

Philosophy across Boundaries

The 25th World Congress of Philosophy

August 1-8, 2024

Sapienza University, Rome, Italy



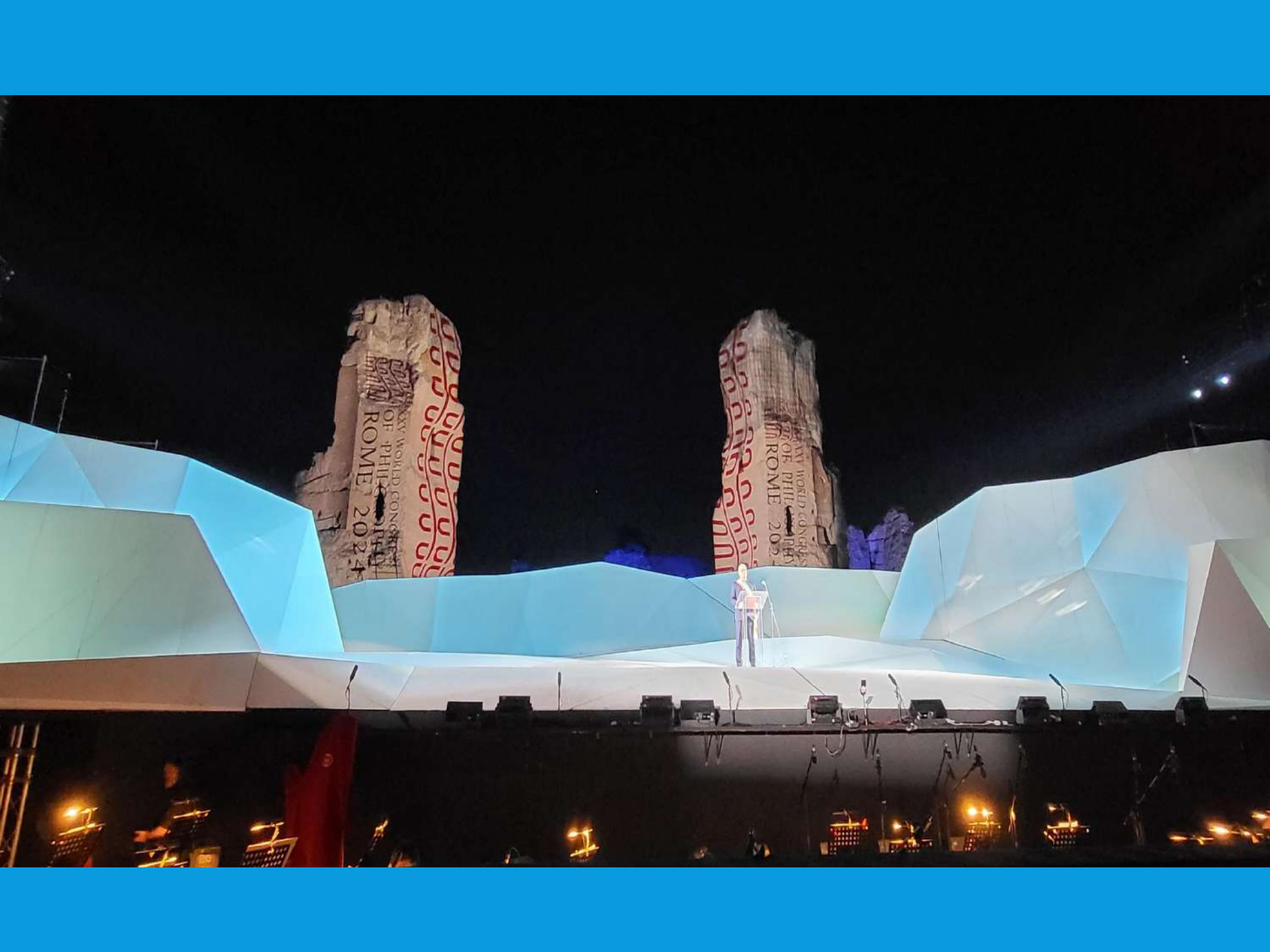














XXV WORLD CONGRESS
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ROME 2024

