

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

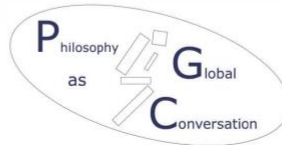
Society for Philosophy as Global Conversation
DAAD German Academic Exchange Service

INTERNATIONAL COLLOQUIUM
in
CONTEMPORARY PHILOSOPHY AND CULTURE

"Converging Differences:
Global Thinking
and
Local Existence"

March 21-23, 2018

"St. Cyril and St. Methodius" University of Veliko Tarnovo
Europa Hall, 10:00 am
ul. Teodosiy Tarnovsky 2, 5003 Sveta Gora, Veliko Tarnovo, Bulgaria, E.U.



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German Academic Exchange Service

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

Society for Philosophy as Global Conversation

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International Colloquium in Contemporary Philosophy and Culture

"Converging Differences: Global Thinking and Local Existence"

March 21-23, 2018

Colloquium Chair:

Dr. Rossen Roussev, Associate Professor in Contemporary Philosophy
"St. Cyril and St. Methodius" University of Veliko Tarnovo

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Europa Hall, 10:00 am

ul. Teodosiy Tarnovski 2, 5003 Sveta Gora, Veliko Tarnovo, Bulgaria, E.U.

COLLOQUIUM PROGRAM

March 21, 2018

9:30 am – 10:00 am

Registration

Wednesday Panel I: 10:00 am – noon

Global Conversation and Responsibility

Opening Remarks

“Global Conversation on the Spot: What Lao-tse, Heidegger, and Rorty Have in Common”
Dr. Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo

“Place and Responsibility: Weil, Levinas, Heidegger”
Dr. Tomokazu Baba, University of Nagano

Wednesday Panel II: 1:00 pm – 2:30 pm

Enlightenment, Paradise, and Transnational Solidarity

Chair: Dr. Tomokazu Baba, University of Nagano

Critique as Limitattitude: Foucault’s Reading of Kant’s “What is Enlightenment?”
Dr. Alicja Kowalska, DAAD & University of Prešov

From the Local Universe to the Global Cosmos: Conversations and Conversions of Space in John Milton’s Epic Poem “Paradise Lost”
Peyo Karpuzov, “St. Cyril and St. Methodius” University of Veliko Tarnovo

Between the Local and the Global: The Meaning of the Banlieue, Nation, Religion and Transnational Solidarity in French Muslim Rap
Dr. Alexandra Preitschopf, OeAD & Sofia University “St. Kliment Ohridski”

Wednesday Panel III: 3:00 pm – 4:30 pm

Global, Hyperlocal, and Borders

Chair: Dr. Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo

The Own and the Foreign in the Global Village

Dr. Mitko Momov, "St. St. Cyril and Methodius" University of Veliko Tarnovo

&

Dr. Mirena Patseva, Sofia University "St. Kliment Ohridski"

The European Union's policy on cross-border migration,

Dr. Cristina Ilie Goga, University of Craiova

The Hyperlocal and the Temporary

Dr. Nicholas Birns, New York University

8:00 pm

Immunity (2015): A film by the American expat filmmaker Raymond Steers, followed by discussion with the director. Venue: Bar TAM, 2A Marno Pole Square, Veliko Tarnovo.

March 22, 2018

Thursday Panel I: 10:00 – 11:30am

Quarrels, Violence, and Security

Chair Dr. Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo

Kantian Neighborliness and Quarrelsomeness

Dr. Micah Daily (The New School for Social Research)

Religion, Identity, and Violence

Dr. Jonathan Mahoney, Kansas State University

Security policies and the fight against terrorism in the globalization era

Dr. Ionut Serban, University of Craiova

Thursday Panel II: 12:30 pm – 2:00 pm

State, Justice, and the Face of the Other

Chair: Dr. Tomokazu Baba, University of Nagano

A Realistic Approach on the Relation between Global Organizations and National States

Dr. Alexandra Porumbescu, University of Craiova

Non-fixed justice

Dr. Larysa Karachevtseva, H.S. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine

The Face in the Philosophy of Levinas: Phenomenon or Enigma

Ivelina Stoeva, “St. Cyril and St. Methodius” University of Veliko Tarnovo

Thursday Panel III: 2:30 pm – 4:00 pm

Hermeneutics, Public Engagement, and the End of History

Chair Dr. Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo

The Hermeneutics of Wilhelm Dilthey: Identity and Biography as Constructions

Andreas Chetkowski, DAAD & “St. Cyril and St. Methodius” University of Veliko Tarnovo

Hans-Georg Gadamer’s Phronesis as a Guide Public Engaged Scholarship

Dr. Marie Sandy, University of Wisconsin-Milwaukee

Heidegger’s Renewed Relevance in the Aftermath of the End of History

Borislav Sotirov, New Bulgarian University

4:15 pm

Art Opening “Being Glocal”

7:00 pm

Colloquium Dinner

March 23, 2018

Friday Panel I: 10:00 am – 11:30 am

Literary Classics, Cross-cultural Negotiations, and the Creation of the Self

Chair: Andreas Chetkowski, DAAD & “St. Cyril and St. Methodius” University of Veliko Tarnovo

From East to West and Back Again: Transcultural Influence amongst Literary Classics

Dr. Frank Passani (University of Barcelona)

Writing “like a drawing compass”: cross-cultural negotiations in Elif Shafak’s novel Honour

Dr. Petya Tsoneva, “St. Cyril and St. Methodius” University of Veliko Tarnovo

The Role of Perceptions in the Creation of the Self in the Works of William Blake

Gergana Plamenova, “St. Cyril and St. Methodius” University of Veliko Tarnovo

Friday Panel II: 12:30 pm – 2:00 pm

Global Thinking, Healthy Life, and Community Building

Chair: Dr. Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo

Global Thinking – An Implicit Reality in the Reality of Life

Dr. Zbigniew Jan Marczuk, Rowan College

Human person, health, and self-creation

Dr. Shivani Khetan (Open International University of Complementary Medicines)

“DARPLAY: Building Communities out of Differences”

Denitsa Aleksandrova, Music and Theatre House of Languages in Veliko Tarnovo

Closing Remarks

Friday Panel III: 8:00 pm till late

Closing Party

Chair: You, International Colloquium in Contemporary Philosophy and Culture

Venue: Bar TAM, 2A Marno Pole Square, Veliko Tarnovo

Live performing bands

Keira Is You + From Love To Reflux [PL]

