

Discerning Boundaries Philosophy across Cultures

July 29-31, 2024

**Villa Mirafiori, Department of Philosophy
Sapienza University, Rome, Italy**







































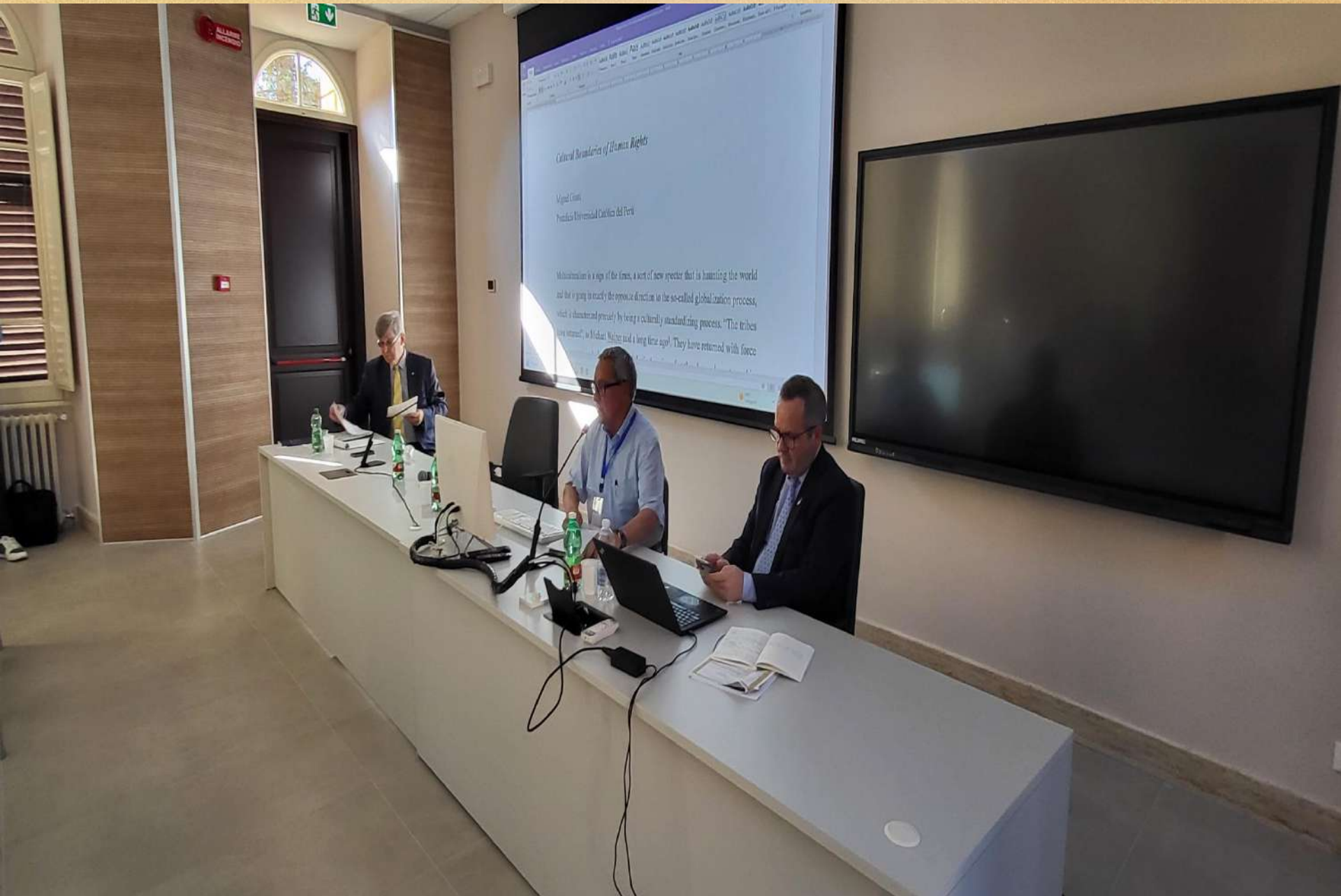












Cultural Boundaries of Human Rights

Miguel Contreras
Pontificia Universidad Católica del Perú

Multiculturalism is a sign of the times, a sort of new specter that is haunting the world and that is going in exactly the opposite direction to the so-called globalization process, which is characterized precisely by being a culturally standardizing process. "The tribes have returned," as Michel de Certeau said a long time ago! They have returned with force



