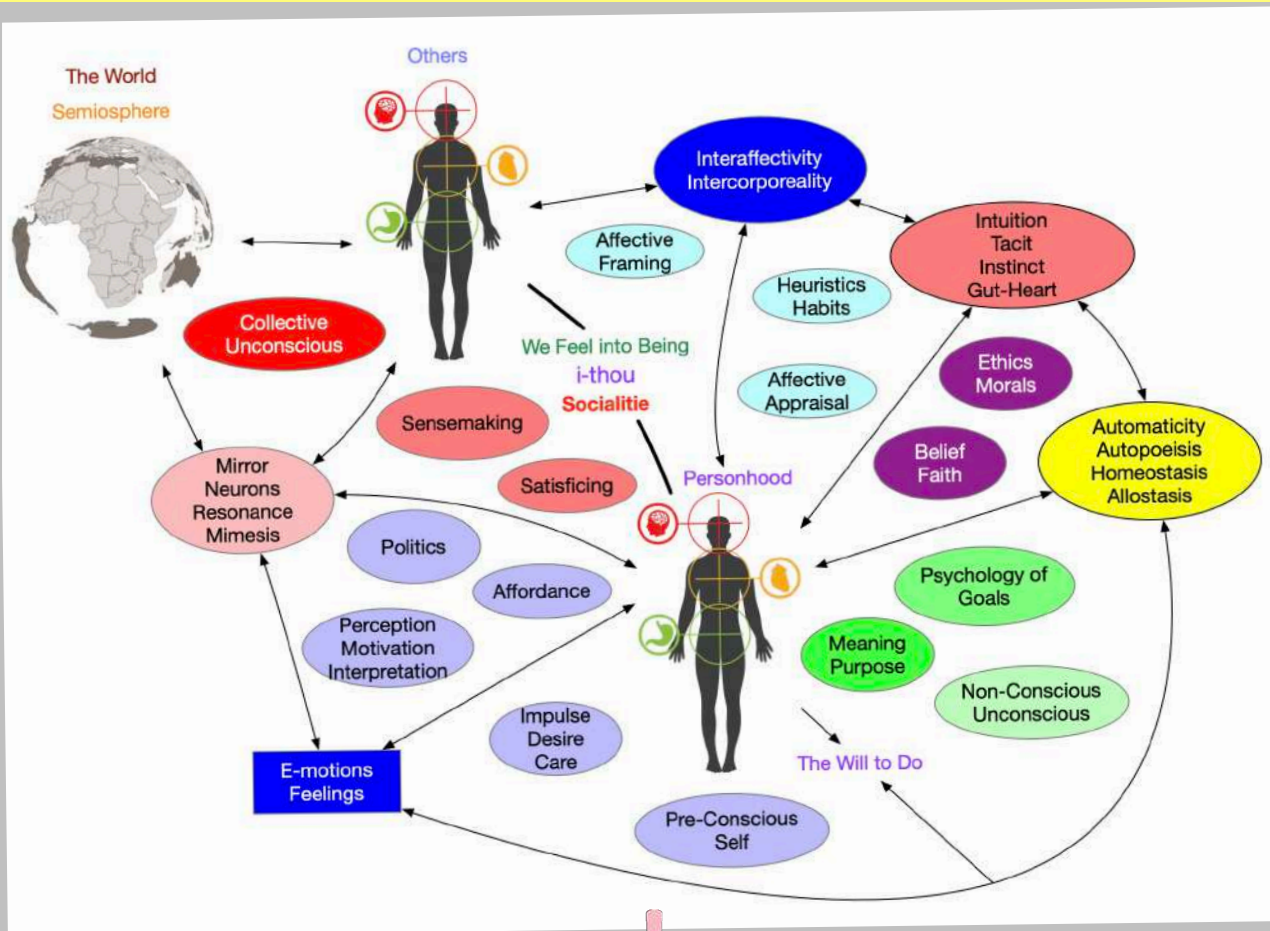


PERSONALITY-PERSONHOOD & RISK



Module 31



Overview

The map above provides a semiotic overview of this module. This module has a focus on the nature of personality based on a Jungian worldview. The development of an understanding of Personhood is based on an Existentialist Dialectic. These two philosophies combine in a Phenomenological understanding of being. The model above highlights the dialectical nature of persons in relation and importance of embodied knowing through intercorporeality.