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OF PHILATOLOGY
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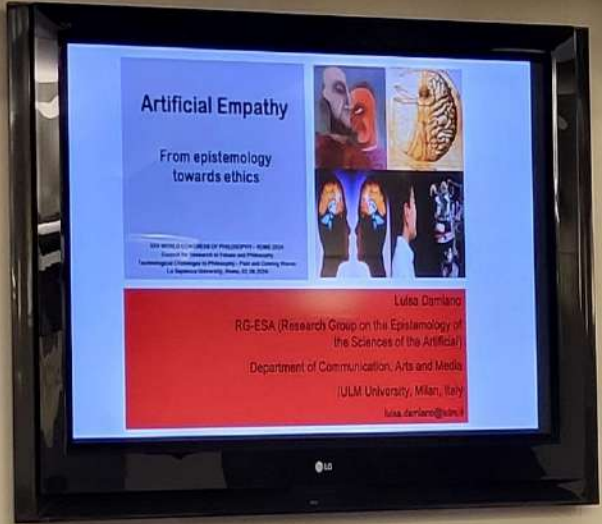




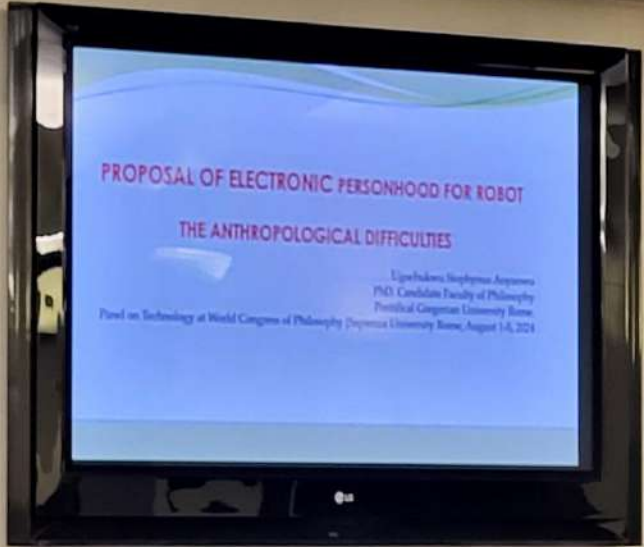




ALL'ARRE
INCENDIO







PROPOSAL OF ELECTRONIC PERSONHOOD FOR ROBOT

THE ANTHROPOLOGICAL DIFFICULTIES

Ljubošević Stephyen Argenteu
PhD Candidate Faculty of Philosophy
Pontifical Gregorian University Rome

Panel on Technology at World Congress of Philosophy (Drexel University Rome, August 1-6, 2014)



in Kazakhstan

- Kazakh Soviet Republic;
- National language as the core element of the Soviet nation-building;
- Development of the literary Kazakh language;
- System of education in Kazakh;
- Kazakh literature.



- Soviet lingual policy: Russian-national bilingualism,
- Russification of the urban Kazakhs;
- Lingual division of the Kazakhs: Russian-speaking urban Kazakhs and Kazakh-speaking rural Kazakhs;
- Russian-speaking majority and Kazakh-speaking minority.



Building nation with two languages?

- One state – one nation – one language;
- Russians do not speak Kazakh;
- Kazakh lingual division: how to build nation on Kazakh language?
- Kazakh lingual heterogeneity and homogeneity.

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VII. Challenges

- 1. Tianxia as a utopia: impractical?



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- 1. Tianxia as a utopia: impractical?