ABSTRACTS AND PRESENTERS' INFORMATION

(listed alphabetically by presenter's last name)

DARPLAY: Building Communities out of Differences

by

Denitsa Aleksandrova

Music and Theatre House of Languages in Veliko Tarnovo

My presentation is focused on the communicative game DARPLAY which has been created by Anna Kancheva, Rumyana Kovacheva and me -- Denitsa Aleksandrova. It is a game which puts all players in the role of speakers and listeners. It gives them the opportunity to speak on a topic for 3 minutes without being interrupted. In Bulgarian DAR means "present" or "gift" and we believe that being listened to is a present or a gift indeed. It helps converging differences and most importantly accepting and tolerating them. It also facilitates learning from each other, and maintaining good psychic health. It is well known that a system consists of different elements and that the more connected these elements, the more stable the system. People are the elements and local communities are the system. We strongly need different mechanisms to help people feel closer to each other within the community. Communication and exchanging ideas and opinions is one way of connecting on a deeper emotional and intellectual level. Nowadays we tend to lose our listening skill and interest for the others -- being obsessed with what we want to say, we often fail to make the others feel understood and listened to. DARPLAY is an innovative game which restores balance in communication, trains active listening skills, and helps the people in the local community feel more connected. DARPLAY sharing circle with the participants will be held after the presentation.

Denitsa Aleksandrova holds an MA degree in English language and literature from "St. Cyril and St. Methodius" University of Veliko Tarnovo. She has been trained as a suggestopedic teacher and for the last 7 years she has been teaching English using the suggestopedic approach developed by Prof. D-r Georgi Lozanov. She has founded a centre for studying and practicing foreign languages called Music and Theatre House of Languages in Veliko Tarnovo. She is a co-author of the communicative game DARPLAY. Her personal interests include improvisation theatre, dancing and psychology.

Place and Responsibility: Weil, Levinas, Heidegger

by

Dr. Tomokazu Baba

University of Nagano

What is the universal condition for human being to feel at home even if s/he is not literally in her/his own house? At first glance, the question seems to be odd. But in an era of displacement which we see everywhere on the planet in various forms, the question appears to be urgent. There are more than 60 million displaced people in the world according to UNHCR, even inside borders. Uprootedness by displacement is a universal phenomenon of the globalized world.

Starting from a study on the loss of home town of evacuees from Fukushima, this paper explores an existential dimension of the place of living. Enrootedness and uprootedness are not only a matter of environment. In fact, they have a complex existential structure. Root in its existential sense has its temporal relation to past and future as well as its ethical relation to family, friends, and neighbors. Among the many factors of being enrooted in home in an existential sense, we try to reveal the role of responsibility in enrootedness by reading Heidegger, Levinas, and Weil. In doing so, we can understand the concept of responsibility in its multiple aspects, including its role of a condition for being enrooted without having a certain fixed place.

Dr. Tomokazu Baba is assistant professor at Nagano Prefectural College, University of Nagano. He received a PhD from Hitotsubashi University (2008) and another one from the Sorbonne Paris IV (2013). His research discipline include Contemporary Philosophy, Ethics, History of Ideas, especially 20th century French and German Philosophy, Levinas and Heidegger.

The Hyperlocal and the Temporary

by

Dr. Nicholas Birns
New York University

The hyperlocal is so small, so minute, as to operate beneath the subsidiary. Yet it is not just about the minute, the very small. The hyperlocal is not just small, it is also elastic; it can move around. Indeed, it can move around more than the regional. Concepts of regionalism are stuck in themselves-in the peculiar solidity of a region-and also locked into aspiring towards just what they are rebelling against. Scotland or the French rebels feel limited by the general dictates of the nation. Yet if Scotland were to become a nation or the Vendéans to take over France, they would be in the position to render dictates and thus locked into stolid power. The hyperlocal can gravitate from the narrow to the wide. In this sense, my particular use of the term is inflected by Timothy Morton's idea of the hyperobject, the entity that is so protean as to be unclassifiable in schematic terms. I seek to extend this elasticity down the scale of size, seeing the hyperlocal as that which can at once be minute but elastic: not strictly definable, not stolid and subsidiary. The difference between the regional, or what I call the 'subsidiary', and the hyperlocal is indeed one between subsidiarity and elasticity. I define the regional as that which can possess 'subsidiarity.'" Some might recognize "subsidiarity" as a word used with respect to the European Union, that if possible important decisions should be made at the smallest effective subsidiary unit. The hyperlocal is what is below the subsidiary, because it is below decision-making. Thus, regionalisms in Western Europe- Scottish nationalism, or the revolts of the Vendée in the west of France against the French Revolution in the 1790s, as explored by Anthony Trollope in his sole historical novel, or North-South tensions in England itself as assayed by Elizabeth Gaskell and by Dickens in *Hard Times*, are, because they can be subsidiary, too unitary to be hyperlocal. The hyperlocal is so small, so minute, as to operate beneath the subsidiary. discuss the hyperlocal with respect to the production of colonial space in the Anglophone world between 1750 and 1850, concentrating particularly on Canada and Australia, and how even as these colonies came into view as an agglomeration of regions, an idea of space at once more granular and more mobile than the regional spoke to issues such as spirituality, indigeneity, and performance. A particular focus will be travel narratives, that seem to be about visiting one big place, but in terms of their textual production end up being about sundry little places, that reverberate globally with a very different force than their regional equivalents, but nonetheless reverberate. The distinction is also

potentially able to be aligned with that between the temporary and the monumental. The monumental is enduring, imposing, unusually monuments, real or symbolic, that are erected have the endorsement of popular sentiment or at least political authority. But not only can monuments be a symptom of despotism, they can stand for an ossified canon or, as the recent issues with Confederate statues in the US, represent fasces of a society that many now wish to repudiate. In addition, as Noah Guynn argues in his essay from 2000 on the medieval Anglo-Norman Roman d'Enéas, the monumental can be used to marginalize, to honor, in his example, a queer valence that European civilization wishes to deny is part of its foundational narrative. The monumental's preservative capacities can also freeze, anneal, and thus abject. In contrast, the temporary, even if it is necessarily ephemeral and even sometimes trivial, can navigate around the shoals of certainty and not be fixed in a formulated phrase. It is in temporal terms what the hyperlocal is in spatial terms.

Nicholas Birns is Associate Professor at the Center for Applied Liberal Arts, New York University, and author of Theory After Theory (2010), I Barbarian memory (2013), and Contemporary Australian Literature: A World Not Yet Dead (2015). He has contributed articles to MLQ, Partial Answers, Exemplary, and many other journals.

