

# DISCERNING BOUNDARIES

Philosophy across Cultures

JULY 29-31  
2024

ROME, ITALY

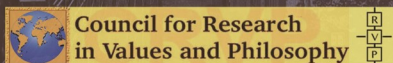
SAPIENZA UNIVERSITY OF ROME

DEPARTMENT OF PHILOSOPHY, VILLA MIRAFIORI, VIA CARLO FEA 2

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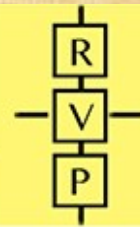


ORGANIZED BY





# Council for Research in Values and Philosophy



Pre-World Congress of Philosophy Conference

## Discerning Boundaries: Philosophy across Cultures

July 29-31, 2024

Rome, Italy

Under the Auspices of  
Sapienza University of Rome, Rome, Italy  
The 25<sup>th</sup> World Congress of Philosophy, Rome, Italy

### Thematic Description

In conjunction with the 25th World Congress of Philosophy entitled “*Philosophy across Boundaries*” (Rome, August 1-8, 2024), the Council for Research in Values and Philosophy along with the CUA McLean Center for the Study of Culture will hold its pre-Congress conference on the theme of “Discerning Boundaries: Philosophy across Cultures.” The conference is under the auspices of Sapienza University of Rome in Rome, Italy and the 25th World Congress of Philosophy. It will be held at the Department of Philosophy (Villa Mirafiori, Via Carlo Fea 2), Sapienza University of Rome, Rome, Italy, July 29-31, 2024.

It has been a tradition for the Council to organize such pre-Congress conferences, for instance, in 1998 at Boston College “Philosophical Challenges and Opportunities of Globalization,” in 2003 at the University of Istanbul “Philosophical Challenges and Prospects of the Dialogue of Cultural Traditions,” in 2008 at the Soongsil University “Philosophy Emerging from Culture,” in 2013 at University of Athens “Culture and Philosophy as Ways of Life in Times of Global Changes,” and in 2018 at Shandong University “Re-Learning to Be Human for Global Times: Dialogue of Cultures and Civilizations.” The conference proceedings have been published respectively in the Council’s publication series “Cultural Heritage and Contemporary Change.”

What do boundaries mean from a philosophical perspective as well as in our lived experience? What kinds of boundaries are necessary and what not? How are we to discern boundaries (positive/negative) in our world and beyond? How is philosophy able to play its role in crossing boundaries, not only within the discipline of philosophy itself – different philosophical schools, traditions, ideas, etc. – but also with other disciplines – the social sciences, natural sciences, and so on? What are the relationships between philosophy and culture? Do we know the true meaning of philosophy and culture?

In order to answer these and other questions, it is necessary for philosophy as one of the humanities to continue to deepen and widen its range according to the circumstances of the times and to relearn its meaning and relevance in the ever-changing world. This requires philosophers and thinkers to work within the contemporary life of all peoples, cultures, and traditions to generate new visions of

philosophy. And this requires philosophy to embrace all aspects of the lifeworld – economics, socio-politics, culture, ecology, science and technology, etc. – so that philosophy can develop new inquiries into fundamental questions. Indeed, these philosophical investigations are significant in shaping human minds and hearts.

Although philosophical traditions, which are as old as humanity, are different, all have things in common. All peoples have developed their ways of thinking, acting, and being as well as their understandings of reality; accordingly each culture has produced its own thought and value systems and made its unique contribution to world philosophy as a whole, while being open to other philosophical traditions through dialogue and communication. As George F. McLean once stated: there is need for dramatically new ways of thinking in terms both of the whole in which all are related and of the responsive individual person by which values are shaped, freedom is exercised, and hope is generated. Dialogue that is global and universal—open and mutual—is necessary in the present intercultural context; such conversation, not clash, is the philosopher’s trade. Through such thinking what is personal can become more social, and what is global more humane; ethics can thereby be enriched by the cumulative cultural experience of many peoples, and civilizations can be more dialogical in an aesthetic context marked by harmony and beauty. This is the real challenge to philosophers in our day. Such a conversation is most urgent, practical, and filled with promise and can help understand the real meaning of philosophy and culture across boundaries.

In these complex times, the challenges have become ever more daunting and unprecedented, but opportunities are also plenty and foreseeable. In order to assure a better future, the role of philosophy becomes even more vital because philosophical wisdom can help humanity not only understand the meaning and purpose of existence, human and non-human, but also provide some guidance for our socio-political lives. If philosophy means “love of wisdom,” people who truly love philosophy should live up to its meaning and give up their philosophical prejudices so as to embrace as much as possible the given, with no artificial or man-made boundaries either conceptually/philosophically or physically.

In this light, the Pre-Congress conference intends to explore such issues as (1) the human person and politics: philosophizing socio-political meaning for the common good; (2) cultural and religious values: social imaginaries and human creativity; (3) openness to many others and multicultural and intercultural and interreligious harmony: engagement and encounters; (4) human transcendence in metaphysics and religions: hermeneutical transformations; (5) challenges and responsibilities to nature and science-technology: contesting human conditions; and (6) universal norms and cultural uniqueness: aesthetic and inter-disciplinary approaches. Accordingly, more specific topics will be allocated to different conference sessions. A detailed conference program will be constructed and updated.

The Council, as usual, invites all philosophers, scholars, thinkers of the world who are interested in the conference thematic to come together to share insights, ideas, and experiences.

**The Council for Research in Values and Philosophy**  
**Gibbons Hall B-20, 620 Michigan Avenue, NE, Washington DC, 20064**  
**Phone: (202)319-6089; Email: [cua-rvp@cua.edu](mailto:cua-rvp@cua.edu); Website: [www.crvp.org](http://www.crvp.org)**

# Program

**July 29 (Monday)**

<p><b>9.00-9.30</b></p> <p><b>Opening Session</b></p> <p>(Room: Aula VI)</p>	<p><b>Emidio Spinelli</b> Vice Rector, Sapienza University of Rome, Italy</p> <p><b>Luca Maria Scarantino</b> President, International Federation of Philosophical Societies (FISP)</p> <p><b>William Barbieri</b> Director, CUA McLean Center for the Study of Culture and Values, United States</p> <p>Moderator: <b>Hu Yeping</b> Council for Research in Values and Philosophy</p>
<p><b>9.30-11.00</b></p> <p><b>Panel I</b></p> <p><i>The In-Between of Boundaries: An Hermeneutical Perspective</i></p> <p>(Room: Aula VI)</p>	<p><b>William Desmond</b> (Villanova University, United States; Katholieke Universiteit Leuven, Belgium) <i>Boundaries, the Porosity of Being and Philosophizing in the Between: Must Hermes Remember Hestia, can Hestia allow Hermes?</i></p> <p><b>Raffaella Giovagnoli</b> (Pontifical Lateran University, Italy) <i>Normativity of Dialogue beyond Boundaries</i></p> <p>Moderator: <b>João J. Vila-Chã</b> Pontifical Gregorian University, Italy</p>
<p><b>11.00-11.20</b></p>	<p><b>Coffee/Tea Break</b></p>
<p><b>11.20-13.00</b></p> <p><b>Parallel Sessions (I-IV)</b></p> <p><i>The Meaning of Being Human and The Inquiry of Boundaries across Cultures</i></p>	<p><b>Parallel Session (I)</b> (Room: Aula I)</p> <p><b>Marco Antonio Azevedo</b> (University of Vale do Rio dos Sinos, Brazil) <i>The Four Basic Dimensions of Human Well-being</i></p> <p><b>Nicolas Masciopinto</b> (Pontifical Gregorian University, Italy) <i>The Authenticity of Existence: Care of Self and Parrhesia in Late Foucault's Thought</i></p> <p><b>Cholpon E. Alieva</b> (International University Ala-Too, Kyrgyzstan) <i>Cosmopolitan Philosophy of Chingiz Aitmatov: The Idea of "Religious Assembly"</i></p> <p><b>Varghese Manimala</b> (Vijnanam Institute of Philosophy and Religion, India) <i>Crossing of Borders for an Intersubjective and Proactive Existence: A Phenomenological and Contemporary Existential Approach</i></p> <p>Moderator: <b>Rosemary Jane Rizo Patron Boylan De Lerner</b> Pontificia Universidad Católica del Perú, Peru</p>

## Parallel Session (II)

(Room: Aula III)

### **Jove Jim Aguas**

(University of Santo Tomas, Philippines)

*Asian Shared Spirituality and the Spirit of Dialogue: Transcending the Boundaries of Religions*

### **Bogdana Todorova**

(Bulgarian Academy of Sciences, Bulgaria)

*Discerning Boundaries: Multiculturalist Discourse on Religion and Culture*

### **Tone Svetelj**

(Hellenic College and Boston College, United States)

*Nexus of Fear, Gnosticism, Dualism, and New Cultural Boundaries*

### **Corina Domnari**

(Alexandru Ioan Cuza University of Iasi, Romania)

*Immediacy vs. Conceptualization in Cross-Cultural Experience: Dilemmas, Boundaries, and Hermeneutical Challenges*

Moderator: **Asha Mukherjee**

Visva-Bharati University, India

## Parallel Session (III)

(Room: Aula V)

### **Jarosław Duraj**

(University of Saint Joseph, Macau, China)

*Transcending Boundaries: Buddhist Perspective on Global Ethics*

### **Terence Samuel Muthiah Pushpam**

(Visva-Bharati University, India)

*Boundaries Between External and Internal Forms of Colonialisms: Neo-Buddhist Readings of Ambedkar*

### **Ellara Omakaeva**

(Kalmyk State University, Russia)

*Buddhism as the Connecting Philosophical Thread of Our Times*

### **Sandip Chatterjee**

(Indian Bank, India)

*Discerning Boundaries in an Infinite Domain of Multiculturalism, Modernity and Identity: The Preaching of Vedanta and Experience of the Baul of Bengal*

### **Emanuel Adin Salagean**

(University of Bucharest, Romania)

*George McLean's Hermeneutics of the Meaning of Existence: A Way to Philosophize across Cultures.*

Moderator: **Charles Kitima**

St. Augustine University, Tanzania

## Parallel Session (IV)

(Room: Aula X)

### **Ulrich Steinvorth**

(University of Hamburg, Germany)

*Saint Augustine crossing the Borders between Religion, Morality, and Politics*

	<p><b>Gail Presbey</b> (University of Detroit Mercy, United States) <i>Thoreau and Eastern Philosophy: Early American Philosophizing Across Boundaries</i></p> <p><b>Basia Nikiforova</b> (Lithuanian Culture Research Institute, Lithuania) <i>A New Vocabulary of the Border as the Possibility for Dialogue</i></p> <p><b>Dan Chițoiu</b> (Alexandru Ioan Cuza University of Iași, Romania) <i>Artifacts Role in Crossing Cultural Boundaries and Meaningful Intercultural Encounter</i></p> <p>Moderator: <b>Pavol Dancák</b> University of Prešov, Slovakia</p>
<p><b>13.00-14.30</b></p>	<p><b>Lunch Break</b></p>
<p><b>14.30-16.00</b></p> <p><b>Panel II</b></p> <p><b>Understanding Boundaries across Traditions</b></p> <p>(Room Aula VI)</p>	<p><b>Pavo Barisics</b> (University of Zagreb, Croatia) <i>Philosophy Transcends Boundaries in Defence of Human Dignity: Georgius Benignus' Apologies of Bessarion, Miranda, Savonarola and Reuchlin</i></p> <p><b>Chae Young Kim</b> (Sogang University, South Korea) <i>A Lonerganian Sketch of Seon Master Daehaeng's Heart: Rhythms and Patterns</i></p> <p><b>Abdul Rashid</b> (University of Karachi, Pakistan) <i>Ghazali's Concept of Philosophy, Across Culture with Reference to Religion: Discerning Boundaries</i></p> <p>Moderator: <b>Gail Presbey</b> University of Detroit Mercy, United States</p>
<p><b>16.00-16.20</b></p>	<p><b>Coffee/Tea Break</b></p>
<p><b>16.20-18.00</b></p> <p><b>Parallel Sessions (V-VII)</b></p> <p><b>Borders and Boundaries in Nations and Cultures</b></p>	<p><b>Parallel Session (V)</b> (Room: Aula I)</p> <p><b>Abdelmadjid Amrani</b> (University of Batna I, Algeria) <i>Idealism on Jean-Paul Sartre's Position towards the Algerian Revolution: 1954-1962</i></p> <p><b>Rustem Kadyrzhanov</b> (National Academy of Sciences of the Republic of Kazakhstan, Kazakhstan) <i>National Imagination and the Emergence of Kazakh Nation</i></p> <p><b>Ouyang Kang</b> (Huazhong University of Science and Technology, China) <i>New Globalization, Chinese Modernization and the Construction of a Community with a Shared Future for Humankind: Isolation and Transcendence in the Unprecedented Great Change of the World in a Century</i></p> <p><b>Mamuka Dolidze</b> (Tbilisi State University, Georgia) <i>Motherland – Georgia</i></p> <p>Moderator: <b>Müfit Selim Saruhan</b> Ankara University, Turkey</p>

## Parallel Session (VI)

(Room: Aula III)

### **Maria Sozopoulou**

(National and Kapodistrian University of Athens, Greece)

*The Theory of Communism in Ancient Greek Political Thought*

### **P.K. Pokker**

(Calicut University, India)

*Western Influence in Converting Caste based Kerala with Reference to Literature*

### **Abdul Wahab Suri**

(University of Karachi, Pakistan)

*The Inundation of Legal/illegal Migrants toward Europe from Post-colonial Societies: The Trajectory of De-territorialization to Re-territorialization in the Realm of New-Leviathan*

### **Sukla Chatterjee**

(Derozio Memorial College, West Bengal State University, India)

*Labour Migration: A Bridge over Cultures, Philosophies and Societies*

### **Haiming Wen**

(Renmin University of China (China))

*From National to International: How can Confucianism Cross Boundaries?*

Moderator: **Mihaela Alexandra Pop**

University of Bucharest, Romania

## Parallel Session (VII)

(Room: Aula V)

### **Paweł Plichta**

(Jagiellonian University, Poland)

*Boundaries in the Experience of the Camino de Santiago*

### **Anna Matuchniak-Mystkowska**

(Instytut Socjologii Uniwersytet Łódzki, Poland)

*Art Transcends Boundaries: On Dialogical Functions of Art*

### **Tadeusz Kowalewski**

(University of Lomza, Poland)

*Bridging Cultural Boundaries in Social Work Practice*

### **Waldemar Świątkowski**

(University of Lomza, Poland)

*Kantian Cosmopolitanism in the Process of Europeanization. Its Criticism in the Thought of August Cieszkowski's Philosophy*

Moderator: **Michał Reka**

Institute of John Paul II, Poland

**Jagiellonian Ideas  
toward Modern  
Challenges**

**18.00-19.00**

**Symposium I**

**Philosophy across  
Boundaries**

(Room: Aula VI, online)

### **Charles Taylor**

McGill University, Canada

Moderator: **William Barbieri**

CUA McLean Center for the Study of Culture and Values, United States

## July 30 (Tuesday)

<p style="text-align: center;"><b>9.00-10.40</b></p> <p style="text-align: center;"><b>Panel III</b></p> <p><b>Religion and Spirituality: Looking beyond Cultural Boundaries</b></p> <p style="text-align: center;">(Room: Aula VI)</p>	<p><b>Tomáš Halík</b> (Charles University, Czech) <i>Religion as a "New Hermeneutics": The Contemplative Approach and Its Therapeutic Significance</i></p> <p><b>Catherine Cornille</b> (Boston College, United States) <i>Crossing Philosophical Boundaries in Comparative Theology</i></p> <p><b>Huang Yong</b> (The Chinese University of Hong Kong, Hong Kong, China) <i>Intercultural Hermeneutics: Understanding Others as (Well as) They Understand Themselves</i></p> <p>Moderator: <b>Peter Jonkers</b> Tilburg University, Netherland</p>
<p style="text-align: center;"><b>10.40-11.00</b></p>	<p style="text-align: center;"><b>Coffee/Tea Break</b></p>
<p style="text-align: center;"><b>11.00-12.40</b></p> <p style="text-align: center;"><b>Parallel Sessions (VIII-XI)</b></p> <p><b>Bridging Ideas through Communication</b></p>	<p style="text-align: center;"><b>Parallel Session (VIII)</b> (Room: Aula I)</p> <p><b>Ana Lucía Montoya Jaramillo</b> (Pontifical Gregorian University, Italy) <i>Forgiveness and Mastering the Course of Time in Paul Ricoeur: An Exercise in Discernment</i></p> <p><b>Abdul Latif Mondal</b> (Karim City College, Kolhan University, India) <i>Breaking down the Barriers and Plato's Cave Analogy: Relevance in the Present Era</i></p> <p><b>Chen-Yu Ko</b> (Academia Sinica, Taiwan; Ludwig-Maximilians-Universität München, Germany) <i>Ethical Life (Sittlichkeit) as pre-political Support for liberal Democracy: A Political-theoretical Comparison between Ernst-Wolfgang Böckenförde, Mou Zongsan (牟宗三) and Chen Ming (陳明)</i></p> <p><b>Prakriti Mukherjee</b> (University of Macau, Macau, China) <i>The Essence of Humanity: Interpreting Nationalist Views of Zhang Taiyan and Rabindranath Tagore</i></p> <p>Moderator: <b>Marco Antonio Azevedo</b> University of Vale do Rio dos Sinos, Brazil</p>
	<p style="text-align: center;"><b>Parallel Session (IX)</b> (Room: Aula III)</p> <p><b>Pablo López López</b> (Department of Philosophy, Spain) <i>Philosophy within Cultures and Cultures within Philosophies</i></p> <p><b>Sofia G. Simitzi</b> (H. M. of Education University, University of Ioannina Ioannina, Greece) <i>Overcoming Western Modernity across Cultures: On the Edge of Philosophical Experience</i></p>



**Chidella Upendra**

(Indian Institute of Technology Indore, India)  
*Philosophy as a Humanistic Discipline, Again*

**Aidar Amrebayev**

(National Academy of Sciences, Kazakhstan)  
*What Is the Significance of Cross-Cultural Communications in Kazakhstan's Quest for Its Own Model of National Identity?*

Moderator: **Md. Sirajul Islam**  
Visva-Bharati University, India

**Parallel Session (X)**

(Room: Aula V)

**Marcus Boeira**

(Universidade Federal do Rio Grande do Sul, Brazil)  
*Possible Worlds, Contingency and Human Acts: Counterfactual Reasoning as a Tool for Social Control*

**Carmen Cozma**

(Alexandru Ioan Cuza University of Iasi, Romania)  
*Metaphorical Conceptualization: Interweaving Philosophy of Mysteries' Revelation and Phenomenology of Life*

**Asha Mukherjee**

(Visva-Bharati University, India)  
*Philosophy Unbounded: Women Philosophers in Modern India*

**Tsai Wei-Ding**

(National Chengchi University, Taiwan)  
*Gadamer on Health*

Moderator: **Yvonne Dohna Schlobitten**  
Pontifical Gregorian University, Italy

**Parallel Session (XI)**

(Room: Aula X)

**Irina Chudovska**

(European University in Kiev, Ukraine)  
*Sociocultural Dynamics during the War: Ukraine-Poland*

**Marcin Zarzecki**

(Cardinal Stefan Wyszyński University, Poland)  
*Semantics of Subjectivity And Antisubjectivity in Politics*

**Sylwia Jaskuła**

(University of Lomza, Poland)  
*In Search of Dialogue in Modern Educational Space*

**Agnieszka Muzyk**

(University of Lomza, Poland)  
*Intercultural Policy in the School Education System*

Moderator: **Miguel Giusti**  
Pontificia Universidad Católica del Perú, Peru

**Jagiellonian Ideas  
toward Modern  
Challenges**

<p><b>12.40-14.00</b></p>	<p><b>Lunch Break</b></p>
<p><b>14.00-15.40</b></p> <p><b>Panel IV</b></p> <p><b>Faith in a Secular Age</b></p> <p>(Room: Aula VI)</p>	<p><b>Irene Kajon</b> (Sapienza University, Rome) <i>God as the Infinite: Martin Buber's Interpretation of Kant's Concept of Religion</i></p> <p><b>Herta Nagl-Docekal</b> (University of Vienna, Austria) <i>Re-considering the Distinction between Atheists and Believers, or: Max Horkheimer's Reading of Kant</i></p> <p><b>Ludwig Nagl</b> (University of Vienna, Austria) <i>Beyond Dogmatic Scientism: Hilary Putnam on Religious Faith</i></p> <p>Moderator: <b>William Sweet</b> St Francis Xavier University, Canada</p>
<p><b>15.40-16.00</b></p>	<p><b>Coffee/Tea Break</b></p>
<p><b>16.00-17.40</b></p> <p><b>Parallel Sessions (XII-XIV)</b></p> <p><b>Conflict, Tolerance, and Peace: Philosophical and Aesthetics</b></p>	<p><b>Parallel Session (XII)</b> (Room: Aula I)</p> <p><b>Peter Jonkers</b> (Tilburg University, Netherlands) <i>Tolerance, Intolerance, and the Challenge of the Intolerable</i></p> <p><b>Edward Demenchonok</b> (Fort Valley State University, United States) <i>Russian Philosophy on Intercultural Dialogue in a Multipolar World</i></p> <p><b>Müfit Selim Saruhan</b> (Ankara University, Turkey) <i>Our Need for the Culture of Peace and Tolerance Provided by Philosophy</i></p> <p><b>Martin Lu</b> (Bond University, Australia) <i>Understanding Religions across Cultures</i></p> <p>Moderator: <b>Bogdana Todorova</b> Bulgarian Academy of Sciences, Bulgaria</p>
	<p><b>Parallel Session (XIII)</b> (Room: Aula III)</p> <p><b>Mihaela Alexandra Pop</b> (University of Bucharest, Romania) <i>Philosophical Concepts and Artistic Individual Expression, Constantin Brâncuși: The Complex of Târgu-Jiu</i></p> <p><b>Yvonne Dohna Schlobitten</b> (Pontifical Gregorian University, Italy) <i>Spiritual Aesthetics: Encounter in a Sacred Space – A Christian Seeing</i></p> <p><b>Mary Christine Ugobi-Onyemere</b> (Dominican University, Nigeria) <i>Cultivating Empathy: Exploring its Ontological Aesthetic Value across Cultures</i></p>

**Zhyldyz Amrebayeva**  
 (Al Farabi Kazakh National University, Kazakhstan)  
*The Concept of “Hunting” in Yusuf Balasaguni’s Book “Blessed Knowledge”*

**Adrienne Black**  
 The Catholic University of America, United States  
*The Epoch of Annihilation: The Sacrosanct Demolition of Boundaries and Borders*

Moderator: **Jove Jim Aguas**  
 University of Santo Tomas, Philippine

**Parallel Session (XIV)**  
 (Room: Aula V)

**Wilhelm Dancă**  
 (University of Bucharest, Romania)  
*If You Want Peace, Prepare Not for War but for Peace! A Few Steps in Building Peace Today*

**Marta Turkot-Piesik**  
 (Warsaw School of Economics, Poland)  
*Boundary as a Philosophical Category in the Process of Defining the Common Good: Analysis of Selected Concepts of Geopolitical Order in Eastern Europe on the Example of NATO’s Eastern Flank in Poland*

**Pavol Dancák**  
 (University of Prešov, Slovakia)  
*Inter Arma Silent Musae or Culture Versus Mass Culture in Times of War*

**Zairu Nisha**  
 (Ramanujan College, University of Delhi, India)  
*The Desirability of Peace and Inevitability of War: Some Existentialist Moral Considerations*

Moderator: **Dan Chițoiu**  
 Alexandru Ioan Cuza University of Iași, Romania

**Parallel Session (XV)**  
 (Room: Aula X)

**Thomas Menamparampil**  
 (Assam Don Bosco University, India)  
*Facing The Challenges in Multicultural Societies*

**Charles Kitima**  
 (St. Augustine University, Tanzania)  
*Values-Based Global Governance*

**Olga A, Burukina**  
 University of Business Innovation and Sustainability, United States  
*Patriotism as an Axiomatic Value*

**Chen Gang**  
 Huazhong University of Science and Technology, China  
*Kuhn’s Question and Jiang’s Answer*

Moderator: **Tsai Wei-Ding**  
 National Chengchi University, Taiwan

**17.40-18.00**

**Coffee/Tea Break**

<p><b>18.00-19.00</b></p> <p><b>Symposium II</b></p> <p><b>Challenges and Opportunities of Scientific-Technological Innovations</b></p> <p>(Room: Aula VI)</p>	<p><b>Luisa Damiano</b> (IULM University, Italy) <i>Social Robots: Challenges and Opportunities (From an Epistemological Point of View)</i></p> <p><b>Riccardo Pozzo</b> (Tor Vergata University of Rome, Italy) <i>Teilhard's Cosmic Liturgy: Biosphere and Noosphere</i></p> <p>Moderator: <b>João J. Vila-Chã</b> Pontifical Gregorian University, Italy</p>
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## July 31 (Wednesday)

<p><b>9.00-10.30</b></p> <p><b>Panel V</b></p> <p><b>Nation-States and Democratic Values</b></p> <p>(Room: Aula VI)</p>	<p><b>Miguel Giusti</b> (Pontificia Universidad Católica del Perú, Peru) <i>The Cultural Boundaries of Human Rights</i></p> <p><b>Zurab Tchiaberashvili</b> (Ilia State University, Georgia) <i>Can We Have New Westphalia</i></p> <p><b>Li Yong</b> (Wuhan University, China) <i>Democracy across all Cultures: Between Confucianism and Democracy</i></p> <p>Moderator: <b>William Sweet</b> St Francis Xavier University, Canada</p>
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**10.30-11.00**

**Coffee/Tea Break**

<p><b>11.00-12.40</b></p> <p><b>Parallel Sessions (XV-XVIII)</b></p> <p><b>Freedom, Challenges of Multiculturality and Eco-Technologies</b></p>	<p><b>Parallel Session (XVI)</b> (Room: Aula I)</p>
	<p><b>Giorgio Verola</b> (Pontifical Gregorian University, Italy) <i>The Closed Future and the Theory of Causality in Kant</i></p> <p><b>Anish Chakravarty</b> (Kamala Nehru College, University of Delhi, India) <i>The Question of Religious and Moral Freedom in Spinoza's Philosophical System</i></p> <p><b>Mohammadreza Shahidipak</b> (Islamic Azad university Central Tehran Branch, Iran) <i>Socrates and Borderless Nature of Philosophy as a Means of Breaking Down Boundaries of Divergence</i></p> <p><b>Chrysoula Gitsoulis</b> (City College, City University New York, United States) <i>Socrates and Dr. Martin Luther King on the Relationship between the Individual and the State</i></p> <p><b>Robert Elliott Allinson</b> Soka University of America, United States <i>Transcending Boundaries: Compassion as the Essence of the Human Species</i></p> <p>Moderator: <b>Mary Christine Ugobi-Onyemere</b> Dominican University, Nigeria</p>

## Parallel Session (XVII)

(Room: Aula III)

### **Md. Sirajul Islam**

(Visva-Bharati University, India)

*Sufi Notion of Nature and Environment: Challenges and Responsibilities*

### **Martha Beck**

(Lyon College, United States)

*Creating a Model of Education for a Sustainable Future*

### **Kim Bernard Fajardo + Daniel Joseph U. Caasi**

(Polytechnic University of the Philippines, Philippines)

*Navigating Indigenous Narratives in the Philippines: A Media Analysis of Aeta and Igorot Cultures within the Interplay of Nature, Science-Technology, and Cultural Uniqueness*

### **Megi Popova**

(Sofia University, Bulgaria)

*Overcoming Nature-Culture Distinction as a Theoretical Ground for an Ecological Politics of Responsibility*

Moderator: **Ouyang Kang**

Huazhong University of Science and Technology, China

## Parallel Session (XVIII)

(Room: Aula V)

### **William Sweet**

(St Francis Xavier University, Canada)

*Borders, Hospitality, and Cultural Identity*

### **Jānis (John) Tāivaldis Ozoliņš**

(University of Divinity/University of Notre Dame Australia, Australia)

*When the Welcome Mat Wears Out: Constraints on Immigration*

### **Rosemary Jane Rizo Patron Boylan De Lerner**

(Pontificia Universidad Católica del Perú, Peru)

*Phenomenological Reflections on the Conditions of Cultural and Ideological Encounters and Conflicts*

### **Gabriele D'Amico**

(Pontifical Gregorian University, Italy)

*Faith Across Cultures: Facing the Challenges of Cultural Relativity to Contemporary Human Rights Discourse*

Moderator: **Tone Svetelj**

Hellenic College and Boston College, United States

## Parallel Session (XIX)

(Room: Aula X)

### **Ugochukwu Stophynus Anyanwu**

(Pontifical Gregorian University, Italy)

*Gernot Böhme and the Problem of Invasive Technologies: Some Philosophical Considerations*

### **Michal Reka**

(Institute of John Paul II, Poland)

*Transcendence of the Person through Values and Solidarity and the Utopian Project of Transhumanism*

	<p><b>Mohamed Suleiman</b> Sohag University, Sohag, Egypt <i>Spiritual Values of the Christian-Islamic Interreligious Dialogue in the Practical Mysticism of Francis of Assisi</i></p> <p><b>Jayprakash Show</b> Indian Institute of Technology Jodhpur, India <i>Narrative Self and Cultural Context</i></p> <p><b>Thummapudi Bharathi</b> S.P. Mahila University, India <i>Malice towards the Marginalized in India: A Critique</i></p> <p>Moderator: <b>Wilhelm Dancă</b> University of Bucharest, Romania</p>
<b>12.40-14.00</b>	<b>Lunch Break</b>
<p><b>14.00-15.30</b></p> <p><b>Panel VI</b></p> <p><b>Nature and Culture</b></p> <p>(Room: Aula VI)</p>	<p><b>Workineh Kelbessa</b> (Addis Ababa University, Ethiopia) <i>In Defence of Grounding Environmental Ethics on Indigenous Values</i></p> <p><b>Balaganapathi Devarakonda</b> (Delhi University, India) <i>Action is Nonaction: Environmental Crisis</i></p> <p><b>Luiz Rohden</b> (University of Vale do Rio dos Sinos, Brazil) <i>Hermeneutics and Ecology: Changing Values and Environmental Responsibility</i></p> <p>Moderator: <b>Jānis (John) Tāivaldis Ozoliņš</b> University of Divinity/University of Notre Dame Australia, Australia</p>
<b>15.30-16.00</b>	<b>Coffee/Tea Break</b>
<p><b>16.00-17.30</b></p> <p><b>Symposium III</b></p> <p><b>Jagiellonian Ideas toward Modern Challenges</b></p> <p>(Room: Aula VI)</p>	<p><b>Volodymyr Yevtukh</b> (Mykhailo Dragomanov Ukrainian State University, Ukraine) <i>Cultural Heritage under the Threat: New Challenges and New Opportunities for Intercultural Communication: The Case of Borodyanka and Ivankiv in Ukraine</i></p> <p><b>Anna Walulik</b> (University Ignatianum, Poland) <i>Gospel Values in the Thought of Paul Włodkowiec</i></p> <p><b>M.A. Wojciech Kaczmarczyk</b> (Cardinal Stefan Wyszyński University, Poland) <i>Civil Society: A Manifestation of the Cultural Legacy of Jagiellonian Ideas in the Modern World</i></p> <p>Moderator: <b>Leszek Korporowicz</b> Jagiellonian University, Poland</p>
<b>17.30-17.50</b>	<b>Concluding Session</b>

**N.B.**  
**(1)** The pre-WCP conference is going to be held at the Department of Philosophy, Sapienza University of Rome: Villa Mirafiori, Via Carlo Fea, 2 (ingresso attuale), Via Nomentana, 118 (ingresso storico), Roma, Italy. **(2)** In parallel sessions, each speaker will have 20 minutes for presentation; after all presentations, 20 minutes will be given for discussion. **(3)** At the three-day conference, coffee/tea and simple lunches will be provided so that participants can continue their conversations during meeting breaks.



