Minerva

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Philosophical review of the Städtisches Gymnasium Herzogenrath

Philosophical exchanges in times of pandemic

Contents

Presentation

No need to say this ninth issue of the „Minerva“ is a special one. Minerva was first established as a project in connection with the school exchange between the serbian Zrenjanin Grammar school and the german Gymnasium Herzogenrath and thus the articles often resulted from the philosophical meetings between the schools. Since the exchange in the usual form was made impossible by the regulations of both countries about the corona virus pandemic, we decided to hold it in digital form. Five online meetings on several topics ranging from critical thinking to artificial intelligence, meaning of life, foundations of ethics or aesthetics took place.

The common reflections of the serbian and german students have been resumed in a number of Essays that we wished to make accessible to a wider audience and thus published them in the present issue of the Minerva.

We'd like here to thank the English faculty for supporting us.

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Is Socrates approach to science still relevant today?

By Mina Saric, Fenja Kreutzer, Milica Vukov

Socrates. This name certainly sounds familiar to many people. It is only a pity that many know him only from his name and not more, and I was one of them just a few months ago. The fact that he is slowly being forgotten touches me mainly because almost everything in philosophy as we know it today is based on Socratic principles. Moreover, his teachings are recognizable in everyone's way of thinking in our society, for example, when we look critically at things or have everyday conversations or discussions with our friends and family. Or have we transcended Socrates way of thinking and is ours therefore of a completely different origin? In this essay I will deal with this question on the basis of Plato's Apology and the Socratic dialogues. Just like many Socratic dialogues, the answer to this question begins by asking another, namely: What is the Socratic approach to science? Socrates believes the teacher can never inculcate his student‘s head with knowledge, according to Plato in the dialogue Menon (389 B.C.). At this point I would like to quote the following thesis: "Searching and learning is [...] entirely memory (Socrates)". According to this, the task of the teacher is not to present and teach, but to stir the thoughts of the student by asking the right questions. In this way, Socrates‘ ideas and opinions are not directly transferred to his followers. They come to knowledge only through their own answers after all. So, is something that is more being learned by his students through the dialogues with Socrates completely new to them? It rather seems that they remember something they have always known. For all Socrates does is to ask. Or, as Thomas Berger once said, “the art and science of asking questions is the source of all knowledge“.

It follows that everyone, educated or not, has all the right thoughts and all the required knowledge deep in their memories. They are only waiting to be brought to light. Socrates or one of his followers (it is not possible to say exactly who) summarizes this in the following words: "You know it, you just don't know that you know it". One of his most famous quotes seems to be contradictive: "I know that I do not know". The question arises how it is

possible that one can know nothing and everything at the same time? In my opinion, this statement is meant to appeal to the readers to always question what they claim to know. Reformulated, it says: Socrates "does not know that [what he thinks he knows is true]".

In his Apology, however, Socrates or Plato writes that he believes “[he] does not know what [he] does not know" in the same way. In my opinion, this knowledge is so important because one can only be motivated enough to search for the real truth if one is aware of their own ignorance. For example, Socrates makes an uneducated slave prove a mathematical law - only by asking questions. It is important to notice how the slave initially claims to know

the answer to the geometrical problem. Only due to Socrates' renewed questioning of the answers does the slave finally have to admit his ignorance (,, But now he already believes to be in embarrassment, and as he does not know, so he does not believe to know"). The slave could only come to the correct answer by admitting his own ignorance first.

