

# **Discerning Boundaries Philosophy across Cultures**

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**SAPIENZA UNIVERSITY, ROME, ITALY**







































Goldman

- ...
- ...
- ...

# Gadamer

- Since the primary purpose of hermeneutics is not to understand the other but to understand oneself through an understanding of the other, Gadamer points out,
- "the real meaning of a text, as it speaks to the interpreter, does not depend on the contingencies of the author and his original audience. It certainly is not identical with them, for it is always co-determined also by the historical situation of the interpreter and hence by the totality of the objective course of history" (Gadamer: 294).



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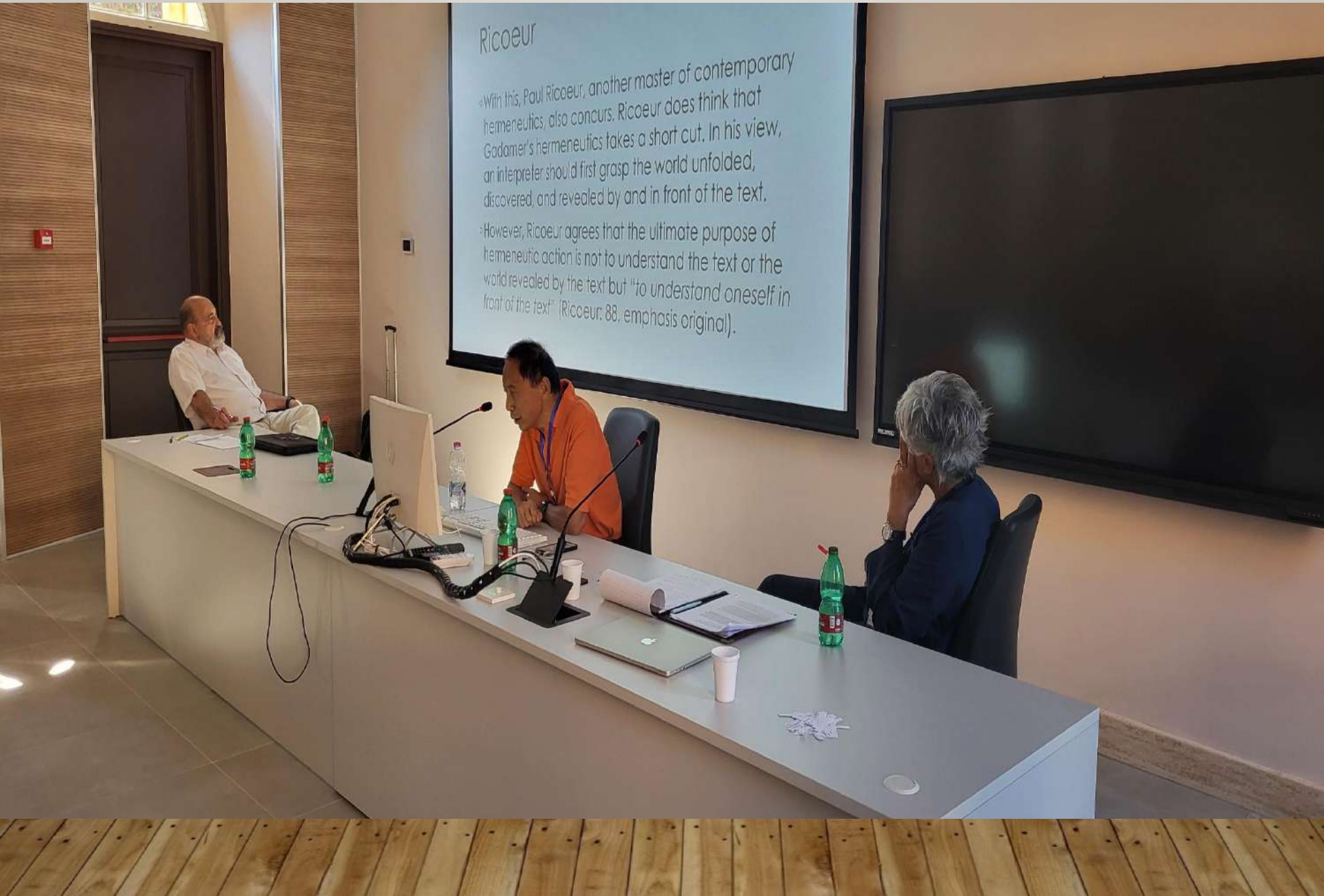
## Ricoeur

- With this, Paul Ricoeur, another master of contemporary hermeneutics, also concurs. Ricoeur does think that Gadamer's hermeneutics takes a short cut. In his view, an interpreter should first grasp the world unfolded, discovered, and revealed by and in front of the text.
- However, Ricoeur agrees that the ultimate purpose of hermeneutic action is not to understand the text or the world revealed by the text but "to understand oneself in front of the text" (Ricoeur: 88, emphasis original).