The Hermeneutics of Wilhelm Dilthey: Identity and Biography as Constructions

by

Andreas Chetkowski

DAAD & “St. Cyril and St. Methodius” University of Veliko Tarnovo

Wilhelm Dilthey (1833 - 1911) is not only considered an epoch-making pioneer of hermeneutics. In his own extensive work he deals with questions of philosophy and epistemology, psychology and pedagogy, but also art and literature. The variety of objects and disciplines is connected by the attempt to determine for them a common method of cognition, differentiated from the natural sciences. While the latter explain the physical world, Dilthey's so-called humanities are meant to understand the human world "insofar as human states are experienced, provided they are expressed in expressions of life, and insofar as these expressions are understood."

This presentation deals with Dilthey's hermeneutic method, in which the key lies in 'understanding' the mental contexts. The process of understanding represents a mental act of 'putting oneself in the place' and 'empathizing'. In addition, the terms 'context', 'spirit', 'subject' and 'meaning' are to be discussed in greater detail. They represent the central elements of hermeneutic consciousness. In addition, for Dilthey, the hermeneutic model of understanding needs to be placed in a systematic context with autobiography. In the autobiography, the essential memories are remembered and brought together to form a sense unit; The "meaning of the moments of life" is "at the same time experienced eigenvalue of the moment and its acting force."

For Dilthey, the genre of autobiography suits best his hermeneutic method of "understanding". The examples of Augustine, Rousseau and Goethe's autobiographies, which put together the individual parts of their life courses in an understandable context, give an overview of the history of their minds.

Andreas Chetkowski studied German Philology and Economics at the TU Berlin. After completing his studies, he taught German Studies and Linguistics at the UMCS Lublin in Poland from 2014 to 2015. Since 2016 he is a DAAD Lecturer at the at “St. Cyril and St. Methodius” University of Veliko Tarnovo.

Kantian Neighborliness and Quarrelsomeness

by

Dr. Micah Daily (The New School for Social Research)

This paper explores Kant's notion of 'love thy neighbor' from *The Metaphysics of Morals* and 'quarrelsomeness' from the *Idea for a Universal History* to address the hyperpolarization riddling conversations, locally and globally, on college campuses, online, and in everyday experience. I argue i) that Kant's moral anthropology, a prospective project concerned with "the subjective conditions of human nature that hinder or help them in fulfilling the laws of the metaphysics of morals", is a useful framework for addressing our current crisis in communication, and ii) that Kant's rigoristic ethics has an application to addressing that crisis. A robust understanding of the duty of beneficence (love of neighbor), requires an awareness of the natural inclinations that seem to undermine that duty. This paper focuses on the natural inclination toward 'quarrelsomeness' as one aspect of Kant's notion of unsocial sociability. The antagonism inherent therein is not to be overcome but, rather, is to be sculpted with actions motivated by rational moral principles. Framed this way, moral principles do not dominate to destroy our natural inclinations – which turns out to be impossible and unhealthy – but rather allow freedom (moral duties) and nature (natural inclinations) to commingle. According to Kant, one does not have a duty to love, but one does have a duty of beneficence. And yet, he insists, "do good to your fellow human beings, and your beneficence will produce love of them in you." While one does not act on the duty of beneficence to attain some particular end, one does achieve something by obedience to that duty, namely, the development of an "aptitude for love," calling to mind Kant's remark, "Virtue is its own reward." I propose that bringing awareness to the tension between love of neighbor – whether locally or globally – and quarrelsomeness, will serve us well in addressing the presently looming polarized deadlock that fosters isolation and hate.

Dr. Micah Daily received a Ph.D. in Philosophy from the New School for Social Research in 2014. Prior to that, she attained a B.A. in philosophy, storytelling, and filmmaking from Sarah Lawrence College. Dr. Daily specializes in Kantian and modern moral philosophy as applied to everyday experience. She is an established lecturer and recipient of the most influential person and excellence in teaching awards from her students at Mount Saint Mary's University in Los Angeles where she taught philosophy and cultural studies for eight years. Her research interests include: 'Neighborliness' and 'quarrelsomeness' in our developing global community and the power of rational discourse as a method to address issues of free speech and hyperpolarization in politics, on college campuses, online, and in everyday experience.

The European Union's Policy on Cross-border Migration

by

Dr. Cristina Ilie Goga
University of Craiova

This presentation focuses on analyzing European Union policy on cross-border migration. We will start by presenting the concepts of European citizenship and freedom of movement. We will continue through the analysis of the main communications and reports, such as: "The Green Paper on an EU approach to managing economic migration" (COM (2004) 811 final), "Policy Plan on Legal Migration" (COM (2005) 669 final) or the "European Migration Agenda" (COM (2015) 240 final),

issued by the Directorate-General for Migration and Home Affairs, which is the European Commission body responsible for European cross-border migration policy. We will also present the most important European legal acts in the field of cross-border migration. At the end of the analysis, we will highlight, as a conclusion, the main changes to EU migration policy in recent years and the effects of this policy on the economic and social situation on the Member States.

Keywords: European Union, migration policy, cross-border migration, European Commission's Reports.

Dr. Cristina Ilie Goga is an Assistant professor at the Faculty of Social Sciences, University of Craiova and a lawyer at Dolj Bar. She has a PhD. in Sociology since 2012. She graduated in both Sociology and Law, having two masters respectively in "Public law and criminal science" (Law specialization) and "Community development and in European integration" (Sociology specialization). Her areas of interest are: legal sociology, sociology of communication and sociology of European integration. Email: cristin_il@yahoo.com; Telephone: 0040766291455

Non-fixed Justice

by

Dr. Larysa Karachevtseva

H.S. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine

One of the modes of philosophical reflection today is solving the problem of collision of the universal and particular. In the realm of ethics, this complexity is embodied as a problem of determining the nature of ethical motives, universal or particular. For example, if someone acts morally, what is the source of his/her morality – the individual (particular) assimilation of the universal norms or his/her particular ethical initiative, that independently, at its own risk, invests to the universal order? So, does universality manifest itself in me as an anonymous impulse to act morally, or morality is my personal decision, my ethical "creativity," my personal contribution to the ethical universality? In other words, who is *the author* of this ethical impulse – the particular "I" or the universal "all"? That complexity concerns the issue of civil protest and its ethical foundations.