Russification and bilingualism in Kazakhstan

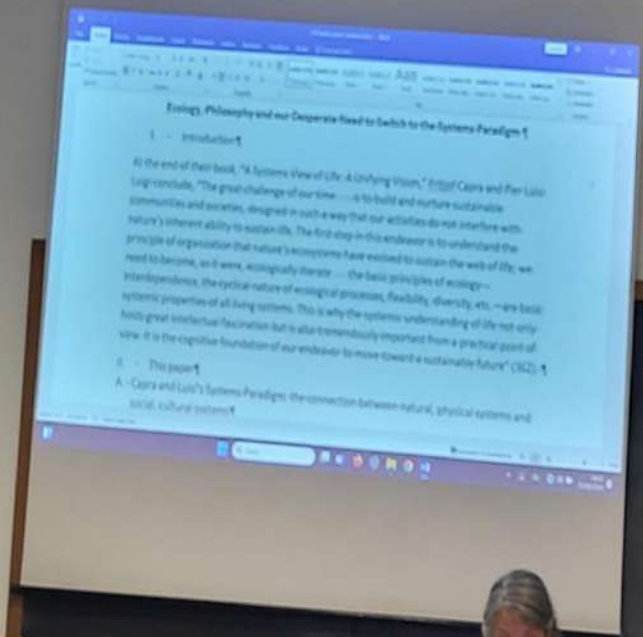
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- Russification of the urban Kazakhs;
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- Russian-speaking majority and Kazakh-speaking minority.



Bilingualism and bilingualism in Kazakhstan

- Soviet English policy: Russocentric bilingualism
- Identification of the urban Kazakh;
- Legal status of the Kazakh: Russian-speaking urban Kazakh and Kazakh-speaking rural Kazakh;
- Kazakh-speaking majority and Kazakh-speaking minority

A group of approximately 20 people are seated in a lecture hall, facing a large projection screen. They are seated at long, light-colored desks with wooden chairs. Some individuals are using laptops. The room has large windows with metal grates and a blue border at the top and bottom of the image.



Ecology, Philosophy and our Desperate Need to Switch to the Systems Paradigm

I. Introduction

At the end of their book, "A Systems View of Life: A Unifying Vision," Fritjof Capra and Pier Luigi Luisi conclude, "The great challenge of our time... is to build and nurture sustainable communities and societies, designed in such a way that our activities do not interfere with nature's inherent ability to sustain life. The first step in this endeavor is to understand the principle of organization that nature's ecosystems have evolved to sustain the web of life; we need to become, as it were, ecologically literate... the basic principles of ecology—interdependence, the cyclical nature of ecological processes, flexibility, diversity, etc.—are basic systemic properties of all living systems. This is why the systemic understanding of life not only holds great intellectual fascination but is also tremendously important from a practical point of view. It is the cognitive foundation of our endeavor to move toward a sustainable future" (162).

II. This paper

A. Capra and Luisi's Systems Paradigm: the connection between natural, physical systems and social, cultural systems

A woman with grey hair, wearing a blue patterned top, is seated at a table and speaking into a microphone. She is holding a stack of papers and looking down at them.

A man with grey hair and glasses, wearing a dark suit, is seated next to the woman, looking towards her.

An audience of several people is seated at tables in the foreground, facing the speakers. One person is wearing a white baseball cap, and another is wearing a colorful patterned top. A laptop is open on the table in front of them.



Sezione: KMG
del Sudovino.