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In the first instance, it is necessary to determine the nature of the property, which may be either real or personal, and to identify the owner of the same. The law of the country where the property is situated will govern the rights of the owner. It is important to note that the law of the country where the property is situated will govern the rights of the owner, and not the law of the country where the owner is domiciled. This is a fundamental principle of private international law, and it is essential to understand it in order to determine the rights of the owner of property situated in a foreign country.

The following are the main principles of private international law:

- 1. The law of the country where the property is situated governs the rights of the owner.
- 2. The law of the country where the owner is domiciled governs the capacity of the owner to acquire property.
- 3. The law of the country where the owner is domiciled governs the capacity of the owner to dispose of property.
- 4. The law of the country where the owner is domiciled governs the capacity of the owner to inherit property.
- 5. The law of the country where the owner is domiciled governs the capacity of the owner to be a trustee.

















































































































































Philosophy of science -> SR

SR have to transform electro-mechanical objects into subjects of interaction for humans?

"extra-technical" conditions under which humans recognize and treat objects as social partners

• Phys. SR is not only a branch of engineering, but a science also  
"synthetic sciences" based on insights / generating insights on:

- > human sociality
- > human (intersubjective) cognition
- > human nature

• construction / study of reality of us





## Philosophy of science -> SR

SR: how to transform electro-mechanical objects into subjects of attraction for 'humans?'

'social branding' - conditions under which humans recognize and best attach to social partners

if hyp-SR is not only a branch of engineering, but a science also 'epistemic science' based on insights / generating insights on:

- > human sociability
- > human intersubjective cognition
- > human culture

-> interactive / study of the data of us











Philosophy of science -- SR

- Effusion of social reality into our social structures can be interpreted as a cumulative experimental process of scientific hypotheses on any AI/robotic to determine its AI/robotic & any question: who are we?
- need increasing to use its business rather any questions: who will we become?
- who would we like to be (become)?



Philosophy of science - SR

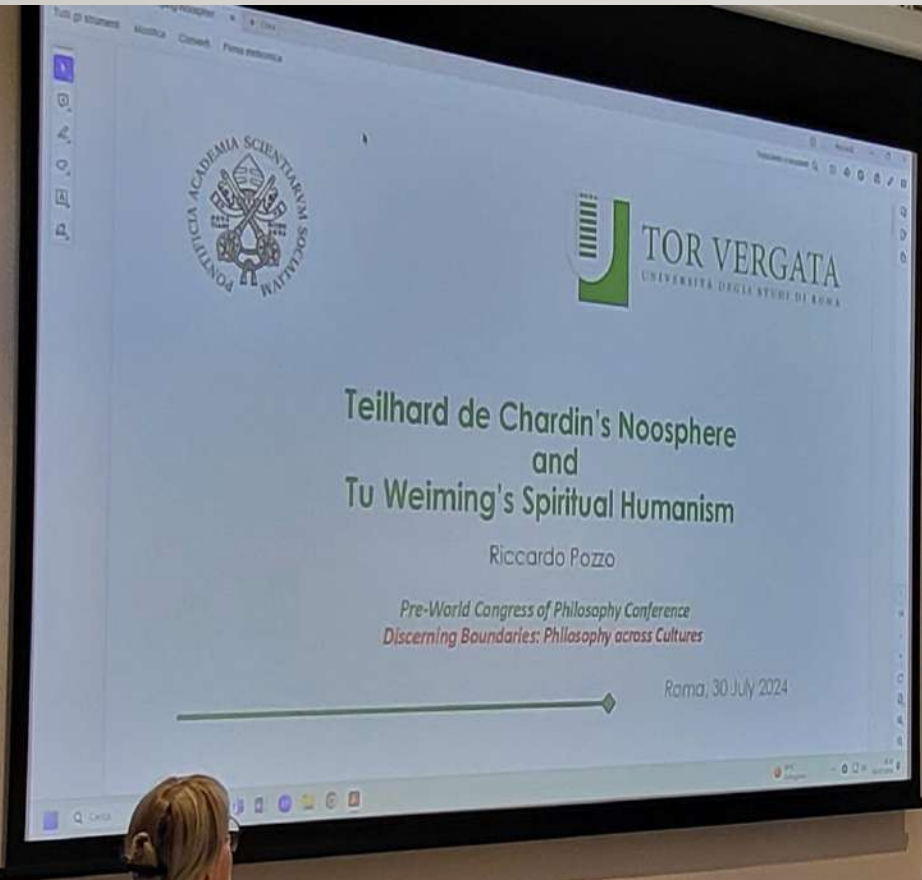
- Difficulties of social sciences: why not social sciences can be interpreted as a complex system? (basis of scientific explanation) we are addressing the difficulties in a broad way in a very general way.
- Who are we?
- How interesting to us to address other very questions?
- Why will we be interested?
- Why would we think for the classroom?