# Council for Research in Values and Philosophy

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Pre-XXV World Congress of Philosophy Conference

## Discerning Boundaries: Philosophy across Cultures

July 29-31, 2024 | Rome, Italy

Under the Auspices of

Sapienza University of Rome

The 25<sup>th</sup> World Congress of Philosophy

### AUTHORS | TITLES | ABSTRACTS

#### PANEL I | The In-Between of Boundaries: Hermeneutical Perspectives |

**William DESMOND** | Professor | Villanova University (United States of America) | Institute of Philosophy | Katholieke Universiteit Leuven (Belgium) |

***Boundaries, the Porosity of Being and Philosophizing in the Between: Must Hermes Remember Hestia, can Hestia allow Hermes?***

**ABSTRACT:** Boundaries are double-edged, one side turned in, one side turned out. Boundaries are also double-edged in being both capable of being closed off, and being porous to what is other. I want to reflect on this doubleness in both its opportunity and danger. I will draw on the sense of philosophizing in the between that I have developed in what I call metaxological terms: offering a *logos* of the *metaxu*, seeking to word the between. I will remark on how we are marked by a constitutive porosity of being. This too is double-edged: it is the original space of our openness to otherness; it is also the fragile threshold of transcendence that is tempted to turn back into itself. Does being open to otherness rob us of our being at home with ourselves? Does being at home with ourselves have to be at odds with openness to otherness? One might refer to two figures in ancient mythology, Hermes and Hestia. Hermes was the god of boundaries, intermediary between mortals and divinities; Hestia was the goddess of the hearth, the home whose fire was always to be kept alive. Boundaries define conjunctions of home and the beyond. How do boundaries, home and the beyond interrelate? I would like to pose a double-edged question: Must Hermes remember Hestia, can Hestia enable Hermes? Do we need to remain true to the double-edge of boundaries in the between? What are the implications for philosophizing in the between?

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**Raffaella GIOVAGNOLI** | Professor | Pontifical Lateran University, Rome (Italy) |

***Normativity of Dialogue beyond Boundaries.***

**ABSTRACT:** The notion of “rationality” has been at the center of an important debate in the 70’ among philosophers and anthropologists who discussed the problems of comprehension and translation. Are there universal criteria of rationality that define when the meaning of a linguistic expression is objective? What is the role of cultural and linguistic contexts to establish the truth of the content of linguistic expressions? Jürgen Habermas in the debate with Hans Georg Gadamer maintains that we cannot accept the hermeneutical account of the process of interpretation because in this very process we must presuppose a universal form of rationality, namely “communicative rationality” that structures the communicative competence of the speaker. Habermas criticizes

also Alasdair MacIntyre reconstruction of the notion of “tradition” and its internal development that would depend on the efforts of the authors to understand and to translate the content of expressions of the different languages-in-use. The authors work with inherited traditional notions that can be used in a novel context, in which they acquire a sense enriched by new determinations. MacIntyre thinks that Aquinas is the most important example of this work, because he translated and reinterpreted the Aristotelian texts to create a compatibility with the Christian thought. When traditions become solid or mature, they show incompatibility and incommensurability; we cannot understand and translate all the expressions of other cultures and traditions. For example, MacIntyre does not accept the universal criteria of rationality of contemporary liberalism and formal semantics in analytic philosophy. But, according to Habermas we discover incompatibility and incommensurability only if we presuppose a dialogical structure that favors discussion and criticism of different validity claims. In the book *Tales of the Mighty Dead*, Brandom gives a fundamental contribute to this discussion by applying the results of his very important book of 1994 *Making It Explicit* to the problem of meaning and its transmission through traditions. In *Making It Explicit*, Brandom introduces the “scorekeeping model” to describe the moves to be performed by the participants to correctly apply concepts expressed in linguistic expressions. The correct application of a concept entails to perform correct inferential moves, namely, to recognize circumstances and consequences of its application in the “game of giving and asking for reasons” (to use Sellars’ vocabulary). Moving from this model, he presents a new interpretation of the classical notion of intentionality beyond representationalism, that starts from an independent notion of the valid relations of inference or denotation between mental or linguistic entities and objects or set of objects we find in our environment. Brandom’s Perspectivalism respects the work of authors in traditions and the role of de tradition ascriptions is fundamental to enrich the conceptual content of the investigated notions. MacIntyre explores the notion of rationality and social justice by considering different traditions and their conflict. He thinks that rationality, truth and social justice resting on common good are exemplified by the work of Aquinas in the Aristotelian and Christian traditions. Brandom explains how the authors work in different traditions and offers a laic account of human rationality that presents a normative structure for understanding the meaning of human practices. The dialogical structure of the scorekeeping model is compatible with the notion of “fusion of horizons” introduced by Gadamer. If we consider horizons as inferential contexts, we can describe the “collaboration of commitments” between two horizons as implying their relation to their joint inferential consequences.

## PANEL II | Understanding Boundaries across Traditions |

**Pavo BARISICS** | Professor | Department of Philosophy and Cultural Studies | University of Zagreb |

***Philosophy Transcends Boundaries in Defence of Human Dignity: Georgius Benignus’ Apologies of Bessarion, Mirandola, Savonarola and Reuchlin.***

**ABSTRACT:** The awareness of the need to approach and understand the other and unknown grows in the proximity of state borders and edges of empires. There is a focus on the discerning of the foreign way of life and crossing the cultural boundaries. Fruitful meetings of diverse worldviews take place sometimes at the points of civilisation connections, despite all the tensions of the opposite. In such an atmosphere comes to light the effort to go beyond the boundaries, to overcome separation, to mediate differences in the common, to strive for the universal in spiritual life, to merge what was taken apart, to find what brings together and unites people in human dignity. A philosophical striving for rapprochement and bridging, mediation of the opposite, tolerance and defence of human dignity is present in a particular way in the opus of the prominent Renaissance philosopher and theologian Georgius Benignus de Salviatis (Juraj Dragišić or Dobrotić) (ca 1445-1520). He was born in Srebrenica, in the Kingdom of Bosnia, and in his youth, he was exiled from his homeland due to the Ottoman invasion. As a refugee in the circle around Cardinal Bessarion and wise men from the East, he was educated and spent most of his life in Italy. His name is associated sometimes with his two native toponyms – Georgius de Argentina and Georgius de Bosnia. A young exile from Bosnia studied in Ferrara, Pavia, Padua, Bologna, Paris and Oxford. At the peak of the Renaissance, he achieved a magnificent university status as a philosophy teacher and a church career. He gained a considerable reputation and an exceptional reception in various European scholarly circles. Among other academies, he taught philosophy at the Sapienza University in Rome, as well as at the universities of Florence, Urbino and Pisa. He was regent of the Church of the Holy Cross



in Florence, minister of the Franciscan Province of Tuscany and archbishop of Nazareth. He participated in the events that marked the spiritual history of Europe in the era of humanism and the Renaissance. The greatest intellectual achievements of Georgius Benignus lie in his defence of human dignity and freedom of thought of prominent men who came under dubious accusations. There he demonstrated how true philosophy can transcend all boundaries. He defended the right to diversity of opinion. In the paper, I will explain the reasons why he came to the protection of four outstanding philosophers and theologians whose teachings were challenged. The focus is on considering the arguments in his famous apologies of Cardinal Basilio Bessarion, Pico Della Mirandola, Girolamo Savonarola and Johannes Reuchlin. 1. Against Cardinal Bessarion and his work, George of Trebizond made an accusation of thirteen heretical theses. In the treatise *Defence of Cardinal Basil Bessarion (Defensorium cardinalis Bessarionis)*, Benignus vindicated the renowned writing *In calumniatorem Platonis* of his friend and patron, who supported him in his philosophical endeavours. Both were exiles from their cultures and strove for dialogue. 2. At the instigation of Lorenzo Medici and with the praise of Marsilio Ficino, Benignus wrote in 1489 a defence of Pico Della Mirandola's 900 theses in the famous script on the Philosophical, Kabbalistic and Theological Conclusions (*Conclusiones philosophicae, cabalisticae et theologicae*). 3. During his teaching of philosophy at the college in Dubrovnik 1495-1500, Benignus wrote an apology of Girolamo Savonarola. This book in protection of the famed Dominican prophet was published in Florence in 1497 under the significant title *Prophetic solutions (Propheticae solutiones)*. 4. As a member of the Pontifical Commission, Benignus pointed to the significance of Jewish teachings in the light of the reconciliation of world religions. He defended Johannes Reuchlin's theses presented in the work *Augenspiegel* against the destruction of Hebrew books. His famous book *Defence of the Excellent Mr Johannes Reuchlin (Defensio optimi ac integerrimi viri Joannis Reuchlin)*, praised by Erasmus of Rotterdam himself, was published in 1517. In conclusion, I will refer to the dangers to which the philosopher exposed himself in defence of the dignity of other thinkers. Moving on the "slippery" terrain in apology of the attacked and vulnerable, he advocated a philosophy that strives to go beyond boundaries and unite cultures. In the spirit of the Renaissance, he advocated for spiritual renewal both by reconciling different philosophical teachings and unifying Christianity and ultimately bringing all faiths closer to the same Creator. In Bessarion's case, he argued for a conciliatory position between Plato and Aristotle. He belonged to the Neoplatonist circle, but among the ancient philosophers, Aristotle's statements are the most represented in his works, especially in logic. Similarly, he seeks to reconcile the differences between the top scholastic authorities Thomas Aquinas and Duns the Scots. Benignus showed in his apologies an extremely tolerant and conciliatory attitude towards different philosophical views and forms of worship and faith in God. He even had a soft spot for astrology. But above all, he valued freedom of expression. Erasmus of Rotterdam spoke extremely highly of him and stood unequivocally on the side of his defence of Reuchlin. The subtle philosophical argumentation of the great thinker from Srebrenica contains fertile seeds of tolerance in philosophical and religious matters that could be inherited by the European Enlightenment and elevated to one of the fundamental principles in the organization of society. That is why I believe that his philosophical apologies of human dignity could serve also nowadays as a mirror sample in the search for philosophical paths that transcend boundaries.

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**Chae Young Kim** | Professor | Sogang University (Seoul (South Korea) |

***A Lonerganian Sketch of Seon Master Daehaeng's Heart: Rhythms and Patterns.***

**ABSTRACT:** This essay attempts to revisit the subject and the person of a distinguished Korean Seon Master Daehaeng (born in 1927, died in 2012) in her many dharma talks and life's work. She initiated, directed, and implemented a number of radical renovations which impacted the contemporary development of Korean Buddhism. Her renovating spirit was unprecedented in the history of Korean Buddhism. Since the founding of her Hanmaeum Seon Center in Korea in 1972, it has been seeking to guide a critical reformulation of Buddhism for the "restless heart" of the contemporary Buddhists in Korea. For the sketchy development of this essay, it would appropriate Bernard Lonergan's framework embodied in the dynamism of the human heart. In so doing, this essay will examine Master Daehaeng's *heart* in order to get a sense of its dynamic movement and rhythm, its timber and reverberations.

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**Abdul RASHID** | Professor | Acting Vice Chancellor | University of Karachi | Karachi (Pakistan) |

***Ghazali's Concept of Philosophy, Across Culture with Reference to Religion: Discerning Boundaries' Perspective.***

**ABSTRACT:** From Hadrat Adam to date, we find no age without philosophical culture. Imam Al-Ghazali, who lived for nearly 55 years and spent most of his time reading, writing and teaching. Besides this, he had to reply to thousands of letters, which came from far and near asking for his juristic rulings and opinions with reference to discerning boundaries, philosophical approach. As mentioned earlier, philosophy is an intrinsic part of nature of man and reflects images and demands of the living. Just as food and water are essential for the material survival of man, so is philosophy for his spiritual, intellectual, moral and ethical wellbeing, and survival. This is borne out by the fact that human literature is predominantly philosophical in nature and content. Most literature is comprised of philosophical thoughts. Although one can differ in fundamental or explanation of the philosophy, one cannot deny its reality. For this reason, the philosophers have defined philosophical approach in their ways. I do not want to discuss the philosophies as given by E.B. Taylor, Renan, Virgili Leuba, Kant, Schopenhauer, but I want to stress that the reality of philosophy is present in every human being. Although different people have different images and concepts regarding philosophy. In the times of Al-Ghazali it was widely believed that an intellectual has no connection with religion because the rules and principles of religions cannot be tested by human intellect. Not only this, but also that intellectual knowledge cannot support religion. But Imam Al-Ghazali protested strongly and proved that religion and intellect can work together. From the above views of Imam-al-Ghazali we come to know that he was a staunch supporter of philosophy across culture and his aim and purpose was to make people the followers of philosophy.

### **PANEL III | Religion and Spirituality: Looking beyond Cultural Boundaries |**

**Tomas HALIK** | Professor | Charles University | Prague (Czech Republic) |

***Religion as a "New Hermeneutics": The Contemplative Approach and Its Therapeutic Significance.***

**ABSTRACT:** The Latin word religion admits a double interpretation: reconnecting and rereading. Religion can be understood as an integrating role of society or as a "re-lecture" – a new, more profound way of reading and understanding reality. A superficial approach to the world contributes to building boundaries and widening gaps; a contemplative approach can transcend boundaries, fostering a willingness to understand. I see two signs of hope in today's divided world: a growing interest in spirituality (within and beyond religious systems) and Pope Francis' call for a "common journey." Philosophical theology can reflect and deepen those trends and initiatives.

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**Catherine CORNILLE** | Professor | Boston College | Chestnut Hill (United States of America) |

***Crossing Philosophical Boundaries in Comparative Theology.***

**ABSTRACT:** One of the ways in which the process of learning may occur in comparative theology is through reinterpreting the data of one religion through the philosophical framework of another. This type of learning mainly takes the form of Christian theologians reinterpreting the contents of Christian faith through Buddhist or Hindu non-dual philosophical frameworks. John Keenan, for example, has devoted his career to interpreting Biblical texts through Madhyamika and Yogacara categories, and Raimon Panikkar has developed his Christian philosophy mainly through the lens of Advaita Vedanta. This crossing of philosophical boundaries has yielded much creative theological insight. But in this process of interpretation, certain elements of Christian faith are inevitably lost or compromised. This paper seeks to take stock of this process of inter-religious or cross-religious hermeneutics, and the possibilities and limits of interpreting one religion through the philosophical framework of another.

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**Yong HUANG** | Professor | Department of Philosophy | The Chinese University of Hong Kong (China) |

***Intercultural Hermeneutics: Understanding Others as (Well as) They Understand Themselves.***

**ABSTRACT:** I argue for an intercultural hermeneutics that emphasizes the (1) necessity and (2) possibility of understanding others as (well as) they understand themselves. On the one hand, in this increasingly global and plural age, we are facing an urgent question: How to live with others who have cultures, religions, customs, ideas, and ideals very different from ours. I argue that the widely accepted “golden rule,” “do (or do not do) unto others what we would (or would not) have others do unto us,” while perhaps appropriate in traditional homogeneous societies, is deficient in a global and pluralistic society. It assumes that others have the same desires as we do, but this assumption is obviously not true of our emerging global and pluralistic society. So, drawing on rich resources from the Chinese philosophical traditions, especially the Daoist one of the *Zhuangzi*, I develop what I call moral “copper rule”: Do (or do not do) unto others as they would (or would not) have us do unto them. To practice such a moral rule, it is necessary that we have correct understanding of others, i.e., an understanding of others as (well as) others understand themselves. On other hand, although it has become a platitude in contemporary hermeneutics that, because of one’s unavoidable pre-understanding, it is impossible to understand others as (well as) they understand themselves, I shall argue, following W.C. Smith, that while a correct observation in natural science can only be corroborated by one’s fellow natural scientists, a correct understanding of other group of people can, in addition, be confirmed by the group of people understood.

**PANEL IV | Faith in a Secular Age |**

**Irene KAJON** | Professor | Sapienza University of Rome | Roma (Italy) |

***God as the Infinite: Martin Buber’s Interpretation of Kant’s Concept of Religion.***

**ABSTRACT:** According to Cicero, *religio* comes from the verb *relegere* which means to collect, to remind, to repeat, with reference to the cult. Instead, for the Father of Church Lactantius, *religio* comes from the verb *religare*, i.e. to connect, because it indicates the relationship between human beings and the true God whom we can know and worship. Both meanings of *religio*, cult and a peculiar knowledge, do not fit to our secular age: the first because people do not feel anymore the value of traditional rites; the second because in modern philosophy, from Hume and Kant onwards, human reason is recognized as incapable of knowing God. Is it perhaps possible a third path? Martin Buber, interpreting Kant’s thought, refers to God as the Infinite: God is an eternal Thou who acts according to goodness and justice. This concept of God, implying ethical measures for our private and public life, could perhaps be accepted by both believers and non-believers in our secular societies. Hence a new meaning of religion.

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**Herta NAGL-DOCEKAL** | Professor | University of Austria | Vienna (Austria) |

***Re-considering the Distinction between Atheists and Believers, or: Max Horkheimer’s Reading of Kant.***

**ABSTRACT:** Part I introduces Max Horkheimer’s thesis that all human beings share “the desire for the totally other”. Even atheists, he argues, feel a longing “that the murderer must not triumph over the innocent victim”. Part II examines this thesis in the light of Immanuel Kant’s claim that it is a “need” for moral reason to assume “the existence of God and a future life”, and highlights Kant’s distinction between “the purely moral religion” and the teachings of the diverse historical churches. Part III discusses different arguments employed in theories of the shared hope for transcending human finiteness, focusing not only on concepts of justice and morality but also on experiences of love and grief, as explored by G.W.F. Hegel. Part IV raises the question whether, under the contemporary economic and technological conditions, humans may eventually lose their intuition for a better understanding of life, ending up in the “suffocation of the spirit” that Charles Taylor addresses.

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Ludwig NAGL | Professor | University of Austria | Vienna (Austria) |

***Beyond Dogmatic Scientism: Hilary Putnam on Religious Faith.***

**ABSTRACT:** The Introduction points out, with reference to John Rawls and Charles Taylor, that modern states, unlike traditional ones, are decoupled from a (substantial) religious legitimation. Religious faith, in modern societies, has thus, as William James argues, the status of an “option”. Part one of the paper shows how the Harvard logician Hilary Putnam – while fully affirming the important role of science – criticizes the self-sufficiency of a dogmatically closed “scientism”, thus making room, in a post-Kantian manner, for the “hypothesis” of religious belief. Part two analyzes Putnam’s Jewish Philosophy as a Guide to Life, focusing on his religious position “between Dewey and Buber”. Part three casts a glance at the defense of religious pluralism in Putnam’s essay “Let’s Stop Using the Notion of ‘Idolatry’”.

**PANEL V | Nation-States and Democratic Values |**

Miguel GIUSTI | Professor | Pontificia Universidad Católica del Perú | Lima (Peru) |

***The Cultural Boundaries of Human Rights.***

**ABSTRACT:** In the complex contemporary international context, the existence of “universally valid human rights” is being questioned not only by retarded political movements, but also by culturalist philosophical visions, which denounce the precisely cultural, not universal, origin of the conception of life to which the defense of those “rights” seems to oblige. In my paper, I will take as a starting point the level of open confrontation between culturalists and universalists regarding the validity of human rights. I will try to show then why there seems to be incommensurability between the positions of the two groups. It is important to pay attention to the heterogeneity of the arguments used, in order to hear their claims. Finally, I will suggest that we must avoid falling back into a new form of fundamentalism, which would consist in clinging to one of the positions in dispute, even knowing the relativity of its value. Instead, I will propose a “dialectical” solution –in the original meaning of the word–, which, recognizing the validity of the opposing positions, can help us to find common consensual ground in defense of human rights.

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Zurab TCHIABERASHVILI | Professor | Ilia State University (Georgia) |

***Can We Have a New Westphalia?***

**ABSTRACT:** The idea is to explore the context and philosophical preconditions (for example, Grotius) before 1648 and then check whether the conditions still exist. I am particularly interested in an effect (if there is any) of Guttenberg’s invention in creating an environment for the 1648 treaty. Comparison with today’s inventions and their effect on today’s world will be made.

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Li YONG | Professor | Associate Dean | School of Philosophy | Wuhan University, Wuhan (China) |

***Democracy across all Cultures: Between Confucianism and Democracy.***

**ABSTRACT:** For liberal democratic constitutionalists, they accept the “liberal congruence thesis” between democracy and local cultures. According to this thesis, democracy has to be based on a corresponding liberal civil culture, which is centered on rights-based individualism. When this thesis is applied in East Asian society, it implies that since Confucian civic culture is not liberal, it should be replaced or transformed into a liberal and democratic civic culture. Then there could be a perfect congruence between the democratic constitutional structure and the background liberal culture. Confucian pragmatic democrats propose an alternative “mutual accommodation thesis” that the democratic way of life should interact with the local Confucian culture, which then generate the Confucian democratic culture, which is different from liberal civic culture and traditional Confucian civic culture. The mutual accommodation thesis seems to be more tolerant towards local non-liberal cultures, such as Confucian civic culture. However, this thesis does entail a hierarchical and vertical structure between a local culture and the democratic institution. The democratic institution would be the foundation of this structure. The local culture is built upon this democratic institution. As a result, the local culture becomes contingent and

arbitrary to a degree that the local culture loses its intrinsic value. A more serious challenge is that after this structure is in place, with the evolvement of the democratic institution, the local culture can be easily replaced with a new culture. At the end of the day, a local culture becomes trivial in this whole process. This paper argues that the mutual accommodation thesis faces the above serious challenges.

## PANEL VI | Nature and Culture |

**Workineh KELBESSA** | Professor | Department of Philosophy | Addis Ababa University | Addis Ababa (Ethiopia) |

### ***In Defence of Grounding Environmental Ethics on Indigenous Values.***

**ABSTRACT:** In this paper, I argue for the grounding of environmental ethics on indigenous values, emphasizing the importance of indigenous perspectives in shaping sustainable relationships with the environment. Drawing upon indigenous philosophies, I explore the foundations of indigenous environmental ethics, how indigenous values can inform and enrich environmental ethics frameworks, and emphasize the need for collaboration, cultural sensitivity, and equitable partnerships with indigenous communities. Mainstream environmental discourse has neglected indigenous knowledge systems, and some contemporary writers have questioned indigenous environmental ethics' concern for nonhuman beings, and the interconnectedness of all life forms. Some writers claim that all indigenous African belief systems are anthropocentric, and anthropocentrism and superstition govern the relationship between humans and non-humans in Africa, and indigenous Africans are unfriendly to animals, without conducting the necessary research to back up their false claims. Despite the richness of African animal ethics, these authors are insensitive to alternative ways of expressing moral meaning. Unlike mainstream Western ethics, indigenous environmental ethics has fostered a non-anthropocentric perspective that prioritizes harmony, reciprocity, reverence for the natural world, and intergenerational responsibility. It emphasizes the interconnectedness and interdependence of humans, nonhumans, and ecosystems. Many communities in Africa treat animals with respect and hold the belief that animals have the right to live as a species. I argue that the integration of indigenous values and environmental ethics can provide a more comprehensive and sustainable framework that can help us address complex environmental problems humanity is facing today. It further enables us to recognize the spiritual, cultural, and social dimensions of nature, thereby promoting a more comprehensive understanding of environmental issues.

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**Balaganapathi DEVARAKONDA** | Professor | Department of Philosophy | University of Delhi | Delhi (India) |

### ***Action is Nonaction: Environmental Crisis.***

**ABSTRACT:** This paper brings together human action and environmental crisis and addresses centrality excessively attributed to human action in order to explore possible way out of environmental concerns. One of the major worries towards exploring the way out of environmental crisis is "what course of action is appropriate to resolve ecological crisis of the world?" Since human action is the one that enabled the civilizational growth of humans, it is appropriate to ask what course of action is compatible with the environmental wellbeing. As it is one of the major anxieties related to present and future of human existence – varied courses of action are offered from different dimensions of life such as social, political, cultural, religious and majorly with scientific and technological orientation. The underlying assumption of these courses of action is – since we humans have contributed to the pollution of the environment, we can/should act more intensely and rigorously to clean/purify nature by working on each of its elements such as earth, water, air and space. This assumption appears to be ethical and pragmatic as it demands responsibility towards human actions. However, this paper while recognizing that human action contributed to ecological crisis proposes that 'human non-action' to be one of its significant solutions. It argues that no action towards purifying and cleaning the environment can resolve the crisis, more over it furthers and deepens the crisis. The focal point to be noted is the concept of 'purification.' Purification as understood in general as something that is externally induced through human action. While pointing out that not all purification is external, the paper argues that there is a natural process of purification that internally regulates all natural elements and natural phenomena including basic components of life 'biological cells'. By taking the research of Yoshinori Ohsumi, a Japanese cell biologist whose research won

Nobel Prize for the study on ‘autophagy’ that demonstrates the way basic components of nature clean internally alone – this paper argues that rather than human action, restraint of human action would enable nature enough time to work on its purification. In the course of the discussion the paper makes significant distinctions between action, in action and non-action, along with internal and external purification/cleaning. This paper departs significantly from well-accepted perspectives on ethics, environmental well-being and primacy of human action.

