

"St. Cyril and St. Methodius" University of Veliko Tarnovo

hosts

Academic Conference

25th years Philosophy Major

at "St. Cyril and St. Methodius" University of Veliko Tarnovo

&

International Colloquium in Contemporary

Philosophy and Culture

(in conjunction with the Society for Philosophy as Global
Conversation)

"Converging Differences: Global Thinking and Local Existence"

March 21-23, 2018

On the idea of the Colloquium

Philosophy has always been a conversation, one way or another, which today more than ever has become a global conversation. One can think of a *conversation* as a convergence of differences in this Saussurean sense in which in language there are only differences. One can regard a conversation as *global* when it takes up differences arising locally and shares them globally, or reversely – when it takes up ones occurring globally and rediscovers them locally. One can call a conversation *philosophical* not just in the narrower disciplinary sense, in which we speak, for instance, of Platonic (dialogical) and Hegelian (historical) dialectics, but also in the virtually unrestricted sense, in which any form of reflective difference takes place along the venues of the whole culture.

Whereas 'global' is sometimes understood as planetary, sometimes as universal, we endeavor to explore its postmodern sense as arising in the locality of the particular. This sense, towards which we have been most articulately swayed by Lyotard, has been long since

circulated in the cultural traditions of both East and West. One could read it in the Ancient Greek *dialectic* (literally "speaking across, or conversation"), in Augustine's view of *truth*, *good*, and *faith*, in Lao-tse's *Tao* and *Te* relation, or in Hindu *Dharma* alike.

In the contemporary philosophy, the encounter of the 'global' with the 'local' finds its footing via an array of notions. From a certain vantage point, a critical reader could trace it in Kierkegaard's *subjective truth*, Nietzsche's *will to power*, Heidegger's *Dasein* and its *Umwelt*, Jaspers' *truth as communication*, Levinas' *tiers dans le visage de l'autrui*, Gadamer's *hermeneutics* and its *Horizontverschmelzung*, Wittgenstein's *language games*, Habermas' *communicative action*, Rorty's *political pragmatism*, Foucault's *genealogy of power*, Derrida's *différance*, Cixous' *écriture féminine*, Baudrillard's *symbolic exchange*, amongst others. It could be also sought for in much of the rest of the culture – human and social sciences, literature, conceptual art, alternative theater, contemporary music, cinema, contemporary dance, fashion and design, architecture, cultural management, advertising, etc.

In this sense, the topics of interest to the colloquium can be related

but not limited to,

- Phenomenology, existential philosophy, post-structuralism
- Metaphilosophy, pragmatism, and communicative action
- Language, thinking, and technology
- Critical theory, literature, and art
- Ethics, religion, and spirituality
- Power, politics, and economics
- Race, gender, sexuality, identity
- Refugees, strangers, and outcasts
- Community building, inclusion, and integration
- Human person, health, and self-creation
- Globalization, multi-culturalism, and the meaning of nation

Opening remarks

*Global Conversation on the Spot: What Lao-tse, Heidegger, and Rorty Have in
Common*

Rossen Roussev ("St. Cyril and St. Methodius" University of Veliko
Tarnovo)

Place and Responsibility – Weil, Levinas, Heidegger

Tomokazu BABA (University of Nagano)

Discussion

Abstract Submissions

We invite abstract-proposals within 250-300 words at

global.conversations.ph@gmail.com by February 1, 2018