enough to keep on living, and since, in opposition to people who are able to keep up their illusion of envisioning desire as a lacking, Narcissus realizes the impossibility of his desire. Therefore his only way out is to die; to escape the impossibility of lack-desire by entering the impossibility of the totality of possibility, the totality of possibility being life, and its impossibility being death.

What then grounds our desire as lack, is the deficiency of self-confidence and contentment, which leads to the contempt of the self. We feel like we are not enough, not enough to love the Other, or be loved by the Other. We deny ourselves the love and acceptance, because we feel we don't deserve it yet (the yet becoming infinite). Before we continue we do want to distinguish our idea of content/contempt with the saying 'to love the other one must first love himself'. We've namely already established that love is towards something Other, an Outside, and the Self as it is known is not lovable. We did say that the self has an 'unknowable', dark part, which we can love to a certain extent; we could 'love' our future possibility, the changes we might go through, but once these things come into actuality or being, we don't love them, but are content or satisfied with them. When we thus lack this self-confidence, we're unable to truly love, because we seek love not as an improvement in ourselves, but as something that 'fixes' us.

The problem of confidence, contentment and satisfaction reveals a paradox. We need to banish the idea that we lack something in order to become 'whole'. We need to get rid of the 'lack', but most times we 'lack' the power to banish our insecurities. The fundamental question is therefore what force could enable us to destroy this lack, this radical insecurity. How do we overcome the Narcissist Love, or in other words, the Narcissist impossibility of love?

-Overcoming the Narcissistic love/hate of self

'Take off your hands! You shall not fold your arms around me. Better death than such a one should ever caress me!'

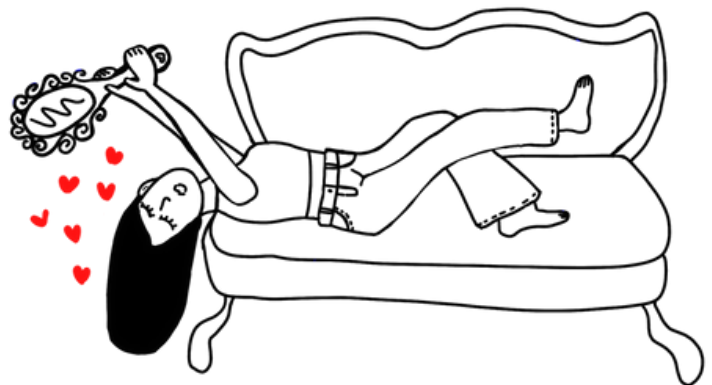
The kind of impossible self-love of Narcissus eventually leads to self-hate, which then leads to the denial of the love of others. We punish ourselves for our incapability to reach what we desire. Here, perhaps, lies an opening to a preliminary solution to our problem. For we are, at the end, quite powerless. We are, if we see desire as a lacking, unable to fill the gap in ourselves, for we are a finite being. As Heidegger pointed out, the possible wholeness of our being is when we die, for this is the moment we come to our end; we are 'finished'. This notion of finitude and wholeness, as the realization of our temporality, might help us get rid of the poisonous view that we lack something. We must let go, give up on our perfectionistic/godlike view of our future self. This, quite evidently, is easier said than done. I must confess I don't have an answer to how, in concrete terms, we can let go of our lack of satisfaction, in order to enter a state of confidence-contentment.

Perhaps this is impossible, perhaps we are, in our essence, in-secure. It would surely be in line with the existence of our world, being that the future is in its essence radical possibility and therefore in-security. Security, in this sense, is steadiness, the things which we are sure about, safety. Man has after all, in his history, always tried to maintain (maintenance as being under construction) a (un)certain (here the ambiguity of the word shows itself) kind of certainty. City walls, medicine, agriculture, all are fundamentally maintenances of self-security, self-confidence. But life, being pointed towards the future, is radical possibility, and therefore radical in-security. Perhaps, quite paradoxically, once we accept this in-security, we are able to accept our selves, and can better ourselves without being motivated by the idea that we're 'not enough'. We then become 'confidently in-secure'.

-Becoming a narcissus-flower

The last part of our writing is also the most preliminary. The author, here, now, has after all not yet reached this 'overcoming' of the Narcissistic agony. And perhaps the most difficult thing to write about is something one hasn't experienced yet, but only hopes is 'out there'. Just as the depressed person hopes that he will find happiness, the ill person hopes to be cured of his illness, the insecure person, the individual who still views desire as 'lack' instead of 'improve' or 'surplus', can merely hope that all will be well in the future.

After Narcissus's death, a flower started to bloom on his grave. The flower, which doesn't need to be seen in all its beauty forever, for it knows that when fall comes it will die and eventually be forgotten, but nevertheless lets the rays of light shine on its pretty white petals as if it were the sun itself. The flower opens itself to the world, and is able to do so because it doesn't busy itself anymore with whether it is pretty enough, bright enough, big enough. Isn't there, somewhere, a Narcissus hidden in all of us?





april

It's April now
We've been here before
But the birds don't seem to sing anymore

It's silent now
The morning's still bright
Longing to receive its sacred light

I expected to run into God sooner or later
But he hasn't been around

I heard he's gone to France
When's the last time we allowed ourselves to dance?

With any gesture of joy, you pray
It's a long time waiting until May

MATRYN RESSANO

FIVE FEMALE PHILOSOPHERS FROM THE PAST

AN INCLUSIVE CURRICULUM

Academic philosophy is often a white, male-dominated field. In an attempt to more accurately represent the broad and diverse reality of philosophical voices, I have selected five historical, female philosophers. This article serves as a reminder of the selective role of gender in one's education, but most importantly aims to illuminate the influential voices of the neglected female philosophers of the past.

BANZHAO (班昭)

We start our journey in China during the eastern Han Dynasty. Perhaps one of the greatest historical philosophers of China was Ban Zhao. She lived during the eastern Han Dynasty (25-225 CE) and contributed to the book of Han, a work that covers the rule of twelve emperors from the western Han Dynasty. Her main individual work is, "Lessons for Women," which deals with questions like how to maintain harmonious relations with sisters and brothers in law. Central to the book is the relationship between husband and wife. Ban discusses important principles for a wife's conduct, such as respect and acquiescence. Interestingly, her reason for the use of these principles is not based on morality or ethical rules, but rather comes from Ban's own observations of marriage.

From a Western, Orientalist perspective, her work could be judged as non-feminist because Ban employs stereotypical gender roles and relies on presumed feminine qualities. However, this view is too simplified and ignores the deeper thoughts behind Ban's work.

One could view Ban as an old conservative thinker, but it is more interesting to consider her philosophy in its historical context and to use her work to reflect on gendered relations in historical China. In the words of Lin Lee Lee, Ban's work shows:

"[...] women how to gain familial agency through a woman's compliance and her use of appropriate speech at propitious moments in order to obtain approval, status, honor, respect from the family and, in turn, the community"

HYPATHIA OF ALEXANDRIA

The second philosopher on our list is Hypatia of Alexandria. She was born around 250 CE in Alexandria in Egypt. Her life has been popularized and romanticized through western literary works, such as John Toland's work on Hypatia and popular media such as the Hollywood movie Agora starring Rachel Weisz. Hypatia's intellectual contributions cover a wide variety of subjects, from philosophy to astronomy to mathematics. Among her mathematical contributions, she edited the last book of Ptolemy's Almagest. Individually, she wrote commentaries on Diphantus's Arithmetica, a thirteen volume work discussing mathematical problems, as well as on Apollonius' book on the geometry of conic sections. Apart from her written works, Hypatia also built and devised astronomical instruments. Sadly, none of her philosophical texts survived. However, she was most known for her public lectures and speeches, which was uncommon for women at that time. Hypatia herself was a pagan, but she was inclusive in whomever she decided to teach.

HARRIET TAYLOR MILL

Being the wife of philosopher John Stuart Mill, Harriet Taylor Mill has long been overshadowed in her contributions to Western philosophy. Taylor Mill's work discusses topics such as women's rights, women's education and the power of society of the individual. She is critical of the distinction between sex and gender, the patriarchal values construed in marriage and the impossibility of divorce. She also observes the societal power to influence and shape the mind of the individual. Most of her written work has been done in collaboration with her husband Stuart Mill. She helped Stuart Mill with his book "Principles of Political Economy." Her words are mostly and specifically expressed in the chapter called "On the Probable Futurity of the Labouring Classes", which advocates for a future without dependence on capitalists and instead recognizes the possibility of producer and consumer cooperatives. In Mill's bibliography Mill states that without Taylor Mill's help this chapter would not have existed. Moreover, Taylor Mill contributed to perhaps Stuart Mill's most important work, "On Liberty," a work advocating freedom of speech. Its core claim reflects the idea of the harm principle, which says that someone may be stopped in their actions if this intervention could prevent harm done to others. On Liberty was published a year after Taylor Mill's death. In the first words of the book Stuart Mill describes her contribution by stating that it is as much her book as it is his. Taylor Mill's contributions to philosophy, economics, and critique of society should definitely not go unnoticed.

She sought to make a positive impact with her social connections and political significance. However, it was her political involvement which led to her death. While riding a carriage on her way home, Hypatia was attacked, stripped of her clothes and brutally murdered by a mob of Christians. The cause of her death has been characterised as stemming from purely political reasons due to her involvement in a political feud. Today, Hypatia is remembered as one of the first Western women who was able to break through a male-dominated academic world.

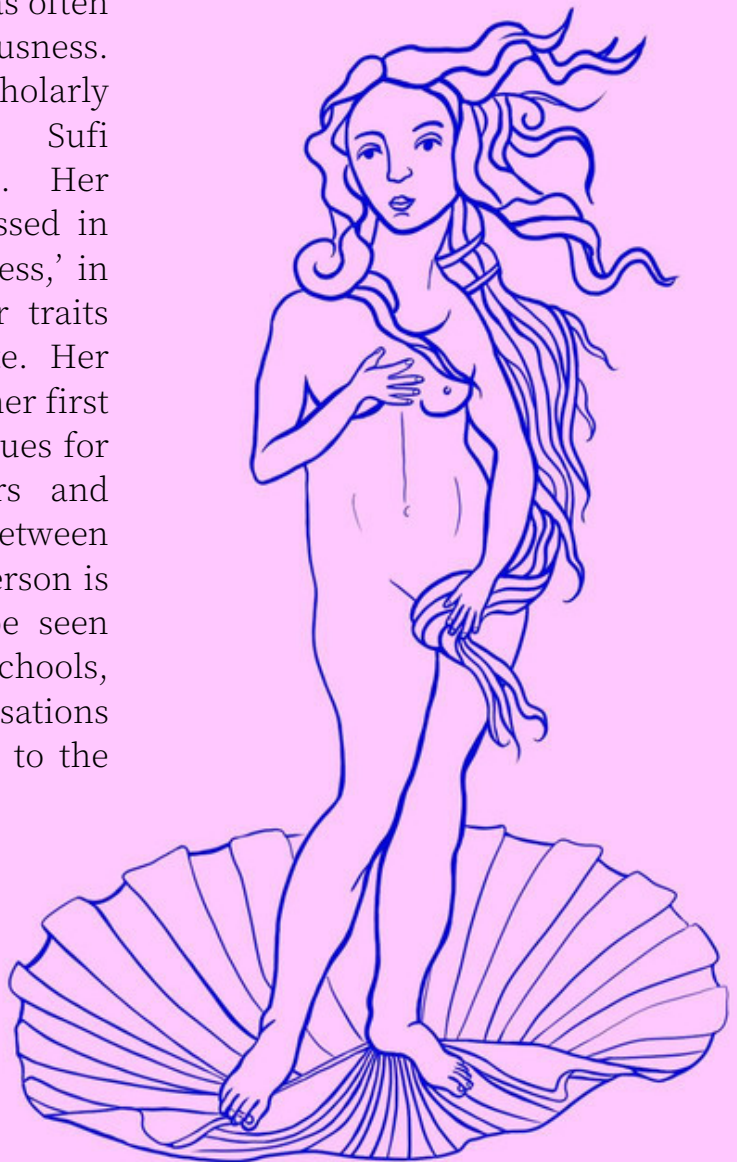
IM YUNJIDANG (임윤지당)

