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In the early days of the Internet, social media, like Twitter and Facebook, were places where you could share your knowledge and learn from others. Anonymity and algorithms designed to amplify extreme content turned it into a place of bullying and harassment. Did we lose the ability to discuss ideas in a civilized manner?

Hans Albert

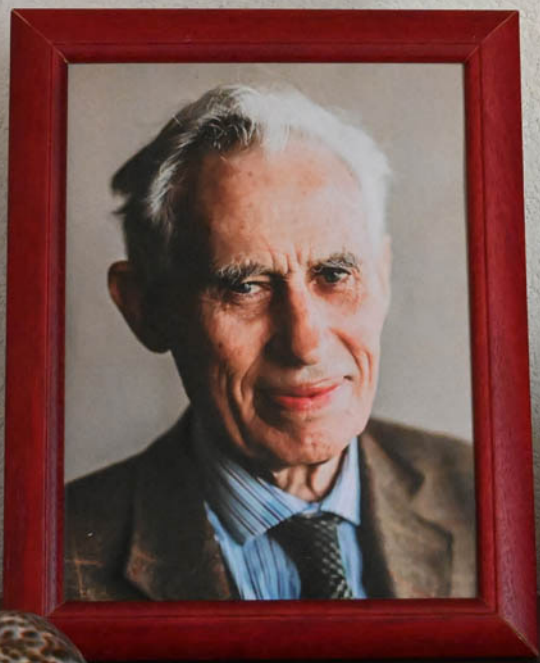




Hans Albert is a German philosopher. As a pioneer of critical rationalism, he stands for a scientific way of thinking that is characterized by clarity, presenting explanations of social reality as true and precise as possible, but with an openness to alternative approaches. He is willing to follow his opponents into their favoured field of thinking and meticulously follows their arguments to uncover undiscovered premises, new and often fatal consequences, and new and often better alternatives. The critical rationalism he advocates is based on the premise that all human knowledge is fundamentally fallible and must be consistently revised in the event of better arguments.

Richard Swinburne





Richard Swinburne is an English philosopher. He argues in his articles and books that faith in Christianity is rational and coherent and that God is the best hypothesis to explain most of what human beings experience.

He rejects materialist explanations that reduce humans to no more than objects and disagrees with hard-line reductionists who think anything real must be describable in the objective terms of physical science.

He believes in a purely mental substance, an individual soul, whose only essential property is the capacity for consciousness, and whose identity is independent of the human body to which it is attached.

Samuel Harris





Samuel Harris is an American philosopher and neuroscientist. He is fiercely critical of religion and thinks it is time to promote a scientific approach to morality, rejecting the idea that religion determines good and evil.

He believes that there is a universal notion of happiness or well-being upon which a science of morality can be founded. Well-being and suffering can be observed and calculated and he believes that with sufficient knowledge moral questions can be empirically resolved. In his view, we no longer need religion or traditional moral philosophy, with its dilemmas and conflicts, to answer questions about right and wrong.

Carol Gilligan



Carol Gilligan is an American psychologist. According to her, there are two kinds of moral voices: the masculine and the feminine. The masculine voice is logical and centres around the understanding of moral justice, which is tied to rights and rules. The feminine voice places more emphasis on protecting interpersonal relationships and taking care of other people, which means focusing on the needs of the individual in order to make an ethical decision. She calls the different moral approaches “ethics of justice” and “ethics of care” and sees them as fundamentally incompatible.

Hans-Hermann Hoppe

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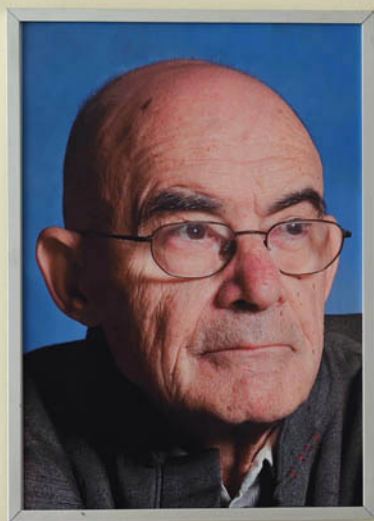




Hans-Hermann Hoppe is a German philosopher. He advocates a libertarian capitalism based on private property. In a libertarian social order, private property entitles its owner to discriminate: to include or exclude others from his property in order to achieve an internally homogeneous community. No one is permitted to advocate ideas contrary to the very purpose of the community, which means that in a community founded for the purpose of protecting family and kin, there can be no tolerance toward those who promote a homosexual lifestyle. This is enforced with restrictive covenants concluded among proprietors and community tenants.

