# Danger in the Eye of the Beholder

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This article is an overview of the current issue of *Filosofija. Sociologija*. The article is subdivided into three chapters – *Legality and Morality, Intelligence and Sensibility, Communication and Technology* – and Chronicle. All papers in this issue engage in reflection of various practical (political, moral, legal, etc.) concerns. They are grouped into chapters based on their thematic similarity, but the similarities reflected in the chapter-division are not the only connection between the concerns addressed in them. The overview offers another way of surveying, or linking, the articles. They present intelligence as dynamic and in a mutual relation with the practical field. It could serve as a reminder that the division of philosophy into theoretical and practical is classificatory rather than ontological. This could, in turn, serve as a guide against the imposition of abstract alien structures to the system of life as well as toward thinking that is not impoverished by its alienation from the living.

## INTRODUCTION

This is a concise overview of the the articles that follow in this issue. The articles in the overview are arranged in a rather random order but they exhibit certain threads which link them. All of them deal with current issues, trends and challenges in the society. They all, or mostly all, seem to identify a certain lack in the current society – whether it stems from the general turbulent character of our time or from the more specific phenomena like developments in modern/postmodern technology. Authors advocate turning to variants of Stoic ethics, Deleuzian responsiveness, changes in judicial thinking, relation of logic to pragmatism, reflective relation to technology, including social media, as well as other specified mindsets and values.

The thematic scope encompasses political, legal, moral, cultural, technological, environmental fields or aspects, among others.

## REASON IN PRACTICE

**Vaida Asakavičiūtė, Jovilė Barevičiūtė** and **Zenona Ona Atkočiūnienė** pay their attention to the popular response to current issues based on Stoic moral notions (e.g. see Dopierala 2022). They argue that current theories of leadership and communication with their emphasis on self-regulation and intrinsic motivation can be traced back to these ancient, mainly Roman, notions. Roman Stoicism largely left out the logic (and physic) of their Greek predecessors, hence, the article does not discuss the relation between practical and theoretical reason, either. However, the link between them is noticed by **Lei Cheng, Ming Dong** and **Chengbing Wang** – they analyse how John Dewey's logical theory was indispensible to his

overall philosophy of pragmatism. They find that contemporary logic has independently reached the same conclusion, like Dewey, on situationality, understanding of knowledge, etc. Cognitive logic is related to 'social logic', and subject's cognition is showed to have a social factor. Dewey related knowing to time and existential affairs, and authors suggest that investigations of Dewey's logical theory deepen the understanding in the research on contemporary logic.

## TECHNOLOGY AND PUBLICITY

**Schuaifeng Guan** and **Muchen Ma** employ existential philosophy in order to elaborate on how to rationally use social media and to recognise its positive and negative effects on individual anxiety and happiness. Perhaps surprisingly, they indicate that rational social media use can positively influence well-being and mitigate anxiety, that is, they find a lot of venues for existentially sensible activity (and options of avoiding losing authenticity) on social media. **Oksana Chursinova** and **Svitlana Povtoreva**, on the other hand, reiterate the destructive or threatful sides of technology. Using the method of historical restrospective analysis, they demonstrate that mechanisation has gradually led to the deprivation of sensuality, will, emotions and reason. They invite to recognise the exaggerated place of technology and its 'necromantic' role. **Mariana Garduño** describes how advertising has developed beyond its commercial role into an institutionalised instrument for reinforcing social power, or control, transmitting values and negotiating power relations and identity. **Mariam Kasradze** and **Dalia Štreimikienė** investigate the role of corporate social responsibility (CSR) in the energy sector which has a large tendency to corruption, environmental impact and is monopolistic. They argue that, if implemented correctly, CSR can override prioritising profit over social responsibility and lead to maintaining power and competitive advantage in a socially responsible manner.

## FRAMEWORKS AND VALUES

**Felipe A. Matti** investigates how technology of close-up imagery produces a 'suspended individual' – to 'fixate voters' affective states within a controlled political framework'. Based on his Deleuzian analysis, he proposes a manner of resistance. **Vytautas Nekrošius** and **Jurgis Bartkus** propose perspectives and mindsets to judges and present the civil procedure as a way of thinking.

Sherman Xie seeks to warn against dangers of overly focusing on instrumental rationality and artificial intelligence – the lack of value rationality could lead to destruction of humanity. **Žilvinas Vareikis** discusses the problematic of achieving a long-term ecological balance and explores how the notions of Algis Mickūnas (2014 et al.) and Thomas Kasulis (2002 et al.) can contribute to the mindset of individuals and reorientation to ecological/environmental frameworks. **Oleg Danilyan, Oleksandr Dzeban, Yurii Kalynovskyi** and **Vasil Krotiuk** discuss the concept of 'state ideology' which they see as a communicative and axiological basis of the nation-state. They emphasised the value and mental aspects of the concept.

Edvardas Rimkus contributed a synopsis of the conference held in January and dedicated to the nomadic character or aspects of the current society.

## CONCLUSIONS

Human ('the most fearful of all wonders') mind can serve both as creative means of complicating life processes and also finding – or looking for – ways out of these complications. All

of the concerns addressed in this issue seem to arise in the fields that supervene on human cultural potentiality (perhaps, even necessity/need?). Should one call it a paradox that it is probably the same creative mind which is employed to identify the concerns and propose solutions or strategies? How are we to tell if this activity is not a catch-22 of solipsism? How does one, as the song goes, 'return to innocence'?

Or is the danger in the eye of the beholder?

### References
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4. Kasulis, T. 2002. *Intimacy or Integrity: Philosophy and the Cultural Difference*. Honolulu: University of Hawaii Press.
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# Pavojus stebėtojo akyse

*Santrauka*

Šiame straipsnyje apžvelgiamas naujausias žurnalo „Filosofija. Sociologija" numeris, suskirstytas į tris teminius skyrius – „Legalumas ir moralumas", „Intelektas ir jautru-mas", „Komunikacija ir technologija" – bei kroniką. Visuose šio numerio straipsniuose nagrinėjamos įvairios praktinės (politinės, moralinės, teisinės ir kt.) problemos. Nors straipsniai sugrupuoti į skyrius pagal teminį panašumą, šis skirstymas nėra vienintelis juos siejantis principas. Apžvalgoje siūlomas dar vienas būdas šiems straipsniams ap-tarti ir susieti. Jo centre – mintis, kad intelektas yra dinamiškas ir palaiko abipusį ryšį su praktikos lauku. Tai galėtų būti priminimas, kad filosofijos skirstymas į teorinę ir praktinę daugiau yra klasifikacinis, o ne ontologinis. Šis požiūris galėtų tapti orientyru, padedančiu išvengti abstrakčių, gyvenimui svetimų struktūrų primetimo ir kreipiančiu į mąstymą, kuris nėra nuskurdęs dėl savo atotrūkio nuo to, kas gyva.