Im Yunjidang was one of the first modern, female, Korean philosophers. According to Sungmoon Kim, a professor of political theory at Harvard University, she could be described as, "the counterpart to Mary Wollstonecraft in the Confucian tradition". A neo-Confucian philosopher herself, Yunjidang argued for women's right to become neoconfucian masters and defended the idea that a female sage was on the same level as male sages. In her own words, "the sages are the same kind as I am." Men and women are on the same level in both human society and the universe. Additionally, Yunjidang creatively reinterpreted Confucian and Chinese classics, such as The Great Learning and The Doctrine of Mean. In what survives of Yunjidang's work she discusses the supremacy of gi (energy) over i (reason) as well as the Four Beginnings (benevolence, righteousness, etiquette and wisdom) and the Seven Emotions (joy, anger, grief, terror, love, hate and desire). However, she never actively discusses women's social or political rights by, for instance, discussing deep rooted patriarchal values. Nonetheless, her work provides a valuable and interesting insight into women's contribution to early, modern, Korean philosophy.

NANA ASMA'U

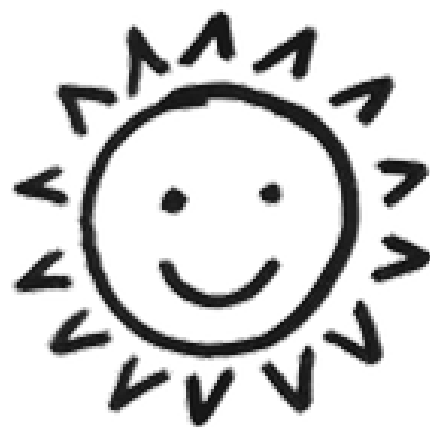
A noteworthy female, Muslim philosopher is Nana Asma'u. Asma'u was born in the Sokoto Caliphate in modern day Nigeria. Most of her surviving works focus on women's religious education. She placed high value on women's education and established an educational network called Yan Turu (The Associations), which is still active today. Yan Turu undertook the social welfare and empowerment of women through local teachers called jajis. The movement survived British colonialism and continues her existence in contemporary Nigeria in the form of activist groups and women's rights movements. Growing up in a Sufi community, Asma'u's mind was often occupied with the topic of righteousness. Because of her father's scholarly background, Asma'u studied Sufi philosophy from a young age. Her knowledge of this subject is expressed in her poem, 'The Path of Righteousness,' in which she specifies nine character traits that a devout sufi should cultivate. Her interest in fairness is also shown in her first text, 'The Way of the Pious.' She argues for "humility towards fellow believers and avoidance of discrimination between them," and states that, "the worst person is the one who is not ashamed to be seen doing evil." Today in Nigeria, many schools, institutions, and women's organisations bear Asma'u's name as a testament to the influence of her words.

Written by Mylan Linschooten



CHANGE

The sun rises and sets
I, Am ready to die.
To set and rise
with the sun
Again and again



Return to the cycle of life as rat's liver
As a Winter shiver



I would not mind,
because the four seasons would not
cease as beautiful

I guess that's the truth,
Life; One big wau, and whatever,
Death; One big "oh, yeah"



OUR CLOTHES

The stuff we have, we choose to have, expresses ourselves. So do clothes, only more in an era that's focused on consumers and buying.

We saw it before! Subcultures played a big role in the last century, each displaying their own identity. As factories enabled youth to buy clothes and things to mark themselves as 'something,' representation of oneself was a choice. Adorno and Horkheimer saw it in a different daylight, however. The rising of mass culture and consumption numbed expression and individual thinking, all becoming one and the same uncreative stupidity.

Social media show all possible to think of differences on one single screen, laying the road for appropriation open. One example is the (by now already old and gone) trend of buying ragged band shirts, deeply pissing off old rock and metal fans. Haute couture, always laying the base for future popular fashion, takes elements from all different aesthetics for inspiration as well. Does this mean that all subcultures are merging into each other? That we are watching the creation of one single mass culture, living off old differentiation but eating it all?

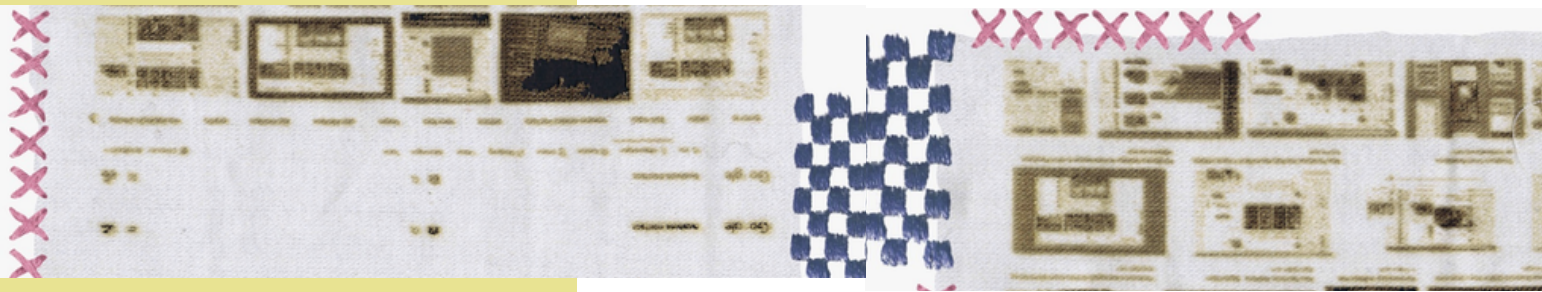
This unity would perhaps mean that controversy no longer screams and decoration no longer provokes, a claustrophobic thought. How is rebellion in homogeneity possible?

Still, Gramsci's notion of hegemony tells us that dominant ideology, mass culture, is always underheaved to minority insay. Its establishment is a constant negotiation between groups, and it is by grace of all of these groups, that an idea of representation is established. Also, does social media and its array of information in fact not give us access to different ways of representation of which we would otherwise not know? In this way, it could even diversify ourselves.

On the one hand, consumer culture is massive. It has taken over all. On the other hand, the contrasts within mass culture might give us a wider scala of inspiration and opportunities, expression and protest. Even if one's 'style' should be taken as less static now.

Kaat van Spaendonck





THREADS OF CODE

On a September morning of a bygone age, a woman sat at her loom. In her hands she held a set of cards upon which small holes were punched. Her fingers traced their patterns as she placed these punch cards at the top of her jacquard loom.

Lines of thread rhythmically dance up and down while her hands operate the machine. She watches the threads pass over and under one another, dictated by the string of punch cards.

It's a binary code.

a hole in the card means a thread is lifted,
no hole and the thread remains at rest.

Up or down.

1 or 0.

The loom's weft passes over and under the warp threads.

0 10 10 100 0 110 1000 0 1100 10 1 00 100000 0 1100 110

Her programmed pattern is slowly revealed.

<!--click by click, letter by letter, number by number
information is materialized-->

Louise Huyghe



To what extent does the past affect our thought process going into the future?

Synthesizing a past of abuse with insights from Deleuze

Fabius Schöndube

The question, “Is this how I want to live?” struck me over and over again this year. Often it would mark a moment of reflection after an argument - the heavy silence pushing me deep into my head. When recounting what happened, I noticed that I said many things I didn't mean to. I recognised the situation differently than what it actually was. I identified signs very pessimistically and panicked when my expectations were subverted. A familiar feeling of guilt ran coldly down my spine as I beat myself up over what I had done. I had not grown and I deserved to suffer because I was an egoistic, evil failure. Yet, I was loved. Something was clearly wrong.

This was the point of realisation where I admitted I had a problem. Though, this was only the first step of the process of understanding what happened to me.

What makes mental health problems particularly difficult, is that solutions never last, as my greatest ally in uncovering myself is the villain that deceives me. I needed help. I got help. But the waiting-time for therapy is long, so I got the idea to use my essays as tools to engage with differing perspectives on my predicament.

This article will be very personal. I am utilizing the broad strokes of Deleuzian philosophy as a lense through which I problematize my experience of abuse. I attempt to write myself out of identities in order to apply experimental ways of categorising my past, present and future in accordance with difference (Beckman 2017:17-18). The experiment might fail, leaving nothing but a rambly autobiography. Yet, even then it will reveal some of the conformist assumptions both the reader and myself have.

The starting point of my mental health problems is hard to pinpoint; was it the hole left by my father's passing, being ripped out of a stable home, or was it the bullying that repeated over and over? All of these could work, but I have chosen to focus this essay specifically on what I believe caused the development of my attachment disorder.

This started with my mother telling me that I had the responsibility to make those around me happy through living a good life. I still feel constant guilt when living for myself rather than for the sake of others as my mother told me to do. She told me what I should be, and showed me that I was otherwise harmful. She would often express sadness and anger as I was missing skills she deemed important. Socialising, sport and a high social status were the only ways to fulfil what others expected, while the things I valued only wasted everyone's time - including my own. Peers would be singled out as exemplars, their achievements praised and their future imagined as bright. Meanwhile, my own hobbies of creative writing, watching cartoons and video games were effectively banned to save me and others from myself.

These things could be written off as simple educational tools, attempting to spur me on, to get me working as hard as my friends, etc. Yet, what I should be was never cohesively established; abstract ideals were mainly to strike down my attempts of pursuing other goals. Thus, by using a singular perspective to judge the worth of my life and establishing a moral dimension to success, I was silently told to feel guilty for living for myself.

My mother's hierarchical distinguishing of existences is, according to Deleuze, the starting point of the Platonic philosophy which Nietzsche attempted to reverse (Deleuze 2015:263).

He finds that, in the history of philosophy, hierarchical structures are established in the form of stable, transcendent narratives - giving structure to life from beyond our own perspective (Deleuze 2015:264), (May 2005:27). In this way, the good is definitively established. By copying this established ideal, we too might live well (May 2005:31, 39). What we can do is thus substituted by what we ought to do (May 2005:11).

Through Nietzsche, Deleuze argues that, in this process of letting transcendental narratives guide our actions, we are separated from asking ourselves how we might want to live. Instead, we passively follow conformist ideas that stifle our authentic, creative self expressions (May 2005:27, 66, 71). Thus, in Platonic thought, placing judgement on differing attempts to copy the narrative is not an act of highlighting how good someone is, but rather to mark the failed life and punish it (Deleuze 2015:264).

This insight articulates how I lived my childhood with the knowledge that I was responsible for others through my own failures to copy the transcendent idea of how I should be. This directly hurt everyone around me.