USCITA DI EMERGENZA







MICHAEL MANN

- DISTINGUISHED PROFESSOR
ATMOSPHERIC SCIENCE
- DIRECTOR OF THE EARTH
SYSTEM SCIENCE CENTER
- PENN STATE UNIVERSITY

**MADHOUSE
EFFECT**



MICHAEL MANN

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THE MADHOUSE EFFECT





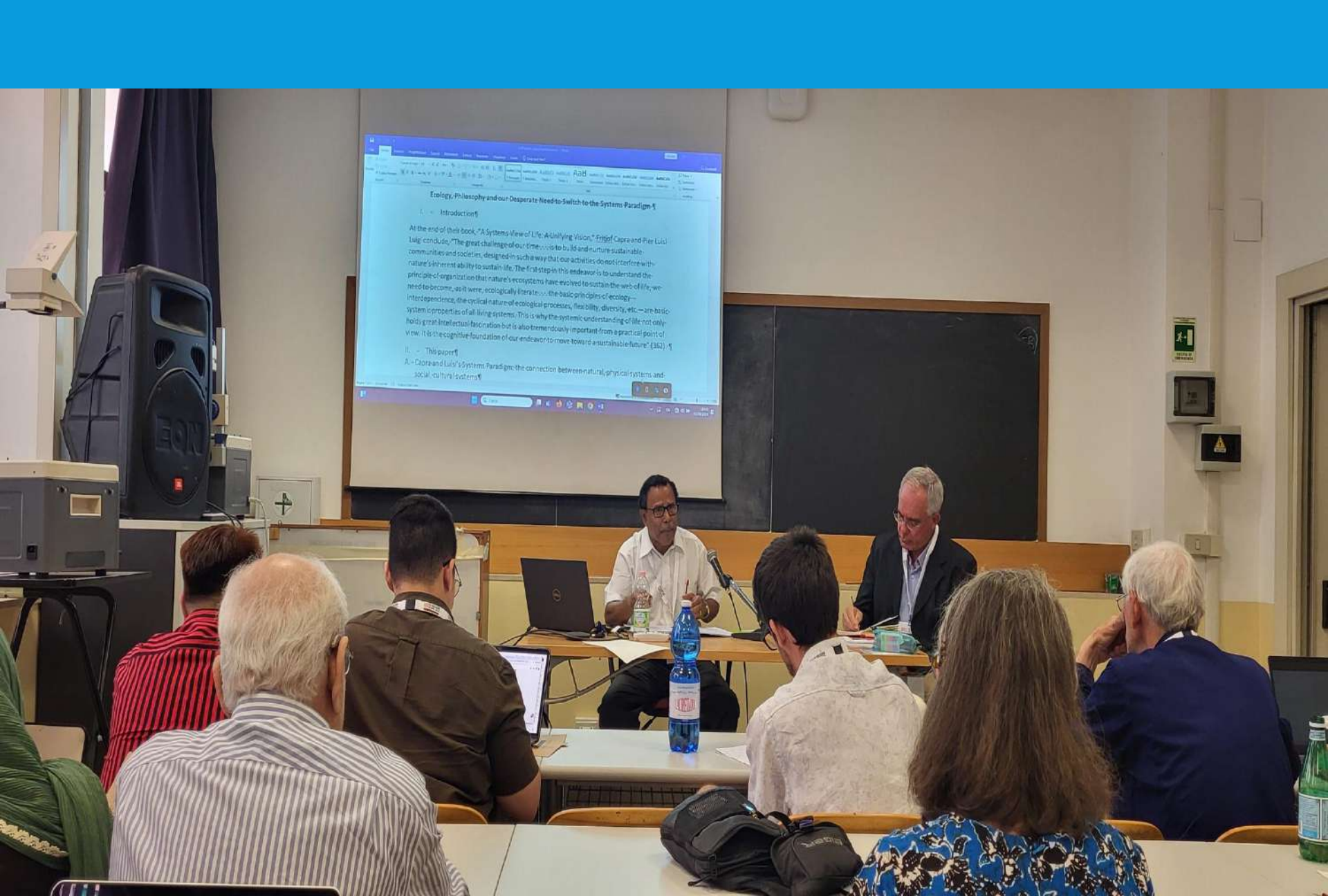
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2. This paper

A. Capra and Luisi's Systems Paradigm: the connection between natural, physical systems and social-cultural systems



Ecology, Philosophy and our Desperate Need to Switch to the Systems Paradigm

I. - Introduction

At the end of their book, "A Systems View of Life: A Unifying Vision," Erigo Capra and Pier Luigi Luisi conclude, "The great challenge of our time... is to build and nurture sustainable communities and societies, designed in such a way that our activities do not interfere with nature's inherent ability to sustain life. The first step in this endeavor is to understand the principle of organization that nature's ecosystems have evolved to sustain the web of life, we need to become, as it were, ecologically literate... the basic principles of ecology -- interdependence, the cyclical nature of ecological processes, flexibility, diversity, etc. -- are basic systemic properties of all living systems. This is why the systemic understanding of life not only holds great intellectual fascination but is also tremendously important from a practical point of view. It is the cognitive foundation of our endeavor to move toward a sustainable future" (362).