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**Luiz ROHDEN** | Professor/Decano | University of Vale do Rio dos Sinos | São Leopoldo (Brasil) |

***Hermeneutics and Ecology: Changing Values and Environmental Responsibility.***

**ABSTRACT:** Starting from the fact that we live in the Anthropocene era, the geological era marked by human action, essentially destructive of the environment on a geological scale. To overcome this way of life that engenders death, we need to understand the epistemology of the Anthropocene that guides human conduct. We can say that epistemological logic is embodied in the split between human beings and nature where they have the right to manipulate, control, use, dominate, and treat nature as an object of consumption. It is a unidirectional, unilateral, selfish relationship with nature that is determined solely and exclusively by the particular interests of the subject under the aegis of technical-instrumental rationality. I argue that we need to make this destructive grammar explicit in order to justify a logic that supports a virtuous circularity between humanity and nature. This can effectively be achieved through national and international policies and projects, but which I will not dwell on now; Here I will focus on explaining the values underlying the grammar of the Anthropocene with the aim of assuming our responsibility towards the environment by justifying the experience of values that aim to sponsor virtuous circularity between humans and nature in the hope that we can stop the destruction of our planet. In other words, in order to minimize or avoid planetary destruction, I will justify the need to adopt values that encourage the construction of our happiness and plenitude in line with the care and protection of our planet. I will develop this from the concept of the virtue of environmental responsibility that I developed from Hans-Georg Gadamer’s ethical hermeneutics.

### **SYMPOSIUM I | Philosophy across Boundaries |**

**Charles Taylor**

McGill University, Canada

### **SYMPOSIUM II | Challenges and Opportunities of Scientific-Technological Innovations |**

**Luisa DAMIANO** | Professor | IULM University | Milano (Italy) |

***Social Robots: Challenges and Opportunities (from an Epistemological Point of View).***

**ABSTRACT:** Contemporary robotics defines as “social robots” robotic agents designed to communicate with us through social signals compatible with our own. To make these machines easily integrated into our social contexts, robotics incorporates scientific hypotheses about our sociality into them. Thus, any process of introducing such artificial agents into our everyday contexts can be understood as an experiment designed to test these hypotheses – an experiment that tells us something about ourselves. The thesis around which this talk, *Social robots: challenges and opportunities*, is structured is this. The diffusion of social robots, while transforming us and our social world, allows us to know ourselves better. It offers us a source of knowledge by which to address the new challenges it imposes on us.

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**Riccardo Pozzo** | Professor | Tor Vergata University of Rome | Roma (Italy) |

***Teilhard’s Cosmic Liturgy: Biosphere and Noosphere.***

**ABSTRACT:** The noosphere surrounds the biosphere: think of the Earth as a globe that clothes itself with a brain. Teilhard argues that since thought spread over radio-waves have reached humans in all corners of the world at the same time, humanity has become global. Teilhard describes the process of spreading the noosphere as a gigantic psychobiological operation, a sort of mega-synthesis, the super-arrangement to which all the thinking

elements of the Earth find themselves today individually and collectively subject, hence the idea of cosmic liturgy, were the cosmos becomes the host. The rapid expansion of the noosphere has creating a new domain of psychical expansion that is staring us in the face if we would only raise our heads to look at it, as Teilhard stated about a hundred years ago. Today, the pair of concepts biosphere and noosphere contributes to ongoing debates concerning the implications of emerging technologies and helps tackling a number of key contemporary challenges such as global ecology and conservation, social evolution, and climate change. As an organized cloth across the planet, the noosphere has become part of the realm of the possible in human affairs, where there is a conscious effort to tackle global issues.

### **SYMPOSIUM III | Cultural Heritages and Contemporary Changes |**

**Volodymyr YEVTUKH** | Professor | Mykhailo Dragomanov Ukrainian State University | Kyiv (Ukraine) |

#### ***Cultural Heritage under Threat: New Challenges and New Opportunities for Intercultural Communication. The Case of Borodyanka and Ivankiv in Ukraine.***

**ABSTRACT:** 1) my understanding of the phenomenon «cultural heritage» covers material and spiritual artifacts created by previous actors of social processes that took place on the territory of contemporary Ukraine in different periods of its development; 2) the cultural heritage of Ukraine is deeply rooted in its history and in its ethno-national landscape (representatives of more than 100 ethnicities are living in Ukraine); 3) according to preliminary calculations as a result of Russian aggression in Ukraine, 1,322 cultural objects were damaged or completely destroyed (December 2023) and hundreds of artifacts were exported outside of Ukraine, primarily to Russia, and a significant number have not yet returned from international exhibitions. Concerning diversity of cultural traces and intercultural communication. Borodyanka (about 13 000 inhabitants) and Ivankiv (about 10 000 inhabitants), the two small towns in the Northern part of Kyiv region with a deep and interesting cultural heritage connected with Orthodox church, Catholic chapel, Jewish synagogue, prayer houses of different confessions. During presentation the samples of diverse cultural heritage and cultural sights and attitudes to this diversity of the inhabitants of the towns will be demonstrated. The waves of destructive effect on the cultural heritage in the towns. There were two global waves that disrupted the harmony of intercultural interaction and intercultural dialogue in these populated areas: The Chernobyl disaster (Borodyanka and Ivankiv were in the very center of its impact) and Russian military invasion (2022, the main route of the Russian offensive on Kyiv passed through Borodyanka; during the Russian invasion of Ukraine Ivankiv was occupied by Russian troops from the end of February to April 1, 2022). The damaged cultural artifacts and cultural landscape of the towns will be shown. Amazing stories about behavioral actions of the inhabitants of the towns to save the cultural heritage. They concern the Monument to Taras Shevchenko (the occupiers shot the monument) and Local History Museum (3000 exhibits, collections of materials and items from the history, culture and personalities of the district were displayed and stored. At the end of February 2022, the Museum was burned down by Russian invaders during the Russian invasion of Ukraine. March 2, 2022, the Museum was partially destroyed by a bomb attack) and stories about efforts of people to preserve them (Borodyanka). The collection of works of art of the Ukrainian folk artist in the genre of “naïve art”, laureate of the National Prize of Ukraine Maria Prymachenko (1908—1997) was the pride of the Local History Museum in Ivankiv. Thanks to several inhabitants of Ivankiv the collection was saved. They hid it several times in different places. Episodes will be confirmed visually. Special cases of intercultural communication: ceramic cockerel (cock) of Borodyanka and its echoes throughout the world as a symbol of the indomitability of the Ukrainian people became a good sample of intercultural communication; drawings of British street-artist Benksy (it’s a pseudonym) on destroyed houses in Borodyanka as gratitude to Ukrainians for their resilience and as an invitation to intercultural communication. A visual picture will be presented. Conclusion. The extreme turbulent situation (the war), on the one hand, has prompted Ukrainians to sharpen their attention to cultural heritage and concrete actions to save it and to preserve it, on the other hand, increased understanding of the need to communicate with the world using artistic activities.

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**Anna WALULIK** | Professor | University Ignatianum | Krakow (Poland) |

***Gospel Values in the Thought of Paul Wlodkowic.***

**ABSTRACT:** The Gospel is the good news of salvation brought to people by Jesus Christ. Salvation, or eternal life with God, is the goal to which the believer in Jesus Christ strives through his life on earth. Achieving this goal requires shaping life based on values. This requires relating values to fundamental questions of being. Understanding the ontic properties of values involves the question of the principle of their existence: whether values exist objectively or subjectively, and the ambiguity of the answer in this regard. Supporters of the principle of the objective existence of values consider that they are the source of meaning in the world, and as ideal qualities they exist independent of human activity. Supporters of the principle of the object existence of values, consider that value is always the value of something and does not exist independently. They justify their position by the fact that a person remains the same person throughout life, but is subject to changes caused by experiences, psychological or physical processes. This means that a particular person or his actions are carriers of values. The gospel values of faith, hope and love play a special role in achieving the goal of life, which is salvation. Each of these is a set of many values that are embodied in the lives of individuals. The purpose of this presentation is to show how Paul Wlodkowic builds his world of values on the scaffolding of evangelical values. Building a world of values is understood as the process of creating personal as well as social axiological spaces, a personal value structure along with the development of axiological sensitivity and desirable attitudes. Wlodkowic refers to fundamental sources and cites unquestioned moral, scientific authorities of the time. The foundation of the world of values built by Paul Wlodkowic is the recognition of God as the giver of values and the source of their understanding, and of man as an entity possessing dignity, which is expressed through reason, freedom and transcendence. In Paul Wlodkowic's thought, evangelical values serve to recognize, understand, perpetuate and realize all-human values, and vice versa, all-human values serve to recognize, understand, perpetuate and realize evangelical values. The axiological thought of Pavel Wlodkowic has an open and practical character. The world of values he built is characterized by mutual respect, a moral system that protects human dignity, respect for the law that allows one to live in justice and peace.

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**Wojciech KACZMARCZYK** | Freelancer | Cardinal Stefan Wyszyński University | Warsaw (Poland) |

***Civil Society: A Manifestation of the Cultural Legacy of Jagiellonian Ideas in the Modern World.***

**ABSTRACT:** According to Anheier, today the term civil society describes a space called the arena, beyond the family, the state and the market, where citizens cooperate to achieve the common good. The space of activity of civil society has been called an arena, because the appropriate forms of expression for civil society are: debate, discussion and joint action. Giddens also includes the family in the space of civil society, which, apart from schools, local associations and non-economic institutions, is characterized by a similar sphere of activity. Among the various dimensions of civil society, Siciński emphasizes: horizontal organization taking into account the overlapping connections of social actors, society participating in many types of activities and a critical, anti-dogmatic readiness for open debate. A reference to human rights, including drawing attention to “the need to defend the right to respect the dignity and development of human communities”, dialogue as a space for building the common good and overcoming communication barriers, “building bridges over the particularism and egoism of specific groups” are just some of the current values in contemporary concepts of civil society, which originate from the Jagiellonian cultural foundations. The aim of my intervention during the seminar will be to identify the values important for the concept of civil society, referring to the cultural legacy of Jagiellonian ideas.

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**Leszek KORPOROWICZ** | Professor | Jagiellonian University | Krakow (Poland) |

***Dialogue across Cultures: Jagiellonian Inspirations.***

**ABSTRACT:** The increasing phenomena of mobility, migration and the internationalization of the labor market with its multicultural workforce in the modern world result in an intensification of the phenomena of ethnic diversity in many regions of the world and an unprecedented degree of cultural interaction. The consequence of the



combination of all these factors are the phenomena of crossing cultural boundaries defined in various ways. These processes naturally arouse interest in defining the essence and multiple ways in which these boundaries exist, as well as the positive and negative consequences of the dynamics, nature and goals of the processes of crossing both old and new borders. Not all of them take place as a result of cultural dialogue, many of them are unconscious, they happen in a forced, chaotic way, often as a result of social engineering manipulations. Therefore, we can analyze these transgressions by asking how they animate the development of individual, but also community or organizational entities. The transgression of cultural boundaries that occur as a result of intercultural dialogue can be seen as a manifestation of such development. Inspirations and good examples of positive transgressions through dialogue are found in the cultural heritage of many regions of the world, communities and peoples. They constitute axiological resources that can be exchanged by representatives of different cultures while designing but also solving many contemporary challenges. A European example of this type of resources is the Jagiellonian tradition of the 15th and 16th centuries, first of the Kingdom of Poland and Lithuania, and later of the common state of both nations (Polish-Lithuanian Commonwealth), constituting a platform for political and cultural integration of Central Europe. It is worth emphasizing many values and ideas of intercultural and interreligious dialogue developed in the intellectual environment of the Krakow Academy, known as the Krakow School of Humanism at the beginning of the fifteenth century, which in many respects can inspire contemporary research in the field of the law of nations, cultural rights, human rights, cultural security and intercultural education. They show the important attributes and values of dialogue as a form of interaction, communication and cultural transgression, which lead to building bridges across borders as a form of interaction, communication and cultural transgression, which lead to building bridges across borders as a form of developmental relations. These attributes are: recognition of reciprocity, interdependence, search for and implementation of the exchange of goods, including symbolic ones, respecting the principle of subjectivity, intentionality and agency of the participants of this relationship resulting in the form of dialogue. A detailed analysis of Jagiellonian ideas completes the vision of inspiration that can build contemporary concepts and projects of resolving ethnic conflicts and build a policy of integration rather than elimination, balance and not domination, respect for the dignity not only of the person but also of communities in relations between groups and organizations, in communication that is not only a one-way transmission, and finally in education, which shapes not only technical and market skills of a person but the world of his spirituality and personality. The values of dialogue described by these attributes do not eliminate the positive sense of the border, which determines the condition of the identity of the person and the community, protects its space for becoming and development, respects dignity and the right to self-determination, but in a way that is far from egotistical hedonism, isolation and a particular understanding of one's own interests.

### PARALLEL SESSION I

**Marco Antonio AZEVEDO** | Professor | University of Vale do Rio dos Sinos | São Leopoldo (Brasil) |

#### ***The Four Basic Dimensions of Human Well-being.***

**ABSTRACT:** If there is an undisputed universal goal in life, that goal is to “live well”. We all want to live well. However, what does a good life (as opposed to a bad life) consist of? Aristotle began his *Nicomachean Ethics* by saying that everything we plan or do aims for some good. And he went on to state that, if we do not want to carry on our thinking ad infinitum, there must be some ultimate good to which everything tends. Knowing this ultimate good would be the ultimate aim of the greatest of sciences. This ultimate good was called *Eudaimonia* by the ancients, which many translated as “happiness”. However, classical approaches on the subject diverged between hedonistic approaches (the classical mental state theory) and the approaches that followed Socrates (and Aristotle) and which maintained that the good life coincides with a virtuous life. Recently, the concept of a good life began to be assimilated to the idea of “well-being”. But, after all, what should we understand by “well-being”? Is well-being an essentially “experiential” state, as hedonists argue, or is well-being an “objective” state, as advocates of “list-theories” argue? Is well-being merely a state that coincides with the objective achievement of the desires or interests of human agents? Recently, hedonism has been reinvigorated (Fred Feldman and Roger Crisp, among others, have started to defend it in renewed versions). Dan Haybron has more recently argued, I think persuasively, that the ideal of a pleasurable life does not coincide with our ordinary vision of a

happy life. Happiness and enjoyment are not, say Haybron, equivalent psychological states. In this communication I intend to maintain that the concept of well-being must be understood as a polysemic concept (and not just as a polysemic “term”) and that there are four basic dimensions of human well-being. A good life, according to my approach, is a healthy, joyful, happy life, and also a life of valuable achievements. This approach combines the most persuasive aspects of traditional theories, usually seen as rivals, into a single comprehensive approach.

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**Nicolas MASCIOPIANTO** |PhD. |Research Group in Social and Political Philosophy|Gregorian University|Roma (Italy)|  
***The Authenticity of Existence: Care of Self and parrhesia in Late Foucault's Thought.***

**ABSTRACT:** The last years of Foucault's reflection are marked by the need of tracing a genealogy of the practices of subjectivation in European culture. The starting point of such project is the Greek notion of *epimeleia eautou* (care of self), seen as the beginning of an aesthetic of existence. Such project aimed at founding the human life on freedom, which requires a continuous expression of truth: people must always expose their thought without ambiguity or lie, until the extreme consequences. In this way the practice of “*parrhesia*” (speaking freely) becomes the basis of this aesthetic of existence: the truth-telling is the practical demonstration in its critical exercise. The *parresiastes* feels a specific duty inside himself: he has to unveil all the lies, the illusions, the beliefs disguised as universal truths. Thus, *parrhesia* becomes the quintessential philosophical virtue. In this perspective, Foucault commits his last course, in 1984 at Collège de France, to the relationship between *parrhesia* and *epimeleia eautou*, focusing in particular to Socratic care of self and Cynical experience. In Foucault's view Socrates' *maieutic* coincides with the production of truth which is the starting point for a new *ethos*. In this way the *epimeleia* represents the supreme duty which gives human life its highest meaning. That's why Foucault pays a particular attention to Socrates' last words, as the demonstration of care for self through the fidelity to the truth speech. Foucault's interest for Cynics is the chance to look for a universal model for authentic existence. Cynical shameless is the extremization of the Philosophy's demystifying task: Cynics mock and destroy all social conventions by iconoclastic actions. In this way they go beyond the boundaries established by Society to return to the authentic human nature. So, Cynicism is the “broken deforming mirror” which exposes every man in front of himself and forces to face all his false opinions.

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**Cholpon E. ALIEVA** |PhD. |International University Ala-Too|Bishkek (Kyrgyzstan)|  
***Cosmopolitan Philosophy of Chingiz Aitmatov: The Idea of “Religious Assembly.”***

**ABSTRACT:** Chingiz Aitmatov (1928-2008) is known more as a writer, diplomat, classic of modern world literature, and to a lesser extent as an original philosopher. He was born and lived in Kyrgyzstan and wrote his works in Russian and Kyrgyz languages. His stories, novels, and novels have been translated into 174 languages. One of his earliest published stories, *Jamilah* (1958), was translated into French by Luis Aragon. Chingiz Aitmatov received worldwide recognition thanks to the universal philosophical content of his works. In this regard, it is necessary to emphasize Aitmatov's philosophical creativity as the key basis of his artistic expression. The author, in the person of his main characters, philosophizes about global problems, the destinies of man and the world, the past, present, and future of human civilization, the world mind, the world spirit, religion, and the hypostases of being and truth. Aitmatov's philosophy is expressed in artistic words. In this sense, his work is similar to the creation of European existentialist philosophers, particularly Albert Camus and Jean-Paul Sartre. Aitmatov, as a thinker of Central Asia, follows the tradition of nomadic philosophy, relying on epic tales, myths, and legends. In his novel *Sign of Cassandra*, he develops the ideas of cosmopolitan philosophy. The book was published for the first time in German in 1994 (Zürich: Unionsverl., 1994, translated by Friedrich Hitzer). The cosmopolitan plot of the philosophical novel revolves around the Letter – the Message of monk to the Pope. Aitmatov, in this Message, warns humanity about the anthropological crisis and genetic catastrophe. The point is that the human embryo – the Cassandra embryo – does not want to be born into a world filled with evil. Aitmatov's philosophy focuses on the existential dilemma – “to be or not to be a person,” “to be born or not to be born, to live or not to live.” The reason for this borderline situation is the radiation of world evil – all human atrocities, which destroys healthy human genetics and gives rise to dictators. The scientific discovery of the “Cassandra embryo”

and the existential situation led to the emergence of the cosmopolitan idea of “multi-confessional integration” into the idea of “religious assembly.”

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**Varghese MANIMALA** | Capuchin Vidyabhavan | Kottayam, Kerala (India) |

***Crossing of Borders for an Intersubjective and Proactive Existence: A Phenomenological and Contemporary Existential Approach.***

**ABSTRACT:** Aim of this paper is to look at the very nature of human existence as inter-subjective and inter-independent. For a human being, an isolated existence has no meaning, and would gradually dehumanize him/her. For the existence to become meaningful and relevant one need to enter into the realm of empathy, and have the good will to be in communion with the other, and feel enriched by the other. There is a dialectic of social relations, which we need to experience as we move ahead experiencing the societal existence. It is here that, perhaps, the creative phenomenology that Emmanuel Levinas advocates has a great relevance. We need to acknowledge the uniqueness of each system of philosophy. They are not opposed to each other but complementary and enriching through mutual contribution. Let us look at our theme from the point of view of phenomenology and existentialism, and search for greater meaning and existence that will contribute towards a world enriched by our self-donation to one another. We intend to look at the subject from a phenomenological and contemporary existential situation, which challenge the very human existence and seems to erode in such a manner as to threaten existence itself. Hence, radical solutions are called for. The isolation that was once considered as beneficial has become a threatening encapsulation. Borders that have been built up, which were once considered as safety valves need to be pulled down, and bridges of understanding and availability need to be built up, if the world has to exist in a meaningful and humane manner. For this a *metanoia* or change of attitude has become unavoidable as the situation today is life-threatening. The solipsism that we thought ideal has become untenable, self-contradictory. Therefore, taking into account the precarious situation of humanity and the world, we need an empathetic understanding, self-transcendence that will help to reach out to the other in a proactive and creative self-donation. The dialectic of social relations needs a thorough transformation, which hitherto was not considered necessary. What we require today may be called a “Creative Phenomenology of Responsibility.” The ‘other’ has been alienated and at times even demonised. There is a tendency to look at the other as a foreigner, oppressor and enemy. It appears the other has ceased to become a neighbour. Today the bypassing of the other in need seems to be a growing tendency. The tendency of alienation and estrangement seems to be soaring. Against this what is called for is a struggle to overcome positively these attitudes of self-alienation and lack of concern, with commitment to build a world of active pro-existence in love, justice, freedom and equality. We need to build up a ‘Neighbouracracy’ rather than leaving the other in need as helpless. Pope Francis has beautifully summarized in four words for building up a world of such intersubjective existence: “Welcome, Protect, Promote and Integrate.” The challenge may appear insurmountable but leaving it unconcerned can become suicidal. We are called not to be advocates of despair but to be prophets who challenge the situation, and infuse hope.

**PARALLEL SESSION II**

**Jove Jim AGUAS** | Faculty and Research Fellow | University of Santo Tomas | Manila (Philippines) |

***Asian Shared Spirituality and the Spirit of Dialogue: Transcending the Boundaries of Religions.***

**ABSTRACT:** Asia is home to the major religions in the world – the monotheistic religions of Judaism, Christianity, and Islam and the non-monotheistic religions of Hinduism, Buddhism, Confucianism, Daoism, and other religions. Each of these religions has its own doctrines, beliefs, rituals, practices, and moral codes that create a kind of natural boundaries for these religions. In some cases, unfortunately, the diversity and differences cause conflicts that sometimes lead to violence. But while these differences and diversity cannot be ignored and must be respected, there is something common among Asians that can be emphasized and be a focal point in transcending the boundaries of religions; this is the common or shared spirituality of Asians. In this paper, I will discuss the shared spirituality of Asians and how it can be a focal point in transcending the boundaries of

religion in the spirit of dialogue. The religious diversity of Asia is manifested in the multiplicity of cultural expressions, religious practices, and rituals, languages, artistic expressions, and works in literature, music, and many others. These different expressions give rise to cultural and religious diversity and the multiplicity of cultural and religious identities of Asians. It would seem that religious identities create some kind of a boundary. Identity makes something unique and different from others and creates a “separation” between one thing and another. But this “separation” or “boundary” is not an unbridgeable one; it can be “transcended” or “crossed.” But there must be something common, like a bridge, by which we can cross the boundary or the separation. Among Asians, it is their shared spirituality. Amidst the diversity of ethnic origins, cultures, religions, and languages, Asians share some common characteristics. They are deeply spiritual, acknowledging their close relationship and affinity with the divine. Their focus is more on the spiritual than the material, with life understood and lived in relation to the spiritual. Human life is evaluated in terms of man’s relationship with the Divine, and the fullness of life is believed to be realized in the afterlife. This belief in the afterlife underscores the hope and transcendence that permeate Asian spirituality. Asians are deeply religious; every aspect of human life is given or acquires some religious meaning and roots. Religion becomes the outward expression of their deep spirituality; it is the manifestation of the Asian’s total surrender and obedience to the Divine. This deep spirituality and religiosity are complemented by the Asian people’s inwardness; they are inward-looking. They have a common tendency to look into their inner selves through introspection and meditation. While material possessions are important, the purification of the inner self, or the soul, is much more important. And lastly, Asians share a great affinity and respect for nature. Nature is the source of life and, therefore, must be preserved. Nature is something that should not be controlled or manipulated. Asians would rather commune and be one with nature. As mentioned, religious diversity, or in the context of this paper, the boundary or separation of religions in Asia, which, in some cases, causes conflict that sometimes results in violence, when seen within the context of Asian spirituality can be crossed and transcended. Asians have a common bond by which they can cross or transcend this seeming boundary. But how do we cross this boundary or separation? There is a difference between the means and the mode by which the means can be used. The bridge can only be crossed with the right attitude. We cross or transcend it in the spirit of dialogue. A dialogue and cooperation where people can express their views and exchange ideas and views with one another. This must be a genuine dialogue, one where there is respect, trust, openness, compassion and generosity. If there is a venue for personal and even philosophical reflections and sharing of experiences, then the tensions and conflicts that are sometimes brought by cultural and religious differences can be fleshed out in a gentle, accommodating, and respectful manner. Each cultural and religious identity have always something to share for a common responsibility for peace and concern for the common good. Asian shared spirituality and the spirit of dialogue based on mutual respect, openness, trust, and generosity can help us transcend the seeming boundary of religions in Asia. Moreover, dialogue can happen at the personal, communal, academic or scholarly, and global levels. But the scholarly and global exchange could be a personal encounter among the scholars making the dialogue not just on the intellectual but also on the personal level. Thus, academic or scholarly encounters will ultimately result in a more profound understanding of each other’s cultural and religious identities and beliefs and will also enable them to transcend the boundaries of their respective religions.

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**Bogdana TODOROVA** | Professor | Deputy-Director IPS-BAS | Bulgaria |

***Discerning Boundaries: Multiculturalist Discourse on Religion and Culture.***

**ABSTRACT:** Multiculturalism can provide alternative ways of thinking about the relationship between religion and culture. The reassessment of liberalism and the liberal justification of cultural practice are the starting point of multiculturalist thought. This inspires other frameworks of multiculturalism that give religion a more central place. Similarly, multiculturalism views cultural belonging as a basic good from which to make public claims. The ideas of multiculturalism (Schlesinger, Kimlika), recognizing the right of existence of confessional and cultural differences that permeate the existence of Europeans, stimulate claims for autonomy of particular areas, for ethnocultural reform and ethnolinguistic domination of social and cultural reality, which distances them from the possibility of consolidation in a dynamically changing national and global environment. Using the

interconnection within philosophy and moral pluralist multiculturalism (which differs from liberal pluralist rethinking of liberalism in terms of the ability to respond to the problems of multicultural society), the paper aims to promote a specific type of worldview that is less familiar to the West and requires a philosophical consideration of the issues that are emblematic of this epoch. So-called 'Azerbaijanism' (Azerbaijani multiculturalism) is an effective and workable model that makes it possible to perceive society in its fullness and unity. My aim is to somehow connect Muslim philosophical and political thought with Western multiculturalist traditions. To this end, I employ the interpretive tools of political philosophy and systematic reflection, engaging with the philosophical arguments advanced by contemporary Azerbaijani philosophers and thinkers. Applying what has been termed 'affective citizenship' in which the meaning of cultural and religious belonging is based on 'equal respect and concern rather than uniformity and sameness' (Mookherjee 2005: 31-2), we emphasize the importance of building "a common language of reasonableness for pluralistic public reasoning" (Taylor, Tully, Mookherjee) This kind of public reasoning will involve the collaboration of different moral and philosophical views to formulate the common rules of public life, it is concluded. Key words: multiculturalist thought, philosophy, culture, Azerbaijan, public reasoning

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**Tone SVETELI** |PhD. |Boston College|Hellenic College| Massachusetts (United States of America)|  
***Nexus of Fear, Gnosticism, Dualism, and New Cultural Boundaries.***

**ABSTRACT:** In the increasingly intertwined global landscape, cultural boundaries play a significant role in shaping individual and collective identities, beliefs, and behaviors. Simultaneously, the cult of fear, fueled by sensationalized narratives and uncertainty, influences our perception of the world and our interaction with one another. This cult of fear goes hand in hand with modern Gnosticism, creating new invisible cultural boundaries. The cult of fear refers to the pervasive manipulation of anxiety for social, political, or ideological purposes. It capitalizes on human vulnerability, instilling a sense of anxiety, threat, and danger, leading individuals to search for new security and stability. Despite overload and immediate access to information, overstated narratives fuel fear and apprehension and offer false promises of security through adherence to certain ideologies. Modern Gnosticism can be seen as a component of this search for security. As a continuation of the ancient philosophical and religious worldview rooted in the pursuit of hidden knowledge, modern Gnosticism promises salvation, self-realization, and spiritual enlightenment through the possession of pure knowledge. This can lead (1) to spiritual narcissism, understood as merely one's interior and subjective salvation, and (2) to intellectual narcissism, i.e., obsession and possession of information, knowledge, and doctrine, and forgetting the depth and mystery of the same doctrine. Others are judged and excluded because of their inability to understand the complexity of doctrine. Gnosticism's yearning for purity promises to liberate the human person from the burdens of the body and the material universe, depicted as inherently flawed or illusory. To these burdens belong also traditional wisdom and the authority of established institutions, including religious ones. The same yearning for purity strengthens the mindset of dualism, believing in the existence of two opposing forces and principles. Dichotomous thinking influences moral judgments, where individuals perceive themselves as righteous defenders of truth against perceived threats. The cult of fear and modern Gnosticism are deeply intertwined, influencing each other and creating new cultural boundaries within and between cultures. Cultural differences can be exaggerated and distorted within the narrative of fear, leading to the exclusion of "other" seen as threats to one's own identity. To mitigate the negative impacts of cultural boundaries, the cult of fear, and modern Gnosticism, religion(s) play a crucial role by providing ground by creating inner certainty that is not rooted in exclusion and narcissism but grounded in the ability to accept and create wholeness and inclusion of life. Advocates of this approach have to be aware of the temptation to present the entirety of their faith and religious doctrines perfectly comprehensible. In the healthy and humble use of reason, the emphasis has to be put on the mystery of human existence and God's presence in the messy, imperfect lives of people.