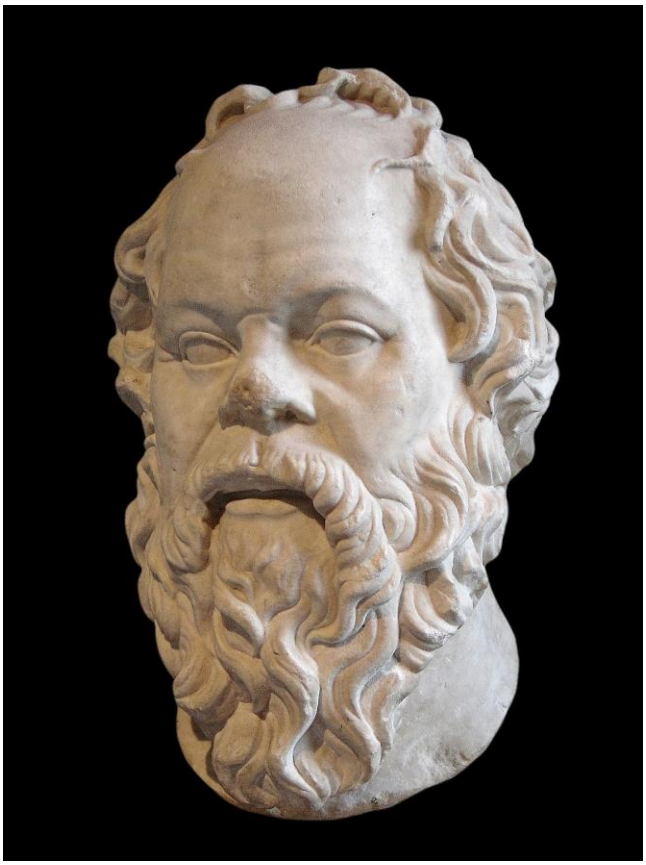
Socrates' approach to science has been fundamentally worked through and before we can slowly turn to its relevance in today's society, we need to answer one last question, which remained unanswered: How can the correct conceptions of things which we know nothing about already be within us? I believe that all the knowledge that exists, that has ever existed and that will ever exist is already present in this universe and therefore in our world. For clarification I would like to give you an example concerning the theorem of Pythagoras: If one adds the two -before squared- shorter sides (hypotenuses) of a right-angled triangle, the result is equal to the squared longest side of the same triangle (cathetus). Formula: a^2+b^2=c^2Now, even if all triangles (drawings or objects of this form,) suddenly vanished from the world, or in case we had the ability to travel through time (let’s say we are somewhere near e.g. 1000 B.C., when the Pythagorean theorem did not exist in any form), the Pythagorean theorem would still be valid, and "in [imaginary] right triangles, (...) [the] square of the side opposite the right angle [would be] equal to the sum of the squares of the sides enclosing the right angle".

In the same way, even today, the scientific laws that have not yet been "invented" are valid, and those that have already been invented were valid long before mankind became aware of them. Therefore, the knowledge is boundless and it is not being "invented" by people but rather getting "discovered". In the same way, all objective inventions of the future already exist today, just not in their usual, material form yet . In the counter-example, e.g. the atomic bomb existed long before its "invention" and production, just not in the material world. Of course, this hypothesis is only valid under the condition that the things discovered are not affected by time. An example would be biology, where the rules are not timeless due to evolution. Think about this: “Reverse genetic engineering and the study of fossil records both indicate that today’s birds are modern feathered dinosaurs, having evolved during the late Jurassic Period”. Now, if someone from todays society somehow traveled back in time 66

million years ago with the intention of analyzing dinosaurs, a textbook about birds from 2021 most certainly would not help them understand these mysterious creatures. In contrast, one of the most important German philosophers, Immanuel Kant, believes that knowledge and cognition should be exploited, simply because it makes us mature or because it becomes useful in some other way. In his opinion, it does not matter where this knowledge comes from. Another contradiction to Socrates art " (I do not want to say „teaching“) is to be found in one of Kant's essays. He mainly writes about enlightenment and thinks that its purpose is to make us "use [our intellect] without the guidance of another". The intellect of his followers,

however, is guided by that of Socrates. Now that both views have been explained, we come to the following conclusion and thus to the answer to the original question: Socrates‘ science or art MUST still be relevant today. Otherwise, the society we live in would look quite different and anyone who had the courage to question things would be condemned to death (similar to what happened with Socrates at the time). Socrates was accused of criticizing things, which is something we do on a daily basis today. We are even encouraged to question almost everything and to deal with topics critically. In philosophy lessons this is done by having class

discussions which opposing opinions are necessary for. According to the principles of his science we will never get further than him. Here is what I mean by that: If all the knowledge is already in our heads and if this has always been the case, then we will keep having this knowledge in 10, 20, 100 or 100 000 years, no matter how much of it gets materialized.



Sokrates

Can art make us better critics?