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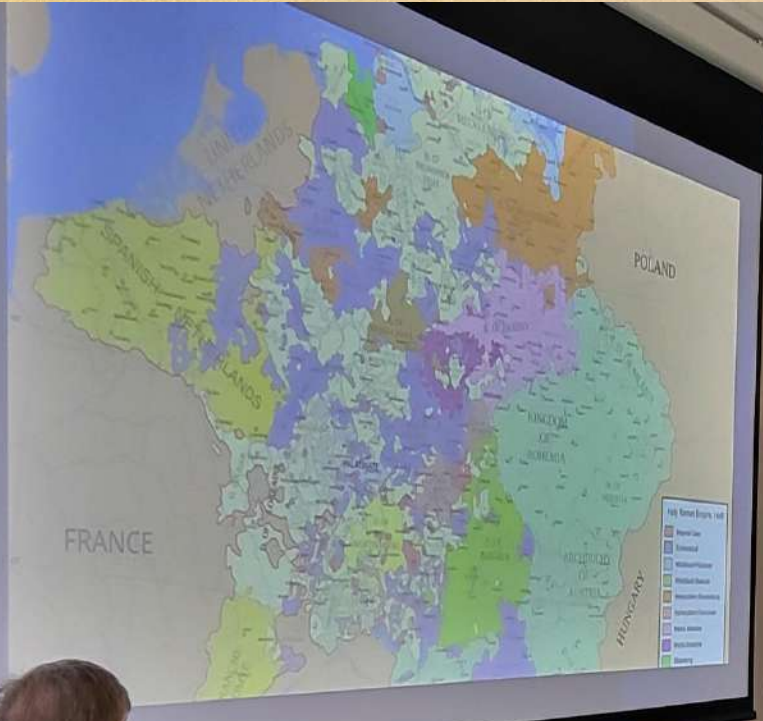


























Q: Is Confucianism Democratic?

- Background
- 1. The question
- 2. Confucianism and Democracy: Amel, Kim, Tardif
- 3. Confucianism and Democracy: Wang, Wei, Wu, Cheng
- 4. The answer
- 5. Confucianism and a political tradition

I. Core values in democracy

- 1. political equality
- 2. popular sovereignty
- 3. The right of political participation

	Political equality	Popular sovereignty	Right of political participation
Confucian Democrats	Yes	Yes	Yes
Confucian Meritocrats	No	No	None



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II. Two Conceptions of Democracy

- 1. Democracy as an institution:
 - Joseph Schumpeter: "Its institutional ability to effectively coordinate social interactions among political actors with diverse self-interests and resolve political conflicts".
- 2. Democracy as a way of life:
 - John Dewey: equal participation in social communication, popular sovereignty, self-government, and political equality are intrinsically valuable.



II. Two Conceptions of Democracy

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- 2. Democracy as a way of life:
 - John Dewey: equal participation in social communication, popular sovereignty, self-government, and political equality are institutionally valuable.







- (1) political equality;
- (2) political legitimacy: rights;
- (3) political participation;
- 4. challenges:
 - (1) a Confucian justification for democracy?
 - No Confucian audience: Confucianism fading;
 - No Non-Confucian audience: epistemically unnecessary
 - (2) no institutional distinctions?

- ...Moderate Confucian democrat?
- (1) political equality;
 - (2) political legitimacy: rights;
 - (3) political participation;
 - 4. challenges:
 - (1) a Confucian justification for democracy?
 - No Confucian audience: Confucianism fading;
 - No Non-Confucian audience: epistemically unnecessary
 - (2) no institutional distinctions?











VI. Challenges

- Is a moderate Confucian Democracy?
- (1) political equality
- (2) political legitimacy, rights
- (3) political participation
- 4. ...
- (1) ... justification for democracy?
- (2) ... audience: Confucianism fading
- (3) ... audience: authoritarianism







VI. Challenges

- 1. a moderate Confucian democracy?
- (1) political equality;
- (2) political legitimacy/rights;
- (3) political participation;
- 4. challenges:
- (1) a Confucian justification for democracy?
- No Confucian audience: Confucianism's fading;
- No Neo-Confucian audience: epistemically unnecessary;
- (2) its institutional disjunctions?



VI Challenges

- Is a modern Confucian ethos?
 - 1) political equality
 - 2) political legitimacy rights
 - 3) political participation
- Key challenges:
 - 1) Is Confucianism justifiable for democracy?
 - 2) No. Confucian values, Confucianism being
 - 3) No. No. Confucian values, epistemologically
 - 4) necessary
 - 5) no institutional structures?

VI. Challenges

- 3. a moderate Confucian democrat?
- (1) political equality;
- (2) political legitimacy: rights;
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- (1) political equality;
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 - (1) a Confucian justification for democracy?
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 - No Non-Confucian audience: epistemically unnecessary
 - (2) no institutional distinctions?































































Continued
The term "organizational commitment" is used to refer to the act of
staying and being an employee or group of people loyal to the
organization.
A commitment (promise) that will be used to promote the
organization.
ORGANIZATIONAL ETHICS
Ethics
The study of moral principles between human beings and the
world around them.
A set of rules, guidelines, and principles that govern the behavior of people
within an organization.