II. - This paper

A. - Capra and Luisi's Systems Paradigm: the connection between natural, physical systems and social/cultural systems

Man speaking at a microphone with a laptop and water bottles on the table.

Audience members seated at tables, including a woman in a blue floral top and a man in a dark suit.







Ecology, Philosophy and our Desperate Need to Switch to the Systems Paradigm

Introduction

At the end of their book, "A Systems View of Life: A Challenging Vision," Errol Capra and Pier Luigi Luisi conclude, "The great challenge of our time... is to build and nurture sustainable communities and societies, designed in such a way that our civilization derived intelligence, nature's inherent ability to sustain life. The first step in this endeavor is to understand the principles of organization that nature's ecosystems have evolved for sustain the web of life, we need to become, as it were, ecologically literate... the basic principles of ecological interdependence, the cyclical nature of ecological processes, flexibility, diversity, etc.—we have systemic properties of all living systems. This is why the systemic understanding of life not only holds great intellectual fascination but is also tremendously important from a practical point of view. It is the cognitive foundation of our endeavor to move toward a sustainable future" (36).

ii. This paper

A. Capra and Luisi's Systems Paradigm: the connection between natural, physical systems and social-cultural systems?



Ecology, Philosophy and our Desperate Need to Switch to the Systems Paradigm

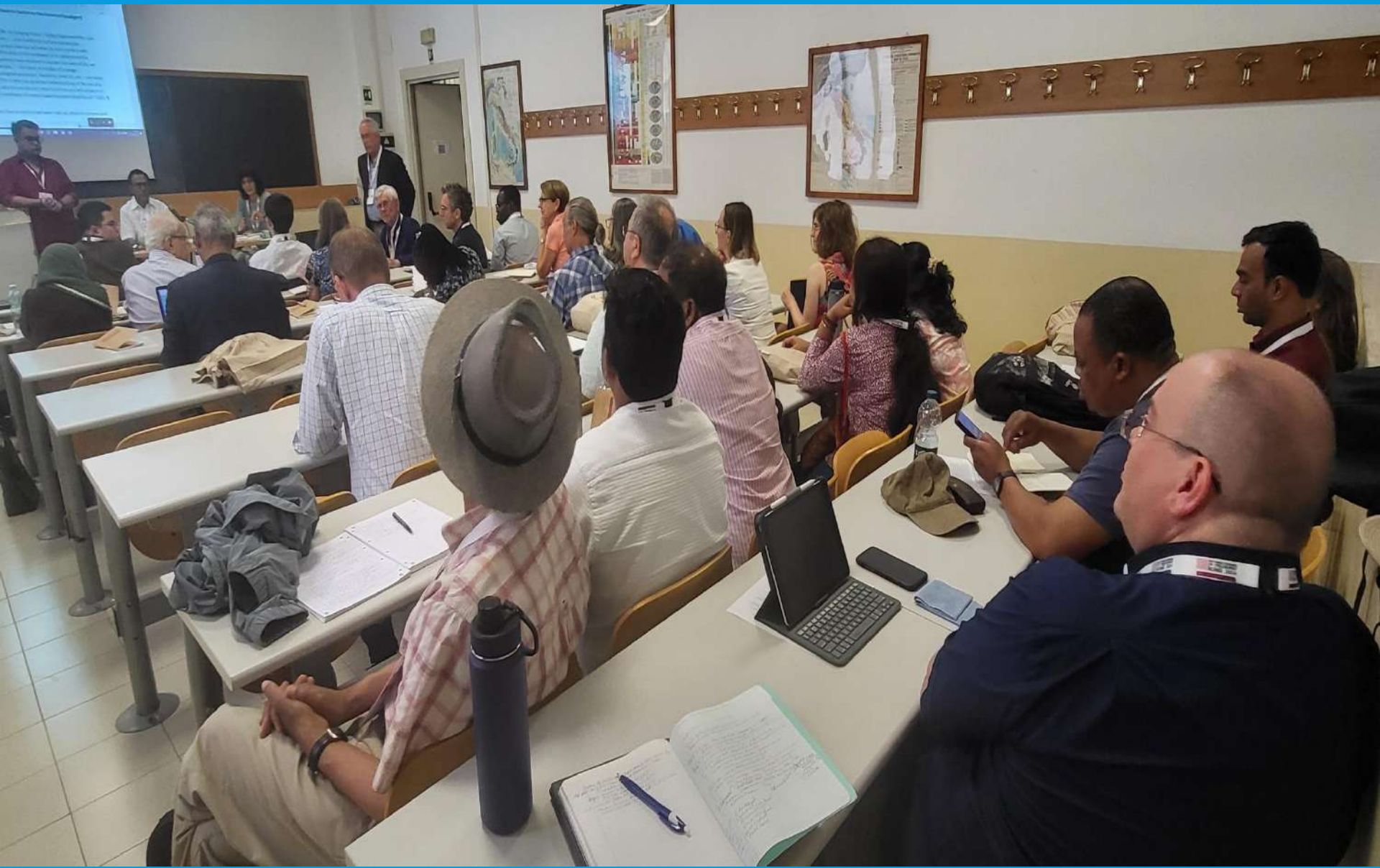
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II - This paper