Milica Radovančev

Critical thinking is a mind process of acquiring information and assessing it by intelligence, creativity and moral principals in order to reach a conclusion or decision. Using critical thinking to understand and comprehend art is like blending our intelligence with our emotions in order to get a perfect balance. But can art make us better critics and improve our critical thinking?

From the point of an artist, art is seen as the final product of one's expressed emotions. On the other hand, from the point of art's spectator, art is the portal to unseen and yet undiscovered paths in one's mind. Art, just like philosophy, can open new doors and pose new questions that can teach us even more than the answers could. By contemplating art, we develop the new side of creativity that improves our critical thinking. We get to know unfamiliar cultures, thoughts and scars that led to a certain masterpiece of art. By introducing ourselves to new life stories, we widen our nous (Greek for mind) and get to a point of being so open-minded and unprejudiced that our critics bring sense and logics to the world.

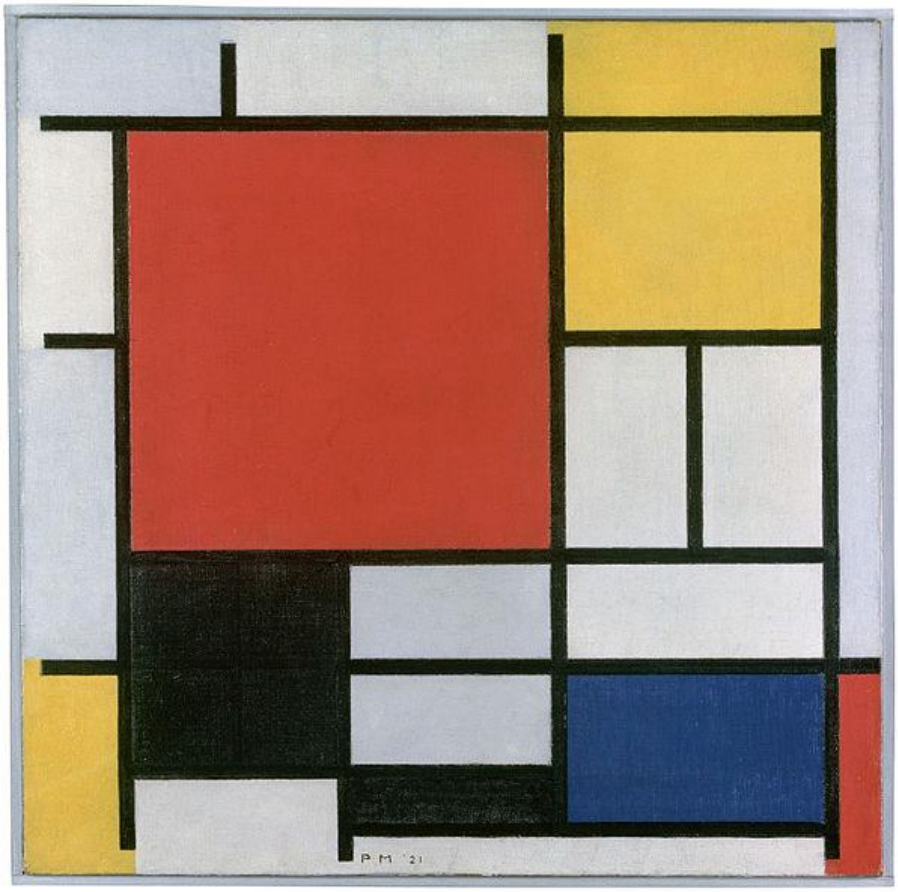
The feeling of relating and connecting to art can sometimes be unreachable, and if reached it is usually unexplainable by words. Ancient Greek philosopher and orator, Aristotle, in the text 'Poetics' explains the feeling of aesthetical purification and purgation of the art observer's emotions in the term catharsis. That is the empathy we feel towards the work of art.

By achieving this kind of emotional pureness, we would be able to rationally, with the exception of passion and haste, but using our common sense and knowledge of ethics, contemplate problems that require critical thinking.

With all this said, we come to conclusion that not only art can help our personal life in terms

of aesthetics and beauty, it helps us become better critics that conclude only with consideration for all the facts, using both sides of their brain.

