



# International Colloquium in Contemporary Philosophy and Culture

***Home and Journey around the Globe***  
***May 30-June 1, 2019***

***May 30, 2019***

Ala-Too International University  
Ankara Street 1/8, Tunguch, 720048, Bishkek,  
Kyrgyz Republic  
[www.iaau.edu.kg](http://www.iaau.edu.kg)

***May 31-June 1, 2019***

International University of Kyrgyzstan  
17A/1, Tolstoy Street, 720007, Bishkek,  
Kyrgyz Republic  
<http://muk.iuk.kg>

Ala-Too International University  
International University of Kyrgyzstan  
Burana Research Institute  
Society for Philosophy as Global Conversation

## **International Colloquium in Contemporary Philosophy and Culture**

*Home and Journey around the Globe*

May 30-June 1, 2019

*Colloquium Chair:*

Jon Mahoney, 2018-19 Fulbright Scholar, Kyrgyz Republic; Professor of Philosophy, Kansas State University

*Dates and Venues:*

May 30, 2019

Ala-Too International University

Ankara Street 1/8, Tunguch, 720048, Bishkek, Kyrgyz Republic: <http://www.iaau.edu.kg/>

<https://www.google.com/maps/dir/International+Alatoo+University,+Bishkek//@42.8558378,74.6111007,12z/data=!4m8!4m7!1m5!1m1!1s0x389eb6c95311ea6b:0x7023946675e4c5a9!2m2!1d74.6811409!2d42.8558591!1m0>

May 31 -- June 1, 2019

International University of Kyrgyzstan

17A/1, Tolstoy Street, 720007, Bishkek, Kyrgyz Republic: <http://muk.iuk.kg/?en>

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**COLLOQUIUM PROGRAM**

**May 30, 2019**

Ala-Too International University

**Registration**

**9:30 am – 10:00 am**

**Thursday Panel I: 10:00 am – 11:45 am**

***Philosophy as Journey and Homecoming***

*Opening Remarks*

*Philosophy as Journey*

Tomokazu Baba, University of Nagano

*Thinking as Waying and Homecoming: Heidegger and Lao-tse*

Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo  
North South University

*Lafcadio Hearn and Japan: From a "Journey" to "Home"*

Fabien Durringer, University of Orléans

**Thursday Panel II: 1:15 pm – 2:45 pm**

***Utopian Drive, Situating the Social, and Democracy***

*Chair:* Jon Mahoney, Kansas State University

*The Utopian Drive or How to Journey Forward*

Alicja Kowalska, University of Presov and DAAD

*Situating the Social: Challenging the Mold in Central Asia and Beyond*

Christian Kelly Scott, Penn State University

*Public Perception of Democracy and the Level of Civic Engagement in Kyrgyzstan*

Rouslan Jalil, International Ala-Too University

*Thursday Panel III: 3:00 pm – 5:00 pm*

*Journey as Backpacking, Nomadic of Life, and Creativity*

*Chair:* Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo  
North South University

*The Backpacker*  
*(art project)*  
Kristoffer Zeiner

*Nomadic Art Camp: Art Project Presentation*  
Shaarbek Amankul, B'Art Contemporary



*Tabula Firmamentum: Road as an Inspiration in my Creative Process*  
Wojciech Domagalski, Polish and Japanese Academy of Information Technology

*Wacław Szpakowski's "Rhythmical Lines" as a Notation of Life Journey*  
Maciej Zdanowicz, The Jan Kochanowski University in Kielce

**May 31, 2019**

International University of Kyrgyzstan

**Friday Panel I: 9:00 am – 10:30**

***Free Movement, Culture, and Cosmopolitanism***

*Chair:* Ivelina Stoeva, "St. Cyril and St. Methodius" University of Veliko Tarnovo

*Exceptions to the Free Movement of Workers in the European Union*

Cristina Ilie Goga, University of Craiova

*Cultures, Universalism and Understanding: A Contemporary Reassessment of Relativism*

Miguel Angel Quintana Paz, *European University "Miguel de Cervantes"*

*The Hyperlocal and the Cosmopolitan*

Nicholas Birns, New York University

**Friday Panel II: 10:45 am – 12:15 pm**

***Trans-cultural Influences, Spirituality, and Self-development***

*Chair:* Francesc Passani (University of Barcelona)