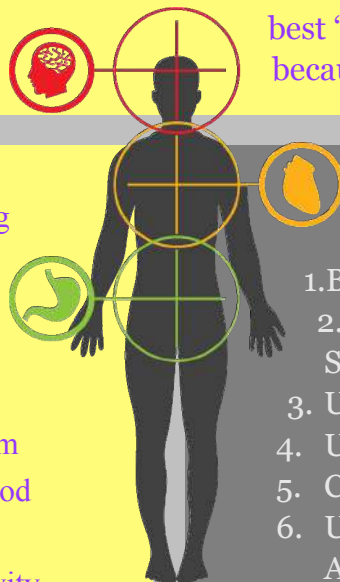
Critical Questions

The following questions are foundational to the module:

1. Who is the human person?
2. What is embodiment?
3. Why is fallibility critical?
4. What is consciousness?
5. Why is ethics and power critical?
6. Why is agency limited?
7. Why is metaphysics critical?
8. What are the emotions?
9. What is Socialitie?
10. Who is the educated person?

Rationale

1. A range of ideologies and unethical tendencies have been established in the risk and safety industry that serve to work against personhood and human 'being'. These ideologies include: **Reductionism, Scientism, Behaviourism, Cognitivism, Rationalism and Positivism**. All these ideologies emerge in the risk industry from a **mathematico-engineering view of the world** and result in the definition of **humans as 'objects'**. Indeed, the **scientism** (science as ideology) view (not science view) understands humans as just creatures of the natural world, as biological objects in the sense of 'just another animal'.
2. Recent developments highlight problems associated with ethics, morality and mis-definition of personhood. One such event has been the development of sex with robots (<https://www.forbes.com/sites/andreamorris/2018/09/25/prediction-sex-robots-are-the-most-disruptive-technology-we-didnt-see-coming/#7641193b6a56>). The ethical dilemmas associated with this development highlight all the problems associated with a mis-definition of personhood.
3. We only need to listen to the language of the Technique (the quest for efficiency) and the Technology industry to understand how it views persons. It speaks of: 'Artificial' intelligence, 'Non-human' Intelligence, 'Synthetic', 'Simulation', 'Machine' learning, 'programmed' and 'algorithms'. **Of course machines cannot 'learn' and so machines cannot be persons**. The adjustment of an algorithm in response to another algorithm is not learning. In what ways do machines learn, dream, create and feel?
4. It is clear from any perspective that machines **don't have a 'lived experience'**. Anything machines do can only ever be a **secondary representation** of human experience. In other words, it is **not 'real' but simulated and augmented**.
5. Machines **cannot have a 'mind'** in the sense of personhood, **soul, spirit and Mind**. They **cannot 'feel'** emotions interactively (Fuchs) as an embodied person just as machines **cannot dream or learn through the unconscious**.
6. Similarly, machines cannot know suffering, pain, risk or learning. The best 'parrot learning' but cannot result in a change in personhood because machines are not persons.



Program Structure

- Introduction to Type and Jung
- Understanding myth/ Archetype
- The semiotics of personality
- The problem of brain-centrism
- The problem of science/method
- Mandala symbolism
- Intercorporeality/Interaffectivity
- Temperament
- Defining personhood as Mind
- An ethic of persons
- Focus: Damasio, Johnson & Fuchs
- Mimesis, Affordance and Risk
- Allostasis - i-thou

Critical Questions

Learning Outcomes:

1. Better understand self and others
2. Understand the inter affectivity of Socialitie
3. Use 1B3M and iCue
4. Use i-thou as basis for Socialitie
5. Connect Personhood to Ethics
6. Understand Allostasis and Autopoeisis
7. Better understand Politics and Power
8. Link semiotics, semiosis and semantics to being
9. Focus on the unconscious and being
10. Practice presence