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**Corina DOMNARI** | TA | Alexandru Ioan Cuza University of Iasi (Romania) |

***Immediacy vs. Conceptualization in Cross-Cultural Experience: Dilemmas, Boundaries, and Hermeneutical Challenges.***

**ABSTRACT:** Strengthening contact between cultures brings various practices, religions, and philosophical traditions to the fore. The magnitude of differences between all these has become increasingly apparent, leading to diverse reactions to these encounters. The emergence of initiatives to engage philosophers belonging to different cultures or traditions in dialogue, and to do so in a way that shows not only mutual respect but also recognition that one's philosophical views are not complete, has led to the recognition of other legitimate philosophical views that may need to be rearticulated or even revised. The need to interpret what is 'foreign', culturally different, is made from and through the categories and powers of interpretation available. The reflection on the event of the intercultural encounter is one of historical context that is made through the accepted hermeneutic paradigm at work. Therefore, with the evidence of cultural and philosophical diversity experienced in early modernity, several paradigms, and interpretive scenarios of interculturality have been brought into play. Anticipating and theorizing the cultural encounter presupposes methods involved in the concreteness of the encounter with the cultural other, as a fact of life, which can only offer a standardized 'morphology' of the encounter. Yet, the challenge of encountering the other is that no amount of anticipation can sufficiently prepare for it; instead, anticipation, as a preconception of the frameworks and contents of the encounter, risks undermining the effectiveness of the encounter. The fullness of intercultural experience can only be in the actuality of the moment, in face-to-face intercultural contact. The effectiveness of the special character of the encounter with the other is primarily given by the experience of difference, of the otherness of something complex and different. It can be said that you are exposed differently and even if one tries to anticipate it, the effectiveness of the face-to-face encounter is precisely the fact that the other is not assumed or imagined. Still, it is here, present, in the concreteness of its ways of being here and now. Scenarios of encountering the cultural other are proximity scenarios, initiative, and empathetic openness to something different from one's otherness. The experience of encountering cultural otherness is complex and special, making it different from other instances of experience. It is, precisely because of the radical phenomenality produced by the momentary nature of a perception that happens all at once.

**PARALLEL SESSION III**

**Jarosław DURAJ** | Ass. Prof. | Macau Ricci Institute (MRI) | University of Saint Joseph (USJ) | Macau (S.A.R.) (China) |

***Transcending Boundaries: Buddhist Perspective on Global Ethics.***

**ABSTRACT:** Global ethics is a complex and multifaceted concept that encompasses the principles, values, and standards that guide human behavior and interactions on a global scale. It is rooted in the recognition of the interconnectedness of the world and the need for ethical considerations to transcend cultural, national, and religious boundaries. In this paper, we will explore global ethics from a cross-cultural perspective, focusing especially on contemporary Chinese Buddhist contribution to discussion on global ethics. Buddhism offers a unique perspective on ethics, emphasizing compassion, interconnectedness, and the alleviation of suffering. By understanding Buddhist ethics, we can gain valuable insights into how to navigate the complex ethical challenges of our globalized world. First we shall draw on contribution of Hans Küng who has been a vocal advocate for the development of a universal ethic that can transcend cultural, religious, and geographical boundaries. Küng's approach to global ethics is rooted in the belief that in order to address the complex challenges facing humanity, we must recognize our shared humanity and work together to promote the well-being of all people. From the Western perspective on global ethics, we shall then move to Eastern context considering philosophical foundations for global ethics in contemporary Buddhism and reflecting on a phenomenon of Engaged Buddhism committed to the promotion of social justice. In recent decades, many Buddhist leaders and practitioners have been actively engaged in social justice movements around the world. Engaged Buddhism emphasizes the application of Buddhist principles to address social and political issues, advocating for peace, human rights, and environmental sustainability. Engaged Buddhism in China is epitomized by the Humanistic Buddhism which is a particular phenomenon of Chinese Buddhism specifically developed in Taiwan. We shall reflect particularly about the contribution of a Buddhist Master Shengyan (1930-2009), one of

the prominent figures in contemporary Buddhism, who has provided valuable insights into global ethics from a Buddhist perspective. In today's interconnected world, where cultures and societies interact on a global scale, the need for a shared ethical framework is more pressing than ever. Master Shengyan's teachings offer a profound perspective on how to cultivate ethics that are relevant and beneficial to all people, regardless of their background or beliefs. At the heart of Master Shengyan's global ethics is the concept of interconnectedness. He emphasizes that all beings are interconnected and that our actions have far-reaching consequences that affect not only ourselves but also others around us. This understanding forms the basis of ethical behavior in a global context, as it encourages individuals to consider the impact of their actions on a broader scale. Master Shengyan also emphasizes the importance of compassion, wisdom and practice of mindfulness in global ethics. In addition to these fundamental principles, Master Shengyan's global ethics also addresses specific ethical issues that are relevant to our interconnected world. For example, he emphasizes the importance of environmental stewardship, urging individuals to consider the impact of their actions on the natural world and to work towards sustainable and harmonious coexistence with the environment. He also advocates for social justice and equality, encouraging individuals to address systemic injustices and work towards creating a more inclusive and equitable society. Master Shengyan's teachings on global ethics offer valuable insights for individuals, communities, and organizations seeking to navigate the complex ethical challenges of our interconnected world. By embracing the principles of interconnectedness, compassion, mindfulness, and wisdom, individuals can contribute to creating a more ethical and harmonious global community. As Master Shengyan teaches, global ethics rooted in Buddhist principles has the potential to foster greater understanding, empathy, dialogue and cooperation among people from diverse backgrounds, ultimately leading to a more just and compassionate world for all. Summarizing, global ethics presents opportunities for enriching ethical discourse and fostering mutual understanding. Engaging with diverse cultural perspectives can offer new insights and alternative approaches to ethical dilemmas. It encourages individuals to critically examine their own cultural biases and assumptions, leading to greater self-awareness and empathy towards others. Moreover, global ethics can contribute to the development of more inclusive and contextually relevant ethical frameworks. By incorporating diverse voices and experiences, global ethics can become more responsive to the complex realities of a multicultural world. Global ethics from a cross-cultural perspective presents both challenges and opportunities for fostering ethical discourse and decision-making on a global scale. By recognizing the diversity of cultural perspectives and engaging in meaningful dialogue across cultural boundaries, it is possible to develop more inclusive and contextually relevant ethical frameworks. Navigating global ethics requires a commitment to understanding, respect, and humility, as we strive to uphold universal principles while honoring the richness of cultural diversity. Humanistic Buddhism offers valuable insights into global ethics, emphasizing mindfulness, compassion, wisdom, interconnectedness, and the alleviation of suffering. By embracing these principles, individuals and societies can work towards creating a more just and sustainable world. As we navigate the complexities of our globalized world, we can draw inspiration from Buddhist ethics to guide our actions towards greater harmony and well-being for all sentient beings.

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**Terence Samuel MUTHIAH PUSHPAM** | Ass. Prof. | Visva-Bharati University | (India) |

***Boundaries Between External and Internal Forms of Colonialisms: Neo-Buddhist Readings of Ambedkar.***

**ABSTRACT:** In their vehement criticism towards the European colonialism, the anti-colonial writings of K. C. Bhattacharya, M. K. Gandhi, Rabindranath Tagore and others portray the external British colonialism as a form of slavery. And such writings attribute the ancient Vedic tradition as an antidote to the problems of modernity and modern colonialism. However, when one reads the works of Jotirao Phule, B. R. Ambedkar and Periyar E. V. Ramasamy, we get a glimpse of diametrically opposite evaluation of the Vedic tradition as well as the Western values; they consider the Vedic tradition with its associated problems of the caste system as slavery and exhort to the social practice of Western Enlightenment values as emancipatory. How do we understand the marked differences and polemics in the writings of these two sets of philosophical exponents? In this paper, an attempt is made to understand how to come to terms with these bipolar views, one that emerges from the critique of external colonialism and another that emerges from the critique of both internal and external colonialisms. This

paper argues that Ambedkar's juxtaposition of the notions of the 'Hindu Social Order', with its hierarchical social structure sanctified by religion as graded inequality, and the 'Free Social Order' answers these boundaries and helps to grasp the reasons for the differences. Moreover, by placing Buddhism and Brahminism as antithetical to each other through his neo-Buddhist readings and realignment of historical documents, Ambedkar reconciles the French Enlightenment values with Buddhism and thereby clears the social, cultural, religious and historical boundaries erected by the Brahminical hegemony, the internal colonialism, against the 'untouchable communities' of India. Key Words: External Colonialism, Internal Colonialism, Hindu Social Order, Free Social order.

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**Ellara OMAKAEVA** | Department of RKIOD | Senior Researcher | Kalmyk State University | Elista (Russia) |

***Buddhism as the Connecting Philosophical Thread of Our Times.***

**ABSTRACT:** This report is a continuation of our research in the field of Buddhism, Buddhist philosophy and culture for many years (1-3). Buddhist philosophy is the ancient philosophical system that developed within the religious tradition of Buddhism which occupies a special place in the history and culture of the Kalmyks. Kalmykia is an important Russian region, where there is a Buddhist sangha and Buddhist culture is developing. Buddhism forms the basis of the spiritual culture of a number of nomadic peoples of Central Asia. The life of a nomad was connected with religion. Sincere faith, strict adherence to Buddhist canons and traditions, regular visits to the temple and participation in prayer services, strict observance of religious precepts, fests and holidays shaped his worldview and moral principles. Today we consider Buddhist philosophy as an important scientific and educational resource. It is extremely complex. The main ideas are summed up in the Four Noble Truths (Life is suffering, etc.). In the report, we will introduce the Buddhist view on the world reflected in Buddhist literature, sutras and sastras. This report raises issues of preservation, updating and scientific study of the Buddhist philosophical and cultural heritage of the Kalmyks. An analysis of the evolution of the concept of philosophical and cultural heritage shows that it is interpreted differently. Based on the analysis of published, archival and field materials, the functioning of the unique Buddhist philosophical terminology is examined. Buddhist philosophy is presented in the rich terminology. Buddhism has its own view on human life, on values, and so on. Buddhism includes many disciplines, among them philosophy, astrology, medicine. We see our task in conducting educational work, promoting Buddhist principles, publishing Buddhist texts translated into different languages. Religious philosophical vocabulary, which until recently was considered hopelessly outdated, is now in demand again, so the task of systematizing and studying Buddhist terminology becomes very urgent, since most speakers of the Kalmyk language are little familiar with it. Unfortunately, Buddhist terminology is poorly investigated. And in this regard, there are still many unresolved problems. The current situation with cultural heritage requires both a rethinking of its place in society and new approaches to its preservation. The 21st century has changed our ideas about philosophical and cultural heritage. But the internal essence of Buddhist teachings is unchanged; transformations can only concern the external side (rituals, ceremonies). In conclusion, it is important to emphasize that today, in the wake of a new interest in the East in general and Buddhism in particular, the focus is not only on the historical past of Buddhism, but also on issues of interaction between religion, culture and philosophy. And here historical experience is important. Indeed, Buddhism is the connecting philosophical thread of times.

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**Sandip CHATTERJEE** | Economist | Assistant General Manager | Bank of India | (India) |

***Discerning Boundaries in an Infinite Domain of Multiculturalism, Modernity and Identity: The Preaching of Vedanta and Experience of the Baul of Bengal.***

**ABSTRACT:** The philosophy in quest of life, derived from lived experience of human civilization, is in tandem with the unbound nature, the infinite sky, the endless sea, the mighty mountains, the ever-flowing rivers; streams, the impenetrable dense; dark forests etc. As a consequence, the innate humane philosophy, culture and religion have been relentlessly discerning boundaries in an infinite domain of multiculturalism, modernity; identity, keeping at its core, 'Being Good and doing Good to Others', across the globe, through the ages. Modern civilization, ailed with enumerable vices, is no exception. Multiculturalism is inherent in India which may be



attributed to the kaleidoscopic nature, flora and fauna, influencing diversity in ideas, language, outfit, religion, food habits etc. Moreover, from time immemorial, this country has remained safe haven to alien for resettlement, ensuring innate identity. Thus, the country at its core has embraced the philosophy of 'Unity in Diversity'. Progress of human civilization across the globe, with exodus of materialism and market forces, has posed a serious challenge before unity in diversity. As a consequence, the threat to multiculturalism, modernity and identity has engrossed the modern civilization across the globe. The religious scriptures of Hinduism reveal the secret of the creation as, "Ekoham Bahushyam", implying, "The One, who chose to become Many." The sacred Hindu Sri Gita, composed ahead of a fierce conflict on Truth, elucidates; पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः । नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ paśhya me pārtha rūpāṇi śhataśho'tha sahasraśhaḥ nānāvīdhāni divyāni nānāvārṇākṛitīni cha (Having asked Arjun to behold his universal form with infinite shapes and colors, Shree Krishna now asks Arjun to observe the celestial gods and other wonders in that cosmic form.) Thus, Hinduism has proclaimed, one not only being many but also varied in innumerable fashions and multitude ways yet striking a harmony of unity of life. The quest of philosophy of the Bauls of Bengal is to bond the harmony of life through love and well-being of all living being of the creation. Spread over Eastern (the State of West Bengal), North-Eastern India and Bangladesh, the Bauls of Bengal carries the beacon of love and tolerance through traditional songs and music, holding high the flag of Humanity. At this present global order of invincible consumerism and swaying market forces, the idea of unity in diversity is facing crucial challenge. Thus, openness to multiculturalism, modernity of ideas and interreligious harmony have been deliberated in this paper in the light of the philosophy of Hinduism and the experience of Baul of Bengal.

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**Emanuel Adin SALAGEAN** | PhD.Cand. | University of Bucharest | Bucharest (Romania) |

***George McLean's Hermeneutics of the Meaning of Existence: A Way to Philosophize across Cultures.***

**ABSTRACT:** The fascination of the experience of finding significance and meaning in an ephemeral existence is similar to the satisfaction that comes from discovering the meaning of a text. In both cases, the significance or meaning is not on the surface, but must be extracted and projected through a process of interpretation that takes place in a certain context and respecting certain principles. Unlike the interpretation of texts, which usually have a limited understanding, the hermeneutics of meaning of existence represents a continuous experience and accompanies the human being throughout existence, both in relation to the discovery of the multiple meanings that life can have, especially with the concern to live in accordance with the deepest or highest ideals revealed as a result of a correctly followed hermeneutic process. In the works of George F. McLean we can see several references that discover an existential hermeneutics that can be applied in all cultures, and this hermeneutics is based on the relationship between knowledge and wisdom. Therefore, for McLean the hermeneutics of the meaning of existence proposes the development of concepts and skills that give meaning and satisfaction to life, not only in relation to the time that the human being lives by accumulating a number of years, but also in relation to what existed before her/him and may be after passing through the world. This approach opens a horizon of becoming, communication, development in a free and creative context in relation to values that place the human being above a limited life context (*hic et nunc*), in a pedagogical relationship with the past and a motivating one having the perspective of the future (in aeternum). Thus, in McLean's hermeneutics we are dealing not only with a vertical intellectualist academic approach that opens up new metaphysical and religious perspectives with deep existential meanings, but also with a commitment in the horizontal dimension to face the philosophical and cultural challenges that arise following the interaction between different religions and cultures in an increasingly globalised world. In this article we will bring in attention three of the benefits that the human being has, in McLean's opinion, when a suitable hermeneutic context is created for understanding the meaning that existence can have from the perspective of wisdom that overcomes cultural barriers and limitations which empirical knowledge can establish: (1) the discovery of values and ultimate concern, (2) the understanding of the finitude of the human being, and (3) the enhancement of the value of the community.

## PARALLEL SESSION IV

**Ulrich STEINVORTH** | Professor | University of Hamburg | Hamburg (Germany) |  
***Saint Augustine crossing the Borders between Religion, Morality, and Politics.***

**ABSTRACT:** To philosophers, Augustine is best known as the most important founder of the just war theory. A bit less known is that he leveled his doctrine of just wars at pacifism, at his time influential among Christians. Least known is that he thus changed the boundaries of religion, morality, and politics. Augustine's critique of pacifism agrees with the words of Jesus, also with the Sermon on the Mount, yet he changed Christianity's image and self-image. He brought religion close to morality. He made it easier for Christians to distinguish between what their religion demands and what is superstition or mere tradition. He made Christianity a religion open for cooperation with non-religious institution, such as the state, and other religions, on the condition that the cooperation was moral. He made Christianity a religion attractive to any moral person. The moralization of Christianity has its downside, though. It became apparent when Kant, representing Enlightenment, declared, at the very beginning of his Critique of Pure Reason, that reason, meaning philosophy, cannot answer questions unavoidable to reason, questions that concern so-called ultimate things about the meaning of life. Though unanswerable by philosophy, Kant argues, they are answered by faith. But the faith he assigns the meaning questions to is a faith that more radically than Augustine but similarly to his tendency shrinks religion to a moral institute. Therefore, Enlightenment religion was incapable of satisfying the need for finding meaning in the world. The unquenched need for meaning was not satisfied either by Christianity, which had become moralized, but by ideologies, most important among them social Darwinism, preaching the meaning of life is "the eternal fight and struggle to the top" (Hitler), and Marxism, preaching the meaning of life is fighting for a classless society. Both contributed to the disasters of the 20th and our own century. I conclude not that Augustine was wrong but that his assimilating of religion to morality should be complemented by marking out what Christianity has to say about the meaning of the world. For I presuppose that telling us something about the meaning of life is its most important task.

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**Gail PRESBEY** | Professor | University of Detroit Mercy | Detroit MI. (United States of America) |  
***Thoreau and Eastern Philosophy: Early American Philosophizing Across Boundaries.***

**ABSTRACT:** Henry David Thoreau, the American philosopher and writer, studied Eastern philosophy while he attended Harvard University. Biographer Sherman Paul noted that Thoreau studied the Laws of Man [Manu] back in 1839, and he also reading Confucius. Thoreau wrote about these two thinkers in *The Dial* in 1843. While Thoreau crossed intellectual and cultural boundaries by reading the Bhagavad-Gita, this same striving to cross boundaries was not shared by his fellow citizens of Massachusetts, he noted. Why didn't the practice of melding insights from the Old World (of the East) with the New World catch on more broadly? What if it had done so? Thoreau also learned from Native American guides, and he and his family participated in freeing African American slaves as part of the Underground Railroad. So even within his own country, he sought out the knowledge of those who had quite different experiences and insights than himself, and he reached out in solidarity to those in a number of causes, from abolitionism to ending the US war against Mexico. While I don't dare to say that Thoreau is above criticism, I argue in this paper that he has much to teach the rest of us philosophers.

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**Basia NIKIFOROVA** | Senior Research Fellow | Lithuanian Culture Research Institute | Vilnius (Lithuania) |  
***A New Vocabulary of the Border as the Possibility for Dialogue: Does Philosophy Have Borders?***

**ABSTRACT:** This presentation supposes that philosophy is without borders and that geographical, social, and colloquial differences in philosophy are only provisional aspects. First, the philosophy's main point and virtue are the principles of universality and generality. Second, the claims to a "bordered" dimension in philosophy, named by

Derrida as “philosophical nationalism” reduces philosophical thinking to a worldview and ideology. Third, philosophy acquires its borderless dimension through the critique as a preposition for the constant transfer beyond and across different borders, including boundaries of different theoretical constructions. At the same time, borders as a phenomenon have always been the object of philosophical understanding through their genesis, functions, and such qualities as connectedness and separateness, situatedness and spatializes. The other reason is related to the close connection between the meanings of space and territory. It is not occasional that key dichotomies deterritorialization and reterritorialization, in the thought of Gilles Deleuze and Felix Guattari, have emerged from within their philosophy of immanence and later begin to be used in geography and geopolitics. For philosophy as the deactivation of common sense, then the borders and borderlands are precisely the places where today rethinking such important meanings as justice, security, humanity, responsibility, solidarity, fears, anxiety, and hospitality. The external borders of the European Union are becoming a pain point and require new vocabulary. The presentation will attempt to introduce this vocabulary. In search of theoretical foundations, we are looking for works Étienne Balibar, Zigmunt Bauman, José Casanova, Jacques Derrida, Nicholas De Genova, Jurgen Habermas. Keywords: border, philosophy, hospitality, humanity, responsibility, security, solidarity, fears and anxiety

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**Dan CHIȚOIU** | Professor | Alexandru Ioan Cuza University | Iași (Romania) |

***Artifacts Role in Crossing Cultural Boundaries and Meaningful Intercultural Encounter.***

**ABSTRACT:** As the guide the artifact directs and channels the ways of meeting with the cultural other, and equally directs us into our own cultural identity. It is a cultural mediation with multiple facets and roles and creates an intercultural environment. The condition of the artifact, as an exceptional and privileged product of a cultural and spiritual horizon as an object, carries a crystallization of encodings and symbols as fundamental landmarks of a horizon. The artifact that constitutes the symbol or the mark of a culture sums up and gathers very much in very little. The essential artifacts of a culture are not many, but they can be expressed profoundly. Even when the symbols in them are reproduced or replicated in the products of that culture, they provide landmarks for a cultural horizon. The experience of the alien artifact, the one produced within the cultural horizon of the other, is the special instance that mediates and provokes at the same time: to sense the difference. To sense what is a culturally distinct code, insofar as it expresses something through a code of signs fixed in the object, creates the consciousness of difference, of what escapes you, even though it is in front of you. The artifact plays a complex role of guidance by focusing on how the experience of meeting with the cultural other must develop, providing the medium and the guide for the cultural encounter. It plays a critical role in this encounter as it provides the signs that shape the space of the encounter and gives coordinates and frames. The artifact brings a place of mediation and meeting, where the actors of intercultural experience are open to each other. Interaction with the artifact is active since is a meeting hallmark which means a continuous hermeneutical activity meant to always enlarge the meeting horizon. The artifact produces visible signs and markings of an emotional, cognitive, and experiential horizon. The experience of deciphering the complex traces that the fundamental traditions of a culture put into the artifact implies a creative dimension in which the recognition of those traces is carried forward to the intuition of what is not only the spirit of those codifications but also what that spirit produces during the articulations and developments of the intercultural encounter, concretely in the unique and unrepeatable time of the intercultural encounter.

#### PARALLEL SESSION V

**Abdelmadjid AMRANI** | Professor | University of Batna 1 | Batna (Algeria) |

***Idealism on Jean-Paul Sartre's Position Towards the Algerian Revolution: 1954-1962.***

**ABSTRACT:** What follows is a discussion of Jean-Paul Sartre 's writings and political activities on the Algerian revolution between 1954 and 1962. In this study, it is stressed that Sartre’s philosophical and political writings are in favour of the struggle of the Algerian people not only because of his general philosophy of life but also because of his idea of freedom for which he had fought since the second world war :1939-1954. Thus, I discuss briefly, first,

how the organized revolution started in November 1954 against the French colonialists and how the French government reacted by transferring power to the military forces in Algeria. Torture and indiscriminate killing were the main policy of the French army in Algeria. Thus, I attempt to analyze the development of Sartre's philosophical and political writings to show how he became involved in the Algerian War to the danger of his life in the early 1960s. In the following work, I intend to make a contribution towards clarifying Sartre's position on the Algerian revolution. More specifically, I shall attempt to show that Sartre's writings and political activities are in favour of the Algerians.

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**Rustem KADYRZHANOV** | National Academy of Sciences of the Republic of Kazakhstan (Kazakhstan) |

***National Imagination and the Emergence of Kazakh Nation.***

**Abstract:** In the paper, philosophical foundations of national imagination of Kazakh nation in the context of its emergence and formation are studied. Due to historical peculiarities, the emergence and formation of the Kazakh nation covered three large periods of its history for more than 200 years: the colonial period (1820-1920), the Soviet period (1920-1991) and the period of independence since 1991. In the evolution of the ideological foundations of the national imagination of the Kazakhs, perceptions of broad philosophical categories of space and time through their modalities of national territory, native land, natural landscape, ideas about the past of their people, their history, etc. were of great importance. In addition, the philosophical foundations of the national imagination include values, among which cultural, linguistic and religious values and symbols are of particular importance. Ideas such as social equality (of all members of the nation) and sovereignty are of great importance in the ideological foundations of the national imagination. National imagination is based on different forms of self-consciousness, different ways of discerning own nation from other nations.

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**Ouyang KANG** | Professor | Huazhong University of Science and Technology | Wuhan (China) |

***New Globalization, Chinese Modernization and the Construction of a Community with a Shared Future for Mankind: Isolation and Transcendence in the Unprecedented Great Change of the World in a Century.***

**ABSTRACT:** Currently, globalization is in a period of deep transformation. The traditional globalization after World War II is still continuing, the new type of globalization brought about by the collective rise of BRICS and underdeveloped countries is opening up. Two types of globalization are intertwined, and many countries are repositioning their development direction and path. These trends put the world in a major upheaval that has not been seen in a century. The contemporary development of human civilization is constantly breaking existing barriers and boundaries, creating new barriers and boundaries. After a hundred years of struggle, especially since the Reform and Opening up in 1978, China has fully participated in modernization and globalization, and has achieved rapid development, forming a Chinese modernization. Chinese modernization not only learned and complied with the globalization tide formed after World War II, but also combined socialism, modernization and excellent traditional Chinese culture, and walked out of the path of Chinese modernization. Chinese modernization has both the common features of modernization with other countries in the world and distinctive Chinese characteristics. Chinese modernization not only means China's integration into the world pattern, but also its contribution to world modernization. China, with 1.4 billion people, has entered modernization, which has not only profoundly changed China, but also greatly changed the modernization map of the world, making important contributions to the World Modernization. Chinese modernization belongs to both China and the world. Through the high-quality development of the "One Belt and One Road," China promotes connectivity between different countries and regions, and seeks common development and prosperity through joint discussion and sharing. China is committed to a community with a shared future for mankind, exploring ways to eliminate or reduce internal segregation and conflicts between countries, ethnicities, cultures, and religions, and promoting the common prosperity and progress of human civilization.

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**Mamuka DOLIDZE** | Institute of Philosophy | Tbilisi State University | Tbilisi (Georgia) |

***Motherland – Georgia.***

**ABSTRACT:** The essay shows the problem of clear definition of an idea of nation. Investigation is based on the method of introspection, which reveals the national idea not only as a social concept but as the phenomenon of individualization of personal being as well. The historical inter-subjective memory is considered on the light of self-consciousness through the individual recollections of vital subject. The nation as the brotherhood of people roots into the private experience of life, since the national unity of the hearts seems to be involved in the process of individualization of personal being leading to the phenomenological vision of our post-modern time. The author asserts that the land, which the nation historically adopted according to its cultural traditions, imbibes all the devotions, sacrifices, victims, outstanding deeds – all the creativity of inhabitants. It represents the motherland. Through this spiritualized country the historical being as a temporal existence speaks with the nation. Such new – ontological approach to the national idea deletes the border between the nation and the work of art, between the politics and the aesthetics. The fight for the territorial integrity of Georgia in “Abkhazia” and “South Ossetia” reveals all the actual malice of ethnical separation. It’s based on the distorted relation between national idea and claims for territory. The ethnic conflicts confirm once more that the land in the broadest sense of this concept belongs to no one. It’s absurd to fight for the affiliation of this common territory of mankind. Although the part of the land that is historically cultivated and developed by the nation turns into the motherland, which is certainly worth fighting for. Therefore, it’s senseless to mechanically enlarge the neighborhood territory by occupation of the other country. Despite the difficulty of determination of a national idea, we know what is the nation. We feel the sense of this knowledge as the unity of our hearts, which covers the reminiscence of the past, the perception of the present, and the dream for the future in all the perspective of everlasting life, in the social and the individual experiences of the world in which we live.

**PARALLEL SESSION VI**

**Maria SOZOPULOU** | PhD. | National and Kapodistrian University of Athens (Greece) | Research Group in Social and Political Philosophy | Gregorian University | Roma (Italy) |

***The Theory of Communism in Ancient Greek Political Thought.***

**ABSTRACT:** One of the three radical political proposals of Plato in the *Republic* (415d-417b and 457c-464c) is the theory of Communism and its application on the life of the class of the guardians (φύλακες). However, this political theory is not the original product of Plato’s philosophical thought. Traces of the idea of Communism can be found in previous eras and even at the beginning of the history of the Hellenic nation. We can find historical testimonies in the work of Herodotus, Aristotle and Aristophanes, and also in the Pythagorean tradition. In the fifth century BCE the idea of Communism reappeared and remained popular in the fourth century too. Plato observed this political tendency and he decided to incorporate in his philosophical work the concept of Communism, offering his own theory of this concept. In this paper I will attempt to show what Plato truly believed regarding the value of Communism in human society, and what he truly supported. In his *Republic* he presents the theory of Communism as the ideal way of life for the guardians (φύλακες): He suggests the abolition and prohibition of private property and the extremely radical reformation of the family. On the contrary, in his last work the *Laws*, Plato absolutely rejects the idea of Communism as totally unsuitable for human beings. In addition, I will examine Aristotle’s criticism on Plato’s theory of Communism in the *Republic* and his suggestions that this communistic way of life suits better the lower class of Kallipolis, the producers (δημιουργοί). Aristotle also expressed serious objections regarding the value of Communism in human society. He offers in the second book of his *Politics* (1261a 4–1264b 25) an interesting explanation why the concept of Communism is not suitable for a human being, and he bases his argumentation on the human psychology and behavior.