As I held the world on my shoulders, my bones started to break in adolescence, feelings of guilt and anger manifested into dark thoughts and wounds upon my body. Filled with panic, I would attempt to question my life purpose, pushing the boundaries of what it means to live as 'me.' Yet no new identification really suited me or brought happiness. This was something my mother would bluntly point out. With every new look, a sharp remark followed. New hobbies of mine were violently doubted and the overall authenticity of my emotions were called into question. She argued that I was merely pretending to be sad, that I was lying to myself and my expression of suicidal thoughts were laughable ways to get attention. All of my attempts of redefinition were simply attempts to distract from my true identity, as I was egotistically failing to live responsibly for others.

**"As I held the world
on my shoulders,
my bones started to
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adolescence,
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into dark thoughts
and wounds upon
my body."**

These types of stable, dogmatic notions on how we identify things is something that philosophy has attempted to move beyond by questioning assumptions of all kinds (Deleuze 1994:129). Yet, according to Deleuze, we have not gotten rid of a fundamental conception that underlies all of our thoughts (Deleuze 1994:129-130). He argues that we unwillingly partake in the dominant image of thought, thinking that the categories we use in our minds to represent things, instead of being historically constructed ideas, actually mirror the external world we perceive (Roberts 2013:316-137) (May 2005:76-77). This way of thinking limits our perception to the categories we have been taught, guiding our interactions with everything that surrounds us in a conformist direction. (Deleuze 1994:134) Thus, asking myself how I might want to recategorise my identity is a fool's errand from the dogmatic perspective, as I would be rejecting what is commonly known to be reality (Balsak 2001:9), (May 2005:84). Thus to question the stable categories I have been taught, is to recognise things falsely and to live a delusion (May 2005:75).

From this point on, any way that I might be conceptualised as anything other than an egoistic failure, could be efficiently identified as false because it is not in line with the nature of reality. My mother's focus on responsibility, which essentially forced me to copy the transcendent good and feel guilt, meant that any friend that would love me despite my failing to live up to such expectations was therefore either bad themselves, or a victim of my serpent-like attempt to manipulate reality. Thus, I am faced with an undeniable truth: I am not actually only a harmful failure as my mother led me to believe, but a dangerous liar that ruins others. A self-perpetuating perspective which informs all of my interactions with the world, further set in stone through the temporal nature of thought.

Deleuze argues that the present is characterised by its expectations of the future, which in turn are established through a passive synthesis of our past experiences. (Roberts 2005:194) (May 2005:43) When we hear the 'tick' of a clock, our past experiences with clocks will make us expect to hear a 'tock' (Roberts 2005:165). This is not an active process of deliberation, but rather a passive function of our minds that constitutes our subjective sense of continuity (Roberts 2006:196), (Deleuze 1994:71).

We can then say that the past is never truly gone, as it constitutes the background of our present thoughts and in doing so habitually expects a specific future to appear in relation to an object we connect certain past experiences with (Roberts 2005:165-166). The ethically charged categories through which the world and I were identified with, thus limit the types of past experiences that can be synthesised into the present moment. I can only expect what I have been taught to expect: punishment, failure and ridicule. Anything else is a delusion, as an object's significant identity calls forth fitting synthesised past experiences that affirm the category (Roberts 2005:167). My memories create a sense of continuity that closes down my potential of becoming something else (Beckman 2017:24). And thus, the goals that my present points towards is one of continued failure to be what I ought to.

In each object I would recognise my own failure to live how I should, flooding me with feelings of guilt and disgust. Yet I am not allowed to cry, as I myself am responsible for it all, for I egotistically reject responsibility and ruin everyone's happiness. My dry cheeks are thus a necessary sign that I am only allowed to cry once I deserve it, so I should get back to work on redeeming myself. In this way, after every breakdown equates to before the breakdown, because these moments become passively synthesised into my next present moment, and thereby close down a future in which tears release the ocean I am drowning within.

My abuse is a transcendent truth; it is a singular self-perpetuating conformist perspective which categorizes objects and guides the passive synthesis of time in accordance to its temporal significance. All alternative interpretations are mere illusions in the face of it, as I am given a singular answer to how I can identify my world and self; as a hurtful place in need of a self-sacrificial pawn that is not allowed to die.

The image of thought has realized itself, the representations categories I was taught have become the realities I live. Thus, I am doomed within a stable future, an eternal return of guilt induced self-hatred and fear.

And yet, I am writing this piece, tracing a historical ontology of my negative personality identity (Roberts 2005:171), reflecting on what is categorised and synthesised into my lived present. Is this a sign that I am healed, gained grace, rejected all of my toxic behaviours and found out who I am deep inside? Not quite.

What happened is that I was continuously forced to re-examine my assumptions as I worked myself sick in an attempt to take responsibility for the world. The attempt to take responsibility for a broken world was simply not sustainable. The abused hero-narrative of She-Ra and the princesses of power finally lowered my guard and made me cry because my own experience was represented in all of its pain and self-destruction.



This all led to the purpose of this article: a cry for self-respect expressed in brutal experimentation. Problematizing my past, wandering through the atrocity exhibition that is my stable identity.

This has not been easy, I have rewritten this piece too many times to count, broken down almost every time while doing so. But by relentlessly channelling Deleuzian thought and by fighting with his radical ideas, I have started to reject the conformity of past categorisations.

Destabilising the transcendental truth that constitutes my subjectivity (Roberts 2006:201) and opened up different ways of thinking and expecting (Balsak 2001:10). This does not mean that I have found easy solutions, because abuse victims' thoughts are always second-guessed. Small comments grow into panic attacks and dissociation, letting the boulder roll down the mountain once again.

However, the experience of dissociation and suffering act as fertile ground from which facing what might lay beyond apparent, stable categories becomes possible. Faced with the contradiction of loving friends and self-hatred, my habitual self-categorisation had to be questioned.

We are shocked, when our presuppositions are revealed, we can't tell what is real, and what is delusion, who or what to trust? Yet instead of establishing another conformist, transcending truth that stabilises our categories, Deleuze asks us to embrace uncertainty, to learn to think differently about the world and embrace problems rather than solutions (May 2005:84), (Balsak 2001:18-19).

It is true that abuse makes us into what we are by asserting categories, but the past does not have to define us nor negate any different narrative we would prefer for the rest of our lives. The world offers so much more than we can think of. It is time we stop looking for dogmatic solutions to our problems and embrace an ontology of difference to face what we could not imagine before (May 2005:22).

It is time to live for ourselves creatively and ask, "why have we not done so before?"

ANTINATALISM

IS THE GIFT OF LIFE A MISTAKE? A DEBATE

IS THE GIFT OF LIFE A MISTAKE? MANY DEEM EARTHLY LIFE TO BE SUCH MISERY THAT IT WOULD BE BETTER NOT TO HAVE BEEN BORN. YET, HUMANITY HAS KEPT GIVING LIFE TO GENERATION AFTER GENERATION. ANTINATALISM IS THE IDEA THAT IF BEING ALIVE IS SUCH SUFFERING, THEN LIFE OUGHT NOT TO BE GIVEN. THIS DEBATE BETWEEN TWO PHILOSOPHY STUDENTS DISCUSSES THE CLAIM THAT THOU SHALT NOT HAVE CHILDREN. DRIES DEFENDS THE CLAIM AND ALBERT ATTACKS IT. NOTHING LESS THAN THE FUTURE OF LIFE IS AT STAKE.

DRIES

In the correspondence, I will defend the idea that giving birth to children is morally wrong. My main source for this argument is David Benatar's *Better Never to Have Been: The Harm of Coming into Existence*, which puts forward a form of anti-natalism. Benatar's main argument is summarized by Elizabeth Harman as follows: "(a) The presence of pain is bad, and the absence of pain (in the absence of anyone who would have experienced the pain) is good. (b) The presence of pleasure is good, but the absence of pleasure (in the absence of anyone who would have experienced the pleasure) is not bad (nor, of course, is it good)"

The conclusion of this line is that not giving birth to a person is good, for it spares someone from the pain this person would experience, and in no way bad, for the absence of pleasure is not bad. Giving birth to a person is therefore wrong.

ALBERT

Your argument reads as follows, Dries: because the presence of pain is bad but the absence of pleasure is not bad, it is better not to be born; and because it is better not to be born, it is therefore wrong to give life. I will focus on the first half.

Pain and pleasure are not persuasive to me because I am not a hedonist. That is, I do not see human beings as experience machines for whom good and bad consists in pleasant and unpleasant states of mind. Instead, I consider the human good to consist in meaningful activities realized across the totality of a life. Some balance between pain and pleasure is a necessary condition for such activities (for if we were always in pain – or always in pleasure, for that matter – we could never do anything) but not their primary essence or motivation. From this point of view, even a life full of pain will be redeemed by some acts of creativity or kindness or wisdom, so that it will have been better to be born after all. This is my initial answer. But let me go a step deeper.

What is pleasure, good, or meaning, what is pain, evil, and absurdity? One needs to be alive first, and see for oneself, before one can even begin to understand these values. They are not written into the fabric of the universe with an iron pen for you to read out and declare to all future generations, as if saying: "We have seen the eternal truth of this world and let us tell you, it is bad. There is not one among you who wants to be born into it!" For the unborn want nothing, and will know nothing of your 'truth'. They have to be born, walk the path of pain and pleasure themselves, and form their own new attitude towards it. In other words, neither life nor its inevitable pain intrinsically has or lacks value. Life itself is the process of realizing value through pain.

You cannot say in advance to the unborn that it will be better for them to remain unborn. Life itself is the process of discovering whether it has been worth it.



What interests me in your response is the necessity of pain for achieving or pursuing what you call meaningful activities. These meaningful activities in particular are a very abstract concept, of which I doubt humans themselves would even know if they experienced it. It feels like a very poor wager to give birth to a child in the hopes that the pain it will experience will lead up to a meaningful activity, if that activity is even knowable to this very person.

This leads me to your next point about a life full of pain and abuse which is to be redeemed by some rare occasions of joy. Would you regard such a terrible life as worthwhile or 'good' just because the pain is interrupted by moments of happiness or authenticity?

I would personally regard this as a life better not to be lived, for there is great asymmetry between pain and suffering on the one hand, and the rare moments of bliss on the other.