...continued

... a wide range of areas including environmental ethics, environmental metaphysics, environmental epistemology, environmental political theory, environmental aesthetics, environmental humanism, religious humanism, theology, the philosophy of science, the philosophy of technology, social justice, environmental justice, ecofeminism, etc.

Indigenous Environmental Philosophy in Africa- the underlying common or shared environmental worldviews of the African people in sub-Saharan Africa.

2024 Add a footer



...the cultural evolution of indigenous
...ethics in North America, East Asia, and Australia.
...indigenous and traditional cultures embody an implicit
...environmental ethic (Callicott, 1994).
...thought systems can serve as conceptual resources for
...emerging environmental ethics in the West (Callicott and Ames,
...).
...dhism holds promise as the foundation for environmental ethics
...nn, 1998).

Add a footer











(Tuan, 1968).
Environmental ethics in a religious context cannot be derived from
Buddhism (Harris, 2009).
The East cannot help the West value nature (Rolston, 1987).



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Reduction of Action

- Boundaries of action
Life = Activity
since What we see in life is activity
- Distinction between
 - possessing life and being active
- Possessing life is
 - Being capable of acting and being active
- Being active: internal activity and external activity



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The phenomenological tradition has shown us that we need to see things as they are, without lenses or ideologies to make a correct judgment and guide the most appropriate action in each situation.

Learning to see things as they are, to look at the values that underlie planetary destruction, to examine the deaths engendered by the values that guide our actions is difficult, yes, but it is necessary and urgent.

Learning to see the truth and things as they are is difficult and frightening:

- In personal terms this implies recognizing our mistakes, our limitations;
- In economic terms, it means changing our relationship with nature;

The Anthropocene or, here, the Capitolocene according to which the "goal of capitalism is to obtain ever greater profits and these profits arise from the work of proletarians in the means of production" and the "most visible aspects of the self-





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ASCENDING BOPHORA











University of Wrocław
Faculty of Humanities
Department of Cultural Studies
Jagiellonian Cultural Studies

Dialogue across cultures: Jagiellonian inspirations

Dr. Ina Laska Korpenko, prof.
Institute of Intercultural Studies
Jagiellonian Cultural Studies

Dr. Ina Laska Korpenko, prof.
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WYKONANIE
PROJEKTU

WYKONANIE
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Pioneer of the social and cultural studies in international relations:
the concept of „rights of nations“

• **Pawel Wlodkowic 1370-1436**
(Paulus Vladimiri)

- * development of the „rights of nations“ concept
- * recalls to the notion of „human dignity“ not only to human person, but also to community, including „dignity of nation“
- * reinforced small ethnical and cultural groups with the rights to identity
- * Designed the idea of „cultural rights“, intercultural dialogue, cultural security.



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DIARIES
ss Cultures
ROME, ITALY
IA UNIVERSITY OF ROMA

A long white conference table with several people seated at it. In the foreground, a man in a white shirt is working on a laptop. Further down the table, another man in a blue shirt is also working. A man in a dark suit is standing and speaking into a microphone. A woman in a white headscarf is seated at the table, looking towards the speaker. The table is equipped with microphones, water bottles, and papers.

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Process of the social and cultural studies in international relations:
the concept of "rights of nations"

* Pavel Wlodkowic 1870-1936
(Pankas Vladimir)

* development of the "rights of nations" concept

* "leads to the notion of "human dignity" not only to human person, but also to community, including "dignity of nation"

* reintroduced small ethical and cultural values with the rights to identity

* Designed the idea of "cultural and national security"



ALLARME INCENDIO



ALLIANCE
INCENDIO



Emergence of the social and cultural studies in international relations
the concept of "rights of nations"


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** development of the "rights of nations" concept*

** results in the notion of "human dignity" not only to human person, but also to community, including "dignity of nation"*

** universal moral ethical and political rights with the rights to identity*

** Designed the idea of "culture" and "cultural security"*



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CULTURAL HERITAGE UNDER THE THREAT: NEW CHALLENGES AND
NEW OPPORTUNITIES FOR INTERCULTURAL COMMUNICATIONS
(THE CASE OF BORODYANKA AND IVANKIV IN UKRAINE)

YULIY VYTYCH, PROFESSOR OF
MYKHAILO DRAGOMANOV UKRAINIAN STATE
UNIVERSITY (KYIV, UKRAINE), DOCTOR OF
HISTORICAL SCIENCES

ROME: 29-31 JULY, 2024



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