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**P.K. POKKER** | Professor of Philosophy (Retired) | University of Calicut | Kerala (India) |

***Western Influence in Converting Caste Based Kerala with Reference to Literature.***

**ABSTRACT:** Colonial Modernity has been considered a bad phenomenon as far as domination and exploitation existed in the colony. At the same time the closed social structures of certain colonies began to get dismantled by the ideological interventions of the colonizer. Kerala is a much-developed state in India where British rule existed for about three hundred years. 19<sup>th</sup> century witnessed radical social changes in Kerala as elsewhere. One of the novels published in 1892 discusses the way European presence and legislations paved way for the end of caste slavery in Kerala. Caste is a unique social hierarchy in India. Kerala being part of Indian Union also had deep rooted caste system and related social menaces. The Kerala of the present century has transcended the menace compared to the extent it is seen in other parts of India. The hegemonic ideology of caste has its roots in epics, myths and rituals. Both education and Christianity had helped the subjugated multitude to overcome the hegemonic Caste hierarchy and slavery. In this article my attempt is to enlighten the liberative aspect of the colonial modernity with reference to *Saraswatheevijayam*, the text written by Potheri Kunjambu. The novel is the narration of a village life with the social system of caste oppression and untouchability. It was written and published by an organic intellectual belonging to the backward caste. The story tells how a boy belonging to the untouchable community gets English education and converts to Christianity and thereby big leap takes place in the whole social scenario. Indeed, there are other supporting materials to authenticate my argument. My effort in the article is to bring forth the role of multicultural social space instead of closed structures in providing equity and freedom.

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**Abdul Wahab SURI** | Professor | University of Karachi | Karachi (Pakistan) |

***The Inundation of legal/illegal Migrants towards Europe from Post-colonial Societies: The Trajectory of De-territorialization to Re-territorialization in the Realm of New-Leviathan***

**ABSTRACT:** Territorialization is not a cause but rather an effect of our accumulative desire and, therefore, the emergence of any new boundary is the result of the de-territorialization of the previous cluster of aggregated desires. The desire for emancipation from their colonial masters was the impetus of the politics of colonized communities at the triumph of decolonization. People were challenging all the territories introduced by their colonizers and the best expression of emancipation was presumed to be the de-territorialization of those boundaries. Ironically, within seventy years, the inflation of both legal as well as illegal migrants from post-colonial societies is flowing toward their masters whose boundaries, territories, language, culture, and values were questioned, challenged and de-territorialized by the locals and claimed to reterritorialize the public sphere as per their indigenous specificities and particularities. The desperation of both legal and illegal migrants reveals that the hope of their ancestors is now doomed and the territories their emancipators have established as their legitimate identity paradigm are now become shackles to realize their dreams and accumulative desires. In this paper, the inundation of legal and illegal migrants from post-colonial societies towards their colonial masters will be discussed with the framework of John Gray's notion of new Leviathans.

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**Sukla CHATTERJEE** | Ass. Prof. | Department of Economics | Derozio Memorial College | West Bengal State University (India) |

***Labour Migration: A Bridge over Cultures, Philosophies and Societies.***

**ABSTRACT:** An age-old practice of labour migration is carried out from one place to other primarily for searching foods, the basic demand of human beings. For the cause of depletion of natural resources, i.e., fruits, roots and animal products people used to go far away collectively and found their own way of new living keeping pace with various changes in climates, availability of foods, battling with difficult and complex situations. In contrast, in modern times human beings normally migrate for education, employment and trade, the notion of which is signified by a transformation from physical demand to intellectual demand of people. In development economics, migration of labour has occupied a central position in utilising surplus labour of one sector in another for the benefits of both categories and to maximise welfare for the economy as a whole. In this line Arthur Lewis presented a basic theory of migration of surplus labour (whose marginal productivity is zero) from

agriculture to industry and their welfare attained a height through changes in abilities from unskilled agricultural labour to skilled industrial labour. Afterwards Harris-Todaro endeavoured to measure the volume of labour migration technically from the primary sector to secondary sector. These models basically dealt with intra country migration. In 1950s inter country labour migration started to take place to balance the working population loss due to Second World War. Bright students from Asian countries started to join universities of western world which is named as 'brain drain'. The permanent settlement of Asians in the land of USA and Europe established not only exchange of intellectual properties in the form of technological knowhows or scientific inventions or professions, but cultures, religions, cooking habits and living patterns—all kinds of human behaviours, physical or mental; philosophies imbibed on them; have been swapped. People in cosmopolitan cities present a wide range of cultures reflected in their languages, religions, complexions, food habits, are actually the outcomes of conglomeration of philosophical differences. Co-living of people in a city or town with diverse cultures proves boundlessness of geographical separation of countries. England as the colonial power ruled over Indian subcontinent for almost 2 centuries. Now England is ruled with an Indian origin Prime Minister and number of ministers and politicians, London has the Mayor with Pakistan origin. At the time of recent Pandemic Covid-19, migrated labour hurried to go back to their original places for safety even being retrenched from their jobs due to 'lock down' throughout the country leaving aside their aspiration for better living. This reverse migration must have some philosophy of winning over life-livelihood battle not only for themselves but for the community as a whole. In this research paper we would like to expose the economic and social impact of cross-cultural issues of labour migration which helped to maximize overall welfare of people. In this process we would explore some of the theoretical models of social scientists.

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**Haiming WEN** | Professor | School of Philosophy | Renmin University of China | Nishan World Center for Confucian Studies | (China) |

***From National to International: How can Confucianism Cross Boundaries?***

**ABSTRACT:** How can traditional Confucianism cross boundaries? Modern Confucianism has evolved from national to be international, and the traditional boundaries have been overcome in the last century. Historically, Confucius considered his own culture to be "civilized (*wen*)" while other minorities' cultures to be "uncivilized". However, in the modern times, when western civilization came, traditional Confucian believers had to give up their traditional views on the relationship between China and other Western nations. This means the philosophical boundaries of Confucianism have been torn down, and Confucian people sincerely welcomed western civilizations to dialogue with Confucianism. Not only Confucianism, the modern history of Chinese philosophy is in one way the history of western philosophy entered China, but in the other way, it is also the history that traditional Chinese philosophies overcome their boundaries. In these cases, we come to know that Chinese cultural boundaries are not necessary, and they were negative in the first place, but it turned out to be positive. Chinese philosophy is able to play its role in a time of crossing boundaries, and should be recognized more and more in the contemporary world. Chinese philosophy in general, modern Confucianism in particular, are not only successful examples of cultures that have crossed boundaries, but also active player to be engaged with different philosophies and religions. It is necessary for Western philosophy as one of the humanities to continue to deepen and widen its range when it encounters Eastern circumstances, and change its meaning and relevance in the ever-changing world.

**PARALLEL SESSION VII**

**Paweł PLICHTA** | Jagiellonian University | Krakow (Poland) |

***Boundaries in the Experience of the Camino de Santiago.***

**ABSTRACT:** For several decades, the Camino de Santiago has been a 'laboratory' for research and reflection, including philosophical reflection, on the condition of modern man. Every year, thousands of people from different countries and continents walk hundreds of kilometres to reach Santiago de Compostela and/or Finisterra. The name – *Finisterra* – comes from the Latin 'finis terrae' which means 'end of the world'. Among the pilgrims are

followers of Christianity, representatives of other religions and even non-believers. They all make the pilgrimage for different reasons: religious, spiritual, cultural. The daily walk, the contact with other people, requires interactions in which boundaries are spontaneously crossed or created. The pilgrims are an example of a group that shows how many of the boundaries in interpersonal, intercultural and interreligious relations are artificial and unnecessary. This paper seeks to identify the types of boundaries that are crossed or respected in the contemporary practice of the Camino de Santiago. The reflections are the result of the author's participatory observations and research with a group of pilgrims to Santiago de Compostela.

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**Anna MATUCHNIAK-MYSTKOWSKA** | Professor | Instytut Socjologii Uniwersytet Łódzki (Poland) |

***Art Transcends Boundaries: On Dialogical Functions of Art.***

**ABSTRACT:** Art is a reproduction of things, or a construction of forms, or an expression of experiences – if the product of this reproduction, construction or expression is able to delight, move or shock.” – accordingly to the definition of Władysław Tatarkiewicz. Art has accompanied mankind since the dawn of humanity, and has been analysed within many academic disciplines, including theory of art and art history (which study the fundamental nature and history of art) and sociology, within which the social functioning of art (i.e., artists, audiences, museums and other mediating institutions, canonical art, avant-garde art, national art, and religious art) is studied. Dialogical functions of art are numerous and concern all these objects, subjects, themes, values, taking in consideration different function of art (aesthetic, decorative, cognitive, integrative, politic) as well as autothelic and heterothelic ones. Dialogical functions of art concern not only a world of art, but also art sciences, such as cultural studies, religious studies, psychology and psychoanalysis, pedagogy, political science and sociology. The last one ‘connect perspectives’ and ‘build bridges’ between various art sciences better than other disciplines, hence the use of the sociological approach to art is justified (as stated by famous scientists like Stanisław Ossowski, Antonina Kłoskowska, Władysław Tatarkiewicz, Pierre Bourdieu, Nathalie Heinich, Vera Zolbeg). The paper is based on theoretical reflexions and empirical studies, concluding some good practices concerning art and society.

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**Tadeusz KOWALEWSKI** | Faculty of Social Sciences and Humanities | University of Łomża | Łomża (Poland)

***Bridging Cultural Boundaries in Social Work Practice.***

**ABSTRACT:** Cultural boundaries do not have to be the subject of widely visible and spectacular differences. They exist within the same societies and set boundaries that are more difficult to cross than ethnic, religious or generational differences. Importantly, they are often beyond the awareness and perception of majority cultural groups. For these reasons, this situation leads to phenomena of social indifference, but also to antagonism and exclusion from the processes of social integration, communication and professional development of marginalized, dysfunctional groups with their own type of culture of poverty. Including them in the dynamics of revitalization, resocialization and democratization of social life requires both the recognition and then the transgression of cultural barriers on all sides of social divisions, the development of communicative and, in the full sense of the word, intercultural competences sought by social work programs, social welfare centres and multilateral support for migrants. Building bridges over the principle of exclusion and acquired differences in the sphere of competences, attitudes and life values is particularly complicated when these differences are superimposed on ethnic differences that generate their own sources of cultural boundaries. Social work then becomes a multifunctional activity that combines purely social activities with mentoring, therapeutic, advisory, managerial and training work, requiring both specialized and anthropological preparation, in the spirit of understanding the value of intercultural dialogue in the realities of life of local communities whose roots go back to indigenous cultural heritage values of intercultural eras. The constant inspiration for the development of the axiology of this type of dialogue are the Jagiellonian values, which make us sensitive to the perception of intercultural relations between groups in terms of social solidarity, respect for cultural rights and the dignity of both persons and communities. There are many specific examples of social programs in the field of social work implemented in the multicultural environment of various regions of Poland, oriented towards this type of



values. Their analysis may be interesting research material, but also illustrative, aimed at developing specific assumptions and good practices of culturally sensitive social work, which does not have to discover its principles anew, and which can be based on the heritage of European and Polish humanism, Christian sensitivity, and then personalism, and holistically understood human rights. Social work understood in this way is much more than a tactic of social adaptation, cultural assimilation of migrants and people who have fallen out of the machinery of market society in order to maintain the existing relations of power and social order.

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**Waldemar ŚWIĄTKOWSKI** | University of Lomza | Lomaz (Poland) |

***Kantian Cosmopolitanism in the Process of Europeanization: Its Criticism in the Thought of August Cieszkowski's Philosophy.***

**ABSTRACT:** August Cieszkowski (1814-1894), in his iconic philosophical work *Our Father*, sees in the nature of Kant's philosophy, which filled the Anglo-Saxon theories of *tabulam rasam* with the idea of humanity, the opposite meaning and destiny of its spirit in relation to classical and Christian philosophy, where we saw the absolute predominance of essence over the idea of humanity. According to Cieszkowski, Kant's philosophy, in the doctrine of transcendental idealism he postulated, aims to establish a new order of things, which even puts it at odds with both the old classical and the new Christian world. Therefore, any attempt within the European Union to develop and extend Kantian philosophy of law to the dimension of European complexity, with the aim of expanding the area of peace, tolerance and stability, seems to be conceptually flawed, as the young Cieszkowski, who studied in Berlin, had already noticed in the system of Hegel's and Kant's philosophy. The first, Kant's philosophy, replacing the historicity of cognition and culture – with the idea, thus made, according to Cieszkowski, an ideologization of the present. Therefore, Cieszkowski ruled out on this subject that there could ever be a possibility of combining this socio-politized order with the old hierarchical process of history. This merger is not possible, because this new German order is based, Cieszkowski wrote, neither on agreement nor compromise, but on the removal of the old world for its renewal, hence the necessary *tabula rasa* in Kantian doctrine and conceptual idealism for the new order of things. The second, Kantian philosophy, ideologized on the present, as well as German idealism in general, has failed, Cieszkowski writes, to break the historical tensions of history, including the experience of nations, and contemporarily, following Cieszkowski, it will not be possible to do so within the framework of the project of a cosmopolitanized (i.e., federalized) Europe, since the divisions between the old and the new world, are in fact much stronger than ideas. The paper therefore posits that any attempt to break the link between cultural history and axiology and, with the help of Kantian philosophy, to transform it into a mere sign and symbol of the present, may result in a sharp division of social space, and thus reinforce concrete social tensions and anxieties, which no responsible philosophy and politics should forget.

**PARALLEL SESSION VIII**

**Ana Lucía MONTOYA JARAMILLO** | Lecturer | Pontifical Gregorian University | Roma (Italy) |

***Forgiveness and Mastering the Course of Time in Paul Ricoeur: An Exercise in Discernment.***

**ABSTRACT:** “It is from our ability to master the course of time that the courage to ask for forgiveness seems able to be drawn.”<sup>1</sup> This reference by Paul Ricoeur in “Difficult Forgiveness” will be the starting point for this reflection. The working hypothesis is that there is a way of living temporality in which the experience of asking for and granting forgiveness, involving an action of the subject on itself, germinates as the fruit of a consent to the fragile condition of existence lived in a horizon of hope. The more active aspect of forgiveness, which is in a sense our own responsibility, will be developed by looking more closely at what Ricoeur says about the work of remembering and active forgetting in dialogue with Freud, insofar as these promote the act of forgiveness. Both are part of a broader framework of temporal relations: past-present-future, mediated by narration and mobilized by attention. Finally, we propose a phenomenological rereading of these themes, first in light of the analyses of attention and consent contained in *Freedom and Nature*, and then in relation to specific experiences of discernment. The gratuitous nature of forgiveness is emphasized by situating temporal mastery within a

horizon of hope. As Ricoeur rightly points out, forgiveness is a gift, which means that it cannot be reduced to the sum of memory work and active forgetting. While Ricoeur's developments are mainly oriented towards the analysis of forgiveness in the context of community experiences and social institutions, we will use them insofar as they can shed light on the experience of granting or asking for forgiveness at the personal level.

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**Abdul Latif MONDAL** | Ass. Prof. | Department of Philosophy | Karim City College | Jamshedpur (India) |

***Breaking down the Barriers and Plato's Cave Analogy: Relevance in the Present Era.***

**ABSTRACT:** As is already known, philosophy as the pursuit of wisdom and understanding, has always transcended barriers, whether geographical, cultural or temporal. In the present era, we need philosophers and philosophies to guide modern society. Plato's analogy of the cave, found in *The Republic*, serves as a powerful metaphor for the human condition and the quest for enlightenment. Plato's cave analogy continues to resonate in the present era as a powerful reminder of the transformative power of philosophical inquiry. As we navigate the complexities of globalization, technological advancement, and socio-political trouble, philosophy offers a guiding light, illuminating the path of enlightenment and liberation. Especially the cave analogy offers valuable insights into the nature or essence of reality. This paper explores the enduring relevance of philosophy in transcending boundaries and Plato's analogy of the cave as a metaphor for understanding contemporary challenges and opportunities by examining the cave analogy through the lens of globalization, technology and social transformation. The paper explores the theme of discerning boundaries in philosophy across different cultures drawing parallel with Plato's cave analogy. It examines how cultural perspective influences our understanding about truth, reality and enlightenment and how philosophical inquiry can transcend these boundaries to reveal deeper insights into the human condition; how philosophical inquiries can illuminate hidden truths, challenge conventional beliefs, and inspire transformative change in the modern world.

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**Chen-Yu Ko** | PostDoc Fellow | Academia Sinica | Ludwig-Maximilians-Universität München | Munich (Germany) |

***Ethical Life (Sittlichkeit) as pre-political Support for liberal Democracy – A political-theoretical Comparison between Ernst-Wolfgang Böckenförde, Mou Zongsan (牟宗三) and Chen Ming (陳明).***

**ABSTRACT:** The relegation of "ethical life" (*Sittlichkeit*) stemming from religious and cultural traditions from the public-political discourse has been a conspicuous trend following the secularization of both society and politics. Within the realm of liberal democratic discourse, the significance of tradition and religion, which underpin moral frameworks, is often dismissed as inconsequential to the legitimacy of liberal political governance. This relegation is underscored by an anti-traditional, progressively inclined, and anti-religious ethos entrenched within the tradition of liberalism. However, a discernible theoretical shift has emerged, particularly since the events of September 11, 2001, prompting a reassessment and critical interrogation of this prevailing disposition. This paper endeavors to undertake a critical examination of the aforementioned anti-traditional, progressive, and anti-religious stance within liberalism, utilizing insights gleaned from the history of political ideas. Moreover, it seeks to delineate a nuanced perspective, distinct from both Rawlsian political liberalism and communitarianism, drawing from the theoretical discourse surrounding figures such as the German jurist Ernst-Wolfgang Böckenförde (1930-2019) and the new-Confucian philosopher Mou Zongsan (牟宗三 / 1909-1995). Böckenförde, particularly through his "Böckenförde-Diktum", posits religion as an indispensable pre-legal and pre-political condition for the sustenance of liberal democracy, advocating for its integration into the public sphere to furnish the secularized modern liberal state with spiritual cohesion. Similarly, Mou Zongsan espouses a comparable viewpoint regarding the nexus between religion and democracy. He posits modern Confucianism as an advocate for the development of democracy, while simultaneously critiquing liberalism for its perceived dearth of spirituality. Mou envisions the role of Confucianism as a humanistic religion tasked with imbuing democracy and liberalism with the requisite spiritual depth. From my perspective, the liberal-conservative stance championed by both Böckenförde and Mou assumes heightened significance within contemporary political discourse and for the sustenance of liberal democracy. This is especially pertinent in light of the substantial challenges posed to the procedural legitimacy that underpins liberal democracy, emanating from

both the liberal flank, with its embrace of identity politics, and the right-wing, characterized by populist rhetoric tinged with racism. Urgently needed is a form of spiritual and substantive recompense to buttress the legitimacy of liberal democracy. Smooth functioning of liberal democracy necessitates not only a procedurally legitimate mechanism for collective political decision-making but also a measure of homogeneity in the societal and political values espoused by its citizenry. These values, rather than being externally constructed, must be rooted in the rich tapestry of tradition, religion, and “ethical life” intrinsic to respective cultures. Böckenförde and Mou offer invaluable insights in navigating this terrain.

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**Prakriti MUKHERJEE** | Research Student | University of Macau | Macau (China) |

***The Essence of Humanity: Interpreting Nationalist Views of Zhang Taiyan and Rabindranath Tagore.***

**ABSTRACT:** In the intricate landscape of contemporary global affairs, conflicts are increasingly defined by their complexity, involving a broad array of participants, including state and non-state actors. These actors engage in diverse military strategies ranging from conventional warfare to guerrilla tactics and sophisticated cyber-attacks. The origins of these conflicts are deeply rooted in historical grievances, territorial ambitions, ideological divides, and the relentless pursuit of power and resources. To address these challenges, the international community has initiated various efforts encompassing diplomatic negotiations, imposition of sanctions, and deployment of peacekeeping forces. Despite these endeavors, the adverse effects on civilian populations are devastating, manifesting in widespread displacement, significant loss of life, and severe humanitarian crises. This scenario underscores the critical importance of fostering dialogue, enhancing cooperation, and strictly adhering to international legal frameworks, reinforcing human dignity’s fundamental principles and the collective aspiration for peace. Furthermore, the rise of Artificial Intelligence introduces novel dimensions to the discourse on modernity, invoking comparisons with the early 20th-century discussions surrounding nationalism, as articulated by renowned intellectuals such as Zhang Taiyan and Rabindranath Tagore. Their conceptualization of nationalism, distinctively anchored in the universal values of humanity rather than mere territorial sovereignty, offers valuable insights for contemporary society. This paper aims to elucidate how their philosophical perspectives could guide a shift towards prioritizing human values over political nationalism. The term “Asianism,” as opposed to “Pan-Asianism,” is proposed to more accurately encapsulate their ideology, highlighting the significance of humanity in the formulation of nationalism. By examining their contributions, this analysis advocates for a reinvigorated focus on human-centric approaches in navigating the complexities of the modern world, emphasizing the enduring relevance of their ideas in promoting global peace and stability.

**PARALLEL SESSION IX**

**Pablo LÓPEZ LÓPEZ** | Head of the Department of Philosophy | Valladolid (Spain) |

***Philosophy within Cultures and Cultures within Philosophies.***

**ABSTRACT:** Reflecting on culture is an outstanding act of culture and of philosophical meditation. It is a metacultural and metaphilosophical activity that allows for a general overview of cultures, which are human ways of life and of knowledge. Such a metacultural thinking is deeply philosophical and a key path of human self-knowledge, since humans are the cultural nature. This reflection is philosophizing on culture and on human identity. It addresses the specific subject of the Philosophy of culture, as well as a quite common issue in philosophical and cultural Anthropologies. In any event, in order to build a solid philosophical culture and a mature general culture, we need to develop a proper Philosophy of culture, a global understanding of culture. A basic reflection on culture is the profound rapport between Philosophy and culture. Indeed, it is important in the Philosophy of culture and in Philosophy itself the fact that Philosophy is the core of culture. All knowledge makes sense as far as it derives from and contributes to wisdom, to a search for wisdom, to a real Philosophy. All the knowledge that makes up cultures is based on fundamental convictions of philosophical depth: epistemological, metaphysical, anthropological, ethical and aesthetic. Philosophies guide cultures deeply, and cultures are the substratum and the context of philosophies. In fact, since philosophies are within cultures, we cannot understand philosophies and their history outside of their cultures. Similarly, since cultures are rooted in

philosophies, understanding cultures requires grasping their own philosophies, which are not necessarily those of recognized and reputed philosophers. The Philosophy of a culture can be expressed and developed by a school or a trend of professional philosophers, who, in turn, are inspired by their culture. However, the Philosophy of a culture depends on a long tradition, and it is built by the whole people, particularly by eminent and influential individuals from different fields of arts and sciences, and not solely by professional philosophers. Philosophy is far more important than particular philosophers. The fact that Philosophies are interwoven with the rest of their own cultures can be observed throughout history panoramically. As relevant examples, let us consider and compare how some philosophies emerge from diverse cultural frameworks, like a Buddhist culture, a pagan and Greek culture, an ancient Greco-Roman and Christian culture, an Islamic culture, and a secularist and anti-Christian culture. At the same time, it is interesting to analyze how those cultures are influenced by some philosophers or schools of sapiential thought.

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**Sofia G. SIMITZI** | Professor/Director | H.M. of Education University | (Greece) |

***Overcoming Western Modernity across Cultures: On the Edge of Philosophical Experience.***

**ABSTRACT:** In today's world, we are confronted with the challenges of Western modernity that often overlook the diverse cultures and experiences of people worldwide. However, we can overcome these challenges by exploring the philosophical experiences that exist on the edge. Through this exploration, we can broaden our horizons and gain a deeper understanding of the world around us. So, let us come together to overcome Western modernity across cultures and embrace the richness of philosophical experience that awaits us. The context of historical memory has been deeply embroiled in the biggest crisis to hit post-modernity since the end of the Second World War. Indeed, from the violence and migration crises facing the Continent to the new challenges from globalization, ecology, and the economic unending fragility to the rise of identity politics. Many citizens especially in the EU believe that secularism has affected all Western values and religion has diminished, this position is a naturalistic fallacy in many ways. The age of the great gods and wise sovereigns who conducted broad theoretical research has passed. It is essential to comprehend the contribution of philosophy to human affairs and its response to the question of the value of human life. While considering metaphysics, it is crucial to acknowledge that the philosopher does not claim to know the divine. Therefore, faith must be kept distinct from knowledge of verifiable empirical formulations. Faith has the potential to provide a more comprehensive understanding of reality than scientific analysis. Philosophers are not merely intellectuals who seek to assign responsibility. They play a crucial role in transcending knowledge and providing the methodological transcendence that human affairs require. Alas In the course of human affairs, philosophical reflection has learned from Hume the significance of recognizing that it cannot prove or demonstrate metaphysical truths. It is imperative to understand the role of philosophy in human affairs, and how it can contribute to a better understanding of reality. My intention is not to ignore the realities of common sense described in ordinary language but to elucidate their dark side their ultimate metaphysical basis and to place them in the context of a theory. Densely put, does philosophy create values or do values create philosophy? The answer can and should undermine our taken-for-granted naturalistic conception of things. I think these are, in fact, difficult questions both in political reality and everyday life. Provided that thinking on science takes the time to excavate these sources of contemporary pluralistic sociopolitical conventions and see where the theoretical and practical balances should be struck.

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**Chidella UPENDRA** | Ass. Prof. | School of Humanities and Social Sciences | Indian Institute of Technology Indore | Mdhya Pradesh (India) |

***Philosophy as a Humanistic Discipline, again.***

**ABSTRACT:** The tasks of philosophy keep changing with changing times owing to the status of the human condition. These tasks are supposed to keep in view the two primary purposes of philosophy – bringing forth robust knowledge systems and also serving as the existential guide. Philosophers certainly carry this burden whenever an occasion arises like ‘philosophy after ...’. Re-imagining philosophy is also called for to overcome the violent

human condition i.e., philosophy after violence. The transition from foundationalism to post-foundationalism on the one hand, and from metaphysical-analytical obsessions to humanistic concerns on the other gives philosophy a life. These changing faces of philosophy, taking note of the ever-changing world, call for a 'thinking beyond boundaries.' It is imperative on us to think across cultures, where philosophy crosses its boundaries from form to another form. Here, the challenge is to tackle the incommunicability and incommensurability of various paradigms. Is this conceivable even in our wildest imagination? It depends upon the modifications of several nuances attached to various cultures of philosophical thinking. The paper also emphasizes on this immensely also stating that 'crossing boundaries' does not imply getting into the mode of comparative philosophy. Rather, it has to be understood in terms of borrowing from other philosophical traditions. The way ideas of freedom, justice and equality had disseminated in different directions. Mere comparative philosophy falls short of achieving this task of 'philosophy as a humanistic discipline'. In this sense, philosophy progresses by seeking insights from philosophies of the 'other' or 'others'. For instance, for questions like 'what could be done to drastically reduce global violent catastrophes?' answers were sought from 'other' philosophical traditions. However, this has to reach a new level if at all the world intends to seek help from philosophy. As a humanistic discipline, philosophers are supposed to strive for a reasonable collaboration between plurality and universality.

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**Aidar AMREBAYEV** | Director | Center for Political Studies | Institute of Philosophy, Political Science, and Religious Studies | National Academy of Sciences | (Republic of Kazakhstan) |

***What is the significance of cross-cultural communications in Kazakhstan's quest for its own model of national identity?***

**ABSTRACT:** I would like to examine the issue of forming my country's national identity at the current stage from the perspective of the intersection of Eastern and Western values. Historically, we have always been in a zone of intense cross-cultural contacts between various civilizations. For example, Kazakhstan has been significantly influenced by the value systems of Russia, China, and countries in the Muslim world. At present, the influence of the West on our choice of a modern model for political, economic, and social modernization is undeniably significant. At the same time, a characteristic feature of the value system of Kazakh nomads, who were the precursors of our modern statehood and culture, is the ability to integrate diverse vectors of cultural development, pragmatically assimilating their values and developing flexible formats of synergy. This has allowed Kazakhstan to develop a fairly pliable environment of social values in the modern era, which easily assimilates and adapts to various ideological and axiological perspectives of development. We are practically at the crossroads of current cultural streams. In our contemporary everyday culture, it is easy to find motives of diverse values that we perceive as inherently our own, while understanding their external origin and finding them quite convenient for a prosperous and comfortable life here and now. I will try to interpret what it means for us, Kazakhs, to be at the crossroads of values today. Kazakhstan has long been in the wake of the Russian protectorate, which has had a significant impact on our worldview and way of life. We have emerged as a sovereign modern state thanks to our ability, over nearly three hundred years, to gradually embrace the cultural paradigm of Russia and, through it, interpret the context of Western civilization to the extent that Russia itself was a Western, European country at different stages of its history. The Great Steppe in the heart of Eurasia, which has hosted us throughout history, has been rich with events of direct and complementary interaction between European and Asian ethnocultural elements, resulting in a Eurasian mentality with quite contradictory features: on one hand, a drive for boundless freedom and liberty, and on the other, excessive and harsh despotism and blind submission to the will of leaders. From our point of view, the study of cross-cultural communications in the process of developing national values is extremely important from the perspective of understanding the prospects for the development of global civilization as well as the fate of individual regions of the world, including the Republic of Kazakhstan, as a relatively young and active subject of international relations.