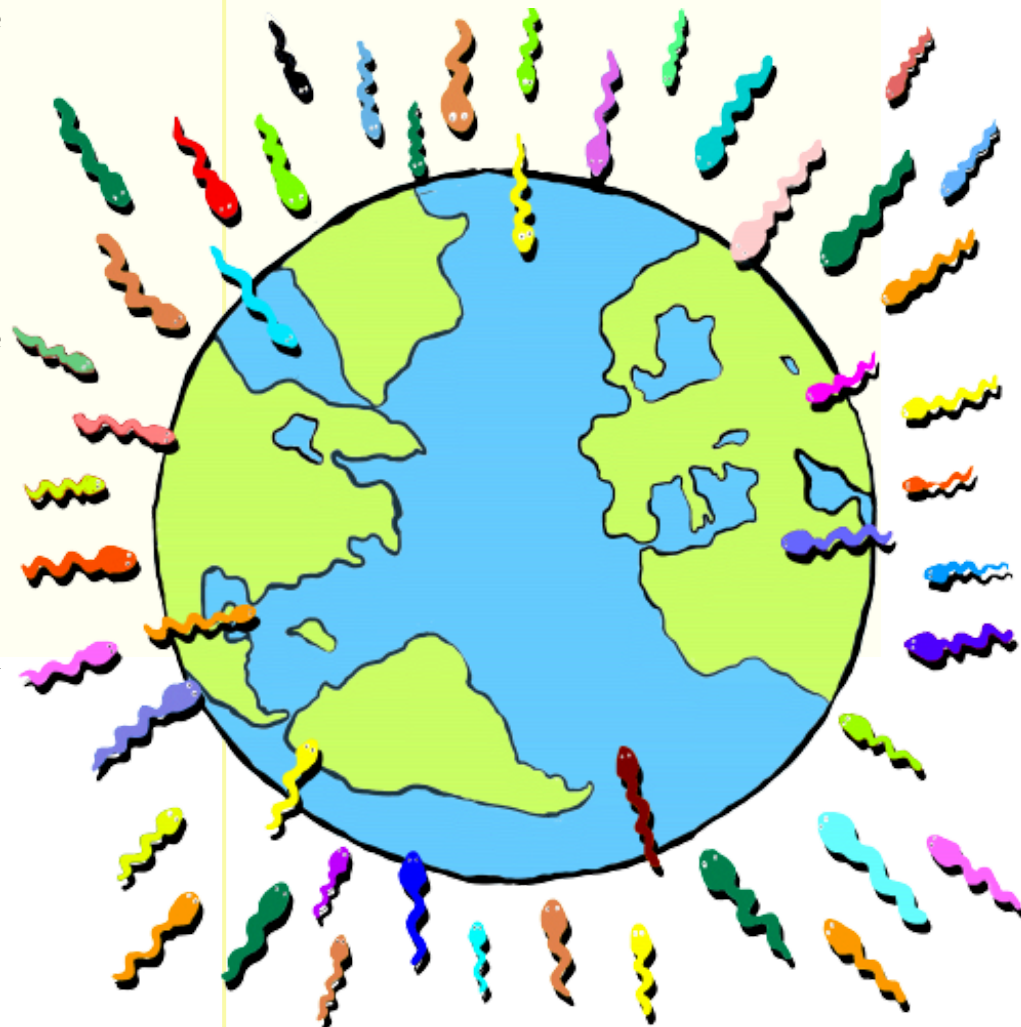
In the second paragraph you talk about the relation between being born and realizing the value of life and pain. This brings me back to the question of a terrible life. In my reading your argument also applies to the worst life thinkable. Let us take the following scenario: you know the life of your child will contain little to no joy and abundant amounts of pain. Would it be moral to give birth in this case? The path of pain and joy will still apply and the child will be able to form its own attitude towards its suffering. However, I would find it very hard to believe giving birth to an awful life is not morally wrong.

Your point on life itself being the process of discovering whether it was worth it also feels like a very risky wager. What if the discovery implies that it is not worth it at all? Does this mean everyone stuck in an unhappy life has to resort to suicide? Or do they have to keep on waiting for some sort of redemption, unsure if there is going to be one at all?



I readily concede that giving birth is a 'risky wager' as you say. For indeed every human life will have its great portion of pain. And there is a strong possibility that my hypothetical child will shrink through that suffering into this negative attitude, this judgement of life as an absurd evil, which you express.

Yet, I maintain that this result is not inevitable. Neither you nor I can say in advance whether a specific child will remain stuck in such despair, or whether it will ultimately overcome suffering through what I am calling meaningful activities.



And by these I do not mean experiences of happiness, joy, or bliss (mere synonyms for pleasure), but authentic acts of creating, sharing, understanding, which gradually transform life into something other than a thirst for pleasure. Again, many will never realize this - never know life as anything but a quantity of pain. But if they delude themselves into thinking that this is inevitable for all, and that they must therefore kill the opportunity of all future children to have a new go at this challenging game we call life. That, to me, is morally wrong.

But what meaning can my abstract words about overcoming have for a convinced antinatalist? For such a person is nothing but a radical nihilist wearing a moral mask. They have already ruled out the possibility of a game truly worth playing. To truly entertain such a possibility, one must somehow pass through antinatalism and come out alive on the other side. For, what is at stake here are not reasonable arguments, but a fundamental attitude to one's own life.



In my reasoning against antinatalism one must be careful not to mistake it for a position advocating for forced sterilization or some sort of large-scale suicide pact. Antinatalism is not antilife, antinatalism is antibirth. My position in this debate does value life. After all, I am still here typing these words. My position in this debate is that giving birth, essentially forcing a new individual into life, is immoral. This does not mean it has to be made illegal. Nor does antinatalism defend suicide or nihilism. I do not want the entire cosmos to blow out in an instant as you named it, for I came into this life and value it highly. There is a huge difference between thinking all should perish and thinking no new life should be created. I feel like this is a difference overlooked in some of your attacks. Benatar states the following in his aforementioned book: "Unless people's lives are not worth continuing, cutting their lives short makes their lives still worse—one adds an early death to all the other harms of coming into existence. But extinction need not be brought about this way.

Indeed, desisting from creating further people is the best way of ensuring that future people's lives are not cut short" (Benatar, 2006). You can doubt whether such non-creation is a practicable goal, but you cannot equate it with destruction.

Antinatalism is not, as you insist, a new way of formulating nihilism. One can think something has value and still think it is morally wrong to create more of this very thing. We do this all the time with things we deem harmful, such as nuclear weapons to take just one example. So when you ask about saying yes or no to existence, my answer would be no. No to new generations. No to procreation. However, this does not imply saying no to the lives that have already been brought into this world. For, this would only increase their misery.

Do you say yes or no to existence? Should there be something or nothing? Do you hope or despair? Indeed, is creation good or evil? If you have already chosen, no argument will persuade you to see the gift of life as anything other than a mistake.

Thus, antinatalism primarily consists in an expression of personal nihilism, not in arguments about future generations. This is clear from the very fact that its stated moral aims are utterly impracticable and even self-defeating. How could you ethically bring about a world where no one gives birth? Even if most people were right in listening to your supposed rational argument, then precisely those you consider wrong (and therefore least fit to raise children) would be left to procreate. You would have to resort to sterilizing all humans, and perhaps all animals. Yet even then other life would be left to grow and suffer. No, the only logical result of your position is that the entire cosmos must blow out in a painless instant, a universal suicide. That is the real depth of the negation you express: see that, and you may yet come through to the other side! We will await you there.

ALBERT FERKL

8

DRIES VERHOEVEN

Before the Age of Bronze I heard of these
stories of a man called Hercules
Whom those that saw beheld with awe
A son of Zeus not without flaw
The very worst I heard he did
Was when he murdered his thirteen kids
A bad example, an evil turn
He left us well, with much to learn

The following years drove people mad
They wished for a saint with naught to add
God's son Jesus, would perfection preach
And lead by an example that none can reach
The rules of good he showed the brink
Made it great to copy and bad to think
For this great story now eschews
The question what would I do, were in his shoes

For Jesus made the perfect tale
But what made him great also made him fail
If he'd see us now it'd hurt a bit
To see how people interpret it
It's easy to live, but hard to choose
How your story will be put to use
Don't search for heros! Expose the fakes!
For the sake of learning from their mistakes.

KANT'S DAILY SCHEDULE WAS SO CONSISTENT THAT IT IS SAID THAT HIS NEIGHBORS COULD SET THEIR CLOCKS BY IT. HE WOULD WAKE UP EVERY MORNING AT FIVE, DRINK A CUP OF TEA AND SMOKE A PIPE. AFTER THAT HE WOULD WORK UNTIL 1, AT WHICH HE TOOK HIS FAMOUS ONE-HOUR WALK.

THE GREEK PHILOSOPHER EMPEDOCLES WAS WORSHIPPED AS A GOD. TO PROVE HIS DIVINITY, HE JUMPED INTO AN ACTIVE VOLCANO AND WAS NEVER SEEN AGAIN...

DESPITE WRITING A TREATISE ON THE PROPER UPBRINGING OF CHILDREN, JEAN-JACQUES ROUSSEAU ABANDONED ALL OF HIS FIVE CHILDREN.

SARTRE HAD A BAD TRIP ON MESCALINE, AFTER WHICH HE HAD HALLUCINATIONS FOR MONTHS ABOUT BEING FOLLOWED BY CRABS.

THE GOS

RING RING! The GOSSIP LINE will take you back in time to all of the most embarrassing moments, juiciest scandals, secret romances and weird fetishes of our favourite philosophers.



RING RING! DID YOU KNOW THAT DESCARTES' BELIEFS ABOUT FREE WILL ARE SAID TO BE BASED ON HIS FETISH FOR CROSS-EYED GIRLS...

VOLTAIRE IS KNOWN FOR DRINKING LOTS OF COFFEE. AND BY LOTS I MEAN 50 CUPS A DAY... DESPITE MANY WARNINGS FROM HIS DOCTOR, HE NEVER QUIT HIS COFFEE ADDICTION AND REACHED HIS EIGHTIES.

RUMOR HAS IT THAT PYTHAGORAS WAS QUITE MODERN FOR HIS TIME: NOT ONLY WAS HE ONE OF THE FIRST DOCUMENTED VEGANS, HE ALSO ARGUED THAT WOMEN WERE EQUAL TO MEN. HIS PYTHAGOREAN SCHOOL EVEN INCLUDED FEMALES.

SCHOPENHAUER PREFERRED TO LIVE IN SOLITUDE WITH THE EXCEPTION OF HIS BIG COLLECTION OF POODLES, WHICH HE ALL NAMED ATMA, THE HINDU WORD FOR THE UNIVERSAL SOUL FROM WHICH ALL UNIVERSAL SOULS ARISE.

PLOTINUS ARGUED FOR A REJECTION OF THE MATERIAL WORLD, BUT HE SPENT MUCH OF HIS CAREER FREELOADING AT THE LUXURIOUS VILLAS OF HIS WEALTHY ROMAN FRIENDS AND STUDENTS

SARTRE, DERRIDA AND FOUCAULT SIGNED A PETITION CALLING FOR THE DECRIMINALIZATION OF ALL "CONSENSUAL" SEXUAL RELATIONS BETWEEN ADULTS AND MINORS BELOW THE AGE OF FIFTEEN (THE AGE OF CONSENT IN FRANCE).

SIP LINE



Veganism and moral responsibility

AN INTERVIEW WITH RUBEN VENEMA

OVER THE PAST DECADE VEGANISM HAS BEEN A POPULAR TOPIC AMONG PUBLIC DISCOURSE, BASED ON A MULTITUDE OF REASONS INCLUDING HEALTH, ANIMAL RIGHTS AND CLIMATE CHANGE. HOWEVER, IN THE FIELD OF PHILOSOPHY THERE DOESN'T SEEM TO BE MUCH DISCUSSION ON THE SUBJECT. FOR THIS REASON WE WANTED TO GET THE PERSPECTIVE OF A PHILOSOPHY STUDENT ON QUESTIONS BOTH REGARDING LIFE AS A VEGAN STUDENT, AND VEGANISM AS AN ETHICAL PHILOSOPHY. ON OUR SEARCH FOR AN INTERVIEWEE WE FOUND RUBEN VENEMA, WHO ALSO HAPPENS TO BE THE FOUNDER OF THE VEGAN STUDENT ASSOCIATION OF LEIDEN, WHICH HAS BEEN AN OFFICIAL REGISTERED STUDENT ASSOCIATION SINCE MAY. WITH THIS ARTICLE WE HOPE TO INSPIRE MORE STUDENTS TO CONSIDER VEGANISM, OR AT LEAST TO SPARK SOME CONVERSATION SURROUNDING A TOPIC THAT WE THINK SHOULD BE MORE THOROUGHLY DISCUSSED.