*Beyond Orientalist Holism? The influence of East and Central Asian Thought on British Literature in the Twentieth Century*

Fiona Tomkinson, Nagoya University

*Spirituality beyond religion: Early Wittgenstein and Rabindranath Tagore*

Priyambada Sarkar, University of Calcutta

*Philosophical Aspects of Self-development and Self-destruction*

Albina Gimkaeva, Bashkir State University

**Friday Panel III: 1:45 pm – 3:15 pm**

***Knowledge, Ambiguity, and the Art of Translations***

*Chair:* Tomokazu Baba, University of Nagano

*Dilthey on Differentiation between Natur- and Geisteswissenschaften: A Perspective on the Quest for Knowledge*  
Andreas Chetkowski, DAAD & "St. Cyril and St. Methodius" University of Veliko Tarnovo

*Frostian Ambiguity in Russian Translations*

Valeriy Hardin, American University of Central Asia

*The Art of Translation as an Institutional Policy during the Abbasid Caliphate*

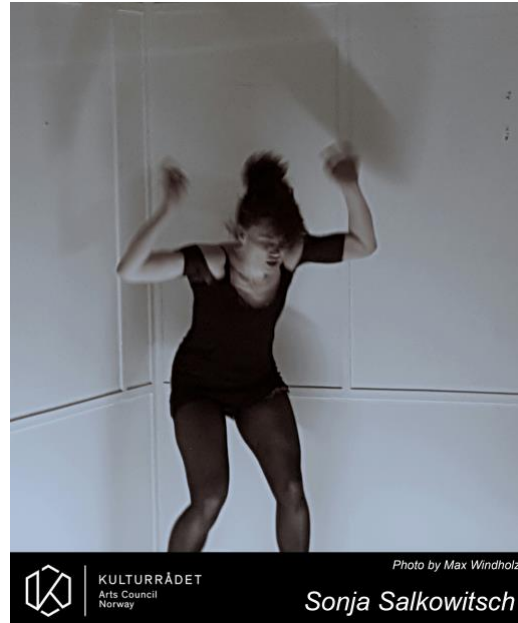
Francesc Passani (University of Barcelona)

*Friday Panel IV: 3:30 pm – 5:30 pm*

***Being Born, Societal Outcasts, and Commedia dell'Arte***  
*(performance art projects)*

*Chair:* Rossen Roussev, "St. Cyril and St. Methodius" University of Veliko Tarnovo  
North South University

*ARIES/fish*  
Presented by PLUSKVAMPERFEKTUM  
Performer: Sonja Indianna Salkowitsch  
Music: Ipso Schaltwerk  
With the special support of the Arts Council  
Norway



*Societal Outcasts, Poverty, Inequality!*  
Bronwyn Sims, Yale School of Drama



*Commedia dell'Arte, Improvisation, and Blockchain Technology*  
Rob Stupay

***8:00 pm***  
***Colloquium Dinner (optional)***  
*Location TBD*

***June 1, 2019***

International University of Kyrgyzstan

***Saturday Panel I: 10:00 am – noon***

***Race, Gender, and Ridding the World of Hate***

*Chair:* Jon Mahoney, Kansas State University

*Can Negromaniac be an Alternative to Eurogenism?*

Isaiah A. Negedu, University of Kwazulu-Natal

*Gender Roles' Inequalities in Modern Kazakhstani Society*

Olga Nessipbayeva, Kazakh-British Technical University

*Ridding the World of Hate with the Help of Levinas*

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

*Islamic Education in Kyrgyzstan and challenges to Women's Rights*

Gulmiza Seitalieva, International University of Kyrgyzstan

***Saturday Panel II: 1:00 pm – 4:00 pm***

***Blends of Histories and Colors***

*Chair:* Tomokazu Baba, University of Nagano

*Historians Are Not Angels (Film, 80 min)*

Antoine de Mena, Filmmaker



*Historians Are Not Angels (Antoine de Mena)*

*Alive Painting*

*(performance art project)*

Akiko Nakayama, Artist

*Closing Remarks*

***Saturday Panel III: 7:30 pm till late***

***Closing Party***

*Chair:* You, International Colloquium in Contemporary Philosophy and Culture

Venue: Chicken Star Art-Cafe  
Erkindik 36 / Toktogula, Bishkek  
36 Проспект Эркиндик, Бишкек  
[www.chicken-star.com](http://www.chicken-star.com)