TEILHARD DE CHARDIN E TU WEIMING  
TEILHARD DE CHARDIN'S NOOSPHERE  
AND  
TU WEIMING'S SPIRITUAL HUMANISM

Riccardo Pozzo

Pre-World Congress of Philosophy Conference  
*Discerning Boundaries: Philosophy across Cultures*

Roma, 30 July 2024



ALLARME INCENDIO

## Neologisms

The elaboration of the pair of concepts cannot be accredited to a single author. Actually, biosphere, the zone of life on Earth, predates noosphere of about half a century, as it was coined in 1875 to signify the worldwide sum of all ecosystems by the geologist Eduard Suess (1831–1914). Before Teilhard, it was the geochemist Vladimir Vernadsky (1863–1945) who connected biosphere and noosphere on the basis of current geological discoveries, while the mathematician Edouard Le Roy (1870–1954) employed the notions when he looked into the metaphysical bearing of the recent discoveries of paleontology and prehistory. In Huxley's words, "in 1925 he [Teilhard] coined the term noosphere to denote the sphere of mind, as opposed to, or rather superposed on, the biosphere or sphere of life, and acting as a transforming agency promoting hominisation (or as I would put it, progressive psychosocial evolution)."

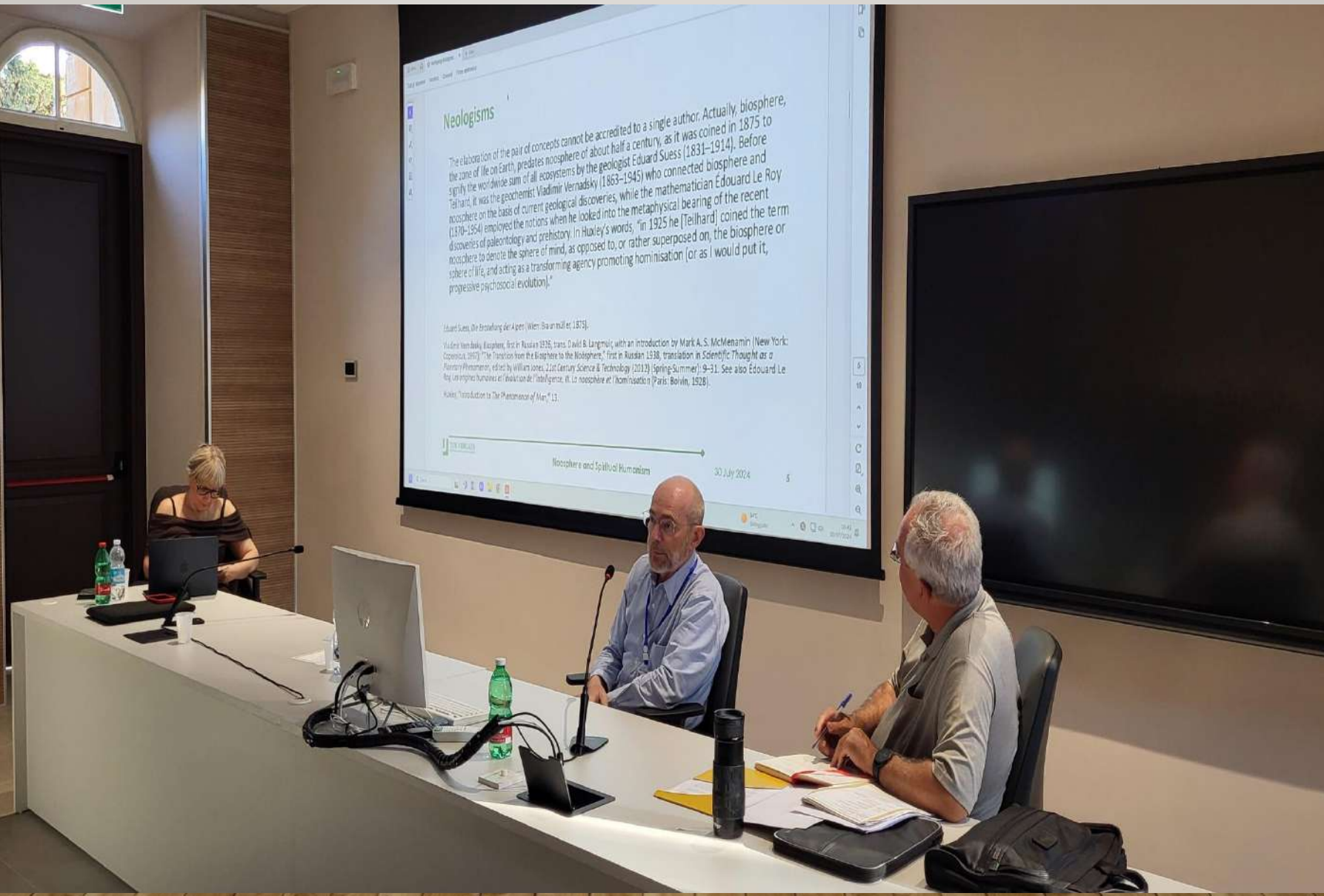
Eduard Suess, *Die Entstehung der Alpen* (Wien: Braumüller, 1875).