Tell me about your journey into veganism. What was a key point in your life that convinced you to become vegan?

"I was raised vegetarian and I always cared about animals, when I was eight years old a playing buddy was called for dinner and he asked 'what are we eating' and his mom said 'chicken,' and I responded, 'poor chicken,' and then she said, 'Oh don't worry, she is already dead.' Well, isn't that friendly? When I reminded a friend at around the same time that the chicken he was eating used to be a living animal that did not want to die, my mother told me not to tell people this, for they did not want to hear it. So, after that I kept quiet. But when I was sixteen I watched Cowspiracy since I saw it coming by on Netflix and I was curious. It's a documentary about the environmental impact of the animal industry. At first, I was very happy that I was vegetarian, so I was already doing a good job. But then I realized that, although it was a good start, being vegan was still much better for the environment than being vegetarian. So I decided to reduce the amount of eggs and dairy I was eating. After a little while, I thought to myself whether the little I still consumed was worth it.



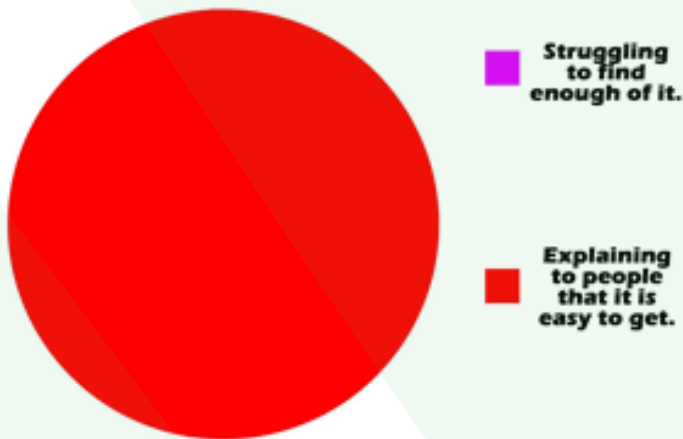
I concluded it wasn't and thus I decided to become fully vegan. At this time I also shared all that I learned with my parents and brother and I got them interested as well. So soon my father and brother followed in my footsteps and became vegan as well. My mother needed a little more time, but after some months she also became vegan.

Because I got myself into the vegan world I started to watch more videos on youtube and Netflix and some of them really got my veganism to a higher level. Videos like Gary Yourofsky's speeches, Earthling Ed's street interviews, and documentaries like Earthlings and Land of hope and glory really opened my eyes to the ethical side of veganism even more. From then on I was very much vegan for the animals and it greatly changed my focus of advocacy as well; I really started to feel the need to speak up for the animals, because they suffered so many atrocities, but their voices weren't heard. So I decided to become their voice."

Are there any difficulties with being vegan you had to overcome?"

"Explaining to people where I get my protein from:

HOW PROTEIN TAKES UP MY TIME AS A VEGAN



www.vegansidekick.com

No, but I think the social aspect and the anxiety that comes with it was definitely hard. Luckily my parents and brother also became vegan, but outside our family group it was not very accepted. A lot of people did not understand it. They criticised me and then when I explained it and asked them questions in return, they did not want to talk about it. Most people seemed very unwilling to actually hear the reasons for my decision. It felt lonely from time to time and I know it has been much worse for many vegans than it was for me. Luckily the tides are changing and more and more people are aware of the benefits of, and arguments for, veganism. But nonetheless, to be aware of all the suffering we cause to animals all the time – we kill insane amounts of animals every second; check out www.thevegancalculator.com/animal-slaughter/ for a live counter – and to be able to do so little about it can be devastating. Especially when your loved ones actively contribute to this atrocity, it can be very difficult to deal with the mixed feelings this causes.”

As the president of the VSA, what inspired you to take the initiative in setting up the vegan oriented student association? What is the aim of your association?

“I started a vegan student association in Leiden to create a wonderful vegan community where they could feel safe and supported and have a nice time without having to wonder whether the food served is vegan or respond to questions as to where you get your protein from. It will be a place for fellow vegans to meet, have much fun, and also feel safe and supported. Yet the doors are open for everyone! We organize social events such as potlucks, movie nights, documentary screenings, game nights, drinks, dinners, picnics, lectures, (chalking) activism, and debates. Our potlucks are a place where people can share food and inspire each other, and we also want to organize more informative events for example activism workshops where you get explained how to do more sustainable activism, you can learn how to do activism without destroying yourself in the process as it can be very mentally exhausting.”

As a philosophy student how do you encounter or derive veganism in subjects that you've studied?

“You can encounter it and find the basis for it in Vedic traditions, Jainism, Buddhism, Christianity, and actually pretty much most religions. And concerning rational philosophy: with logic, you will find yourself coming to veganism as well. Peter Singer is of course very well known. His book *Animal Liberation* is based upon utilitarianism I think. But virtue ethics will get you there as well. Rawls' theory of justice should lead you to veganism as well and I think deontology should get you covered as well. Ultimately, I would argue that we have a moral responsibility to be vegan. It is strange to me how often animals are mentioned in philosophy, and almost never in a positive sense. In the field of philosophy, I would have expected more progression. This philosophical talking about animals has found its way into everyday language and ideas, although the process of in-

fluence could also have been the other way around: 'He behaves like an animal!' 'What a beast!' Etc. Animals seem to represent all that is bad. All vices, while humans and humanity are the epitome of goodness and the virtuous. How ridiculous, ironic it is that it is we, who see ourselves as better because we are rational, can think and thus be moral agents, disregard this morality almost completely when dealing with these animals and the natural world they are part of. And all because we are superior, and therefore are justified in behaving like this. What nonsense. How can being a moral agent be a justification to behave immorally?

Almost always the topic is how humans differ from animals; what makes us better, greater, superior. This is just so plain stupid. Why does it matter? We are all unique, there are differences, sure, but why do we try to rise by bringing the other down? Don't we show how low we are by trying to drag ourselves up?"

On what basis do you think we have a moral responsibility to be vegan?

"Very recently the university cafeteria of the faculty of engineering in Delft changed its offer to be completely vegetarian for environmental reasons. There has however been quite some critique on this decision, especially underneath the Instagram post of the Telegraaf newspaper covering this. A whole lot of people seemed to think it utterly outrageous that the university decided to make its offer more sustainable, mostly because it restricted the choice of the students. Comments such as 'What rats, forcing their opinions like this' were rather common.

It was seen as dictatorial behavior and I think it really hits at the core of many of the discussions on eating animals I have had. Most people feel like it is their personal choice to eat animals and therefore I should just let them be. Live and let live they dare to say. I am not even joking, this has actually been said to me, which is of course immensely ironic; for paying someone to slit the

throat of an animal is not exactly what I understand as 'live and let live'. So I ask them, "do you think it is okay to rape someone if you really want to? If it is a personal choice to rape someone or to mutilate them?" Normally they say they don't think that is okay, but add that these things are unrelated. But are they? We tend to think raping someone because you like to is unjust because there is a victim involved. We should view the act of raping not from the perspective of the oppressor, but from the perspective of the oppressed, and decide on basis of that whether something is ethical. The same applies to the situation of eating animals or using them in whatever way. We should consider their perspective. Do they want to be eaten? If the answer is no, which it most likely is, they are a victim of our choice and by that our choice to eat animals at the university cafeteria is no longer a personal choice.

Otherwise, you could say every choice is a personal choice and thereby negate morality. I could go kill your dog and eat it if I liked to, or destroy your car without anything you could say about it, since it is my personal choice to do so. Of course, we wouldn't say so and thus we shouldn't be doing it when it comes to animals either. We tend to think of unnecessary suffering as something bad. And the general idea is that when we cause suffering we need to justify this. So what justification do we have when we cause the suffering of animals? The excuses people come up with are attempts to justify this, but I will not go into these excuses.

Instead, I'll ask the question in a different way: *Would you say you are against animal cruelty?* Most people nowadays are. The next question would be *how would you define animal cruelty?* I think animal cruelty could be defined as the unnecessary suffering caused to an animal. *Then we could ask if we need to eat animals.* The answer is no, apart from a very few people who might need to due to medical reasons, but this is irrelevant for the general idea. Then when we don't need to, it is unnecessary. After that the question would be, *do animals suffer when we*

eat them? I think the answer is definitely yes. So then we defined eating animals as animal cruelty: it is unnecessary suffering of the animal. Something most people were against. So by their own moral standards they can not eat animals."

Do you think this moral responsibility extends to future generations?

"Veganism should definitely be the future. For otherwise there might not be any future. As a famous proverb goes: We do not inherit the earth from our ancestors; we borrow it from our children. And right now we are so rapidly destroying the world that there won't be much left for our children to borrow. We have a moral obligation to preserve the earth for future generations and veganism is one of the biggest things you can do as an individual to preserve the future and reduce your climate and environmental impact. A study from Oxford University estimated that going vegan can reduce your carbon footprint by up to 73%, amongst many of the benefits. Veganism will also save lots of land, according to the same study we can free up to 75% of all global farmland if the world switched to a vegan diet. Veganism will also help prevent antibiotics resistance, something that will be a disaster for the medical world, since we feed more antibiotics to animals than to humans. It will also help prevent new epidemics, since almost all of our infectious diseases are related to our relationships with animals. The massive farming system is a breeding ground for new zoonotic diseases.

One other reason I want to mention as to why veganism should be the future is that of a kinder, more loving world. It's values don't just apply to animals, but to everything, very much to humans as well. Veganism rejects oppression, and it does not care who is oppressed. It promotes equal treatment of everyone. The values of veganism will help create a more equal and compassionate world, no matter the gender, race or species. If we teach our children to be kind and loving towards animals, I believe they will be less likely to oppress humans.

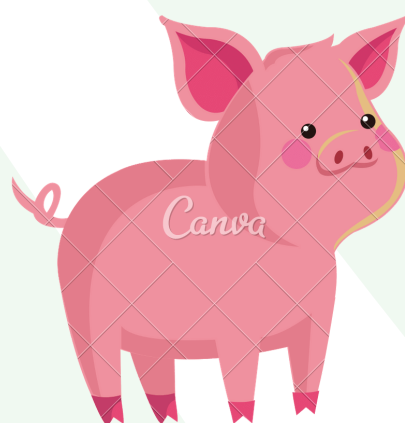
It might be the end of wars, for world peace starts in the kitchen.

I will end with quoting something supposedly said by Phytogoras:

For as long as man continues to be the ruthless destroyer of lower living beings, he will never know health or peace. For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love."

What would you say to someone who is debating whether to take the step in becoming vegan?