Art widens the cognition and gifts us with a gift of choice, and when mixed with reason, makes us invincible.



Mondrian, P. “Composition en rouge, jaune, bleu et noir. 1921.

Virtues and the examination of life

By Anna Popkov and Milica Radovancev

What is the actual sense of life? The question of the meaning of life is one of the most discussed and urgent subjects. There are plenty of myths, religions as well as philosophers trying to find an answer for decades. But everyone seems to have a very individual and personal definition of the meaning of life. In the following I will be dealing with this subject matter.

Are wealth, money and richness even implicated or - on the contrary - totally irrelevant? A very considerable and, in my opinion, even fascinating philosopher called Socrates took the position that took the view that neither money nor wealth are essential. He considers moral values as something to actually mind about since value is not an outcome of wealth but moral values reward with wealth as well as any other goods. Now the question may come up wherein the designation comprises by the judgement of Socrates. He believes that the sense of life is in line with virtue and a permanent self-examination or rather self-reflection. He even goes so far as to say that a life without any examination is not worth living at all.

About 400 B. C. people used to believe in the importance of the cardinal virtues. Among them count prudence, courage, wisdom as well as justice. Alone those four qualities distinguish a virtuous person whereas the modern concept has far more aspects, for instance the self-awareness which prescribes us to blame no one but ourselves for our own moods and sorrows. Hope, forgiveness, courage, patience, courtesy as well as selflessness are all characteristics which account for virtue. Empathy gives us the ability to put oneself in somebody's position and acknowledge their suffer while humor is known as a virtue as well since it confers the capacity of dealing with tragic experience.

But in what sense does virtue refer to the meaning of life? Does it actually explain for what reason humans dwell on earth? After all our current generation does not show any interest in developing a virtuous behaviour or training to become a better person.

I was asking myself why humanity is seeking a precise definition of the sense of life? Perhaps because we are constantly looking for answers as well as explanations for incomprehensible subjects since uncertainty causes discomfort. After lots of considerations I came to the conclusion that the individual life has as much sense as oneself is able to confer. This phenomenon may have different significances in the eye of the beholder while virtue is an obvious requirement for the designation so that I agree with Socrates' point of view in a nutshell.

In conclusion I can definitely maintain to have a vague idea of an explanation for the sense of life. Even though some listed virtues may seem a little old-fashioned or not that current, there is always the possibility of modernising them in a different context so that they never really lose their value. I definitely confirm that virtue constantly leads you through life and has a great significance for humanity.

Philosophy and architecture, are they similar or completely different?

By Ognjen Sijak

Architecture was always an integral part of human life, so it is no surprise that philosophy and architecture influenced each other throughout history. Architecture is a product of the culture that it was designed for. Similar to philosophers, architects are inherent problem solvers who typically seek to design spaces for the times and the people who will use them.

Architects changed society with their ideas just like philosophers did. Some say that architects are inherit philosophers. In their works they weave ideas, thoughts, beliefs and ideals, either their own or from their surroundings. Whenever styles change, values change. We can take the St. Paul's cathedral in London.

The old cathedral burnt down in the hellish fire of 1666 and it was time for rebuilding. It was Sir Christopher Wren's job to do it. He wanted a completely new style for the building, which we now know as the English Baroque, and many others in London. During this period flamboyant and dramatic qualities of Baroque art were gradually abandoned in favor of purer, more academically-correct neo-classical forms.

The Eiffel tower under construction in 1888

Which shows us how ideas change in our society. He was inspired by classical art of Rome and Greece. He was especially inspired by Aya Sofia and her domes. He wanted to build the biggest standing dome in the world and it to be marveled it in veneration for centuries like Aya Sofia was, and still is. However, it was no easy task. Still he prevailed, guided by his ideas he succeeded. Today St. Paul's cathedral stands as a symbol of ones ideas and it's victory.

There are many more examples like this: the Eiffel Tower, Sagrada Familia, Aya Sofia, Statue of Liberty... They are all triumphs of ideas that people shared and worked towards. They stand strong today reminding us of old ideas and inspect new ones.

Can machines recognise beauty?