Civil society makes claims for justice. However, justice as an ethical regulative of civil society is a problem. On the one hand, the idea of justice belongs to the critical resource of civil society: public initiatives challenge the current state of things in the name of justice. On the other hand, the inner sense of justice as equalization supports social stability and harmony. After all, justice is the order of universality, the moral and ethical framework of society and, consequently, the factor of stabilization. This is the question, whether justice might be both universal value and particular action.

Contemporary philosophical thought gives positive answer to that question. In the horizon of rethinking Emmanuel Levinas's de-ontologized concept of justice, it attempts to present a new understanding of justice as both ideal and practical force of civil society. A distinctive feature of justice is its *non-fixed* character. For Simon Critchley, justice is the basis of self-revision of democracy; it develops democracy as a political form of human coexistence. Jacques Derrida articulates the importance of non-foundational justice in the formula "the decision of the other which is accepted by me:" the political decision cannot be deduced from the foreground concept of justice; instead, it arises from the contingent context as the ability to respond to the ethical challenge. In contemporary thought, justice means both the ideal universality that exists "in the form of absolute or infinite claims which are symbolically raised against the limits of any institution" (E. Balibar), and

“the art of answering the ethical demand of the other” (S. Critchley), which, in turn, can appear as a civil “discourse of action” (P. Ricoeur). The viability of civil society is not possible without particular ethical initiatives. Ethics gets the meaning of incompleteness and openness that correspond to the dynamic nature of civil society.

Larysa Karachevtseva is doctor of philosophy, junior scientific fellow of the Department of Philosophy of Culture, Ethics, and Aesthetics at H.S. Skovoroda Institute of Philosophy of NAS of Ukraine. She teaches Jewish philosophy at the National University of “Kyiv-Mohyla academy.” As an internship, she advanced her qualification at the Maria Sklodowska-Curie University (Poland) and Paideia – European Institute for Jewish Studies (Sweden). She is interested in ethics, phenomenology, philosophy of consciousness, as well as she is inspired by learning modern and ancient Semitic languages.

From the Local Universe to the Global Cosmos: Conversations and Conversions of Space in John Milton’s Epic Poem “Paradise Lost”

by

Peyo Karpuzov

“St. Cyril and St. Methodius” University of Veliko Tarnovo

The purpose of the proposed paper is to make up for a poetics of literary space. Although space, cosmos and/or universe are usually treated as a topic of mutual interest between literature and philosophy in a broader sense, literature finds itself more often than not at the receiving end. This is the standard critical approach towards the universe in John Milton’s 17-century epic poem *Paradise Lost*. For four centuries, critics have been squabbling if Milton employs the conservative Ptolemaic or the progressive Copernican model of the world. They relate their leanings mainly to the conversation of Adam and Archangel Raphael, enacted in Book 8. This dialogue is a representation of the late Renaissance debates as to the validity of the two astronomical systems.

The present paper proposal offers insights on conversation and conversion, two words sharing common etymology but differing in meaning, in two directions. First, literature’s representational power, relevant to the abovementioned astronomical discussions in Milton’s poem, was defined by Plato and Aristotle, and found its way with insignificant modifications into the twentieth century as exemplified in Gerard Genette’s *Architext*. At the same time, Plato and Aristotle were also constitutive of the 17-century European cosmological outlook. Thus, I offer a conversation between Plato’s *Republic* and *Timaeus* and Aristotle’s *Poetics* and *Physics* with the tentative purpose of converting literature’s representational agenda into a generative one, specifically with regard to spatial considerations and *Paradise Lost*. Second, I propose two interpretations of Milton’s universe. The first and standard one is related to the propositional content of the poem: it is the product of the conversations within the poem. The second and more important one is related to the aesthetic value of the poem: it is the result of an aesthetic conversion of the local universe into a global cosmos.

Peyo Karpuzov is lecturer at the Department of English and American Studies at “St. Cyril and St. Methodius” University of Veliko Tarnovo, Bulgaria. His interests include medieval and early modern cosmology, history of science and Renaissance and fantasy literature. He is currently working on his PhD on the conception(s) of John Milton’s cosmos in Paradise Lost. Email: peyo.karpuzov@gmail.com

Human Person, Health, and Self-creation

by

Dr. Shivani Khetan (Open International University of Complementary Medicines)

The greatest threats to the modern civilization are the speed and the tempo of life, which have increased vastly. The modern inventions, far from giving man more relief, leisure and rest have resulted in giving more stress and tensions. If this goes unchecked, a day might come when our small brain will not be able to cope with the maddening rush, and humanity might go extinct like the dinosaurs. But there is a vital difference between us and the extinct species, as humans can exercise control and save itself from extinction. In modern times the power of the brain should be so increased as to be able to cope with the ever-growing stress and tensions of everyday life. Human person, health and self-creation all three are connected to passion, which is the biggest enemy and is so deep that it is difficult to root out. The only right way to do this is through the daily practice of Dhyana or Meditation. Meditation is one of the modalities used in Ayurveda (Science of Life), the comprehensive, natural health care system that originated in the ancient Vedic times of India, which means to connect oneself to deep inner self. The whole important cog in the whole wheel of creation is the innovator. Realization is beyond expression. Only with the help of meditation can the mind be calmed. The answer is in the egoless mind which is only experienced by making the mind still when it enters a state where there are no thoughts. Success in any programme of meditation depends upon concentration and relaxation. In other words, mediation is an applied science and is known and understood by doing it.

The key is to start taking action by daily practice fifteen to twenty minutes every morning and evening. Small, tiny little actions which done over a period of time can create new beginnings for humankind. You can either decide to stop in the rut or to take positive action and make changes to your life or yourself in order to accomplish contentment. In order to understand what happiness means to you, the first step you should take is looking at your emotions, ask yourself questions such as “if I could be enjoying something in my life, what would it be?” and “what makes me feel contented in my life right now?” Once you understand what your vision of happiness and contentment is you can build on what you have now or focus on changing your life to what you would like it to be. In result to this a better human with healthy mind, body and soul can be created to face the modern world with a more purposeful life where we have a clear picture of our virtues and vices in our perspective. This will make the inner being purified and as a consequence human day to day life can be greatly transformed to create a better and peaceful healthy world to live in.

Originally from India, Dr. Shivani Khetan, is a spiritual healer, tarot reader, school and parent counsellor, artist, author of book, “Tarot a Healing Tool in Modern Times.” She holds a PhD degree from Open International University of Complementary Medicines. She specialises in working with people’s emotions using art therapy, tarot healing and meditation to help individuals in building best communication practice for professional and personal development. She has participated in various international forums and her work has been awarded.