## PARALLEL SESSION X

**Marcus BOEIRA** | Professor | Universidade Federal do Rio Grande do Sul (UFRGS) | (Brasil) | Research Group in Social and Political Philosophy | Gregorian University | Roma (Italy) |

### ***Possible Worlds, Contingency and Human Acts: Counterfactual Reasoning as a Tool for Social Control.***

**ABSTRACT:** One of the great challenges of our time is centered on how systems of alletic logic deal with social phenomena, the transformations in culture and the management of risks arising from new practices. To a large extent, many technological systems aim at social control and the improvement of inspection mechanisms on human actions, through the pre-awareness of human possibilities of action and reaction to external collective forces. The mental models with which we deal to reflect future contingents present huge challenges when we tension the impacts that decisions generate and the forms of human life in complex societies. The modal logic and the development of its alletic systems provoke, thus, an expansion of the epistemic degrees and the models of control over cognitive processes due to the depth they present from axioms and inferential rules. One of the central mental models, within this, is that of counterfactual reasoning, a highly relevant conditional model in our days. The goal will be to investigate how counterfactual reasoning helps in the formation of systems of control over the thinking and acting of human beings.

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**Carmen COZMA** | Department of Philosophy | Alexandru Ioan Cuza University of Iasi | (Romania) |

### ***Metaphorical Conceptualization: Interweaving Philosophy of Mysteries' Revelation and Phenomenology of Life.***

**ABSTRACT:** An insight into the work of two outstanding contemporary philosophers, namely Lucian Blaga (1895-1961, Romania) and Anna-Teresa Tymieniecka (1923-2014), gives us grounds to highlight some dimensions of the East-West fruitful cultural dialogue, on long term, framing an integrator and dynamic comprehension of world-encompassing contributions that are relevant in the field of philosophy at large. Both Blaga and Tymieniecka brought about a significant renewal and enrichment of the philosophical conceptual apparatus by a kind of metaphorology, demonstrating the power of inspiring literary-artistic mappings of language used in the territory of the "metaphysics of mysteries and the mysteries' revelation", respectively in that of "phenomenology of the onto-poietic design of life". Complex systems of thinking and interpretation of the beingness-in-becoming are developed within the Trilogies (of knowledge, of culture, of values, and cosmological) on one side, and within the Logos and Life (in four books) and The Fullness of the Logos in the Key of Life (in two books) on the other side. Scrutinizing the authors' original visions upon life – in its entirety, between geo-cosmic and sacral levels of horizon – and on human condition – which is searched in its profound essence and no less in its highest manifestation, precisely because of the singular creative role of man/woman in the world, we find pivotal metaphorical concepts, together with novel themes and interpretative approaches, analogous motifs, cross purposes, etc. Actually, we discover a poietic manner of shaping the philosophical discourse whereby Blaga and Tymieniecka encounter, exploring the terminological metaphor; and thus proving the co-existence of great ideas belonging to different cultural spaces in the tonality of a robust humanistic view of life. Beyond obvious distinctions of full creativity making the singularity of each of them, Lucian Blaga and Anna-Teresa Tymieniecka appear to us with certain convergence points by even their capacity of putting in act a particular style of writing that is deeply impregnated with the metaphorical seal valorized in its metaphysical resources. And they do so in a magnificent way, being concerned about the empowerment of the humane from within us. It is the humane unaffected by the artificialization of existence that happens at a fast pace in our present digital world; it ultimately is that something that really matters in our perpetual endeavor to give and at the same time to grasp the meaning of life.

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**Asha MUKHERJEE** | Professor | Visva-Bharati University | Santiniketan (India) |

### ***Philosophy Unbounded: Women Philosophers in Modern India.***

**ABSTRACT:** Indian society, like most of the societies in the world, has always been patriarchal. However, throughout history, in the centuries of patriarchal control, women have mediated several layers and levels of existence and

carried out various ways of resistance across different media that have often gone unnoticed. In medieval India, one such medium that was open to women was religion, spirituality, or bhakti. Since religious space was one of the few spaces accessible to women in early and medieval India, many women embraced bhakti, which gave them the space to define their truths in voices that revised culture, politics, relationships, and religions, as many of us have argued. (Mukherjee, Asha *Indian Feminism*). Women's status again came to the forefront of the social reform movement in the 19th century. At this time, our educated elite imbibed the Western concept of democracy, equality, and fraternity through English education and contact with the West. This Western liberalism was applied to the issue of women and transformed into a movement for social change. The reform movements were not homogeneous and differed considerably in the proposals and improvements to be promoted. However, they expressed a common desire to weed out the social evils, partially in reaction to the colonial rulers' allegations of barbarity. In this period, foreign influence was no longer limited to the market or politics alone. However, it was creeping into areas of our cultural life and community, and this could affect change in Indian society's social fabric as well as cultural defense with Cultural and Religious Values. All these ways of breaking the boundaries can be considered as philosophical ways of unbinding in a much broader sense of philosophy where all the presuppositions, ambiguities, norms, and biases are questioned using different methodologies, interpretations of the texts for social justice, freedom, and dignity of the women, social change and for a more humane society. Questioning and dialogue are essential aspects of philosophy. However, an integrated view of reality, truth, action, and the method would provide a philosophical ground for deepening and widening its range according to the circumstances of the times and relearning its meaning and relevance in the ever-changing world. Sabitri Bai Pule, Sister Nivedita, Sarojini Naidu, Rukaiya Begam (1880-1932) and Sarala Devi (1872-1945), and many more in different parts of India played such vital roles through their critical philosophical insights and life struggles. Sometimes, they also organized themselves, creating space for dialogue and questioning for future generations and showing the way that is still very relevant from feminist perspectives. I will mainly focus on two women from Bengal-Begum Rokeya and Sarala Devi (one Muslim and another Hindu) who are considered role models for education and social change in Bengal. Their philosophical insights are highly relevant to social and cultural change.

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**Tsai WEI-DING** | Ass. Prof. | Department of Philosophy | National Chengchi University | (Taiwan) |

***Gadamer on Health.***

**ABSTRACT:** In 1993, Gadamer published a book called *Über die Verborgenheit der Gesundheit (On the Hiddenness of Health)*, which commented on some topics that would be encountered in the field of medicine and healthcare, such as the relationships between theory and practice, life and death, health and illness, body and mind, doctor and patient, etc. The author intends to explain some ideas in this book from the perspective of practical philosophy emphasized by the later Gadamer himself, so as to serve as a reference for us to reflect on contemporary issues of healthcare. This article mainly focuses on the content of his two concepts – “health as balance” and “medicine as techne (skill)”. Regarding the view of health as balance, Gadamer interprets health as a harmonious state of the whole being of human Dasein from an ontological perspective. On this basis, he also criticizes modern medicine for forgetting this point under the influence of dominant knowledge of natural science. Therefore, it is necessary for us to revisit the therapeutic art of traditional medicine as a supplement so that today's doctors can re-treat the patient as a whole in clinical practice.

### PARALLEL SESSION XI

**Irina CHUDOVSKA** | European University in Kiev | Kiev (Ukraine) |

***Sociocultural Dynamics during the War: Ukraine-Poland.***

**ABSTRACT:** The concept of sociocultural dynamics was one of the first to be proposed by the American-Russian sociologist Pitirim Sorokin. The category of dynamics itself is complex. Dynamics allows you to compare and see changes. Everything is simple in linear systems, but when it comes to culture, such changes are much more difficult to see, because they usually occur slowly and in the minds of subjects. These two conditions practically

reduce our chances of recording the processes of change in the culture. War is a form of communication and a space in which change is accelerated. If before the war it takes years for changes to occur, then during the war we can observe that significant changes can occur within a month. What changes can we see? Changes in forms of communication, which in turn shape changes in relationships. We can observe this especially clearly in the sphere of politics, as well as how this affects the interaction between people. Communication practices that we could even visually observe between Ukrainian and Polish politicians were distinguished by an excellent case of cooperation and vivid dynamics. All this is reflected in the changing relationship between the Ukrainian and Polish populations. The presentation will focus on demonstrating communication practices and how this influenced the dynamics of the formation of public relations in Ukraine and Poland.

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**Marcin ZARZECKI** | Cardinal Stefan Wyszyński University (Poland) |

***Semantics of Subjectivity and Antisubjectivity in Politics.***

**ABSTRACT:** Aim of the presentation is to showcase activities that are examples of “true communication, that is, an attitude and practice that deviates from one-way influence and transmission, let alone manipulation”. But without recognizing the language proposing the values of subjectivity or anti-subjectivity, this is difficult. It is difficult to agree with the postulate about the de-ideologization of the modern world, because at the level of acts of social protest and analysis of contemporary social movements, the ideologization of reality, in the sense of the process of assigning valorizing meanings and worldview restructuring, is very clear. In modern society, or as Jürgen Habermas wants to call it – the society of late modernity, a collectivity in which traditional and institutional forms of overcoming fear and insecurity in the family, marriage, gender roles, class consciousness and the political parties and institutions that appeal to it are losing ground, ideological metaphors are becoming fundamental visions of the world. Using J. Habermas' classification, the division of social reality into a lifeworld and a system of state organization mediated by the public sphere, we see this third area as dialogical and most subject to metaphorization. The subjectivity of individuals is largely constrained by the dominant role of ideology, which explains and defines the position of the individual from the perspective of the operation of social structures. The products of the prevailing discourse are individuals who participate in the discourse and participate in the production of knowledge through linguistic practices that interpret social practices. The semantics of politics provides legitimate symbols and cognitive schemes for interpreting social reality. Political control of the socialization process, or the increased role of the media as the main socialization institution, make it possible to equate the semantics of politics with the implementation into the social structure of the typification patterns of the social world. The ideology of domination is contained in the metaphors of power as permanent conflict, market rivalry, theater and stage, as well as in political feminativism, interpretive androcentricity of the social world. It is revealed in the rhetoric of persuasion that includes discrediting and provocative practices that limit the dominance of competing ideologies. Hence, the paper presents the semantics of subjectivity and anti-subjectivity in politics by identifying the fundamental metaphors that describe power relations and showing Jagiellonian ideas as an axiological and relational alternative to the instrumentalization of dialogue and the “culture wars”.

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**Sylwia JASKUŁA** | Professor | University of Łomża | Łomża (Poland) |

***In Search of Dialogue in Modern Educational Space.***

**ABSTRACT:** Educational space is a form of existence of cultural space. Nowadays, it shows an increasingly significant degree of virtualization, entering into relationships with reality understood classically, becoming a form of hybrid reality. Due to its technological dependence, it implements in a very different way what was the meaning of the Latin category *communicare*, i.e. the communal nature of relationships and communication between people. Reciprocity, cooperation and empathy in the spirit of respecting their subjectivity are values that are contrary to the instrumental goals of information transmission of contemporary media culture and the situation of significant, virtual mediation. All these shortcomings of the civilization of the glass screen and computer coding of the virtual human representation are reflected in the essential features of the educational space. However, creative, subjective and largely free choices made by a person, including the youngest child, are the



fundamental “capital” of the educational process, learning and, to an even greater extent, educational processes. The traditional cultural values of European humanism, which constitute the basis for thinking about the contemporary understanding of human cultural rights, do not allow for the reduction of human autonomy reduced to the functionally described role of a recipient, sender or intermediary. An important question therefore arises: what role does classically understood dialogue, not subject to modeling, programming and artificial intelligence control, play in the space of educational relations created in this way? Can we talk about dialogue in networks of relationships in which system elements include both people and IT systems, teaching instruments that adapt to the student's needs, and educational programs designed to address specific personality traits? If so, who with whom, and now with what? Will artificial intelligence, which is rapidly encroaching into educational processes, destroy the boundaries of the personal, cultural and institutional identity of people being educated, their world of important core values that are not yet a product of the programming of a place in the social structure and its functional dispositions? So maybe we should once again refer to the idea of open space and education, the ethos of dialogue between people and cultures in a recognizable space of communication, the space of identity and self-realization, not so much of a participant, but of a partner in the educational and upbringing process? The right to cultural self-determination of persons or their environments, as written by the scholars of “Krakow Humanism” at the Kraków Academy in the early 15th century, could only be limited in three cases: when these entities limit or discriminate against the same right in relation to other persons or groups, when they reduce the values that connect people to particular and selfishly understood needs, and when they isolate themselves or other entities from the broader community, from the family of families that constitute important support and area of reference for each other. If the contemporary communication, cultural and educational space displays such features, appropriating someone or a specific group into the “possession” of a system, a virtual community environment, while providing them with addictive trap values, the rights of the system understood in this way must be limited, and education based on mime loses its value. the right to education. It becomes a destructive element. A specific indicator, a test of good will and good practices, is the question to what extent this system teaches dialogue? To what extent does it allow you to exceed your own limits?

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**Agnieszka Muzyk** | University of Lomza | Łomża (Poland) |  
***Intercultural Policy in the School Education System.***

**ABSTRACT:** Traditions of positive and even creative use of intercultural relations in the situation of the society of many cultures reach back to the conditions of Polish heritage cultural tradition of the Jagiellonian dynasty lasting from the end of the fourteenth to the end of the sixteenth century. This It was then that the concept of seeking the common good above the existing borders, barriers and even hostility. In this way, the Jagiellonian traditions Europe's pioneering search for something more than a multicultural policy, and a namely, intercultural policy, which, over the pursuit of cultural assimilation, propose a strategy of multi-faceted integration with respect for distinctiveness, identity and dignity of the cultures that meet. These values turn out to be more than useful in the modern school education system that has been developed in Poland since the political breakthrough of 1989. It has gained in relevance at present, especially following Russia's invasion of Ukraine, which has resulted in migration and the relevant administrative undertakings in the Polish school system have been found in more than two hundred and seventy thousand children and adolescents from Ukraine. Crossing borders has an important impact on in their case almost every version of the possible meanings that this concept can generate and each of the possible challenges that young people and the youth system have faced to date. education is undertaken. One of the solutions that have been taken in this regard is the school examinations. Preparation of specialist exam papers is preceded by a thorough diagnosis of needs, the state of advancement and specific features of the previous education system in which they participated in Ukraine. This is the practical dimension of intercultural dialogue integrated into the organisational, linguistic, cognitive and mental disabilities that seek to respect the rights of cultural characteristics of Ukrainians forced into mass migration. In an educational sense, in addition to many difficulties and dysfunctions, it can bring very fruitful solutions intercultural partnerships, which will allow for the construction of an important capital for both nations respecting the Jagiellonian concept

of the law of nations, as well as building a long-term strategy to bring the two neighboring nations closer together. These activities coincide with the are in line with both the Jagiellonian and contemporary assumptions of building change the author of which is one of the most eminent Polish and American sociologists such as Florian Znaniecki. These ideas in the education system are perceived as necessary step in the preparation and effective implementation of major projects social and intercultural relations.

## PARALLEL SESSION XII

**Peter JONKERS** | Professor (Emeritus) | Tilburg University | (The Netherlands) |

### ***Tolerance, Intolerance, and the Challenge of the Intolerable.***

**ABSTRACT:** This paper offers a contribution to philosophizing in a multicultural world by examining the nature of tolerance and the discerning of its boundaries. From a methodological perspective, the paper demonstrates how social sciences, in this case, surveys about the value of tolerance, offer vital empirical input for philosophical reflection. The paper starts with a summary of recent sociological research into people's attitudes toward tolerance in modern, Western societies. The conclusion is that although the cultural boundaries inside and between these societies have become permeable, people are still deeply attached to the values and traditions of their own local or national culture. In other words, although tolerance is recognized as crucial for social stability and peaceful coexistence in a multicultural world, many people still have strong feelings of intolerance against the socio-cultural other and prefer to live within safe, familiar boundaries. This observation is the starting point of the second section, which explores the virtue of tolerance across cultural boundaries from a philosophical perspective. Although the legal framework of toleration is crucial to counter intolerance, it is in itself insufficient because the legal framework needs to go together with an attitudinal component, viz. the virtue of tolerance. Despite its popularity in public and political debates, tolerance is an elusive concept because of its paradoxical nature (e.g. the paradox of tolerance toward racist and morally wrong ideas and behaviors, and the paradox of tolerating intolerance or the intolerable). Furthermore, the virtue of tolerance is an unstable practice because it needs to situate itself somewhere between indifference, prohibition, acceptance, and recognition. These features show that tolerance rests on a reflexive assessment of the conflicts that require and allow for tolerance/toleration, thereby considering the history and character of the groups involved and an adequate and convincing normative justification of tolerance/toleration in a given societal or legislative context. This conclusion raises a thorny epistemological question about the boundaries of tolerance, which will be discussed in section three: In the name of who or what are we entitled to grant or limit toleration? Because of the multicultural nature of contemporary societies, there are several contexts of justification to consider, thus referring to the need for practical wisdom to answer this question in a reflectively balanced and inevitably provisional way.

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**Edward DEMENCHONOK** | Professor | Fort Valley State University | Fort Valley, GA. | (United States of America) |

### ***Russian Philosophy on Intercultural Dialogue in a Multipolar World.***

**ABSTRACT:** This paper addresses the ambivalent role of borders, which on the one hand can serve for the protection of the sovereign territory and unique cultures, but on the other hand can also isolate countries and impede the economic and cultural interactions among nations. Beyond the question of the borders, physical or symbolic, the problem is about the socio-cultural diversity of the contemporary world and the relationships among individuals and groups representing diverse cultures. The paper analyzes the contribution of Russian philosophy to the humanistic tradition of defending the recognition of both socio-cultural diversity and dialogical relationships. It highlights Mikhail Bakhtin's dialogical philosophy and its contemporary development. Dialogue is viewed not only as communication but also as a metaphysics of personality and meaning and as dialogical relationships at the intersubjective, social, intercultural, and intercivilizational levels. These ideas of dialogical relationships were developed in contemporary intercultural philosophy, including in Russia. Attention is paid to the conception of country-civilization and to the dialogue of civilizations. The article also analyzes the obstacles hindering dialogical relationships, including the homogenizing globalization and hegemonic geopolitics. An

alternative to hegemonic unipolarity is an emerging multipolar world of sovereign independent states. Multipolarity, however, should not become a conflictive anarchy. Intercultural philosophy asserts the necessity and possibility in the multipolar world of dialogical relationships among diverse cultures and the collaboration of nations in solving social and global problems and for promoting peace.

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**Müfit Selim SARUHAN** |PhD. |Department of Islamic Philosophy| Faculty of Divinity|Ankara University|Ankara (Turkey)|  
***Our Need for the Culture of Peace and Tolerance Provided by Philosophy.***

**ABSTRACT:** In the environment provided by philosophy, with the trust it provides, the foundations of a peaceful and peaceful culture for everyone can be laid. Thinking is a uniquely human quality. The source of all kinds of development that humanity currently has is the human ability to think. The emphasis on human history is, in a sense, identical with the history of thought. Thinking; It is a process that demands and requires knowing, understanding and grasping. In the process of obtaining information, the aim is to reach the unknown by concentrating on the known. Wanting to know is the result of a desire to know. A person gravitates towards and wants what he desires and attracts. He also moves away from what he is afraid of, repelled by, or disgusted by. A person who wants knowledge and aims to know desires knowledge in order to achieve an order, a way of life and a movement. The desire to know is also at the root of philosophical activity. As Descartes put it, learning philosophy is more necessary for regulating our morals and managing our lives in this world than using our eyes to guide our steps. According to him, the word philosophy means the study of wisdom. This wisdom is not limited to moderation in our affairs, but includes a complete knowledge of all that man can know, and the knowledge of first causes, for the preservation of our lives, our health, and the invention of our professions. Language is the basis of existence. The philosopher presents himself through language. Every philosopher finds himself in a culture. The philosopher expresses his thoughts in the language of his culture and identity. While putting forward ideas on issues such as existence, knowledge and value, the philosopher is in a constant effort to make suggestions and wishes. Language helps the philosopher systematize and convey himself. Karl Jaspers (d.1969), while determining the basic qualities of the philosopher, emphasizes the independence of the philosopher the most. Accordingly, a philosopher is someone who fights to gain internal independence. The philosopher is independent. The main reason for this independence is that it is unnecessary. He lives a life free from the influence of wealth, possessions and instincts. He is independent because he is uninterested in politics and the state. The philosopher achieves an unshakable will without being influenced by anyone. The philosopher is the master of ideas. As he is the master of ideas, he stays away from arbitrariness and connects to the transcendent. The philosopher does not accept any truth as final, one and only. He becomes the ruler of thoughts. It deepens philosophy as a movement, without establishing philosophical ownership. He is capable of learning, listening to contemporaries, and being open to all possibilities, by fighting for the truth and what is humane, by making the whole past his own. According to him, three questions trigger a philosophical life and living philosophically: What am I, what am I losing, what should I do? According to him, doing philosophy is a decision. In this world where people tend to forget themselves, they must pull themselves out of what they believe to be solid paths, keep their origins awake, and decide to help themselves with internal control. Living a philosophical life means tackling difficulties tirelessly. Deep contemplation causes a person to examine himself. The philosopher's deep contemplation transcends existence. It directs towards contact with the source of freedom, with existence itself. The philosopher does not just meditate, he considers the task by thinking about what to do. The philosopher boldly and doggedly seeks communication. He learns to live together. The philosopher, as one who learns to die, learns the condition of real life. According to him, learning to live and being able to die are the same thing. Three things that are unacceptable for a philosopher are forgetting, ignoring, and not accepting enlightenment. Throughout human history, wars have played an important role in shaping societies and civilizations. However, war not only demonstrated the potential of humanity, but also became an area full of ethical and moral problems. Evaluating human nature in terms of war and peace is a very complex issue because human nature is affected by many factors and many of these factors can vary from person to person. But human nature in general has the potential to include both war and peace. Along with natural instincts such as conflict and competition, people tend to cooperate, cooperate and achieve peace.

From a war perspective, competitive and defensive characteristics within human nature can lead to conflicts. Wars may occur for many reasons such as resource scarcity, land rights, ideological differences. However, people generally tend to band together and defend themselves when in danger, which can create solidarity and unity in war situations. From a peace perspective, characteristics such as empathy, cooperation and justice within human nature support peaceful solutions. People generally seek peaceful solutions and tend to cooperate to achieve social harmony. Peaceful solutions can help prevent the devastation of war and ensure long-term stability. When we try to determine some principles regarding the philosophical foundations and necessity of peace First of all, peace is essential to the value of human rights and dignity. The idea that people have equal rights and values forms the basis of peace. Peace is necessary for these rights to be protected and for people to feel safe. Peace is closely related to ensuring justice and protecting equality. Injustice and inequality are one of the main causes of conflict and disagreement. Therefore, it is important to establish justice and equality to ensure peace. Peace is necessary for the general welfare and well-being of society. A peaceful environment allows people to be happier, safer and more productive. When conflict and violence are replaced by peace and cooperation, all members of society benefit. It is also important for peace, sustainability and natural balance. A peaceful world can contribute to the sustainable use of natural resources and the protection of the environment. War and conflict can cause destruction of natural resources, environmental pollution and disruption of ecological balance. Peace is necessary to preserve cultural diversity and national identities. A peaceful environment allows different cultures to live together and learn from each other. This promotes tolerance, understanding and cooperation. The philosophical foundations and necessity of peace are shaped around fundamental values such as human rights, justice, equality, social good and natural balance. Peace is essential not only for the happiness of individuals and societies, but also for sustainability and harmony around the world. As a result, human nature has a number of characteristics that can include both war and peace. However, societies have a complex structure, including values, leaderships and external factors, so situations of war and peace do not always follow a certain pattern provided by Philosophy.

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**Martin Lu** | Bond University, Gold Coast (Australia)|  
***Understanding Religions across Cultures.***

**ABSTRACT:** The main theme of this conference is *Discerning Boundaries: Philosophy across Cultures*, under the “perfect storm” of current global conflicts. The hope is: Philosophy could minimize conflicts and even wars. Yes, we could, if we broaden philosophy to understand religions in their basic metaphysical roots. We will focus on Cultural China and its recent discussions of Chinese and Western theologies. It is quite common for Confucian advocates to argue for the Confucian philosophy of harmony, from personal cultivation, ordering family and state relationships, and finally peace throughout the world. It is also true that Jesus and Apostle Paul died as martyrs, the results of violence, and Confucius and Mencius would just travel, teach and argue their cases, sometimes going into exile but generally without personal harm. Confucianism may not be generally regarded as a religion. But some contemporary prominent Confucians are religiously serious about it as “learning of life (生命的學問)” by Mou Zong-san (牟宗三), as “spiritual states of existential life (生命存在的心靈境界)” by Tang Jun-yi (唐君毅), as “onto-hermeneutics of ben-ti or Being (本體詮釋學)” by Cheng Ching-Ying (成中英), and even as the essential foundation of “Chinese Christian Theology (基督信仰的中華神學)” by Thomas In-sing Leung (梁燕城), a Christian scholar. Interestingly, the four Confucians are academically and personally related. Mou and Tang were lifelong close friends and teachers of Leung at New Asia College, Chinese University of Hong Kong. Cheng was Leung’s Ph.D. supervisor at the University of Hawaii. In their writings, you could notice their influence upon and difference among one another. For both Mou and Tang, the ontological Being (本體), liang-zhi 良知 the innate knowledge of good, unlike the unmoved mover or unmoving substance for Aristotle, but some ceaselessly active power of life endowed by Confucian God “Heaven” is the core of their organismic process religion. Mou studied closely “The Principia Mathematica” on the foundations of mathematics by Alfred North Whitehead and Bertrand Russell. So, his style is more logical and Kantian, whereas Tang more Hegelian. They both argue that a cultural Chinese should not become a Christian because they have their own metaphysical / religious roots; yet they both have positive words for the humanity of Jesus. The Contemporary

New Confucians all share the core doctrine of the Unity between Heaven and Man (天人合一), which has been developed by them variously but embraced religiously. And they have all mentioned Alfred North Whitehead favorably one way or another. So, the doctrine is generally in harmony with Whitehead's Process Philosophy and Theology. Not all religious dogma could be rationalized; otherwise, there would be no religion. There are always elements of unknown noumena factors, voices from the other world, and hidden mysticism as Leung as a Christian Confucian or Confucian Christian will admit. This will shed light upon the conference theme: Discerning Boundaries: Philosophy across Cultures." When we all realize that such boundaries are difficult if not impossible to discern and draw, there will be less reasons for conflicts.