*Blaue Blume 2.0 (Music Performance, 30 min)*  
Andreas Chetkowski

***PRESENTERS' ABSTRACTS AND INFORMATION***

*(listed alphabetically by presenter's last name)*

**Nomadic Art Camp, or a Time and Land Where Horses Run Free**

by

Shaarbek Amankul

B'Art Contemporary, Kyrgyzstan

More than twenty years have passed since the collapse of the Soviet Union, when the Central Asian states gained independence.” In the meantime, local culture and societies “have been losing their identity, reverence to traditions and respect toward nature.” Since 2011, artists, curators, and researchers from different countries have been invited to join the Nomadic Art Camp and to share into the traditional way of life of nomads as a source of inspiration on the shores of mountain lakes and in Issyk-Kul, Sary-Chelek, and Son-Kul in the Tien Shan foothills on the Great/New Silk Road (<https://vimeo.com/144071053>), where they explore various issues of heritage, identity, ecology, philosophy, and modernity, as well as their impact on local and global culture. They stayed in nomadic Kyrgyz yurts and traveled to well-known local natural attractions to explore this multi-ethnic country with its spectacular nature, biological diversity, rich history and spirituality. The country's culture, blending traditional nomadic culture and shamanism in a post-soviet setting, is closely bound with its fauna and flora as well. Ecological consciousness is thus an intrinsic part of it and has played its role in prompting nature as a source of pure foods, recreation, detoxification, health, as much as mental awakening, which has its unique expressions in traditional Kyrgyz medicine, music, and folklore. The Nomadic Art Camp project represents a new contemporary stage in the art of Central Asia: one that emphasizes our rootedness in nature and introduces in its conceptual approaches deep connections to traditional, local practices. The project thus aims at conditioning new critical, philosophical, and poetic frameworks that harbor the sense of our dependence on nature. It reminds us that by destroying nature we destroy our habitat and thus ourselves; that our sense of omnipotence is a myth, as human well-being depends on the well-being of nature.

*Shaarbek Amankul is director of B'Art Contemporary - an artistic research initiative which considers art as an essential facilitator of critical dialogue on environmental, social, economic and cultural issues faced by the societies of Central Asia. He has participated in a number of educational programs, international art residencies, festivals, symposia, and conferences abroad. He has had exhibitions in various post-Soviet countries, USA, Europe, and Asia. As a part of his mobile artistic research, in 2011 he started the Nomadic Art Camp in Kyrgyzstan, using traditional practices and way of life of nomads as a source of inspiration for contemporary conceptual art practices. Email: [bishkekcontemporaryart@gmail.com](mailto:bishkekcontemporaryart@gmail.com), <http://bishkekart.kg/>*



***Philosophy as Journey***  
by  
Tomokazu Baba  
University of Nagano, Japan

If philosophy is global conversation, it must be already a kind of journey around the globe. In this paper, I defend the idea that philosophy is a journey. Here, journey is understood not in the sense of travel promoted by the tourism industry, but as an experience that the journey can offer to ‘the traveler’.

Both Plato and Aristotle believed that philosophy begins with wonder at the world. In this sense of wonder, we leave the sphere of everyday life in a kind of detachment from the history, other people, society, and even from ourselves. We thus immerse ourselves in a world (universe, society, self, etc.) with which we are not familiar, and we are, in this sense, not at home in this world.

This experience of transition from the familiar to the unfamiliar is similar to the experience of a journey. In the most common sense of the term, a *journey* begins with a departure from home. It thus presupposes *home*, not only in its literal sense, but also in an existential sense. In the existential sense, the experience of a journey is at the core of philosophy.

But philosophy is a strange journey in that it does not always take us back to a “home” as it was before the journey. As a result of the transformative affect of the journey, our home looks and feels different. If we borrow the expression of V. Jankelevitch in his doctoral thesis on the later Schelling, philosophy is an “Odyssey” of our consciousness. And yet, this voyage discharge us of the burden of our “Being-in-the-world” (Heidegger) and go well beyond it. Philosophy is thus an *existential* journey of our being.