Critique as Limitattitude: Foucault's Reading of Kant's "What is Enlightenment?"

by

Dr. Alicja Kowalska
DAAD & University of Prešov

In my paper I would like to revisit Foucault's reading of Kant's *Beantwortung der Frage: Was ist Aufklärung?* Foucault takes up the discussion of Kant's text, claiming that the question posed by Kant in 1784 still pervades modern philosophy in the form of the question "What is critique?". Therefore, one of the aspects of Kant's text that Foucault discusses is the way in which Enlightenment can be understood as critique. Critique constitutes itself always in relation to something, and, according to Foucault, this feature of critique is that which cannot be essentially pinned down to anything, "makes it a function that is subordinated in relation to that which is positively constituted by philosophy, science, politics, morals, law, literature, and so forth." In other words critique is a tool of questioning the *status quo* that is positively posited by various fields of knowledge and expertise that dominate our lives. On this basis Foucault calls critique "an instrument, a means for a future or a truth that it will not know and that it will not be; it is a gaze on a domain that it wants very much to police and where it is incapable of laying down the law." Foucault talks about a philosophical ethos that is rooted in Kant's text. He describes it as a "limitattitude" and links it to critique. "Criticism indeed consists of analyzing and reflecting upon limits." My reading of Foucault's notion of critique will explore its fruitfulness for the conditions of the 21st century as well as the intervention made by Judith Butler.

Alicja Kowalska received her Ph.D. in 2013 from New York University and is currently a DAAD-lecturer in Presov, Slovakia. In her book project "Bildung and Rebellion. Youth in Literary and Philosophical Texts from Johann G. Herder to Witold Gombrowicz" she investigates the revaluation of youth in 18th and 19th century German texts with respect to its implications for notions of modernity, theories of literary production, subject formation, and 20th century polish literature. She has published on Heinrich von Kleist and Stanley Cavell, and is interested in representations of Germanness in American popular culture with respect to questions of trauma and memory.

Religion, Identity, and Violence

Dr. Jon Mahoney, Professor, Philosophy
Kansas State University

I will discuss three main topics. The first is organized violence in the name of religion. I focus on organized and coordinated violence by groups whose members share a religious affiliation. Having a taxonomy that distinguishes collective and organized violence in the name of religion from other cases (e.g. an abortion clinic bomber) is important, because the causes of violence in the name of religion vary by instance and by context. The second topic is how to frame collective violence in the name of religion. Should we focus on theology, religious convictions, or religious doctrine? Should we discount religious doctrine as a variable altogether? Or should we characterize religion as about identity, a source of community allegiances, and group affiliation? I argue that when we adopt the label 'religious violence' and apply it to organized violence, one of our central focuses should be on ways that religion is an identity. Thirdly, as a brief illustration of the religious identity approach I consider the scattered and somewhat organized collective violence by Uighur Muslims in northwest

China, Xinjiang province. This example is helpful because it illustrates hard questions about how to classify (i.e., as religious, as ethnic, as a response to political domination, etc.) organized violence.

Dr. Jonathan Mahoney is Professor of Philosophy at Kansas State University. He has taught philosophy in Turkey, Italy, and Kyrgyzstan, and is primarily interested in political philosophy. His interests include international education and travel, and he has been pursuing these interests in Central Asia for the past several years. He received his Ph.D. in Philosophy from Binghamton University, NY, in 2000. Email: jmahoney@ksu.edu

Global Thinking: An Implicit Reality in the Reality of Life

by

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The efficient exchange of information in our days drives our attention to a large number of global issues. Many of these issues may not directly affect our own lives (for example, the climate change and the fact that last summer the temperature in Kuwait, Iraq, and Pakistan reached 124 F, making life in these areas difficult). We cannot simply ignore this news, since we share the same world at the same time. It posts valid concerns about what we owe to the world and others.

The question is to what degree this kind of global news constructs our perception of the reality; to what degree the global information modifies our perception of the local life we have. The reports we receive about extremely drastic facts taking place in the world (for example, acts of terrorism) may unite people from different parts of the world in support of doing what is right. However, we are often stimulated to address problems, and formulate views about issues, which are ambiguous to us. In this way, the contemporary mind becomes habituated to see the world through the lenses of the limited information, developing and accepting a vague view of the global reality. This reality is objectively unverifiable, often generated by our emotional response to the provided information.

The life in our hometown, among those we know and love, has much higher degree of reality. However, in the context of the global perspective, this local and personal reality appears to be insignificant. Moreover, our obscure perception of the global realm, in some way, excuses and permits our vague understanding of the local needs and values. Paradoxically, our better sense of reality, which comes from our local existence, loses its significance and distinctiveness when contrasted with our highly imaginary participation in the global reality.

Zbigniew Jan Marczuk obtained his Ph.D. in Philosophy from Claremont Graduate University in California. He has done research at Cambridge University, UK (2006-2008), and prior to that he has studied at Munich School of Philosophy Germany, (1998) and the Catholic University of Lublin, Poland (1984-1988). He is presently an Associate Professor of Philosophy at Rowan College at Gloucester County, New Jersey. His main interests include Kantian ethics, philosophy of mind, Aristotle's metaphysics, Aquinas and Plato's views on the rational soul.

The Own and the Foreign in the Global Village

by

Dr. Mitko Momov, “*St. St. Cyril and Methodius*” University of Veliko Tarnovo

&

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According to Gal Ariely in the situation of globalization two opposite tendencies can be observed in respect to the feeling of national identity: increase and reduction of the sense of identity (Ariely 2012). We will try to trace the dynamics of the notion in psycholinguistic tests provided in several phases since 1989. The concepts illustrating the findings are *Bulgarian, foreigner and motherland*. The test reveals the connotative meaning of the concepts on subconscious level. During the first trial *foreigner* evoked intensive positive reactions. Nowadays the attractiveness and the striving for contact with the foreign culture decreased. The foreigner is not any more representative of the West. He is just human, can be *emigrant, homeless, black*. The personal experience changes the view point and the distance between the own and the foreign.

During the first trial the declarative affiliation to *motherland* imposed by the totalitarian ideology was not reflected in the test results most probably as a reaction against the official propaganda. On the contrary - motherland was associated with skeptical and even negative reactions. Our data show moderate consolidation on subconscious level during the last decades. This might be paradoxically on the background of constantly growing social criticism and radical attitude in our societies (Bouzov 1, 2013: 20).