### PARALLEL SESSION XIII

**Mihaela Alexandra POP** | School of Philosophy | University of Bucharest | Bucharest (Romania) |

#### ***Philosophical Concepts and Artistic Individual Expression, Constantin Brâncuși – The Complex of Târgu-Jiu.***

**ABSTRACT:** This paper aims at discussing the interdisciplinary aspects of the aesthetic analysis of an artistic complex made by the Romanian artist Constantin Brâncuși in Romania at Târgu-Jiu. It was dedicated to the Romanian heroes who died during the First World War. Our purpose is to debate the influence of traditional local mythology and beliefs which could be unveiled in the artistic creativity of a significant artist of the 20th century, well known for his abstract and also ancestral revealing art. We will use for this purpose some philosophical theories produced by a Romanian philosopher, Lucian Blaga, during the 20th century. Blaga was interested to study the double condition of the human being as a living biological creature submitted to the determinations of nature and also as a unique being capable of thinking not only about nature and human knowledge but also capable of becoming aware of his special condition as a being who is able to create his own world and his own consciousness. Blaga used in his theories of culture, knowledge and values the heritage of German philosophy of the end of the 19th century (Dilthey, Rickert and others) and also C.G. Jung's theory on the unconsciousness and its collective manifestations through archetypal components. As well as E. Cassirer, Blaga was interested to understand the role played by the symbolic thought not only in mythic and ritualic historical phases but also the contribution of this symbolic level within the process of artistic creativity. Blaga develops thus his theory about the "stylistic matrix" which belongs to the unconsciousness level, but which is able to transcend this level towards the rational creative realm of human thought applying the process of artistic creativity. This unconscious (irrational) matrix consists of an entire complex of unconscious tendencies and horizons as the spatial and temporal ones. They orient, guide the creative impulse of "formativity" making it possible to transcend from the irrational to the rational level. This transcendence includes also certain local traditional imaginary that cultural products as works of art are based on in certain cultures. The stylistic matrix makes possible wider distinctions between specific cultures and individual works generating what Blaga calls "stylistic complexes". The concept of style is here understood as the expression of cultural and spiritual characteristics of entire collectivities characterized by a cultural identity. Taking into account this theoretical philosophical basis we will apply it to the analysis of Brâncuși's work dedicated to the Romanian heroes who fought during the First World War. This will prove that philosophical concepts, especially those of the philosophy of culture and values, having a very large range of applications, can successfully interfere with interdisciplinary approaches in order to assure a deeper understanding of the artistic unique creativity. Key words: culture, artistic creativity, "stylistic matrix", unconscious (irrational) archetypes

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**Yvonne DOHNA SCHLOBITTEN** | Professor | Pontifical Gregorian University | Rome (Italy) |

#### ***Spiritual Aesthetics: Encounter in a Sacred Space – A Christian Seeing.***

**ABSTRACT:** People believe they know everything and can therefore judge the world. The secret mystery of things, people and the world will no longer be experienced. Art can help us to make an experience of transcendence, of what we cannot yet understand. Christian Seeing can be divided into 5 basic categories that reflect typically Christian mystical experiences. The focus here is on the "formation to become an image" (*Bildwerdung*) in the act of encounter. 1. The *iconic* encounter and the seeing of a presence, 2. the encounter as empathetic seeing in

the *compassion* of pain, 3. the encounter as the *imagination* of an ideal, one speaks of the asceticism of seeing, 4. the encounter of symbols in which seeing becomes poetic *reading* 5. the encounter as friendship in order to *trust and love* the one we see. In these encounters, sacred spaces emerge that allow people to become who they really are. The focus is always on letting go, a kind of “dying” (*ars morientis*). Seeing Art becomes a space of silence, void, nothingness, of contemplation: a place of transformation.

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**Mary Christine UGOBI-ONYEMERE** | Senior Lecturer | Chair Co-Ordinator | Dominican University | Ibadan (Nigeria) |  
***Cultivating Empathy: Exploring its Ontological Aesthetic Value across Cultures.***

**ABSTRACT:** In the intricate tapestry of human existence, empathy stands as a beacon of light amidst the diverse hues of cultural expression. This paper embarks on a philosophical odyssey, delving into the profound ontological depths of empathy and its transcultural significance. Inspired by the personalistic philosophy of luminaries like Edith Stein and Karol Wojtyla, this study aims to unearth empathy’s essence as an ontological value, intricately woven into the fabric of human existence. Through a multidimensional exploration encompassing ethical inquiry, existential introspection, and aesthetic revelation, this discourse seeks to unravel empathy’s transformative power—the potential to bridge cultural chasms and forge genuine human connections, illuminating the path to authentic relationality. Moreover, by scrutinizing empathy’s phenomenal aspects within the realms of subjectivity and intersubjectivity, the study illuminates its pivotal role in shaping individual identity, moral consciousness, and societal harmony. Beyond a mere psychological phenomenon, empathy emerges as a foundational cornerstone of human flourishing, a sacred conduit uniting hearts across the kaleidoscopic spectrum of cultural diversity, beckoning humanity towards a more compassionate and harmonious world. This discourse on empathy’s profound impact on the human experience rekindles the flame of empathy’s resplendent radiance, reaffirming its indispensable role in shaping cross-cultural interaction, civilization, and the very tapestry of human destiny. Furthermore, this exploration delves into the ontological nature of empathy, probing its essence as a fundamental aspect of human existence. By examining empathy through the lens of personalistic philosophy, the study unveils its intrinsic connection to the human condition, underscoring its role as a foundational principle that shapes human relationships and societal dynamics. Through an emphasis on empathy’s phenomenological dimensions, the discourse sheds light on its experiential significance, highlighting how empathy enriches human experience and fosters deeper connections between individuals and communities. Additionally, the study explores empathy as a catalyst for societal transformation, emphasizing its potential to transcend cultural barriers and promote social cohesion. By cultivating empathy as a moral virtue, individuals can navigate the complexities of cultural diversity with compassion and understanding, fostering a more inclusive and empathetic society. This philosophical journey thus charts a course towards a more empathetic and interconnected world, where empathy serves as a guiding principle for human interaction and societal progress. Overall, this philosophical inquiry into empathy’s ontological, phenomenal, and transformative dimensions aims to deepen our understanding of this fundamental aspect of human experience and inspire meaningful action towards a more empathetic and harmonious world.

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**Zhyldyz AMREBAYEVA** | Al Farabi Kazakh National University | Almaty (Kazakhstan) |  
***The Concept of “Hunting” in Yusuf Balasaguni’s Book ‘Blessed Knowledge’.***

**ABSTRACT:** Yusuf Balasaguni, an outstanding thinker – poet who lived in the 11th century, wrote a treatise in the ancient Turkic language “Blessed Knowledge, or the Science of governing and the Art of How to Be Happy.” In the medieval Muslim poetic tradition, symbolic images became widespread when using various ways of understanding the world. The concept of “hunting” is one of these “esoteric” images. The poem “Blessed Knowledge” is a dialogue between the main characters, who personify the goal and value orientations proposed by the author of the poem Y. Balasaguni, which can be chosen by a person to achieve true happiness, that is, “caught” by him from the endless stream of life. The Turkic thinker uses “hunting” to justify the content of various ethical orientations. The image of “hunting” has aesthetic symbolism, as well as epistemological significance in the philosophical tradition of the Middle Ages. The task of the hunter (cognizer) is to “catch” in

the transient, elusive world fundamental, lasting ideas and meanings that represent the substantial foundations of existence. Medieval thought was focused on understanding and deployed in a holistic, living process of speech and communication. The author, the characters and the readers themselves become participants: speaking and listening, asking and answering in order to be understood and heard together, active participants in identifying the meanings of the dialogue – the “hunt”. The “hunt” was carried out in the space of the soul with its rhythms, energy, gestures, intonations and endless clarifications. “Prey” is food for thought, for self-improvement of the soul, increasing knowledge and self-development. “Hunter” – the student receives new knowledge, questions and paradigms. The hunt for creatures descended from God is constant. To “catch” the truth, you need to make an “effort”. Hard work of a special kind: intellectual, spiritual, moral. The origins of this image can be found in ancient heritage. The image of “hunting” was especially actively used by Plato in his dialogues. The theme of “hunting” for ideas as a method of the theory of knowledge unfolds in Plato wherever the study of the sought-after concept is interpreted as a hunt, or the symbol of hunting is found in many important places related to knowledge. In the “teachings of rulers” – a medieval socio-political genre of literature – the subject of knowledge was ideal politics. Therefore, the goal, the “prey of the hunt” of Y. Balasaguni, are values that are classic from the point of view of the genre: justice (Kuntoldy, elik – king); universal happiness and good (Aitoldy, vizier – father); reason, discursive knowledge (Ogdulmish, vizier – son); and wisdom, mindfulness (Odgurmysh – hermit, Sufi).

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**Adrienne BLACK** | The Catholic University of America | Washington, DC (United States of America) |

***The Epoch of Annihilation: The Sacrosanct Demolition of Boundaries and Borders.***

**ABSTRACT:** The “I”, the signifier of identity, has always been the center of human understanding and intentionality. Although, positioned as the center of selfhood, its’ locus is undetermined and its’ magnitude is immeasurable. The “I”, in which thinking appears and from which rational freedom arises, reveals ‘what it means to be human’, to be “Here and Now”. The understanding and the innumerable determinations made therefrom, come to be from the Thinking-I and its’ formulations. The self-affirming, “I think therefore I Am” encompasses Absolute Being, the objective and subjective actualities are its’ own, and its’ dynamism, similar to a fire breathing dragon, inbreathes and outbreathes Very God should it choose to do so. As the ‘All That Is’ or as the Ultimate Universal, the “I” recognizes Itself as the substance or essence of all other existants, including State Power and the associated sociological manifold. In other words, though found within a seeming multitude, the “I” is more than the perceived, relationships of thriving with neighbors or something other than itself. The “I” is more than an entity enmeshed within a communal environment of distinctions, it is also the performative, omnipresent, omniscient, power, understanding itself to be the neighbors, the borders. the everything, everywhere, the all controlling and all knowing. True or not, this is how the “I” cognizes itself, i.e., as its own truth for it alone proclaims what is or is not True. Its’ vantage point, a conceptual necessity, is narcissistic. As Hegel described, Notions wither away Non-being; the emptiness, the Thinking-I encounters at the beginning of its’ speculative logic, is infused with its own determinations as it actualizes the intelligibility of Nature. As civility, the Thinking-I, as conscience and ruler, unfolds its Logos, its cosmology and manifold divining principles and upholding Laws. Its’ omnipotency is sacrosanct, not only manifesting and dominating theoretical realms but it also networks the plenitude, weaving together a global unified or diverse community. Forging Nations, which rise and fall, the Thinking-I cultivates traditions, preserving histories as a unified Spirit and at the same time the Manifest. Plato’s Charioteer, who while attempting to control the powerful phenomenological forces of thought endured a tumultuous experience. Centuries long before Plato and still these many centuries later, the cognitive struggle for clarity and the governance of experience (subjective and objective), remains the same, a difficult endeavor! Thinking is dialectical and therefore the various stages of its unfolding is a progression compartmentalizing and reformulating of incalculable choices and decisions that are often at odds. Plato’s Cave comes to mind. The Thinking-I as Reason, portrays itself a duality; as Universal (the Sun), revealing and illuminating the “True” all while displaying what Marx described as a dialectical materialism or that which revels in the shadows (the Cave). Neither realm more real than the other. Marx’s dialectical materialism reflects the spirit of Hegelian phenomenology, showcasing societal conflicts and alienation. If dialectical thinking derives and produces

ideations from Negation and Conflict, developing into what Charles Taylor's calls the making of the social imaginary, how can civilizations persist without perennial unrest, numerous upheavals, violent revolutions and possibly extinction? The Reasoning-I, has constantly engaged in this self-reflective ponderance, measuring the chances of its' survivability against its' own choices. We are witnessing now more than ever, due to the communicative entanglement of global communications, the environmental and political upheavals caused by the aims of Reason as it constructs and demolishes. This is the elephant in the room, Hegelian dialectics. This dialectic especially, as the science of philosophical progress and development, consequently enslaves all persons, societies and histories to tread, to some degree, the same phenomenological, dialectical path. Reason's actualization and its accompanying actualized materialism with its' unfathomable hermeneutic component As Schelling foretold, the objective and subjective are synchronized; that is, the subjective and the objective appearances are always affixed as immediately present to Reason's self-engaged contemplation. Nevertheless, though judgements appear concretized and each determination bounded, determinations are but will-the-wisp's and prey to Heraclitan flux. Truth, Hegel reminds us, is never static. Heraclitus did not erase Being as present, but instead revealed Being as changing and therefore effervescent, transcendent and intangible. Experience, is consequently and experience in the Vanishing. Nevertheless, what is vanquished or annihilated from the sensory, the perceptual and the judgmental, Reason and will aim to preserve what is bygone whilst living as a constant movement of construction and demolition. Foucault pondered if an escape from an endless cycle of Hegelian dialectics was possible? Is such questioning required for us? What if there is no escape? And if there is, what does such liberation look like? Can reason, entangled in negation and conflict, behold a future free from cataclysmic encounters, as it strives to understand its own unfolding?

#### PARALLEL SESSION XIV

**Wilhelm DANCĂ** | Professor | University of Bucharest | Bucharest (Romania) |

***If You Want Peace, Prepare Not for War but For Peace! A Few Steps in Building Peace Today.***

**ABSTRACT:** Conflicts between people have their roots in human nature as such, and wars are no exception. If war shows what the human being is in its nature, peace highlights what the human being should be. Peace does not exist by itself, but must be made, built, sustained or gratefully received as a gift. As far as war is concerned, it would be utopian to think that it could be eliminated from human history, instead we can reduce the causes or conditions for it to break out. My paper has two parts. Firstly, I present the reasons for which peace is a challenging topic, secondly, I will explain why it is a difficult subject for our contemporaries to digest. In the second part I briefly discuss seven steps that can lead towards a sustainable peace. By this I mean several features characteristic for the men of peace which, if included within the formation of our future generations, could lead towards a lasting peace.

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**Marta TURKOT-PIESIK** | PhD. | Warsaw School of Economics | Warsaw (Poland) |

***Boundary as a Philosophical Category in the Process of Defining a Common Good: The Example of NATO's Eastern Flank in Poland.***

**ABSTRACT:** The presentation will analyze the concept of boundary as a philosophical category helpful in defining the common good for the region of Eastern Europe in modern times. The socio-political meaning of the common good is understood as the peaceful order in Eastern Europe after World War II and the fall of the Berlin Wall, including its maintenance through continuation and building new alliances. In my speech, by boundary – using the example of Poland – I mean the eastern flank of NATO, then I am trying to define this concept more precisely: whether it is a theoretical or an imaginary boundary, a security imagination, or a real demarcation line, in the military and political-cultural sense. Eastern Europe is currently, after World War II, divided between two main geopolitical trends, namely: 1) the Euro-Atlantic tendency and 2) the Eurasian tendency. These are two visions of geopolitical order between which the countries of Eastern Europe have so far orientated themselves and defined themselves towards. After Russia's invasion of Ukraine on February 24, 2022, these visions became not only a philosophical and political imagination, but also a real military and economic



challenge, and the Polish border, which is also the eastern flank of NATO, has become a real dividing line and demarcation between, firstly: different systems of philosophical-political values, secondly: between both visions of the place and role of Eastern Europe itself. The boundary that is NATO's eastern flank is therefore the border between two visions of geopolitical order in Europe after World War II. Maintaining this boundary determines the primacy of one of these visions, while crossing it will establish the primacy of the other vision. Attempts to violate this border – which establishes a new geopolitical order after World War II in Europe and in the world – are in fact attempts to undermine the current order that constitutes the common good of European nations. The common good is also the stability and peace that this order guarantees. At the same time, Poland, together with other countries in the region, although stretched between these two horizontal visions (Western and Eastern), is currently, after 1989, building its independence. Through a series of alliances, it tries to break away from the false alternative; prevent assignment to one of two options – Euro-Atlantic or Euro-Asian. Poland and the countries of the region are building an alliance of states, and the eastern flank of NATO itself remains not only the boundary between the West and the East, but also becomes the axis of the vertical geopolitical order. This order “would represent a concrete and much needed strategic American economic footprint in the region, complementary to the security-military dimension of the U.S. presence. It would be a concrete counterweight to (...) actors who do not share our democratic values and interests, hindering their political and economic influence” (Aurescu & Rau, 2021). In Ian Brzezinski's (2021) words, 3SI is an alternative to both Chinese Belt and Road and Russian imperial ambitions, including the Eurasian project. All these attempts to build a peaceful geopolitical order in Europe, undertaken by Poland, express concern about the security of the country and the region, and are an attempt to maintain the status quo. Hence the strengthening of NATO's eastern flank as, on the one hand, the foundation of the current peace order, and on the other hand, as a boundary separating two concepts of the political role of Eastern Europe. In the conclusions, I will present the functions of the boundary – understood as an imaginary, as well as a real geopolitical entity – pointing to the philosophical potential of this category for thinking about politics. One of the functions is to define the common good, in this case the common good for contemporary Eastern Europe in its current geopolitical situation.

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**Pavol DANCÁK** | Head of Department | Greek-Catholic Theological Faculty | University of Prešov | Prešov (Slovakia) |  
***Inter Arma Silent Musae or Culture Versus Mass Culture in Times of War.***

**Abstract:** The topic of this paper is a philosophical and theological reflection on the cultural situation in Central Europe during the Russian military aggression in Ukraine. The term culture with its impact on human identity is used based on the research of Werner W. Jaeger, George F. McLean, Margaret S. Archer and Krzysztof Wielecki. Kant's contribution on society and eternal peace as well as Tischner's philosophical thinking on people of shelter are important theoretical stimuli. In the area of cultivating both the individual and society, the emphasis on solidarity and subsidiarity in the social doctrine of the Church is of fundamental importance. Culture, even in times of war, represents the hope of ennobling man as a member of the family and as a member of society to the mission of improving the world.

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**Zairu NISHA** | Ass. Prof. | Ramanujan College | University of Delhi | Delhi (India) |

***The Desirability of Peace and Inevitability of War: Some Existentialist Moral Considerations.***

**ABSTRACT:** Immanuel Kant, in his political project, *Perpetual Peace* has attempted to show a moral hope for the scourge of humanity i.e., war. For Kant man's intrinsic selfish nature is a cause of constant collision that can be controlled by universal laws of reason to ensure an enduring peace among the warring nations. But is this idealistic approach towards war equally applicable to concrete particular situations of humankind? What if there are conditions under which war becomes inevitable or even a desirable alternative? Can the choice of war be a morally justified alternative? And again, with the choice of war, can we ever hope for perpetual peace? It appears doubtful! There are certain conditions when humanity is put at stake and war turns out to be the ultimate way to find peace Kant hinted but has not explored at length. In this paper, I want to critically explore these human conditions by bringing the situational examples of Mahābhārata (ancient Indian epic) and its idea

of Dharma Yudha (righteous war). Mahābhārata serves as illuminating justifications for irremediable difficulties and dilemmas behind the inescapability of war in certain human circumstances. I will try to understand how far this “realistic” effort is ethically warranted in the way of seeking peace. I argue that although the Kantian universal model of rejection of war is a valuable ideal, and Mahābhārata’s realistic and pragmatic solution in terms of recognition of righteous war is relevant on the practical ground, both these positions of morality and corporality do not seem to provide a sufficient means of achieving perpetual peace in a contingent world and therefore, it requires to look at some other alternatives. In doing so, an attempt will be made to critically analyse the incessant struggle between universal and particular, or idealism and realism by highlighting the existential contingencies and ambiguities of human finitude in the light of Kant and Mahābhārata in relation with perpetual peace and war.

### PARALLEL SESSION XV

**Thomas MENAMPARAMPIL** | Advisory Council | Assam Don Bosco University | Archbishop Emeritus of Guwahati | Guwahati, Assam (India) |

#### ***Facing the Challenges in Multicultural Societies.***

**ABSTRACT:** We are fully aware of the multicultural world into which we are fast moving. Those countries that have long lived in a largely homogeneous culture are coming under pressure from the newly emerging diversity of cultures in a globalized world, especially due to the increased volume of immigrants. What often has helped the economy has not always helped social integration. We are aware of the tensions that can arise among communities that have not learned to handle their differences. We need to acknowledge that the cultural wealth of a community is its collective capital. The originality, the native genius, the inborn gifts, the styles of thinking, expressing oneself, doing, organizing, celebrating that are typical of a community are its inalienable assets. Every member ought to be proud of this shared wealth and strive hard to enrich it further. In a globalized world, the talents of different communities can complement each other. Living and working together with people of different cultures and ethnic background is an exciting experience. It can be extremely rewarding. If in any social undertaking, the varied gifts of persons from different cultures are put together in a complementary fashion, it will be able to accomplish impossible things. Someone is gifted in organization, someone in administration, someone else in production; some individuals excel in creative thinking, others still in art, music or entertaining. But for this type of multicultural society, co-living becomes difficult, collaboration calls for a lot of give and take. The qualities that are required of them will be an openness to self-correction, an eagerness to learn from others and contribute to others’ welfare without making any pretensions. It calls for understanding the mental makeup of other people. The paper seeks to propose suggestions.

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**Charles KITIMA** | Doctor of Law | St. Augustine University | Mwanza (Tanzania) |

#### ***Value-Based Global Governance.***

**ABSTRACT:** The Global society is a product of consensus of peoples through their governments and states. Citizens of all nations still believe in the established governance framework of the Global human society. To guarantee welfare of individuals and stop wars which caused a lot of atrocities during the two world wars Nations saw the need of establishing an organization that will guarantee peace and security in the world. It was in 1945 when the United Nations Organization, through the CHARTER, was established for this noble permanent goal desired by all generations of all nations. In 1948 the same organization recognized human dignity of each human person as a cardinal value to be respected and protected through commonly declared fundamental Human Rights Laws. Human rights are natural entitlements of all human persons by virtue of their human nature. The two documents bind all governments and peoples. They take into considerations historical development of international treaties which promoted peace, mobility of traders, explorers and of promoters of civilizations. The 21st century is witnessing Global governance facing some serious challenges where some global issues are not solved in the spirit of UNO. Some state members are

not even adhering to international laws as made in accordance with International Treaties and international customary norms. Sovereignty of state is used without contextualizing international standards in responding to global issues. Human Rights are not interpreted according to international standards. Nationalism is emerging in some countries. Unilateralism and national interests in some countries guide national interventions on addressing global challenges at the expense of multilateralism which is a UN approach in developing solutions for global problems. Globalization in 2020s contributed towards inequality among nations and peoples apart from eroding their national identities. Multinational corporations are yet to be guided by Human Rights standards and work with national states to reduce poverty among citizens. The origin of UNO was motivated by values of human dignity of every person and of peace for all peoples. Protection of fundamental rights of peoples as declared by UNO was given priority all sovereign states. In 21st century for international laws to bind there is a need to reach a new consensus of values as advanced by cultural systems of different peoples. Several organizations are emerging due to dissatisfaction with the performance of World Bank and International Monetary Fund. Polarization in the world order is not a strange thing today. To enhance international cooperation for development of people and for poverty reduction through UN financial institutions there is a need of inclusivity. In order to boost the spirit of UN each member state must participate in UN system of decision making on equal basis. For universal values and common rules to voluntarily bind there is a need to revitalize the spirit of UN belongingness of governments.

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**Chen GANG** | Professor | Huazhong University of Science and Technology | Wuhan (China) |

***Kuhn's Question and Jiang's Answer.***

**ABSTRACT:** Thomas Kuhn's Theory of Paradigm is a good concept for us to explore the possibility of cross-culture understanding. However, his thesis of incommensurability is an obstacle. Kuhn's position undergo a process of change, about the possibility of cross-paradigm understanding, translation, and comparison. But his thesis of incommensurability roughly remains the same. Jiang Tianji proposed a notion of informal comparison and informal rationality, which will produce a solution to Kuhn's obstacle.

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**Olga A. BURUKINA** | University of Business Innovation and Sustainability (Russia/United States of America) |

***Patriotism as an Axiomatic Value.***

**ABSTRACT:** Patriotism, the love and devotion towards one's country, has often been regarded as a fundamental value that shapes the national identity and unity of a nation. It is an intrinsic sentiment that instils a sense of pride, loyalty, and commitment towards the land, its people, and its cultural heritage. However, the concept of patriotism as a national axiomatic value is a complex and multifaceted one, with various perspectives and considerations to be taken into account. On one hand, patriotism can be viewed as a unifying force that transcends individual differences and fosters a shared sense of belonging and purpose. It can serve as a catalyst for national cohesion, encouraging citizens to work towards the greater good of the country and upholding its ideals and principles. Patriotism can inspire individuals to contribute to the nation's progress, defend its sovereignty, and preserve its cultural and historical legacy. It can also promote respect for national symbols, institutions, and values, thereby strengthening the collective identity and pride of a nation. However, critics argue that an excessive or blind adherence to patriotism can lead to nationalistic tendencies, intolerance, and the suppression of dissenting voices or diverse perspectives. When taken to an extreme, patriotism may breed an "us versus them" mentality, which can fuel conflicts, discrimination, and even jingoistic attitudes towards other nations or cultures. There is a concern that an unwavering adherence to patriotism as an axiomatic value could hinder critical thinking, stifle constructive criticism, and impede the progress of a nation by preventing it from acknowledging and addressing its flaws or shortcomings. Moreover, the concept of patriotism itself is not universally defined, and its interpretation may vary across cultures, political systems, and individual beliefs. For some, patriotism may be rooted in a deep reverence for the land and its natural beauty (Russia), while for others, it may stem from a sense of

pride in the nation's achievements, values, or ideological principles (USA). This diversity in perspectives can lead to debates and disagreements regarding what constitutes true patriotism and how it should be expressed or manifested. The author compares two outstanding phenomena of patriotism – Russian and American – examines the phenomena of patriotism from the point of view of the author's concept of axiomatic values. The notion of patriotism as a Russian axiomatic value has faced criticisms and challenges. Some argue that the promotion of patriotism has been used as a means of consolidating political power and suppressing dissent, with those who question or criticize the government's actions often labelled as unpatriotic or anti-Russian. There are concerns that an excessive emphasis on patriotism can lead to a narrow interpretation of national identity, potentially excluding or marginalizing minority groups or alternative perspectives. While patriotism has been deeply ingrained in Russian society and promoted as a core value, its status as an axiomatic value is subject to ongoing debates, challenges, and evolving interpretations. As Russia continues to navigate its path in the 21st century, balancing the preservation of national identity with the demands of a globalized world will likely shape the discourse surrounding patriotism and its role in shaping the country's future. The notion of patriotism as an axiomatic value in the United States has also faced challenges and critiques. Critics argue that an excessive or blind adherence to patriotism can lead to nationalism, xenophobia, and the suppression of dissenting voices or alternative perspectives. There are concerns that an unwavering patriotism can be used to justify questionable policies or actions, both domestically and internationally, under the guise of national interest or security. Furthermore, the concept of patriotism in the United States has evolved over time, reflecting the changing landscape of global interconnectedness, economic interdependence, and the challenges posed by issues such as climate change and international cooperation. In this context, some argue for a more nuanced understanding of patriotism that encompasses not only love for one's country but also a commitment to global citizenship and the collective well-being of humanity.

#### PARALLEL SESSION XVI

**Giorgio VEROLA** | Notary | Research Group in Social and Political Philosophy | Università Gregoriana | Roma (Italy) |  
***The Closed Future and the Theory of Causality in Kant.***

**ABSTRACT:** The paper addresses the novel concept of a closed future in relation to the theory of causality in I. Kant. It compares the figure of absolute contingent futures with that of conditional contingent futures with that of open futures, thereby generating the configuration of the closed future through a dynamic process. In order to identify the regulation, albeit at the level of principle, of the closed future, recourse is made to the meditation on causality in Kant's thought, especially with reference to the period of the three great Critiques. Additionally, in order to deepen the issue at hand, we shall also propose the first translation of a page from Francisco Suárez's work on Contingent Futures and a brief quotation from an anonymous treatise, referable to the Louvain School, also on the same subject, from the period between 1465 and 1475.

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**Anish CHAKRAVARTY** | Post Graduate Teaching Centre | University of Delhi | New Delhi (India) |  
***The Question of Religious and Moral Freedom in Spinoza's Philosophical System.***

**ABSTRACT:** Spinoza's philosophy of 'hard determinism' denies human agency and free will. On the other hand, it also admits the possibility of human freedom and human autonomy. The paper attempts to derive the notion of Human Being within the seeming opposition between Determinism (which precludes questions of moral responsibility) and Freedom (and personal identity). Drawing from Spinoza's *Tractatus Theologico-Politicus* (TTP) and from the *Ethics*, this investigation further investigates the concept of Religious and Moral Freedom and Human Rights, given his concept of a Human Being. The focus of further discussion will be on the question of how Spinoza solves the conflict between religious public authority and democratic freedom in TTP. After the examination of this problematic in TTP Spinoza attempts to theorise a comprehensible and persuasive argument against the established religion having a major part in the founding of an individual's

freedom amidst his deterministic philosophy as described in his Ethics. Minimally it will be concluded that Spinoza admits the significance of the role of the established religion within moral freedom and the adherence to God or Nature. An advocacy of secular aspect of society where the republic is an intertwining of the practice of religion (theocracy) and its acceptance for a more liberal free-thinking cultural society and law-making public policies. Spinoza argues that in a democratic state there is less possibility of irrational state proceedings. Conclusively, the paper shows that Spinoza, through the method of Rationalism, understands freedom to be liberation from ignorance and belief in false causes, thereby ascribing a political significance to the concept of Pantheism and Religious freedom.

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**Mohammadreza SHAHIDIPAK** | Ass. Prof. | Islamic Azad university Central Tehran Branch (Iran) |

***Socrates and the Borderless Nature of Philosophy as a Means of Breaking Down Boundaries of Divergence.***

**ABSTRACT:** In the beginning, philosophy had the nature of returning to human nature and it is not a special task. Religious values refer to this paradigm and means without borders. which is a common and equal expression and language, and all communities and religious values refer to this language. Among the texts of the Qur'an, the religious book of Muslims, it says, "followers of different religions, let us speak to each other with the expression and language of idolatry that is common among humans and determine our affairs in its form." This is a social philosophy with a common language, which is emphasized by cultural and religious values. Socrates, who considered himself one of founders of philosophy, was trying to spread a spirit of comprehensive philosophy among different classes. His role in society is to create and fertilize philosophy. This social concept of Socrates of human creation is the basis of philosophy. In the socio-political attitude of Socrates to philosophy, the maximum convergence in societies can be achieved only with philosophy, and only methods should be used to flourish seeds of philosophical thinking that are institutionalized in the nature of all human beings. "Socrates considered his main mission to be the flourishing of philosophy, something that is common to all human beings, and he said: I help men to reproduce easily, not women, and I reproduce men's souls, not their bodies. God has appointed me to help give birth to others. Once these buds are awakened, they do not cross any boundaries. Will most divergent societies in the modern era, by returning to Socratic methods in fertilizing philosophical thinking (as an elenchus – elegxos), trend to become homogenous societies, and will philosophy be effective in creating peace, sustainable living and philosophical truth-seeking?