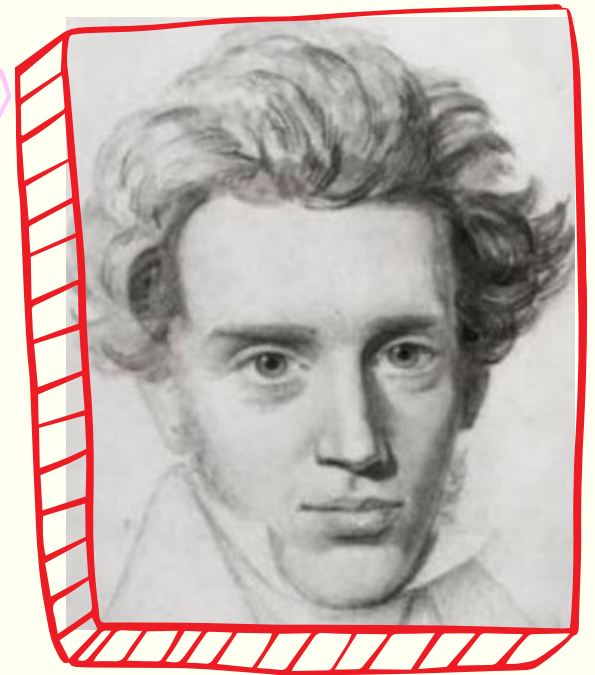
"Change starts with you. Be the change you want to see in the world and try to align your values with your actions. It's quite important to try to improve yourself and being critical of what you're doing, and if you're doing something that you might not like then you should try to change that behaviour. Take your time to do this. Do your research, so you have the motivation to stay on track and so you know what you are doing. It's important to have a lot of information so you know what you're doing. Especially on the nutritional side, you need to know which nutrients you need and how you get them. And also how to cook, because there's so much possible. But if you don't know what you're doing then eating can feel really restricting, though it isn't! You shouldn't focus on all of the things you cannot eat, but focus on all of the things you will eat now. Lastly, find like-minded people around you who can support you. VSA Leiden might be a good place to start; it tries to be the place that can help you with that."



We asked you, philosophy students, to answer a **fundamental** question: "Who is the sexiest philosopher of all time?" These are the results!

WHO IS THE PHILOSOSO

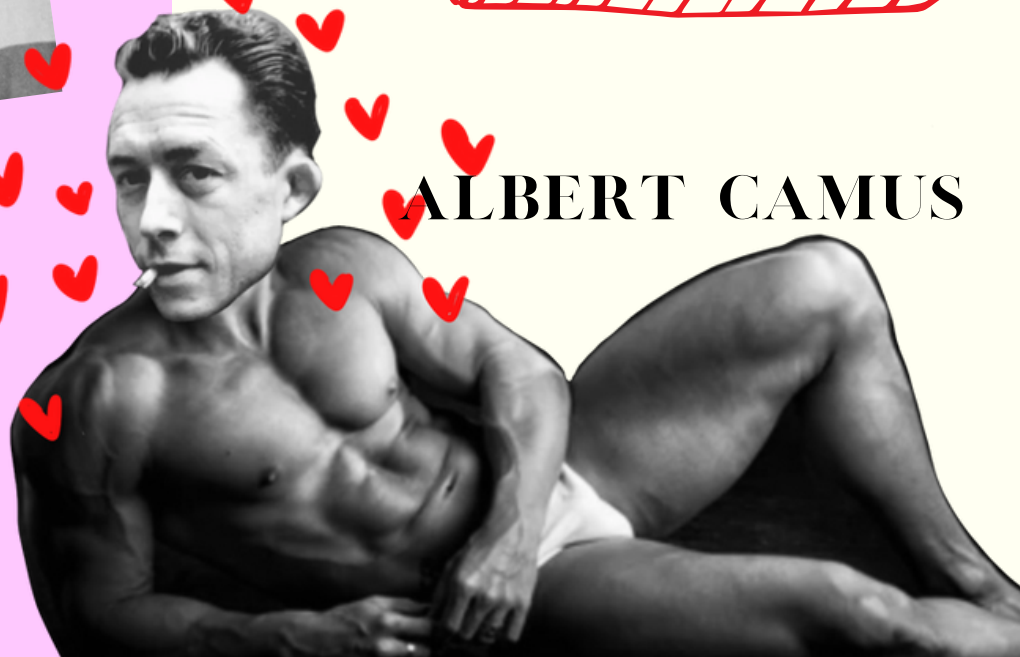
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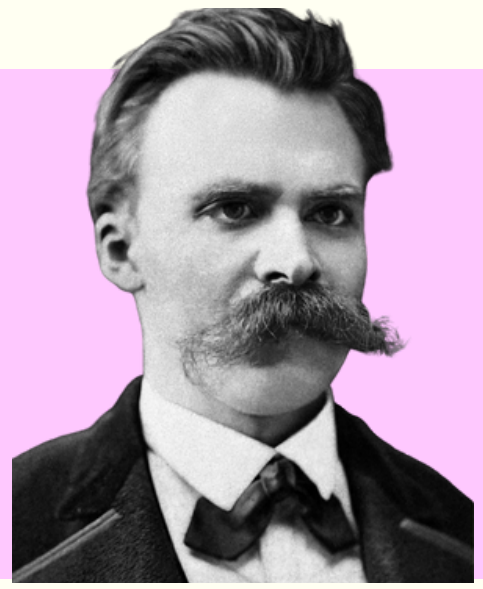


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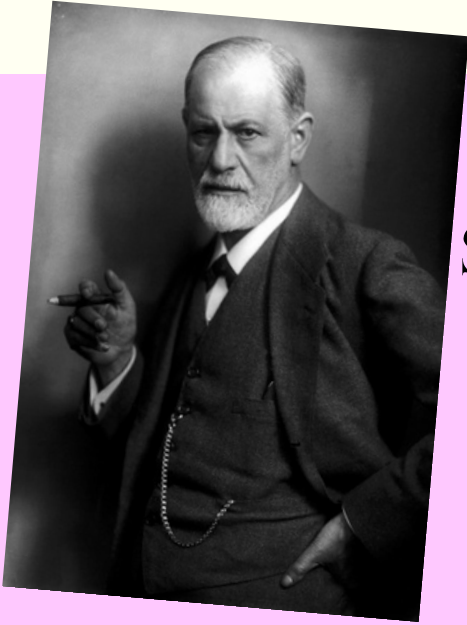
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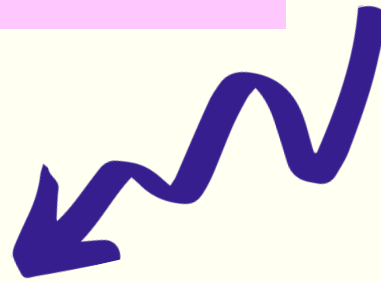
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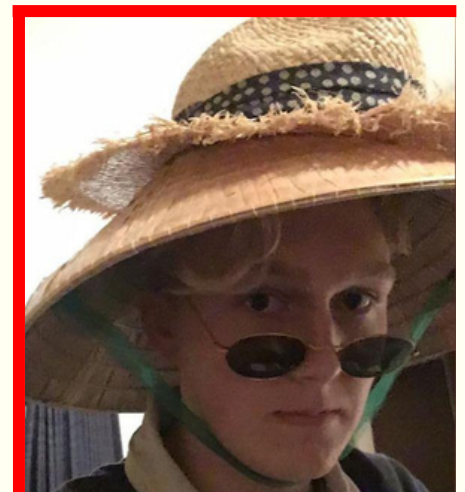
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HONORABLE
MENTIONS
Tristen Strykert



WHAT PREDICTIONS IN ARTIFICIAL INTELLIGENCE REVEAL ABOUT CONSCIOUSNESS

By Astrid Smits

When researching artificial intelligence. I noted that the words "intelligence" and "consciousness" are often used interchangeably by scientists and futurists. This has caused some confusion about certain predictions concerning AI. Distinguishing between these two terms is where I believe a philosophy student could come in handy. "Intelligence" generally refers to a thought process and the ability to strategize. Differently, "consciousness" refers to self-awareness. In life sciences, I understand how these words could get jumbled up together. Coming from a philosophical perspective, however, I think that when we talk about consciousness (what many consider intelligent life's essence) we cannot speak of a synthetic kind as if it were the same. This is significant to keep in mind when we talk about futurist Ray Kurzweil's prediction that by 2030 we will be able to upload our consciousness to the cloud. Unlike the impending robotic uprising that science fiction has warned us about, Kurzweil envisions a utopian future where robotics and humans merge seamlessly and peacefully - one in which AI will help us come up with solutions to problems humans aren't able to. In medicine, for example, artificial intelligence could come up with cures to all kinds of diseases. Our future won't be shaped by the limitations of the biological brain anymore, but by a far more superior intelligence. The reason why I want to discuss Kurzweil's prediction is because his track record is stunningly accurate when it comes to predicting what technology will be capable of

and by when it will be possible. According to *Now*, his predictions have had an 86% success rate. According to the man himself, technology is actually quite predictable, since it has been progressing at a steady, exponential rate for decades. In a 2005 TED talk, he explained that "information technologies double their capacity, price performance, bandwidth, every year. That's a very profound explosion of exponential growth." He also demonstrated that the majority of the information about the sophisticated software being developed by companies like Google and Apple is being published and shared with the public. With such rapid technological development, and with the population increasing exponentially as well, we are headed into a very interesting future - and quickly.

With this in mind, Kurzweil's prediction that by the end of the 2030's we will be able to upload our minds to the cloud, carries a whole new kind of weight. With this he meant that in our lifetime, our consciousness will potentially be able to experience virtual reality as indistinguishable from our experience of physical reality as we know it today. Kurzweil describes the moment that we interact with AI without being able to tell as the moment AI reaches human - level - intelligence. But what is meant by "human intelligence" in this context? Kurzweil seems adamant on emphasizing that we won't lose our humanity when we merge with technology. He argues that what makes us humans "human" is our intelligence. In this way, he believes technology

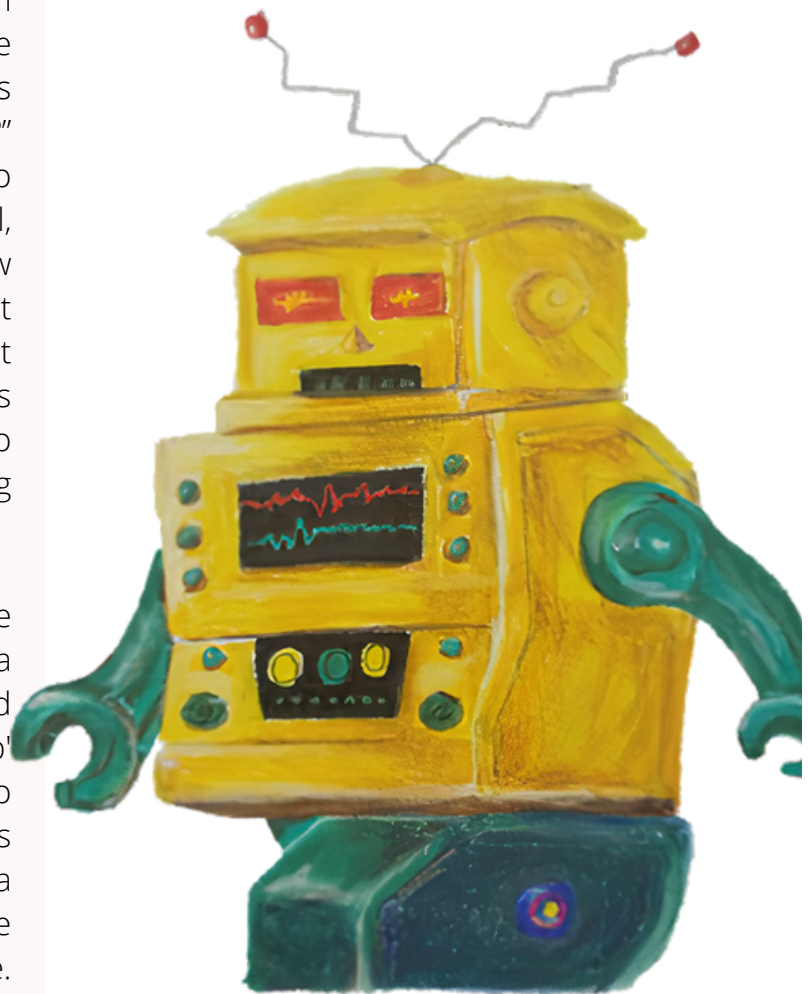
becoming more intelligent means that technology will be more human. The only difference is that its intelligence won't be limited by a biological system. The problem with this thinking is that AI could be equated with humans at an essential level. This seems misleading to me, because humans and AI aren't the same. They do not function the same at all; humans are goofy, spontaneous, and deeply flawed. Bots, on the other hand, are engineered to fulfill a certain function and all of its parts work together for this exact objective. They don't feel emotions and can misinterpret ethical considerations we may program it to have in inappropriate ways. Therefore, saying that intelligence is what makes us human, makes any other creature or potential AI equal to a human. I would argue that this is not only problematic by definition, but also has profound ethical implications.