It is noteworthy that in both phases of the test the main focus of the reactions is contrary to the dominant social mood: in 1989 amid formally imposed counterfeiting patriotic pathos, young people expressed negativity. Now amid strong social critique to the state the emotional reactions are relieved and even more positive. When it seems that the concept of homeland is threatened and when deficit of values is felt, it appears that the defilement does not penetrate at depth level. According to Drobnitski the very nature of the value is not in the current state but in the state which “should be” (Drobnitski 1, 1967).

Dr. Mitko Momov is an Associate Professor at the Department of Philosophical Sciences at “St. St. Cyril and Methodius” University of Veliko Tarnovo. He has been teaching East Philosophy, Social Philosophy and Business Ethics. He has specialized in Denmark, India, Russia, Poland, and Hungary. His fields of interests are anthropology and history of philosophy. His papers are published in Russia, Ukraine, Romania, Republic of Buryatia, and India. He participate in interdisciplinary projects.

Dr. Mirena Patseva is an Associate Professor in linguistics at Sofia University “St. Kliment Ohridski.” Among her lecture courses are Cross-cultural psycholinguistics, Understanding as a cognitive process, Anthropological linguistics, Cognitive anthropology. She has been teaching Bulgarian language to foreigners in all levels. She spent six years as a lecturer in Bulgarian language and Culture at Delhi University, India and at the University of Macedonia, Thessaloniki, Greece.

From East to West and Back Again: Transcultural Influence amongst Literary Classics

by

Dr. Frank Passani (University of Barcelona)

Since the dawn of man, storytelling has been a mechanism of cultural and intellectual transmission from one generation to the next. At the very beginning, storytelling was solely an oral practice to entertain, to pass time and to hand down tribal traditions meant to enhance group identity. Later, with the revolutionary creation of writing systems and thus, with the development of the art of translation, it became the main means to spread knowledge between very distant geographical areas.

Cultures, peoples and civilisations have influenced each other through the ages not only via cultural and religious practices but also via literature, be it in the shape of poetry, plays or fiction. In this presentation, we shall investigate these influences by focusing on two literary fluxes: on the one hand, the one linking the Islamic Golden Age with the Modern European narrative via the classical compendium of tales under the well-known name of *The Arabian Nights*; on the other hand, the one linking the Modern European narrative of Nikolai Gogol and Jane Austen with the Modern Far East narrative of the Chinese and Japanese authors Lu Xun and Natsume Soseki, respectively, who were heavily influenced by literary techniques imported from the West, namely, skaz, free indirect style and interior monologue.

Thus, we shall analyse the current that flows from East to West in terms of objective narrative structure and subjective perception of exoticism, whereas the opposite current that flows from West to East will be seen through the prism of rhetorical devices and literary techniques used by the abovementioned Asian writers to push their national literature into the 20th century.

Dr. Frank Passani (Barcelona, Spain, 1975) obtained his Doctorate of Philosophy from the University of Barcelona with a dissertation about the Aristotelian and Platonic influences on the British author C. S. Lewis. His main field of interest is the relationship between Philosophy and Literature. He became a Modern Greek translator while working in Greece as a Spanish language teacher. Currently he lives in Singapore, where he teaches Spanish at the private academy Las Lilas School. On his YouTube channel Read This or Die! you can follow his literary reviews with English and Spanish subtitles.

The Role of Perceptions in the Creation of the Self in the Works of William Blake

by

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This abstract-proposal is related to the creation of the self in the context of the work of British Romantic poet William Blake. I will begin my presentation by touching upon Blake’s book *The Marriage of Heaven and Hell* with respect to the importance of a well-balanced relationship between an individual and the world. Then I will move on to some of the poet’s short poems, among which “Memory, Hither Come” and “Mad Song”. Here, Blake’s speaker is an artist who cannot draw inspiration from the world around. This is due to the failure to interpret this world properly through perceptions. Without inspiration the artist cannot carry out their artistic functions, which I see as a disintegration of the self or at least as a disruption of the self-creative process. Here, self-creation is an ongoing process related to the constant interaction of the self with the environment. This environment supplies the resource for artistic creation, *viz.* perceptual input to transform into

inspiration. I will employ an enactivist perspective to discuss the problematic relationship between individual and environment that might disrupt the process of self-creation. This disruption is based on the failure of Blake's speaker to localize external elements in the form of perceptions. Such dysfunctional relationship proves detrimental to the manner in which the individual views themselves: an artist who cannot produce any art. Therefore, the environment provides essential input not only for the creation of art but also, and more importantly, for the creation of the self.

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A Realistic Approach on the Relation between Global Organizations and National States

by
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Since the end of the Second World War, numerous international organizations have been founded, aiming at improving worldwide cooperation and establishing simplified means of communication for states. In terms of international politics, many scholars observed that this sudden rise in the number of international intergovernmental organizations worked as a catalyst for the globalization process, aiding national governments to promote and settle political, cultural or economic agreements. At the same time, the establishment of a global rule of international law previously approved by the member states has proved successful at maintaining peace among the democratic systems, but several disputes have emerged, regarding the role of national sovereignty in the building and strengthening of international organizations. The aim of this paper is to identify the elements on which the relationship between national states and international intergovernmental organizations is built, and observe which of the two types of international actors controls them more.

Alexandra Porumbescu teaches International Relations and European Studies at the University of Craiova. Doctor in sociology at the same institution, she published several studies in the area of international migration, the major subject of her PhD studies. Other papers approached topics such as globalization and its impact on the European Union, the social effects of globalization or European policies. Tel.: 0040740364309, E-mail: alexandraporumbescu@yahoo.com

Between the Local and the Global: The Meaning of the Banlieue, Nation, Religion and Transnational Solidarity in French Muslim Rap

by

Dr. Alexandra Preitschopf,
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In contemporary youth and popular culture, politically conscious rap plays an important role as an artistic expression of social protest as well as an identity marker and a means of differentiation. In this context, the case of France is especially interesting, considering that French rap artists often are children or grandchildren of immigrants mostly from former French colonies and/or from Muslim background. Many of them have grown up in poor *banlieues* (suburbs) of large French cities and use their upbringing in this difficult environment as a source of inspiration. In their music, they often denounce French policy and social problems such as racism, discrimination or Islamophobia.