By Fenja Kreutzer

This question involves the rather difficult-to-define term "beauty". But more on that later. First, we have to make clear why the question is important. A big difference between us humans and machines is that machines cannot feel emotions. Maybe they can express feelings through different movements, but they cannot feel them. A human being can be spontaneously sad, happy, angry or afraid, whereas in a machine the different reactions to something are either pre-programmed or all situations with all reactions are stored in the machine and it selects on the basis of various data which (emotional) reaction is calculated to fit best. Machines act on the basis of data, which is why they cannot really make spontaneous decisions of their own. Humans can feel sad, pity, be angry or simply be happy while a machine cannot do any of these things. That's why machines can't actually recognise beauty, in the sense of forming their own opinion, because this is related to aesthetics and you just feel for yourself whether something is beautiful or less beautiful in your own eyes. Everybody finds different things beautiful and I believe that it is very difficult, if not impossible, to find two people with the same interests and opinions everywhere. These two people would always have to think and feel exactly the same about something, which would be theoretically possible, but each person is practically too individual for that. Taste is shaped by his or her life accordingly. This "shaping" could also have something to do with the perception of beauty, since we like places from which we have beautiful memories and places where we have experienced something bad cannot become our most beautiful favourite places because we simply don't feel comfortable there.

Basically, there are different types of beauty or different reasons for finding something beautiful. First, there is beauty through symmetry. Everything fits together and it looks unanimous and perfect. This makes us feel comfortable there because everything belongs together for us and therein lies beauty.

Evolutionary factors play a role as well. This means that we find something beautiful that is also useful or essential for our survival, like drinking water in places like lakes and waterfalls. This would mean that we subconsciously pay attention to whether what we have in front of us would be useful for our survival.

Memories affect the way we percept and appreciate things too. When we look at something, whether it is an object or a place, we have to think directly of the beautiful and great things or

the not so good things that we associate with it. This is also partly the purpose of a souvenir or memento. One wants to remember the past experiences through this object, which is usually perceived as pretty or beautiful and which had something to do with the experiences.

The last kind of beauty would be that of danger and fascination. You are curious about danger and it immediately captivates you. There has always been something fascinating about dangerous things. For example, cats of prey look very graceful or you could watch the fire for hours. Something like that distracts you, it captivates you and you pay less attention to the other things going on around it.

Of course, it also depends on the situation in which you discover something beautiful. When you are in a hurry, you don't have eyes for the beauty that surrounds you, unlike when you are bored. When you encounter a lion or a tiger in the wild, you are first scared or at least very tense. Maybe you find the big cat beautiful despite the circumstances, but that's something you shouldn't think about at that moment. It is different when you see a tiger in a zoo. Here it is caged and you are reasonably safe. Then you can think it's beautiful for as long as you want without having to worry about being eaten.

In a survey that my classmate M. Saric and I did at our school (Städtisches Gymnasium Herzogenrath), we asked 5th graders and 10th graders to sort different places according to their beauty. The choices were mountains, sea, meadows, forest, lake, waterfall and desert. It was noticeable that for both age groups 'waterfall' was always relatively far in front and also 'lake' rather in the middle range, which would support an evolutionary view of beauty. This is supported by the fact that the desert, which is more difficult to survive, was ranked further back. For the older 10th graders, the sea was relatively far in front, whereas the 5th graders placed the sea in the middle to the very back. I suspect that this is because younger children pay attention to other things and get bored more quickly or that the salt water bothers them more than older children. Forests and meadows were relatively spread out and there were differences even within a grade. I suspect that this is because, despite the photos, everyone has different ideas and experiences with them, which is why there is no clear opinion here.

We asked the professor Arvid Kappas from the Jacobs University in Bremen if he thought that machines can recognise beauty and he wrote back. In his opinion, in the question "Can machines recognise beauty?" the 'recognise' is the most difficult word, because beauty is understood here as an aesthetic judgement. He wrote in his reply email: "In that sense, such a system can 'recognise' beauty, just as it can 'recognise' airplanes, rabbits or judo fighters."
In that sense, a machine can recognise beauty, but also only through data given to it beforehand, which means that this machine recognizes what the data finds beautiful, but not what it itself finds beautiful.