Jean-Luc Nancy





Jean-Luc Nancy was a French philosopher. He argued that at the core of most western political thinking, there is the mistaken idea that we once lived in a harmonious and intimate community but that this harmony has declined throughout history. He holds that the cry for the restoration of small-scale communities with shared values and shared desires often leads to social violence and terror, and that existence is essentially co-existence, a “being-with”, not comfortably enclosed in a group with a shared identity, but open to others and accepting the painful complexities of life.

Iris Marion Young





Iris Marion Young was an American philosopher. She rejected universal and abstract theories of justice and maintained that justice instead required attending to the experiences of people not culturally identified with white male norms of reason and respectability. She pointed out that race, gender, social class, and sexual orientation all affect access to social and political institutions, and challenged the assumptions of existing political theories by demonstrating their inability to acknowledge the structural dimension of injustices in our society.

Charles W. Mills

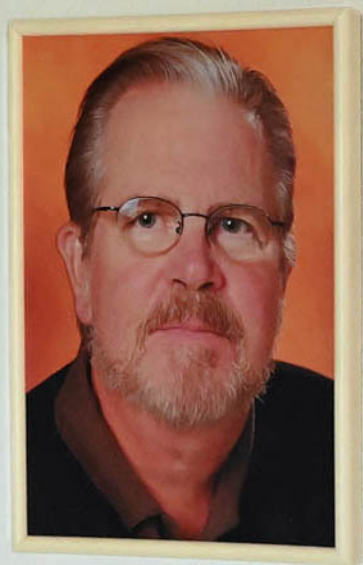




Charles W. Mills was a Jamaican-American political philosopher. He argued that “white supremacy” is the unnamed political system that has made the modern world what it is today. He revealed the flaws in genres of liberalism that seem to promote universal ideals but were at best indifferent to racial inequality and at worst actively committed to reproducing it. He wrote about the struggle to have one’s personhood recognized in a world where, primarily because of race, it is denied, and about the need for corrective racial justice. He made sure that race, racism, and colonialism are now seen as necessarily central to any adequate social theory.

Tom Regan





Tom Regan was an American philosopher and an advocate of animal rights. He argued that non-human animals are what he calls the “subjects-of-a-life”, just as humans are, and that, if we want to ascribe value to all human beings regardless of their ability to be rational agents, then to be consistent, we must similarly ascribe it to non-humans. The animals we eat, use in scientific experiments, or exploit in any other way, have a life of their own that is important to them apart from their utility to us; what happens to them matters to them, and that’s why, according to him, only the complete abolition of the use of animals, as food and otherwise, is morally acceptable.

Raymond Frey





Raymond Frey was an American philosopher who argued against granting rights to animals. In his view, only beings who can possess interests can possess rights. Animals are capable of experiencing sensations, such as pain and pleasure, but do not have desires, wants, preferences, beliefs, memory, or expectations, that's why non-human animals lack moral status.

That does not mean that their lives have less value, only that where the interests of animals and humans conflict, the special properties of being human, such as rationality, autonomy, and self-consciousness, accord higher consideration to the interests of human beings.

Judith Jarvis Thomson





Judith Jarvis Thomson was an American philosopher. In “A Defense of Abortion” she redirected philosophical attention from the rights of the fetus to those of the pregnant woman. She argued that if a woman has taken all reasonable precautions against having a child the bodily autonomy of the woman supersedes the rights of the fetus.

In that case, the woman is not obliged simply by virtue of their biological relationship to take responsibility for the unborn child. She may wish to assume responsibility for the unborn child, but if assuming responsibility would require large sacrifices, she also has the right to refuse.

Élisabeth Badinter



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Élisabeth Badinter is a French philosopher and feminist. She criticized certain modern attitudes towards motherhood. In her view, today's back-to-nature ideology and the pro-breastfeeding movement, with its taboo on disposable diapers and baby formula, are imposing 1950s-era limitations on contemporary motherhood, threatening the hard-won victories and freedoms achieved by women in the preceding decades and contributing to women's marginalization in the workplace and in society at large. She sees this cult of "naturalism" as a rejection of centuries of progress, at the end of which the tyranny of women's biological destiny was all but conquered.

Nick Bostrom





Nick Bostrom is a Swedish philosopher. He is the director of Oxford's Future of Humanity Institute, a research collective tasked with pondering the long-term fate of human civilisation and the possibility of human extinction.

Extinction risks from nature include meteor impacts, super volcanism and biological pandemics, but he expects the largest risks to stem from future technologies. Nuclear weapons were the first technology to threaten us with extinction, but artificial intelligence might pose a bigger threat. An artificial superintelligence does not necessarily take our interests into consideration; it will try to accomplish its goal and may decide that humans are no longer necessary.