A - Capra and Luisi's Systems Paradigm: the connection between natural, physical systems and social-cultural systems*







develop new paradigms of ethics, as well as examine relevant ethics of the other main postmodernism. If one combines both directions I believe that a systemic philosophy of values should also be considered for morality and ethics, in the event that the basic religious emotion or the basic moral feeling plays the decisive role.

On the one hand, if we take the existential *conditio humana* ontologically seriously, for example in Martin Heidegger and Hannah Arendt, even if it is about Dasein as being-in-the-world or about the linguisticity of understanding being or about the otherness etc., then the perfection of humanly conceivable values such as the good, the true, the beautiful, the sacred etc., it is to be understood precisely as the ideal condition (Bedingung) or final objective of human ethics and simultaneously the existential limitedness (Bedingtheit) or the ultimate

normality of moral humanity in general. This means, on the other hand in descriptive ethics, that the emergence and development of different moral norms and ethical values in histories and cultures are in reality the environmental and contextual dynamic unfolding of the potential values of the human within the different but fundamental existential boundaries of humanity. It is therefore the relevant basic religious or moral feelings that are the very substantial element for the differentiation of the value systems, their respective different reference or connection or with their relation in systemic thinking.



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develop new parangons of ethics, as well as examining, Levinsky ethics of the wider postmodernism. If one combines both directions, I believe that a systemic philosophy of values should also be considered for morality and ethics, in the event that the basic religious emotion or the basic moral feeling plays the decisive role.

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34°C Schlegels 15:02 05.10.2024



➤ Theoretical Background

Traditional values



Secular-rational values

- less emphasis on religion, traditional family values and authority
- Divorce, abortion, euthanasia and suicide are seen as relatively acceptable (Suicide is not necessarily more common.)

03.08.2024

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1. INTRODUCTION

Ethiopia is a diverse country with a long and complex history.

Anatomically **modern humans emerged from modern-day Ethiopia** and set out for the Near East and elsewhere in the Middle Paleolithic period (Hopkin, 2005; Kaplan, 2008; Kessler, 2012).

From 1878 onwards, **Emperor Menelik II** launched a series of conquests known as Menelik's Expansions, which resulted in the formation of Ethiopia's current border.

Externally, **during the late 19th century**, Ethiopia **defended itself against foreign invasions, including from Egypt and Italy**; as a result, Ethiopia preserved its sovereignty during the Scramble for Africa.

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