If I go through all the said aspects again in my head, I come to the conclusion that machines can recognise beauty, but only if someone predicts to them what is beautiful. Accordingly, machines see it when they encounter something that others find beautiful, but they cannot judge for themselves what is beautiful to them and what is not. They can only reproduce what others have told them and have no fully self-formed opinion of their own.

During a written exchange with philosophy students from Serbia, I asked the student M. Vukov for her opinion on this topic. She said that she definitely shared my opinion and that she really liked my last two paragraphs about the conversation with Professor Arvid Kappas and my concluding statement that machines can only say what their programmers find beautiful and not themselves. She wrote that machines can only reproduce what someone else previously made them think (in a way), and that they can't form an opinion that clashes with the one their programmer had. Then she asked:

“So, I was thinking aren't we similar to machines in that way? Would I also think that art from this certain period of time is more beautiful compared to the other one if I was brought up in different circumstances? Aren't we also programmed in that way by our genes and the environment?”

I think that she has a point. Of course, are we not fully like machines, but in that way:

Do we have an opinion of our own at all? Is there a topic in which we have a completely own opinion? Or is our opinion entirely dependent on our environment? Of course, our opinion is always a little bit our own, but don't we sometimes also represent someone else's opinion one hundred percent? Often, we don't even think about it, we just take the opinion that our parents told us or that we learned at school. And like M. Vukov said: “Of course, we can change our options and can explain them which machines can't but I felt like in a way we are similar.”

More essays could be written about these and other questions, but these do not fit the actual question of this essay.

Can artificial intelligence be a competitor to the worker?

Roland Schließer-Madrid

Since industrialization, machines have been used to promote the growth of factories. These machines needed people to be operated, so many people still had jobs. Today, things are changing for machines need less and less the help of humans.

The physical work is taken over by robots and other machines. To us human beings therefore remain the tasks in which one has to think. But now there are programs called "artificial intelligence." Could they also replace us in our "thinking tasks"?

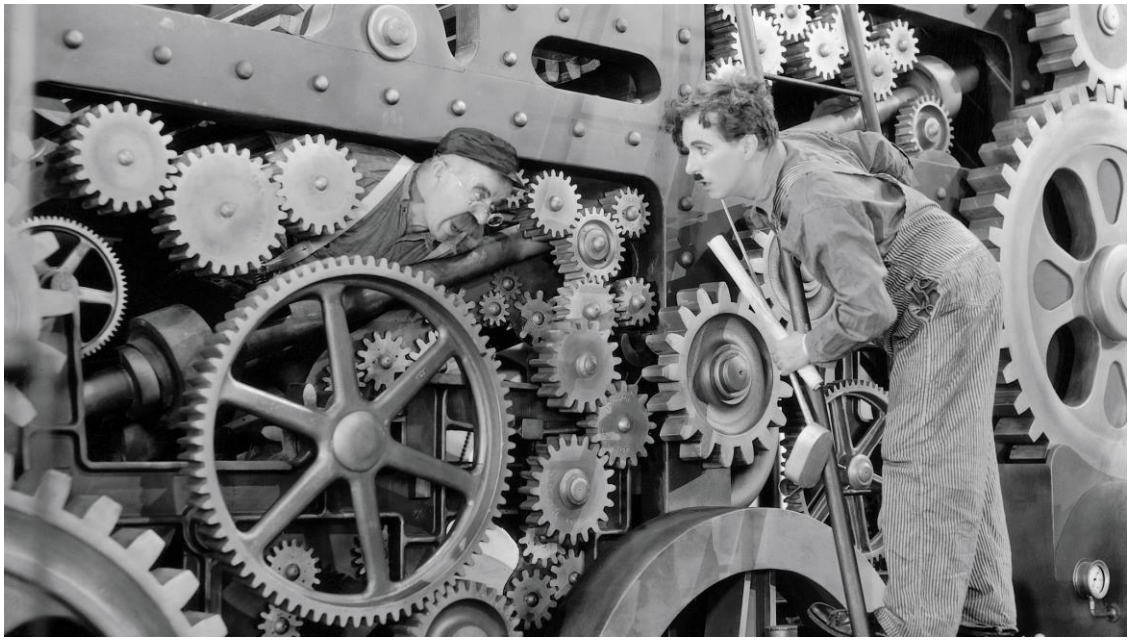
To find an answer to this question, one should know what we can do with our "thinking tasks" and far, this, machines can do as well.