Vladimir Vernadsky, *Biosphere*, first in Russian 1926, trans. David S. Langmuir, with an introduction by Mark A.S. McMenamin (New York: Copernicus, 1957). "The Transition from the Biosphere to the Noosphere," first in Russian 1938, translation in *Scientific Thought as a Planetary Phenomenon*, edited by William Jones, *21st Century Science & Technology* (2013) (Spring-Summer): 9–31. See also Edouard Le Roy, *Les esprits humains et l'évolution de l'intelligence. II. La noosphère et l'hominiisation* (Paris: Boivin, 1928).

Huxley, "Introduction to *The Phenomenon of Man*," 13.

Noosphere and Spiritual Humanism

30 July 2024



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Noosphere and Spirit of Hominism 30 July 2024



Three individuals are seated at a long white conference table. On the left, a woman with short blonde hair and glasses is looking at a laptop. In the center, a man with glasses and a light blue shirt is looking towards the projection screen. On the right, a man with grey hair and glasses is writing in a notebook. The table is equipped with microphones, water bottles, and various papers. A large projection screen in the background displays a presentation slide about neologisms.

















Our Earth and Our Heavens

Artificial intelligence (AI) is a branch of computer science that aims to create machines that can think and learn like humans. AI is used in many applications, such as self-driving cars, recommendation systems, and virtual assistants. AI is also being used in space exploration to help scientists understand the universe and search for life on other planets.

Space exploration is the study of objects in outer space, including planets, moons, and stars. It is a field of science that involves sending spacecraft and probes to other parts of the solar system and beyond. Space exploration has led to many discoveries, such as the discovery of water on Mars and the existence of exoplanets.

Space exploration is also important for understanding our own planet and the universe. By studying other planets and stars, we can learn more about the conditions that led to the formation of life on Earth and the potential for life elsewhere in the universe.





## One Earth and One Heaven

Artificial intelligence should benefit humanity. It is part of the universe's natural evolution, or as a Christian would say, a part of creation. As Zhang Zhi writes, the human being has the mission of "possessing the earth of bliss and life, creating a destiny for living people, transmitting ancient wisdom to current learning and building a peace for all generations." Artificial intelligence belongs to the biosphere, hence, one might think that artificial intelligence had a spiritual nature.

We hope, and we pray.

Dr. Chen-Huang B.S., Member of the Chinese Academy of Sciences, Institute of Philosophy of the Chinese Academy of Sciences, Beijing, China







One Earth and One Heaven

Artificial intelligence should be used to help us understand the world as a Christian would see it, and to help us understand the world as a Christian would see it, and to help us understand the world as a Christian would see it.

For more information, please contact the author at [email address].

KEEP CALM  
YOU



One Earth and One Heaven

Artificial intelligence (AI) is a branch of computer science that aims to create machines that can think and learn like humans. AI has the potential to revolutionize the way we live and work, but it also poses significant challenges. AI is being used in a wide range of applications, from healthcare to finance, and it is expected to continue to grow in the coming years. However, there are concerns about the impact of AI on jobs and privacy, and it is important to ensure that AI is developed and used responsibly.









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We are proud to be part of the

Proceedings of the 10th International Joint Conference on Artificial Intelligence (IJCAI 2019)

Artificial Intelligence and Global Development



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Shi Jie  
Institute of New Confucianism, Light House Philosophy of the King and King's House  
2019, 2020

Intelligence and Spiritual Revolution