Nevertheless, most of them cannot be considered as anti-French. Rather, several musicians deliberately declare themselves as French citizens, refer to the principles of the French Republic and put emphasis on “republican values” such as liberty, equality and fraternity. At the same time, many of them present themselves as proud “banlieusards”, and put emphasis on their origins, their religion and identity as Muslims. Often, this goes along with declarations of solidarity with Muslims in other parts of the world, as for instance in Chechnya, Myanmar or especially in Palestine. In doing so, these rappers also offer to their listeners a clear (rather black and white) worldview they can easily identify with.

In this sense, local, national and historical belongings (the Banlieue, France, the Maghreb,...) and a global Muslim identity (the *Umma*) interact and converge. However, this phenomenon cannot not only be found in rap music, it rather reflects general contemporary socio-political processes in France, and Western Europe. On this basis, the proposed paper aims to take a closer look at selected lyrics of French Muslim rappers and analyse them in the wider context of ongoing debates on integration, Islam, laicism and multiculturalism.

Dr. Alexandra Preitschopf (born in 1987) studied French and History at the University of Salzburg (Austria). She finished her PhD in contemporary history in 2016 with thesis “Solidarity with Palestine, anti-Zionism and anti-Semitism among Muslims in contemporary France.” After working as a research assistant and lecturer at the universities of Salzburg and Linz, she now teaches on behalf of the OeAD (the Austrian academic exchange programme) at “Sofia University “St. Kliment Ohridski.” Her research interests include: Modern Jewish history, anti-Semitism, culture of remembrance.

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

by

Dr. Rossen Roussev
“St. Cyril and St. Methodius” University of Veliko Tarnovo

I explore the supposition that any form of philosophical and cultural difference involves an interplay of both global and local significations, or a peculiar kind of global conversation. I maintain that the recurrence of the global into the local and vice versa is not accidental, as it makes a much sought difference of significance both in the life of the single individual and in a variety of cultural and

practical senses. I explore specifically its philosophical sense within the thought of Lao-tse, Martin Heidegger, and Richard Rorty.

In Lao-tse's *Tao Te Ching*, this sense is tied to the concepts of the *Tao* and *Te*. *Tao* is the eternal and inexplicable source of all existence; *Te* is its localized actualization in the life of each and every person. *Tao* ensures the universal harmony of the world; *Te* is the principle of one's individual relation to that harmony. Both they constitute the inevitable presence of global and local into each other.

Heidegger transformed the philosophical thinking of the last century by localizing its knowing subject in its existence. The subject, thus reinvented as *Dasein* (*being-there*) and as being-in-the-world (*in-der-Welt-sein*), could disclose the world (*Welt*) only via its familiar surrounding world (*Umwelt*) to gradually become aware of its most general (indeed global) epistemic concern of the Being (*Sein*) of beings (*Seinde*). Yet, Heidegger would claim that the question of Being had guided *Dasein*'s epistemic concerns, even when *Dasein* was still unaware of it.

For his part, Rorty sees the task of philosophy and the rest of culture as set by history on the utilitarian goal of achieving the *greatest happiness for the greatest number of people*. Whereas this task thus inevitably means starting up locally to reach out globally, Rorty's *pragmatic* approach to it utilizes not just the trustworthy resource of the global cultural tradition, but also the involvement of the individuals in their locality as problem-solvers (including as scientists, artists, engineers, and others).

Dr. Rossen Roussev is an Associate Professor in Contemporary Philosophy at "St. Cyril and St. Methodius" University of Veliko Tarnovo. He has been a Visiting Associate Professor at the Kazakh British technical University, Assistant Professor at Kyungpook National University, Daegu, S. Korea, and at St. Johns University in New York. He also taught at the University of Aktobe, Kazakhstan, the City University of New York, and Mercy College in New York. He obtained his doctorate in philosophy from The New School for Social Research in New York (2005) under the advisement of Prof. Agnes Heller. His interests include phenomenology, philosophy of language, critical theory, and philosophy of culture. Among his publications is the monograph Philosophy and the Structure of Modernity: Fragments of Actualization (2005). He has also made a number of international presentations at conferences and by invitation in EU, US, Canada, China, Australia, South Korea, Singapore, Kuwait, and Kazakhstan.

Hans-Georg Gadamer's Phronesis as a Guide Public Engaged Scholarship

by

Dr. Marie Sandy, University of Wisconsin-Milwaukee

All theory is public, according to Hans-Georg Gadamer. It gains power through being shared and belongs to all people, enabling people to discover their identity in a common reality (Gadamer, 1976/1993; 1983/1998). In the theoretical (*techne*) and practical sciences (*phronesis*), theory is beautiful in the sense that it possesses an excess of what is necessary to function. The primary concern of theory is "seeing what is" (Gadamer, 1983/1998, p.31), a task that demands overcoming illusions and working through prejudice. While not specifically directed toward a particular outcome, theory possesses practical or political significance.

Gadamer's philosophical hermeneutics is 'the music that accompanies my dance' as an academic partner and qualitative researcher working for social justice in public health and education settings. The concept of friendship, an orientation to the good, and the understanding that there are

no experts in *phronesis* are important accompaniments for reciprocal, respectful community-based scholarship. Gadamer's treatment of beauty is usually considered separate from his work on practical wisdom or *phronesis*. This paper will consider the possibilities of understanding beauty as part of the ontology of being, and that the radiance of beauty on the way to the good is what can be understood and shared among people (1960/1975). These grace notes have the potential to transform the meaning of public engaged scholarship. The paper will consider Gadamer's "relevance of the beautiful" in collective and individual forms of *phronesis*, and discuss implications for Gadamer's aesthetic consciousness for public engaged scholarship.

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Dr. Marie Sandy is an Associate Professor in the Department of Educational Policy and Community Studies and Affiliate Faculty member in the Zilber School of Public Health at the University of Wisconsin-Milwaukee. Her work focuses on the "scholarship of engagement," including community building and organizing as pathways to social justice, ways to integrate the humanist tradition of practical philosophy with processes for public discourse, and community-based qualitative inquiry. She teaches courses on philosophy of education, community organizing, and qualitative research methods.

Security policies and the fight against terrorism in the globalization era

by

Dr. Ionut Serban
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In recent years, the international community has faced a terrible challenge, terrorism, which has had and continues to have important consequences in Western societies. In the context of current transformations in the global sphere, the way in which authority, legitimacy and the right to use coercion has been substantially changed.

Globalization as a phenomenon is not a new thing. It has existed from historical times, from the first attempts of human communities to cross the borders known through trade, geographical discoveries or territorial conquests. Attempts to regulate these inter-connectivity are of recent date. As a phenomenon, the Government was developed later than globalization.