In the case of 'thinking tasks', as I have called them, we must link up, for example, as in computer science. But we also need to recognize mistakes or make decisions.

Artificial intelligence is able to link information or detect errors, but it takes more to make decisions or to interpret information, because computers are not able to do this.

Let us now take the area of 'making decisions'. Taking decisions is more than just a question of making choices between multiple options. A choice is not only about logic, but a choice about morally conflicting options. Such a situation can be found, for example, in a court of law. The judge must understand the situation. He must also feel in the moral sense of the person (what did the other person do, to make that person act like that?).

This is not the kind of decision a program can make, since it hasn't the typical human ability to feel. That is why I believe that people cannot be completely replaced, in industry and the economy, but many people will lose their jobs through the use of robots and artificial intelligence.



Charlie Chaplin in „Modern times", 1936.

The age of artificial intelligence

By Adam Ajouka

With the age of digitalization one begins to feel more and more in everyday life the effect of artificial intelligence. Does artificial intelligence have a positive or a negative effect on us? And what is artificial intelligence actually?

The concept of artificial intelligence denotes means of production created by humans that have a certain intelligence to take difficult, risky decisions or work. A pocket calculator for instance ensures that difficult mathematical calculations can be done within seconds.

Real artificial intelligence began as early as the 19th century when many factory owners started to replace their workers with machines, as these were quicker and more time-saving to get their finished products. Thus many people became unemployed and no longer had a job. Soon became clear that any machine in our world could take away a person's work. In our current time this dominance is getting stronger and stronger, for machines can do not only physical work but “think” as well. One asks whether thinking machines can really replace humans or even behave exactly like humans.

The answer is clearly not. No matter how artificial intelligence will develop in the future that will not make it to the level of humans because it does not matter whether robots or machines come to the logical and mathematical thoughts that only a human can meet in addition, they are programmed or controlled by a human in a certain way so they will not be able to do it on their own. Furthermore machines have by definition no emotions and this seems no real advantage for emotions are feature of true intelligence. However, they are to adapt to us and help us with our decisions. Studies show that our decisions are influenced by 60% by digitalization.

Will artificial intelligences replace us one day?

By Nico Plum

Artificial Intelligences… programmed by genius to make our life's easier, for example to help us in dangerous jobs. But can these super-brains replace us one day, so that we will have nothing more to do?

To find an answer for this question we firstly need to say what human and artificial intelligence is. Human intelligences are especially the cognitive skills, like learning, logical thinking, making decisions, solving problems or to see if things are beautiful or ugly or taste good or bad. They are doing this automatically and you do not have to teach this to the humans.

Artificial intelligence should learn the cognitive skills from the humans. She should continue to develop these skills by her own. But people have to program them beforehand, so they are not doing automatically what they should do. But you can program the intelligences. However, they can be programmed to learn something. So, they are not intelligent from beginning, but are made into an intelligence, or rather programmed.

Now back to the question, if artificial intelligences could replace us one day. Already today artificial intelligence is used more often. You often see them as Smart-Homes, translators or as a navigation system. They help us with tasks, which are very difficult for humans to make. A good example for an artificial intelligence is the navigation system. For us humans it is impossible to know the whole earth with all its roads by heart and then guide ourselves from point A to point B on the fastest route. Only an artificial intelligence is able to do this. But she has not just learned that by her own. She was taught it through programming. However, what is programmed is only the principle. Navigation systems are always learning more and more by their own. For example, they can show where a traffic jam is and then they redirect you around it. A navigation system is a good example for an artificial intelligence. So, the artificial intelligences take over some parts of us, like in this example the navigation system. In this example we are dependent on artificial intelligences. So, this is an example for a job where artificial intelligences have taken us over. Another example can be videogames. There are cars which are not driven from humans. They are controlled from artificial intelligences. They can avoid obstacles and drive by the traffic rules.