In this way, I would argue that what comes from AI research gives us less of an understanding of computers, but rather, more of an understanding of ourselves. It confronts us with the question, "what is consciousness?" When we study consciousness, we tend to assume there is some grand purpose to it all, but does it really go further than the ego? How could we even go about knowing that? What makes empirically studying it so difficult is that we aren't clear about what self-consciousness is or where it comes from. It doesn't appear to be anything material with any clear beginning nor end.

We aren't intelligently self-aware until the age of four or five, and even then it was a mysterious and gradual process that we had no control over rather than a 'lightbulb' moment. How are we supposed to synthetically replicate this? Many scientists seem to assume that self-awareness is a natural progression of events when someone takes in more and more knowledge over time. However, I wouldn't necessarily call a four-year-old (a body with consciousness) smarter than a robot (a body with no consciousness).

In this instance, one should find it problematic that futurists equate consciousness with intelligence. It is obvious that while the toddler may be more autonomous, it simply doesn't have access to the same volume of information. And while the computer has more information, it doesn't have an ego or question its existence. These are different types of abilities we're talking about.

To conclude, because consciousness seems to me more like a miraculous and spontaneous element of life, I remain dubious about predictions about a synthetic development of consciousness. While I don't reject the possibility that many of Kurzweil's predictions will happen in some way, shape or form, I don't think we can make any grounded predictions concerning the consciousness of ourselves or of computers if we can't get specific on how to define it.



PASSAGE AND CAUSALITY

ANALYZING THE CONCEPTUAL RELATION OF METAPHYSICAL PHENOMENA

Kian Shah

Metaphysics may be tentatively classified as the philosophical inquiry into what is most fundamental to our universe. Obviously, this quest will include an extensive analysis of time, and the 20th century was rife with analytic philosophical work on the subject, propelled not the least by the formulation and success of Albert Einstein's theories in physics. The literature which accepts the movement of time very often also argues that this passage is a fundamental and irreducible component of time. I find that these authors are convincing in their observation that passage and, through implication, real change, do exist and are the fundamental components of time. However, simply because something is a fundamental component to a metaphysical phenomenon does not mean that the whole process is not reducible to some other phenomena. I would like to explore the relationship between causality and temporal passage, seeking to discover which of the two is ontologically prior or fundamental, and if it is possible to reduce one of these two foundational metaphysical phenomena to the other. I think we will find that neither is prior to the other and they are, in truth, the same phenomenon understood in different ways.

Intuitively, conceptually, and empirically, our notions of causality and temporal passage are intimately linked or connected with one another. Hume defined a cause as an object with temporal precedence and spatiotemporal contiguity to another (its effect), thus working time directly into his definition. Passage and causality, at least in our world, co-obtain with one another. The question I ask is whether we can imagine either one separately from the other. I think that if we can identify instances of passage which do not involve any kind of causality or instances of causality which do not involve any kind of passage, we can reasonably con-

clude that whichever phenomenon can occur independently is ontologically prior. Perhaps, upon further reflection, we can reduce the dependent phenomenon to the independent one.

I think that passage is defensible logically by a fragmentalist conception of time (elaborated below), though this specific metaphysical commitment will not guide my inquiry; it will serve only to offer one coherent picture of passage, safe from the arguments of McTaggart. Additionally, I will have to assume certain characteristics of passage: that temporal passage has an asymmetrical direction (from past to present to future) and that passage is only possible with change. That is not to say that either change or passage is reducible to the other, but rather that time is constituted by both these features. I will also posit the most sparse definition of causation available: "causality consists in the derivativeness of an effect from its causes." Now I want to analyze the relation between change and causation.

According to Lipman, real change consists in the passing of contrary facts into one another. If we think of a concrete example, say, a joint in its complete and unsmoked state versus the smoked roach of that same object (the joint), we see that, under normal circumstances, something must *cause* the state of affairs to transition from one fact to its contrary. In this instance, it is my inhaling which alters the joint from paper and crushed flowers into smoke and ash. At the same time, it is the passage of time which allows my smoking to affect and convert the joint, to create change. It appears that there is a tripartition in the temporal process: passage allows for causes to come and their effects to arise, thus creating genuine change in the world.

Let us abstract: can we imagine an instance of



change which does not involve causation? I think we cannot, *a priori*, do so: change *implies* causation. Whenever $A \rightarrow B$, something must give rise to this change. Change does not occur in a vacuum of causation. Consider, for example, fruit rotting; even while this seems like an instance of change without any external cause, there are internal factors in the chemical composition and interaction of the fruit and its environment which cause its perishing.

Given our assumption that, in order for passage, change is necessary, it follows from our conclusion that passage depends on causation. For if there were no causation, we could not have real change. Now the question remains whether this relation is symmetrical or not, viz. can we imagine causation without temporal passage? I think it is obvious that causation cannot exist without change, for the conceptual nature of cause is inculcated in the production of change. Instead, if we can imagine instances of causation which do not involve passage, we can identify causation as independent from passage.

There are two types of causation which ostensibly take place without passage, one of which we can observe, the other we can only imagine. The first is simultaneous causation: for example, if an iron is red-hot at the temperature 1000°C , the cause of the iron's being red is the temperature being 1000°C or more. This is a clear instance of causation

which requires no temporal passage, as the iron's being red occurs simultaneously with its cause, being hot. In order to arrive at the point of heat, passage is required, but the causation itself takes place without passage. Simultaneous causation gives us an instance of causality operating independently of temporal passage. But is this really so? If we zoom in on the physics which are unfolding, we find that heat is never static. Heat of the iron consists in the rapid movement of its molecules; this undeniably requires passage. This example of simultaneous causation rests upon a conventional understanding of objects, neglecting the physics which falsify it.

The second type of causation which takes place without passage is backwards causation. This is clearly more controversial, but perhaps we have good reason to believe in its *a priori* feasibility. The case in question is that of the dancing chief, who, during the young men's hunt, dances to cause their bravery and continues to do so until they return with (surprising) empirical success; thus, he dances at time t_2 with the belief that it has causal efficacy at t_1 . Backwards causation is generally attacked with some kind of bilking experiment, in which the earlier event occurs and the later event (purportedly the cause of the former event) is prevented or produced. If the men are cowardly, this can lead to two outcomes: either the chief can dance, falsifying his claim to retroactive causal efficacy, or he cannot dance, and we attribute some nomological connect-

between bravery and dancing, concluding that the earlier event (bravery) causes the later event (the ability to dance). The bilking argument is, however, inconclusive: in the first instance, it is perfectly conceivable that the presence of the bilking experiment coincided with the presence of some conditions which prevented the causal efficacy of the chief's dancing. The difficulty remains only in explaining this inexplicable and non-causal coincidence. If, on the other hand, the chief finds that he cannot dance in the absence of the hunters' bravery, this shows only that there is possibly a causal relation between dancing and bravery, not which direction this causation is oriented; to conclude that the causation operated toward the future is a *petitio principii*.

The point of this example is not to show that we ought to explain this phenomenon in terms of backwards causation, but rather that there is nothing fundamentally future oriented to our concept of causation. If there can be a theoretical instance of causation which operates retroactively and does not produce a conceptual contradiction, there is nothing necessary about causation that directs it forward in time. If the chief's dancing causes the bravery of the hunters, then the causal relation is not one which takes place with the passing of time. This is because the event E (the hunters exhibiting bravery) has already come and gone, i.e. passed, before the later event L (the chief's dancing) occurs. Time does indeed pass, but not in a causally relevant sense; causation, in this case, does not rely upon the way time passes.

I find this defense unconvincing in two ways. First, it is not clear that we are actually looking at a case of retroactive causation; it seems more plausible to me that we adopt another explanation for the correlation between bravery and dancing. But, more importantly, because the form of causation which we are dealing with is left so ambiguous, it is difficult (or impossible) to decipher the role of temporal passage. It seems equally reasonable to assert that this retroactive causation requires temporal passage, either through some mediatory causal effort (on the behalf of, say, the local gods, who bestow psychic powers on the hunters based on their infallible predictions of chief behavior) or through some kind of past-oriented

temporal passage. The latter notion is clearly obfuscated, and I think that is for the same reason as the notion of retroactive causation is obfuscated: it is difficult if not impossible for us to actually imagine later events exhibiting causal efficacy in the past.

This examination of metaphysical phenomena sought to analyze the relationship between passage and causality, to see if either of them could exist independently of the other, and if that would indicate an ontological priority which could ground a reductive theory of either phenomenon. We have seen that passage cannot exist without causation, as causation is a necessary feature of change and we understand passage to essentially require change. Further, we have found that the purported instances of causation without passage are not as convincing as they look *prima facie*: in the case of simultaneous causation, we found that a deeper look into the physical mechanisms at work falsified the claim to simultaneity; in the case of retroactive causation, we were left reeling in ambiguity as to its relation to temporal passage and whether we are even capable of imagining this phenomenon. I think this means that these two phenomena always co-obtain with one another, and that they are two conceptual lenses to understand the same phenomenon: from the lens of passage, we understand the component of *movement* through time; from the lens of causation, we understand the component of *change* over time.



„It had been a long week,
as I lie down on soft grass,
in a sunny field.

Rows of trees not yet adorned by spring's great gift,
A little creek flows in the distance.
The day dangles still in the warmth of the sun,
As I lie down and close my eyes,
Just to listen to the song of the birds,
The rustling of the leaves moved by breeze of wind,
And occasional cyclists passing by.

As I lie there, still,
The past week and all its weight are lifted off my chest, dissolving
in the air around me,
And lying under a tree on that sunny field, next to the road,
I am reborn,
and rejoice in the silence behind my closed eyelids,
A silence light and soothing,
open to the sounds and sensations surrounding me, serenity.

I open my eyes and looking at the branches of the tree above me
mindfully,
I think aloud silently:

“Were the world to go down in 10 years, you would still stand here
under the light of the sun, on a still day, like today. Or, were it to
pass in 10 seconds, you would stand in sunlight's stillness, like
now.”

Truly all is Peace. I need not fear my death, for even though my
eyes will perish, turn to earth, this peace will live on. In stillness
under the sun the leaves of this tree will be moved by the wind's
breeze.

Life lives on and through other eyes, the same I,
will behold thy beauty, o kind tree.

