

Review of: "An Ontological Turn for Psychology in the age of the Machine and Global Warming"

Rudyard Loyola¹

¹ Universidad Católica del Norte

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The author deserves praise for the subject matter of this essay, the ontological approach, and development itself. In my view, she adds to the discussion on the pertinence of Western scientific epistemology to the phenomenon of cultural diversity. I would like to give some input and respectful criticism.

I begin by making a contribution. An important philosophical precedent of this discussion is the distinction made by Martin Heidegger – to which the author alludes in reference to Byung-Chul Han – between the object of scientific knowledge and the equipment (*das Zeug*), two entities that have modes of being different: the first is an entity decontextualized from its context and world, the second an entity that appears to us in the use and that is full of meaning provided by the context. Both appear in a different way before our existence (*Dasein*). This distinction is significant because it represents two completely different ways approaching reality. Between these two approaches there are intermediate ways (Lambert, 2003) that consider the background of meaning or significance that Heidegger calls "world" (Heidegger, 1967). The connections that anthropologist Eduardo Rivera de Castro establishes between thing and the world need to be clarified in this regard. In fact, as the article points out, the science that bases its conclusions on empirical objectivity, decontextualizes. The context is taken into account in other approaches like phenomenology and hermeneutics. In this sense, the article's mention of Han and his idea of "mechanization", in reference to knowledge, is interesting because in the digital information age, the subjective of existence is ignored. The intersubjective, which mediates and remains in the background (Taylor, 1997), is lost more than the subjective, in my opinion.

I am interested in the mention of the "helicopter research" by Jessica Hernández. As I interpret it, a decontextualized study ventures into barely familiar territory in an effort to sample in the manner of the hard data of the empirical sciences. Genuine culture in all its wealth is not "touched" by this. The modern scientific gaze tends to objectify and then, in its technical drift, to value everything economically, as this essay points out. The latter leads us to think about the issue of power, or as the author calls it "cognitive supremacy" (Lindenfors), which reminds us of Foucault's denunciation.

What I would add is that, having said this, one must avoid the prejudice of seeing all cultures as the same, as well as the idea that they are incommensurable or incommunicable. In this I consider that Arendt's allusion at the term "thinking" is very accurate.

From an epistemological point of view, I believe that rather than consider the subject over the object, it is the subject-object distinction itself that must be overcome. The use of being-in-the-world is better, in the Heideggerian or of Merleau

Ponty sense.

I would add that the investigation of different cultures should be approached from the dialogue, as an overcoming of colonization. This implies being able to understand different cultures from their own horizon of meaning, which is not an easy task. However, that shouldn't be the end of the trip, in this sense I adhere to the Gadamerian concept of "fusing horizons" (Dreyfus & Taylor, 2015, p. 102...). Both backgrounds of meaning must dialogue, this will allow not only mutual assessment, but even criticism and self-criticism situated between cultures. The above is achieved through a "transparent contrasts language" (Taylor, 2005).

Finally, I think that issues of particular relevance to the topic at hand are indigenous respect for the environment and the ecological crisis in Asia.

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