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**Chrysoula GITSOULIS** | Ass.Prof. | Dep. Interdisciplinary Arts and Sciences | City College | CUNY (USA) |

***Socrates and Dr. Martin Luther King on the Relationship between the Individual and the State.***

**ABSTRACT:** The concept of justice and the relationship between the individual and the State is a core theme in the philosophy of Socrates and Dr Martin Luther King. Both contributed in a profound way to discourse on this theme, yet it appears as if their approaches and views diverged significantly. For Dr. King, the legitimacy of a law is determined by its adherence to moral principles and its alignment with the fundamental values of equality and human dignity. He clearly believed we have a moral duty to resist unjust laws, even if it means breaking them, in order to expose the flaws and contradictions of an oppressive system – his philosophy of civil disobedience was rooted in this idea. In his "Letter from Birmingham Jail," he famously wrote that "an unjust law is no law at all." On the other hand, it seems as if Socrates believed that we have a moral duty to always follow the laws of the state – that it would be immoral to ever violate them, even if they are deemed unjust. In this essay, I will explore this seeming disparity and offer evidence – through a careful reading of the Crito, as well as passages from the Republic and the Apology – that, contrary to appearance, we have more reason than not to believe that Socrates's views do in fact converge with Dr. King's.

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**Robert E. ALLINSON** | Professor | Soka University of America | Aliso Viejo, CA. (United States of America) |

***Transcending Boundaries: Compassion as the Essence of the Human Species.***

**ABSTRACT:** Our planet is heading toward self-destruction either through climate change wrought by human plundering or through the instrumentation of the nuclear bomb that hovers over humanity like the sword of Damocles hanging by a single thread. What is needed is the construction of a positive value foundation for humanity that can alter the direction in which our human species is evolving. For Rousseau, the French thinker Kant thought so highly about that his portrait was hung above his desk, wrote that it was civilization that warped mankind. In the state of nature, Rousseau asserted, prior to reason, human beings were filled with cooperation and kindness. We possess ...'a natural repugnance at seeing any sensitive being suffer, and, in particular, being like ourselves.' And, '... so long as he [man] does not resist the internal impulse of compassion, he will never do harm to another man ...' As men came into association with each other under the guise of civilization, selfishness and greed came into being. Remarkably, Rousseau was restating an argument originated by the Confucian philosopher, Mencius, several millennia earlier. Rousseau did not offer a proof of his provocative thesis. I propose to offer an argument from a teleological examination of human nature that can demonstrate that compassion is the essential nature of the human being. Such an argument transcends historical, cultural, temporal, and linguistic boundaries. I propose that in order to change the trajectory of our world toward destruction that we need to reexamine our developmental value structure to demonstrate that compassion is what is inherent to our species and is the ultimate evolutionary end-goal of our species. I propose an Aristotelian, teleological argument that the essence of the species is found in its highest evolutionary form, which in the human species is the parent as the caretaker of the young. As the human being develops, selfishness becomes transformed into self-interestedness. Self-interest does not exclude sharing or care for others. As one becomes a fully grown adult, one becomes a parent and care for others becomes the dominant way of being. As one further develops, as in Plato's famous Ladder of Love in his Symposium, one's love becomes more and more universal. It is the same love in the infant, that manifests itself as selfishness that ultimately manifests itself as the love of the world and marks the human being as the caretaker of the planet. When one considers the stages of the development of love, one can understand how love, in its highest form as compassion for the planet, is the true nature of humanity. The key to the diagnosis of the plight of humanity and of our planet is to demarcate two mistaken assumptions that the human being is inherently evil or selfish and the environment or nature exists to serve its needs. The plunder of our planet is a logical consequence of these assumptions. If and only if one understands that "evil" in its forms of anger, hatred, aggression and war arises from fear, and not hatred, can we hope to rectify the trajectory of humanity and the planet toward self-destruction. If we do not change our view of human nature, we will become the murderers of our planet. To overcome fear, we need to develop a love of the world, as the female philosopher, Hannah Arendt counseled. The starting point is to understand proper human nature as designed for compassion.

### Parallel Session XVII

**Md. Sirajul ISLAM** | Professor | Visva-Bharati Santiniketan (India) |

***Sufi Notions of Nature and Environment: Challenges and Responsibilities.***

**ABSTRACT:** Sufism is an Islamic Mysticism which places an emphasis on the purity of heart and to preach unconditional love towards all, without any discrimination of caste, creed, or religion. Its message of "khidmat-e-khalq (service towards all creatures) basically motivates people to lead a pious life as well as to protect the entire creation of God. Their motto is both humanistic and theocentric. In Islam and Sufism, the position of man is very high, he is regarded as the vicegerent of God (khalifatullah) and, therefore, his responsibilities are also remarkable and equally important. This reflects on the individual aspects of worship (hablum mina'ILāh) and the integrated outlook to perform duties and responsibilities to protect all kinds of creatures /creations of God (hablum minnās wa hablum min alam). This outlook of the Sufis is carried out through a process of self-initiative that ultimately tends to be an integrative and theocentric humanism (al insani ar-rabbani). Sufis work relentlessly to make human beings perfect, which in their own terminology is called al-Insan al-kamil. According to them, a perfect human being never does evil; rather it is to be regarded as the lover of all creatures. Thus, the Sufi notions of nature and the environment mean ecology-based Sufism which integrates both mystical awareness and moral responsibilities. In their outlook, the protection of

nature and the environment is keenly related to their religious duties as an inevitable part of ibadah (worship). Sufis are liberal adherents of Islamic principles and intend to treat nature and the environment very wisely because they think those are the gifts of God and they also firmly believe that good qualities are inherent in it. In Sufi spirituality, misusing or destroying nature, natural resources and environment means the destruction of oneself and at the same time destroying future generations. Therefore, in Sufism, the existence of the natural surroundings must be maintained because they are the source of our life and divine knowledge. Beside these, Sufi naturalism and environmentalism are keenly related to the aesthetic beauty of God's creation, because *jamal* (beauty) is one of the attributes of God in Islam and that the process of transformation from spiritual consciousness to ecological consciousness can be considered as a goal to strive for. Thus, the ethics of eco-Sufism encourages human behavior to be able to live in peace and harmony, both with God and with the universe (harmony in nature). Sufis are the distinctive mystical group those who strictly followed the principles of simplicity, obedience, divine orientation, wisdom, and solidarity, which are the cardinal values to save our planet. Therefore, in their eyes, destroying nature is the same as closing the door for guidance or wisdom, thus, not desirable at all.

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**Martha Beck** | Professor | Lyon College (United States of America) |

***Creating a Model of Education for a Sustainable Future.***

**ABSTRACT:** Many influential international organizations are working together to develop sustainability goals. Jeffrey Sachs, a trained economist and the Director for the Center for Sustainable Development at Columbia, works with Pope Francis and the Catholic Church's Encyclical Letter, *Laudato Si*, and helped write the Millennium Challenge Goals, the United Nations' Sustainable Development Goals, and the Report of the "Science and Ethics for Happiness Project." Sachs regularly cites Aristotle's *Nicomachean Ethics* and *Politics* as his personal foundation. Other scholars have connected Aristotle's virtue ethics to these goals because Aristotle emphasizes the importance of creating habits and customs, a sustainable culture. The paper also describes how I teach Aristotle's personal, social and political virtues in a way that motivates students to live sustainably. Students recognize that they already exercise Aristotle's virtues and vices, but do not associate virtue with living sustainably and vice with unsustainable habits. We must change.

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**Kim Bernard FAJARDO & Daniel Joseph U. CAASI** | Ass.Prof. | Polytechnic University of the Philippines | (Philippines) |

***Navigating Indigenous Narratives in the Philippines: A Media Analysis of Aeta and Igorot Cultures within the Interplay of Nature, Science-Technology, and Cultural Uniqueness.***

**ABSTRACT:** Despite the extensive availability of information on diverse cultures, Indigenous communities continue to face misrepresentation in contemporary media, perpetuating inaccurate portrayals in movies and television shows. This study explores whether the depiction of Indigenous cultures in mainstream media serves as an act of appreciation or appropriation and examines its impact on the perception of Aeta and Igorot cultures by the audience. The analysis reveals pervasive inaccuracies in the portrayal of Indigenous characters, spanning culture, appearance, practices, and social standing. Employing Adorno and Horkheimer's concept of the Culture Industry, the research establishes that profit-driven priorities within production houses contribute to the perpetuation of misrepresentation and cultural appropriation in the film and television industry. The nuanced aspects of Indigenous traditions are often overlooked or misrepresented, hindering public understanding of their rich cultural heritage. Consequently, Indigenous groups face real-world challenges, including mockery and racism, as media portrays them as inferior to urban communities. In light of these findings, the paper suggests a transformative approach to media representation by advocating for self-representation. Encouraging the casting of Indigenous individuals to portray Indigenous characters in movies and television emerges as a crucial step towards fostering accurate and respectful depictions. This recommendation aligns with the subtheme "Challenges and Responsibilities to Nature and Science-Technology," emphasizing the need to contest prevailing human conditions and universal norms while appreciating and preserving the cultural uniqueness of Indigenous communities. Adopting aesthetic and

interdisciplinary approaches can contribute to a more authentic representation that aligns with the broader call for papers on the intersection of nature, science-technology challenges, and cultural uniqueness.

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**Megi POPOVA** | Ass.Prof. | Sofia University “St. Kliment Ohridski” | Sofia (Bulgaria) |

***Overcoming Nature-Culture Distinction as a Theoretical Ground for an Ecological Politics of Responsibility.***

**ABSTRACT:** The aim is to enter into a dialogue with Bruno Latour's theory as presented in his book “*We Have Never Been Modern*” and to explore the possibilities it opens for a new understanding of the political sphere. By drawing a strict distinction between nature and culture within our theoretical frameworks, interventions in nature, and the extent to which things classified as natural are the result of human activity, remain obscured. The same applies to society and culture – the strict separation of the social from the natural leads to their perception as something that is the product of rational, free, and consensual decisions. The strict separation of the natural and cultural (social) spheres and entities leads to naturalization, on one hand, and rationalization, on the other. Everything that occurs in and to nature is naturalized: it is assumed to be natural, while everything occurring within the sphere of society and culture is deemed rational and as a result of autonomous decision-making and/or consensus among involved actors. Bruno Latour's theory enables us to consider how these two spheres of nature and culture interpenetrate, influence each other, and have never been strictly separated; it aids in understanding how humans can intervene in nature and alter it, how the nature we recognize is also shaped by human activity, and how culture and the social realm are infused with natural, irrational, non-rational, unfree, and non-autonomous elements. When we have previously segregated the natural sphere as independent of society, human intervention in it remains inconceivable; climate changes resulting from human activity are attributed purely to natural causes, excluding the possibility of interaction between the two spheres. Such a mental model would enable us to construct a different political landscape: one of responsibility, albeit not conceived as individual responsibility, but rather as collective social responsibility. On the other hand, when we have previously partitioned the social realm and deemed it to be rationally constructed, every irrational element, every imperative, and violent element is presumed to be rational: the outcome of our freely reached consensus as autonomous and rational citizens. We still live and act according to the modern understanding and approach towards nature: nature as something foreign and external to be resisted and mastered. The desire to master nature has been evident since the inception of modern science. This attitude towards nature was initially and explicitly articulated by Francis Bacon: nature is not only to be understood theoretically but also to be instrumentally mastered for specific purposes. Nature is acknowledged as a resource: material and potent. The fact that certain “undesirable effects” (such as climate changes) arise from human actions on the utilization of nature as a resource indicates a resistance on the part of “nature”: it becomes an active agent capable of responding to our actions. It also implies a lack of rationality in our actions; it indicates that the attitude towards nature is not rational as long as the consequences are undesirable and unpredictable.

**Parallel Session XVIII**

**William SWEET** | Professor | St Francis Xavier University Antigonish | NS (Canada) |

***Borders, Hospitality, and Cultural Identity.***

**ABSTRACT:** In an increasingly ‘mobile’ and globalized world, immigration has a character that it did not often have in earlier eras. For example, today many people travel for study or work, then settle, and then sometimes become citizens of another country, but afterwards return to their countries of origin, sometimes maintaining dual or multiple nationalities, without severing their relation to the new country. Others become citizens of another country, only after a lengthy period as refugees. And some states encourage immigration, not simply to build the community, but to provide labor to support local populations, particularly those with low birth rates. And those who live in ‘the diaspora’ can remain in close contact with those in their home countries through telecommunication and travel. How should countries of origin,



countries of immigration and the persons involved respond to immigration and the diversity that it introduces? In some earlier papers, I have argued for the importance of hospitality and, particularly, as a model in engaging immigration. There, I suggested that hospitality should be seen not only as a practice but as a virtue, and that hospitality is best understood as providing a model for welcoming potential and new members of a society, and encouraging the flourishing of all. Yet among the factors that have to be taken account in participating in the practice and the virtue of hospitality and engaging diversity are the recognition and respect of culture and cultural difference. This requires a clear(er) understanding of the concept of cultural identity, as well as an understanding of what, concretely, the practice of hospitality requires. In this paper, I begin with some remarks on how to understand the concept of cultural identity. Next, I look at how cultural identity (and cultural difference) has sometimes been regarded as providing a challenge to the virtue and practice of hospitality. Third, I look at two recent models that bear on hospitality and encouraging the flourishing of society – multiculturalism and interculturalism. Here, I draw on some illustrations from the recent debate that has arisen from the legislation on culture and laicity – Bill 21 (2019, *An Act Respecting the Laicity of the State*) – in the province of Quebec.

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**Jānis (John) Tāivaldis Ozoliņš** | Professor | Catholic Theological College | University of Divinity | School of Philosophy and Theology | University of Notre Dame Australia | (Australia) |

***When the Welcome Mat Wears Out: Constraints on Immigration.***

**ABSTRACT:** St. John XXIII in *Pacem et Terris* says, “And among man’s personal rights we must include his right to enter a country in which he hopes to be able to provide more fittingly for himself and his dependents. It is therefore the duty of State officials to accept such immigrants and – so far as the good of their own community, rightly understood, permits – to further the aims of those who may wish to integrate themselves into a new society.” (Para. 25) We are urged to offer hospitality to the stranger and to welcome the refugee. Many countries have done just that, with countries such as the United States and Australia built on migration. European countries too, in recent decades, have accepted large numbers of migrants. Ironically, these Western countries are accused of being colonizers when it is evident that the flow of migration is from former colonies, not to them. During 2023, Australia welcomed over half a million migrants and on present indications will add at least a similar number in the next two years. Such a rapid increase in arrivals has led to practical problems particularly in relation to housing, pressure on jobs and on infrastructure. Economic and practical problems, however, are not the most important issues. Of far greater significance is how to integrate migrants who come from different cultures and traditions into a nation where its commitment to its own Western democratic culture, values and traditions if not collapsing is waning. The paper argues that without some constraints on migration, the cohesiveness of society is placed under severe strain and democracy is threatened by recourse to authoritarianism to maintain law and order.

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**Rosemary Jane RIZO PATRON BOYLAN DE LERNER** | Professor | Pontificia Universidad Católica del Perú | Lima (Peru) |  
***Phenomenological Reflections on the Conditions of Cultural and Ideological Encounters and Conflicts.***

**ABSTRACT:** The author uses Perú’s internal armed conflict (1980 to 2000) to exemplify global cultural and ideological antagonisms that degenerate in wars among countries, regions, or hemispheres, in order to examine whether an encounter beyond cultural differences, and reconciliation beyond ideologically motivated antagonisms, is at all possible. She makes use of Husserl’s transcendental-phenomenological accounts of intersubjectivity, and of its structural conditions and limits to conceive, and even build “common worlds,” or even “common truths.” The notion of “Ideas in a Kantian sense” comes to the fore as a *telos* that lies in infinity, together with a growing awareness of human finitude.

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**Gabriele D’Amico** | Attorney | Research Group in Social and Political Philosophy | Gregorian University | Rome (Italy) |  
***Faith Across Cultures: Facing the Challenges of Cultural Relativity to Contemporary Human Rights Discourse.***

**ABSTRACT:** The presentation shall delve into the philosophical underpinnings of the Universal Declaration of Human Rights (UDHR) in the aftermath of World War II, highlighting the role of Christian thinkers like Charles Malik and Pierre Teilhard de Chardin, in addition to Jacques Maritain and René Cassin. Recent archival discoveries have revealed their significant contributions to the philosophical foundation of the UDHR. The paper argues that overlooking these contributions has led to the current decline in the discourse surrounding human rights, both academically and in societal and intergovernmental discussions. It suggests that the neglect of these foundational influences has contributed to the challenges faced by human rights today. Despite acknowledging concerns raised by scholars like Eric Posner and Stephen Hopgood regarding the effectiveness of the human rights discourse, the paper maintains that the core philosophical principles embedded in the UDHR remain robust and essential. It emphasizes the importance of understanding and upholding the philosophical paradigm rooted in the dignity and worth of the human person as a fundamental aspect of human rights discourse

### Parallel Session XIX

**Ugochukwu Stophynus ANYANWU** | Ph.D.Cand. | Research Group in Political and Social Philosophy | Gregorian University | Roma (Italy) |

#### ***Gernot Böhme and the Problem of Invasive Technologies: Some Philosophical Considerations.***

**Abstract:** The German Philosopher of Technology, Gernot Böhme, in his *Invasive Technification*, makes a case for the medical manipulation of the human body through technology. While the experience of many patients who have had interventions, for instance, through transplantation technology, equals that of a “medical martyrdom,” Böhme fears that there is a fast erosion of basic qualities of humanness through these said interventions. Truly, human life and existence have been characterised by aggressive technification. Technology has become omnipresent, with *pervasive*, *invasive*, and *intrusive* consequences. While invasive technologies are projected to be at the service of human beings, more intricate and disturbing concerns arise regarding the boundary between human beings and these machines. For this reason, the ancient interrogation of what it means to be human continues to re-echo in the attempt to make clear the need to understand boundaries to be respected and limits not to be exceeded in this cultural contact between technological conditions and the human condition. The question of this research paper hinges on whether the technification of human life truly improves the human condition or destroys what it means to be human. To respond to this concern, I will argue that philosophy can, through its sapiential horizon, clarify the nitty-gritty of human life and meaning, especially before the imposing and overwhelming presence of emerging technological innovation. I will give three considerations: metaphysical, anthropological, and ethical to underscore the need for a humanized approach to the interaction between humans and machines so that boundaries of human civility and dignity are respected.

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**Michal REKA** | Researcher | Institute of John Paul II | Lublin (Poland) |

#### ***Transcendence of the Person through Values and Solidarity and the Utopian Project of Transhumanism.***

**ABSTRACT:** I have already written in our collective memoirs about the life and work of Professor G.F. McLean about how his research work was accumulating towards the discovery of the dependency philosophy from culture. In 2008, at a pre-Congress conference at Soongsil University, these strands of research were brought together under the common title: “Philosophy Emerging from Cultures,” providing guidelines for further research and especially for those that could contribute to understanding the processes of their mutual influence and interpenetration in the inevitable time of dynamic changes caused by globalization. Intercultural dialogue is not possible without recognizing the common, but also separate languages that carry a diverse set of concepts, symbols and meanings of local and universal reality discovered over the centuries, in which they are historically immersed. Today these boundaries of the division reveal themselves, in a mutual encounter but they also provide an opportunity to discover common values for mutual communication and dialogue. Most generally to the topic outlined above I would use the term that

philosophy is the self-consciousness of a given culture, which, together with religion, in the deepest way expresses its identity and potential for development. The main feature of the human person – a personal being – is its autonomy and subjective completeness within the group (species) of rational nature, which is expressed in Boethius' definition of the person: “rationalis naturae individua substantia” – rational nature indivisible (individual) substance. And Thomas Aquinas clarified the rationale which constitutes human nature into an independent entity – that is, into the individual existence of this actual “rational nature” substance. Since our cognitive intellect is handicapped, oriented rather to the “production of concepts” and the registration of its own thought processes of consciousness – therefore it does not reach the statement of the rationale for the existence of its “Self.” To be a subject is as much as to be an entity (a metaphysical category) i.e. to exist subjectively. The Cartesian method reduced personal being to consciousness conceived as *cogitatio*, i.e. operations on ideas – concepts, i.e. to issues related to activity and forms of conscious life. Analysis of the experience of the person in the dynamics of cognition of self (sub-stand) and “my” deeds allowed Karol Wojtyła, in “The Acting Person”, to reach the cognition of oneself as a personal subject and one's relation to the alter ego of another “I” as “you” – that is, how being oneself opens (transcends) to the encounter of another person and the construction of social relations. (.....). To give an example: the value of justice practiced by a person (...) Today there are attempts to transcend human nature – trans-humanism – in order to develop its potentiality or add new developmental features to it: immortalism, postgenderism, technogaianism, higher being ... driving a post-human worldview and a new kind of philosophy of a better quality of life. (See the Declaration and Manifesto of trans-humanism: <https://humanityplus.org/transhumanism/transhumanist-manifesto>) or the declaration on the Origin of the post-human way of thinking, from 1957, by Julian Huxley. The main demand of this new version are the repair of the world by changing the conditions of existence of the people of the time. As can easily be seen, they appeared for implementation with the Communist Manifesto in the mid-19th century. Several historical stages of implementation in desperate social groups, resulted in their mass application, leading from smaller protests to major revolutionary changes in the early 20th century. Propaganda promises soon transformed into organized armed force, which in both the East and West in the first half of the 20th century led to tens of millions of human casualties. After WWII, they transformed into political groups. winning most of popular support (Chantal Delsol, *La haine du monde: Totalitarismes et postmodernité*. Paris 2016) The current evolution of this utopia has moved to the techno-science track postulating the emergence of a “post-human.” It sits between “up-lifting” in the right to coexist with sentient animals, intelligent VR machines, autonomous AI, or visiting ET... Since the current human condition is not final so it is subject to further evolution – no longer so much biological but thanks to technology and science (genetics, robotics, computer science, nanotech .... ) to achieve post-human condition: youth, species immortality ( to be a choice and not a necessity), unlimited lifespan realized in one's own or artificial body or in “mind uploading” neuron-networking... Morphological freedom is to guarantee the free choice of developing one's potentiality – neutral to culturally determined behavior and the concept of universal human nature understood metaphysically. That is, by extension, it does not support economic, religious or political biases and beliefs that might limit the new rights and freedoms of trans-humans and other 'conscious' non-human entities.... Thomas Morus: 'utopia' – comes from the Greek *outopos* (*ou* = not, *topos* = place) vice: *entopia* = good place. Human experience: separated is what is – relative to what should be. It is a moral duty, where values have their normative power and the duty accepted triggers a sense of happiness of meaning and fulfillment.

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**Mohamed SULEIMAN** | Faculty of Arts | Sohag University | Sohag New City (Egypt) |

***Spiritual Values of the Christian-Islamic Interreligious Dialogue in the Practical Mysticism of Francis of Assisi.***

**ABSTRACT:** The reason to choose this topic is the urgent need for Francis in our modern time where struggles and conflicts stand as an obstacle in reconciliation. The paradigm of Francis is a unique one in terms of interreligious dialogue, especially between Christianity and Islam. Francis of Assisi is distinguished by a rare personality and unparalleled spiritual strength in interreligious dialogue. He aimed to create a religious

society based on religious dialogue and the rejection of disagreement and fanaticism among peoples. His approach is also distinguished by its simplicity and strength of persuasion among his contemporaries. Francis's main focus was on spreading the spiritual values of Christianity in the Islamic world, which was governed by conflicts and wars during the Crusades, in which thousands of innocents were killed. The experience undertaken by Francis brings to our minds the idea of religious unity that we need in our present time. At the present time, we need the model of Francis of Assisi in order to end the conflicts and disputes that the world is currently witnessing. Francis' experience was not directed only at Christianity, but rather it extended beyond Christianity to the Islamic world, where Francis spread the values of tolerance, love, and peace between Christianity and Islam. The aim of the research is to know the foundations and principles upon which the rules of religious dialogue were built during the period of Francis of Assisi and what his role was in ending the religious disputes that occurred between Christian and Islamic societies. The research also aims to clarify the dialogical approach followed by Francis in transforming Christianity from a hostile religion - from the point of view of Eastern Islam - to a religion that engages in dialogue and the dissemination of culture. Evidence of this is the establishment of Jesuit monasteries in Islamic countries at that time. This means that the dialogue approach established by Francis of Assisi had the greatest role in spreading the values of love, tolerance, and acceptance of others who differ in faith, language, and ethnic origins. In this research, I will rely on Francis's own texts, and then compare them with the attempts made by Christian and Muslim theologians in trying to reach a religious dialogue between Christianity and Islam. The research ends with many questions that I will try to answer through selected texts from Francis' writings, as follows: - Was Francis only a preacher of Christianity, or he was seeking interreligious dialogue? - Did Francis succeed in his experience in the Eastern countries in changing the Christian concept of religious dialogue among Muslims? - Is it possible to reach religious unity and consensus based on religious dialogue away from sectarian differences and conflicts? - To what extent did Francis succeed in drawing the Christian image based on love for others by accepting others who are culturally, linguistically, and civilizationally different? In conclusion, I will present the results of Francis experience and its application in our contemporary world.

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**Jayprakash Show** | School of Liberal Arts | Indian Institute of Technology Jodhpur | Rajasthan, (India) |

***Narrative Self and Cultural Context.***

**ABSTRACT:** Humans narrate stories about themselves; in a sense, our life is like stories; this is what the narrative self is. However, Peter Lamarque (2007) and Marya Schechtman (2011) say that life differs from literature, and it's not constructed like fiction. Thus, what else do we have that gives our stories a notion of the self, and how do we add meaning to the narrative self? In this study, we will focus on why the fictional way of storytelling about yourself and realizing who we are is not identical. This paper will develop the position of Marya Schechtman (Narrative Self Constitution View, 1996) by looking into different cultural contexts and conceptual metaphors and trying to reconceptualize the fictional mode of storytelling with the cultural context, where the self is a constitution of cultural consciousness. An individual becomes a person by "creating self-narrative". Experience is fundamental for the narrative self, and that experience is based on culture.

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**Thummapudi BHARATHI** | Department of English | S.P. Mahila University | (India) |

***Malice towards the Marginalized in India: A Critique.***

**ABSTRACT:** The progress of any society is based on critical analysis. Undoubtedly, the human society is advancing towards betterment. In spite of philosophical and religious studies, every society in the world has its own hurdles in achieving the social justice. As man is not the "the Perfect", we cannot expect the best societies based on equality and fraternity. Yet it is possible to reduce the inequalities and increase the fraternal feelings as the inequality and unjust society is man-made. Anthropocentricity implies and conveys, perhaps a unified, single delusion that the whole world is kin and all humans are brothers. But ironically, it was not long before some misanthropists began to show their ugly heads by the stratification of the humans into races, classes, castes and tribes. There is an unresolved contradiction between caste and religion in India.

The awkward division of Indian society into castes is unscientific and illogical. As the Hinduism is the founder of social hierarchy of castes and designated some castes as slaves who chose other religions such as Buddhism, Christianity and Islam to escape the oppression and to have a dignified life. Ever since the BJP (Bharatiya Janata Party) came to power at the Centre and in some states in India, there is an increase in the attacks on the Minorities, especially on Christians and Muslims. This political party is strongly supported by RSS (Rastriya Swayamsevak Sangh) and other Hindu fundamentalist groups. Theoretically India is a secular country with its religious plurality, of late, it has become a Hindu country in every practice. The Hindutva groups wanted India to be a Hindu country. The crave for establishment of Hindu country has been on increase since the BJP came into power for the second time in 2019 in India. This is the age of democracy and definitely religious fundamentalism is a threat for the peaceful coexistence of the citizens. The respect for religious pluralism is essential and a suitable yardstick for the human civilization. If the Minorities are constantly ill-treated and harassed physically and mentally, violence may break out and later that may lead to civil wars. The Leaders of the country have to understand the meaning of democracy. The interconnectedness and inclusiveness of various sections will alone establish a peaceful society. Peace with justice calls for societal structures that are socially egalitarian, economically socialistic, politically participatory, culturally creative, religiously fraternal, spiritually liberative, and environmentally sustainable. Only a holy, holistic, healthy and harmonious society can enjoy wholesome peace.