But there are also tasks, that an artificial intelligence cannot accomplish. Especially when it comes to recognizing people´s senses, like tasting, seeing if something is beautiful or ugly and

if something tastes good or not good. With different receptors you can maybe say what is beautiful, smells or tastes good. The problem there is that every human perceives these senses differently, for example some people think the sea is beautiful, another person thinks that this is ugly. Because of that the artificial intelligence has to measure up what a person thinks is beautiful and what is not beautiful. But this test is so complex that this test needs very much time, because the artificial intelligence really has to know what the person thinks is beautiful.

There are however much bigger problems with artificial intelligences. Theoretically you can program anything. But there are programs that need so much storage space to work, that you need 10 of thousands very good computers. A good example for that is chess. This can be played by two artificial intelligences against each other. There would be 1 trillion of opportunities to play this game to win every match. These 1 trillion opportunities would need so much memory space, that it is impossible to run the program.

Many people are scared that artificial intelligences may take over their jobs. This is possible, because artificial intelligences could do dangerous works safer and more exactly. However, there are also jobs that people can do better, especially jobs that involve the psyche, because artificial intelligence cannot understand psychical problems as well as humans. Machines couldn't probably practice medicine due to problems related to professional and moral responsibility. Something that else would happen and is not that good with artificial intelligences is that if they are developed further, their strength towards people would be abused. There always will be people that try to use artificial intelligences in wars. There they cannot compete against a human because they are so much stronger that they would win, especially because they do not know pain.

All in all, I would say that artificial intelligence will never replace us fully but many jobs will be wiped out by artificial intelligence. Because they can do many jobs better, but there are also jobs that humans can do better. Because of that they will never completely replace us. They would definitely would be abused, but they are also having benefits against humans, which are very good and artificial intelligence would never replace the humans completely, but they will definitely make our life's easier.

What is true evil?

By Naroa Sander

To answer this question we should firstly define what we mean by evil. Probably you would find out that it is the opposite of good, so you can say it is bad. Maybe because of a bad attitude or a bad character. Someone who acts evilly is someone who acts unjustly, selfishly and deceitfully with the intention to injure somebody.

But you have to consider that there are different types of evilness. When someone has a good reason for acting evilly or is just unconsciously evil, he is not as evil as someone, who does not have any reason.

So, an evil person is someone who acts consciously destructive without any reason. When you compare this result with the definition of a sadist, you can say it is kind of the same thing. To understand evilness better we can define the problems of sadism and therefore also of masochism.

Sadism is the active way of symbiotic union that means the desire to command, exploit, injure and humble someone. A sadist wants to make someone to an inseparable component of himself to gain satisfaction. This target can be reached violently and without a really specific reason so we can say, a sadist is evil.

But we also have to consider, that maybe it is some kind of illness. Because of different reasons the sadist feels lonely and tries to gain love by forcing someone to love him. It is the consequence of missing integrity. Because of having no reference to the society of the world, the sadist has the feeling of being his own enemy. With acting like a sadist he gets size, power and safety.

Strong connected with sadism, we also have masochism. It is probably the opposite. Unlike sadism, it is not the active but the passive way of symbiotic union. It is the result of submission instead of domination. Even if there are these differences, the two personalities are dependent of each other. There is no existence without the other. The sadist benefits from the masochist and the other way round.

Also the masochist gains satisfaction by letting the sadist injure, dominate/control and humble him. For him, it is difficult to make decisions, so he is thankful that the sadist takes

this exercise for him. Here, we also have the problem of missing integrity and individuality – the humans' question on the problem of existence.

In "The Art of Love", Erich Fromm explains that love is the only solution to the problem of sadism and masochism, so love is the only solution to evilness. He defines it as an active power in us humans. Love keeps integrity and individuality and therefore connects humans with each other. The problem of loneliness is solved with as with love, "two creatures can become one but at the same time stay as two."

At the end of this short essay I hope I could define what evil is, what it has to do with sadism and masochism and also what a solution to the problem can be. Maybe the next question could be: where is the reference to artificial intelligence? Can a robot recognize whether someone is evil? Connected with the question of moral and ethic it could be interesting I think.

„The owl of Minerva spreads its wings

only with the falling of the dusk…“

G.W.F. Hegel