Although globalization has shaped reality for centuries, the rules governing this reality continue to be underdeveloped. If this has not had important repercussions in the past, in the current environment of a very inter-connected world, the lack of global rules to organize these inter-connections can have serious consequences, such as the 2008 financial crisis. The ordering of sectors such as nuclear proliferation, the access of the population to drinking water resources or the

development of renewable energy is turning global governance into a key concept that needs to be clarified.

In today's globalization, it is necessary to take a stand against the new international terrorism through the instruments it has at its disposal (juridical, economic, political and social). All important decisions taken at the global level must be subject to the principle of the laws and norms of international law.

Key words: globalization, terrorism, international law, global risk, security.

Dr. Ionuț Șerban specializes in International Relations and Diplomacy, EU security and strategy studies, EU institutions and policies, good governance. He has been active in conferences and grant projects on international relations, diplomacy, EU governance and politics, EU economic policies and development, and in a Jean Monnet module among others. He was head of the Social Sciences Department and founded the Faculty of Social Sciences at University of Craiova. He is Dean of the Faculty of Social Sciences – University of Craiova, and an associate professor in several Universities, including University of Bucharest and University of Chieti-Pescara (Italy), as well as a visiting professor at University of Molise (Italy).

Heidegger's Renewed Relevance in the Aftermath of the End of History

by

Borislav Sotirov

New Bulgarian University

When, at the start of the 1990s, Francis Fukuyama announced that history had come to its conclusion, he was signalling the triumph of a new era of global liberalism which, despite the various challenges levelled at it over the past decades, remains the key frame for interpreting world affairs today. In the context of this new liberal age, Heidegger's philosophy gains additional significance as a discourse informed by a vision of liberalism's inherent risks. For Heidegger, these risks—such as the disappearance of care and the forgetting of Being—are not the making of the liberal doctrine but, instead, are given leeway to grow under its reign (hence Heidegger's problematic and deeply-paradoxical attempt to side with Nazism). The fact that Heidegger's scepticism towards liberalism is balanced by his conviction that each Dasein has to assume its freedom in order to attain authenticity makes him a figure uniquely capable of contributing to the discourse of liberalism in a time that has seen that discourse turned into an empty polemic between liberals and anti-liberals whose exchanges add nothing to what had already been said by the mid-20th century. In my presentation, I will examine how the ordinary subject living in conditions of liberal capitalism today is increasingly prevented from "caring" as Heidegger defined it. In the context of this topic, the local's disappearance in favour of the global will be linked to the increasingly limited space left to individuals to find, experience and understand things for themselves (rather than get them pre-interpreted and ready for consumption). By throwing light on the manner in which liberalism, when left unchecked, inevitably compromises itself, Heidegger, whom history remembers for his anti-liberalism, may prove the only one able to guide liberalism away from catastrophe.

Borislav Sotirov is Bachelor from New Bulgarian University, currently writing graduate thesis Interested in exploring the possible proximity of Martin Heidegger, Gilles Deleuze, Jacques Lacan, and Jacques Derrida with a thematic focus on questions of meaning, world, and history. A fan of

Samuel Beckett, Marcel Proust, William Burroughs, and the cinema of David Lynch, Alain Resnais, Stanley Kubrick, and Werner Herzog.

The Face in the Philosophy of Levinas: Phenomenon or Enigma

by

Ivelina Stoeva

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Emmanuel Levinas was a French philosopher. His work is related to existentialism, ethics, ontology and phenomenology. Is the Face phenomenon or enigma - this is the topic I am interested in. What means the term ‘Face’ and why does the language from a tool of communication between people becomes a tool of mass disinformation and delusion?

First, I should look at the meaning of the term Face in Levinas’s view. It’s not that simply as it seems to be because it’s culturally overdetermined. There is something really special and bright in the Face but cultural, symbolic and social roles cover it. In nowadays is very important to rethink the traditional meanings of the phenomenons which construct our society and to take a look at influence of the most common phenomenon from all : Speech of Hate. Levinas does exactly this - he gives us very good inception by his concept of the Face.

What’s more important – accepting the orders as they are in their settled form or to change the whole view about them, to break them? Levinas’s concept about the orders is helping us to rethink their basis, to rupture them.

Who we are and where is our place in the society? What’s the difference between me and the Others? The Otherness is not only in the Face of the Others, it’s in our own Face too. As a human beings, whom are not living isolated, we should understand that it is a bilateral process. Only if we find a way to stop hating each other about our Otherness we can reach a new level of comprehension of our existence as human beings.

Ivelina Stoeva is a PhD student of Philosophy of Law and Politics at “St. Cyril and St. Methodius” University of Veliko Tarnovo, where she also obtained her master’s in Social Philosophy and bachelor’s in Philosophy prior to that. The focus of her work has been on the conceptual metaphors and their relevance to social units. She is also interested in ethics, aesthetics, art (especially poetry), and politics, social and cultural issues in modern society.

Writing “like a drawing compass”: cross-cultural negotiations in Elif Shafak’s novel Honour

by

Dr. Petya Tsoneva

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Shafak’s novel questions certain presumptions about the Middle East which, significantly, the region has advanced itself. She not only writes about its geographically closest parts neighbouring Europe; she directs her narrative perspective from there and her writing which she compares to the expanding circle of a drawing compass configures the multidirectional relationship between vernacular and world cultures. This movement, at first approached as a symptom of self-Orientalism, has much wider implications. Shaping a response to Kemalist “westernisation”, it seeks to restore an

internally split Turkey to itself, mediating between its excessive seclusion and culturally violent ways of self-assertion, on the one hand, and the willingness to discard its past and traditions altogether in an attempt at emulation of western secularism, on the other.

Shafak's quest for a productive pathway out of such confinements yields the perspective of secular Sufism, a more philosophical and ethical attitude than a religious conviction. This paradigm shifts the modes of self-location from external observation of traditional norms that leads to violent practices of cultural control such as honour killings, to inward understanding and appreciation of difference. In a TED talk, she refers the two perspectives to the two conflicting visions of God she came to know from her two grandmothers – Jalal, punishing and masculine; and Jamal – maternally all-embracing. In a wider cultural context, Jamal and Jalal represent two figurations of Turkey (and, by inference, the Middle East) within national boundaries and beyond them. Jalal apparently refers to a violent, homogeneous version of nationalism and cultural confinement while Jamal coincides with the ethos of multiplicity and conviviality.

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