PHILOSOPHICAL MOVIE RECOMMENDATIONS

In the theme of the past, Eudaimonia brings you a shortlist of recommended movies with philosophical themes, all based in bygone decades.

IKIRU (1952)

The title of this classic by Akira Kurosawa, set in post-war Tokyo, literally means “to live”. After a lifetime of mechanical bureaucratic work, Mr. Wanatabe is suddenly awakened by a terminal cancer diagnosis. He sets out on a quest to own his story and make his remaining life meaningful, going through bizarre situations and ultimately transforming all his relationships. Watch this to get a sense of what Heidegger meant by Being-toward-death.



TWELVE ANGRY MEN (1957)

In this intense New York courtroom drama, a jury of twelve deliberates on the fate of an 18-year-old murder suspect. One juror questions whether his guilt is as evident as the other jurors seem to think, unleashing an avalanche of arguments about reasonable doubt and ethical choice. A great movie for all sceptics and critical thinkers!

**MYLAN
LINSCHOOTEN**

LA VITA È BELLA (1997)



Life Is Beautiful, directed by and starring Italian comedian Roberto Benigni, is a World War II movie like no other. This was a period of loss and hopelessness, but not the protagonist of this film. He is a father who does his best to transform the nightmarish life of a concentration camp into something beautiful for his son. It makes one think about the values and virtues which allow people to overcome the most difficult situations.

THE HOLY MOUNTAIN (1973)

Directed by Mexican artist and magician Alejandro Jodorowsky with the help of the Beatles, who made him into a hero of 1960s counter-culture, this is a movie utterly unlike anything else ever made. Through colorful scenes which have a profound visceral effect on the viewer, it tells of the pursuit of ultimate spiritual achievement, symbolized by the titular Holy Mountain. Every philosopher needs to watch this sooner or later.

THE SHAWSHANK REDEMPTION (1994)

An all-time classic! Based on a book by Stephen King, it is focused on important questions of freedom and righteousness. The story revolves around prison life in the mid-20th century. It details the experiences of inmate Andy Dufresne in Shawshank prison, ranging from the corruption of guards to the power of friendship. Gradually, it leads us to ponder the possibility of life after imprisonment.



As one of the flirtiest signs of the zodiac, be aware of your tendency to give your attention to the wrong people, Aries. Try indulging in your passions in a controlled way for once. Don't let it go too far unless you are sure this is the best path for you to take. Try merging your heart and mind in the decisions you make, and this will surely lead to growth in all aspects of life. There is a big opportunity for love in your future. This relationship may or may not go the distance, but what is certain is that it will help illuminate the specific things that you want out of life. Try to be aware of how you regulate your emotions, Aries, or you might push this growth away altogether. Do not let your fiery confidence manifest itself into unnecessary aggression and entitlement. Patience is a virtue, my friend.



While your sensual and chill nature is enticing, I think you've let pleasure-seeing get a little too far when it comes to finance. It's okay to spend all your money on food, but you should restrict your spending in other areas if you insist on ordering take-out five times a week. Since you have not, you risk facing poverty in your distant future, Taurus. Even if it seems materialistic or like a buzz-kill, please get your finances in order! If you don't have a job, it might be an idea to go and get one if you wish to continue your lifestyle. Giving up weed would probably help in this area if you haven't figured that out yet. Your vibes tend to be great organically, so you don't need pot. Your temper might come back, though, and people better stay out of your way when you're in an angry, controlling, stubborn, or blunt mood. For the sake of the vibes, could you leave your shadow side at home? I know you hate being told what to do, but trust me. In your immediate future I definitely predict a hot girl summer.



After being in a bit of a rut from the pandemic restrictions, you will find yourself more triumphant by the summer. After all, you have to be low to go up. But you know all about polarity though, don't you, Gemini? I'll refrain from calling you two-faced, but I must say that your unforgiving tendency to be judgemental and stubborn is a rather negative combination. What you will need is an 'attitude makeover.' You could really use an aura-cleansing bath of some sort, or try reflecting on your own shortcomings. Humility is a virtue you must cultivate if you want to make more meaningful connections and long-lasting friendships. If you don't, your future looks very lonely and hollow. This summer is the perfect opportunity to work on your flaws and try to become a more pleasant person, Gemini.

HOROS



You are currently smack in the middle of a transition phase, Libra. While the light at the end of the tunnel may seem so bleak you can barely see it, stay positive and hardworking. Eventually you will be rewarded for your perseverance. Be open-minded as well, for you could be offered some kind of opportunity that you would never normally consider or might even superficially judge. It is important to be visionary in order to manifest these kinds of life-changing opportunities, so look into the law of attraction if you would like to speed up the fruition process. I see all kinds of unexpected changes coming your way, Libra. But whether you are ready and what you are willing to accept will determine the outcome.



You are really focused on work these days, Scorp. Good for you! But remember to take good care of your health. There's no need to smoke that many cigarettes. Also remember to make quality time for those who love you as well! Sometimes you get a little too mysterious and then it's no longer intriguing but just plain weird. If you have a girlfriend or boyfriend, chances are that they are feeling neglected by you. Your alone time is precious, but if you let people in and allow yourself to be vulnerable, I guarantee that you will be rewarded. It will help to refrain from judging people too harshly (yourself included). Yes, humanity is flawed, but you have a tendency to project onto others more than is justifiable. It's okay to let your clingy, possessive side come out from time to time and show that special person just how much you care.



You're a bit all over the place lately, Sag. It might take a while before you get your life completely in order. But when has your life ever been in order, to be honest? You do well under chaos because your optimism helps you flourish in every situation. As long as you have a general direction to shoot for, you will get there no matter how messy the journey is. As the zodiac that is all about adventure, I have no doubt that Sagittarius will experience many crazy things this upcoming summer. You will learn a lot about yourself and life along the way, and it may give you some clarity concerning your long term goals. Your balance between lighthearted, cheerful fun and deep philosophical thinking is one of your strengths. Remember to keep this balance and don't get too 'rock n' roll' if it is not what the circumstance requires. But generally, keep doing you, Sag. Luck is on your side!



You are finding your place in the world by planting seeds so roots may grow. You are currently craving a foundation upon which you can build a life, and as long as you keep up a momentum you will get there rather quickly! To build up momentum it is crucial to follow your heart by pursuing your interests and do what feels natural to you, but don't be afraid to try out new things and challenge yourself too. Hesitation to step out of your comfort zone will hold you back from the new beginnings you seek. So don't hold on to grudges or be overly sentimental, Cancer! Let go in order to move on.



Stop being so obsessed with yourself, Leo. It's not a cute look when you're too obvious about the fact that other people never cross your mind. I understand that it's like, your thing or whatever, but if you tone it down you might make more friends. Not everyone is out to get you; stop assuming it's all about you. Also, stop stalking your ex, Leo. It's over and has been for a while. Please learn from your mistakes and try to cultivate some self-awareness. If you look at where things tend to go wrong for you, you can focus on changing that. In your future I see a lot of the same. Maybe try to read some self-help books or place yourself in new situations? With a new-found sense of self-control and determination you might be able to challenge your norms and transform yourself into a humble queen. But that probably won't happen if you insist on being so stubborn about everything. I predict that you will likely continue to cling onto all that is familiar in your life for a long time, Leo. But, hey, whatever works for you. You know best, right?



Big changes are coming your way, Virgo! A new beginning in your career is the breath of fresh air you've earned after lots of disciplined, hard work. Whether it's a promotion or your first job, you deserve to celebrate this fresh start! Don't freak out, you got this. You're naturally very capable but you need to believe in yourself. Your path won't be without difficulties, though. You will find yourself extremely exhausted and overwhelmed at times. However, if you doubt yourself you will only sabotage this opportunity. So remain confident! It will help to have someone to lean on, and luckily, I see lots of love surrounding you. It's difficult to tell if it is past, present, or future love, but you are generally surrounded by love. If you're single, keep your heart open and love will easily enter your life soon. You are lovable!

SCOPIE



While you have the reputation of being hard working, I see straight through you, Capricorn! I know all about your really lazy side. But if all you do really is work, Capricorn, it might be worth it to re-evaluate what you're working on. Are you thinking and acting too short-term? If you sit and envision a specific, long-term vision for your life, you may find that some things that keep you busy aren't actually going to take you anywhere. Stay focused and prioritize the right things and you will get yourself that steady job you know you're looking for. However, you would also like a stable partner (with a high income) to accompany you in the future, wouldn't you, Cap? Your practical nature and stabilizing energy is magnetic to others, so if you haven't found someone to hold at night yet, you will soon! Remember not to fall into the codependent dynamic you sometimes do, though. Refrain from parenting your partner and let them be themselves. Your work life, love life, and social life will only be balanced if you deliberately focus on maintaining equilibrium in and between each of these areas.



I see a big trip in your future, Aquarius. You will travel away from home and experience distance from those closest to you in many ways. However, your intellectual purpose will guide you towards fruition. Whatever you experience in foreign lands will certainly illuminate your mind to plenty of knowledge about the world. You will become smarter and, in doing so, only crave more wisdom. Your extreme independence and craving for freedom may have you feeling isolated and stressed at times. But refrain from overthinking and try to live more in the moment. If you live in your head too much, rather than in the body, you will enjoy life less. Life is too short for that so go ahead and live your best, quirky life Aquarius!



You have an energy that is unmatched and magnetic, Pisces. If you combine a determined belief in yourself with a practical plan of steps, you can achieve all the visionary goals I know you have. Don't listen to anybody who makes you feel that being dreamy is a bad thing, but remember that your romantic ideas could use some realism. Be open to advice and the support from others. If you apply some more sophistication and will, your dreams have a higher chance of coming true! Just don't allow your emotions to get the better of you on the way. You tend to be quick to react emotionally, but this is only a weakness if you let your sensitivity consume you!

Cover art

Illustration by Lenna Pronk

The Agony of Narcissus

Text by Thomas de Bruin

Illustration by Hannah Dekker

April

Poem by Mathyn Ressang

**Five Female Philosophers from the Past
- An Inclusive Curriculum**

Text by Mylan Linschooten

Illustration by Hannah Dekker

Change

Poem by Malla Pajaanen

Illustrations by Dries Verhoeven

Our Clothes

Text by Kaat van Spaendonck

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Threads of Code

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**To What Extent does the Past Affect Our
Thought Process Going into the Future?**

Text by Fabius Schöndube

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Antinatalism - Is the Gift of Life a Mistake?

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**What Predictions in Artificial Intelligence
Reveal about Consciousness**

Article and Illustration by Astrid Smits

Passage and Causality

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The Same I - Different Eyes

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Philosophical Movie Recommendations

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Horoscope

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What Predictions in Artificial Intelligence Reveal About Consciousness

Diamandis, Peter H., By, Peter H. Diamandis, -, Diamandis Is the Founder and Executive Chairman of the XPRIZE Foundation, Learn More Follow Peter H.; and Learn More. "Ray Kurzweil's Mind-Boggling Predictions for the Next 25 Years." Singularity Hub. October 24, 2019. Accessed June 27, 2021. <https://singularityhub.com/2015/01/26/ray-kurzweils-mind-boggling-predictions-for-the-next-25-years/>.

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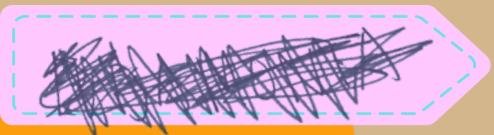
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