*Dr. Tomokazu Baba is an Associate Professor of Philosophy at University of Nagano, Japan. He received a Ph.D. from Hitotsubashi University (2008) and another one from the Sorbonne Paris IV (2013). His research discipline includes contemporary philosophy, ethics, history of ideas, especially 20<sup>th</sup> century French and German Philosophy, Levinas and Heidegger.*

***The Hyperlocal and the Cosmopolitan***  
by  
Nicholas Birns  
New York University, USA

In the past thirty years, cosmopolitanism has been relaunched as a philosophical concept designed to escape reductive identities in terms of race, gender, and ethnicity. The privileging of cosmopolitanism has tended to jettison even those aspects of the organic that earlier generations found at least somewhat liberating: authenticity, solidity, evolution. This has led cosmopolitanism to have a rarefied and elite air celebrating the perceived winners of the globalization and indifferent to those trapped in the stratum Giorgio Agamben terms “bare life.” For the past few years I have been exploring the idea of the ‘hyperlocal’ as an elastic yet particular mode of identity that can attain the breadth of the cosmopolitanism while having the tangibility that some once prized in the organic. I will differentiate the hyperlocal from the Leibnizian monad and the empirical sense-datum, showing how the role of the particle in Newtonian physics exemplified it during the gateway to the modern in the eighteenth century. Finally, I will discuss the role Central Asia played in the eighteenth century with respect to the hyperfocal and how that inflects what we identify as globalization in this era.

*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.*

His book *The Hyperlocal In Eighteenth and Nineteenth Century Literary Space* will be forthcoming from Lexington Books in late 2019.

***Dilthey on the Differentiation between Natur- and Geisteswissenschaften: A Perspective on the Quest for Knowledge***

by

Andreas Chetkowski

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

Wilhelm Dilthey is still considered the philosopher who made the most decisive attempt to establish the *Geisteswissenschaften* as an independent group of sciences alongside the *Naturwissenschaften*. In my paper, I will examine Dilthey's understanding and view of the relationship and difference between *Natur-* and *Geisteswissenschaften*. The distinction is initially discussed in his *Introduction to the Humanities*, (in German *Einleitung in die Geisteswissenschaften*) (1 Bd. 1883), which appeared and became influential in the German-speaking world in the late 19th century. The term *Geisteswissenschaften* used there is most likely a translation of, or at least a derivation from, John Stuart Mill's term "moral sciences." In the process of gaining popularity, Dilthey's term was competing with an alternative designation of the same concept, namely, *Kulturwissenschaften*, which was advanced by the Baden's Neo-Kantians. I specifically focus on the link of Dilthey's view of the *Geisteswissenschaften* with his notion of hermeneutic objectivity and emphasize that he did not advance a strict separation of the two groups of sciences, but rather sought to establish their correlativity and complementarity, as well as to identify and anchor their common origin in the human nature and its quest for knowledge.

***Blaue Blume 2.0***

*(Music Performance, 30 min)*

by

Andreas Chetkowski

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

The blue flower (*blaue Blume*) symbolizes the search for knowledge and love in nature, and likewise – the self, as the focal point which the Romanticism of the 18th and 19th centuries re-introduced into the cultural history. The bond of nature, human, and spirit was the "Leitmotiv" of this artistic and intellectual movement, of the philosophy of life and individualism, which epitomized the unity of feeling, thinking, creativity, and cognition. This ideal, though, appears to have lost its timeliness at the beginning of the 21st century. This project dwells on the phenomena of longing, sensuality, self-knowledge, self-search, sensation, communication, and love in the age of digitalization.

Performer Anjay will be half human, half machine, and will take the audience on a journey around world with samples from the mpc and deep beats of electron.

*Andreas Chetkowski is DAAD lecturer and a doctoral student in contemporary philosophy at “St. Cyril and St. Methodius” University of Veliko Tarnovo. He 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.*

*Tabula Firmamentum: Road as an Inspiration in the Creative Process*

by

Wojciech Domagalski

Polish and Japanese Academy of Information Technology, Poland

The subject of my presentation is the issue of journey, of traveling as a method of art creation. In particular, I relate the notions of road and traveling to my own art and creative process. My paper has the character of a free speech and artistic reflection on these notions, including on the notion of being on the road in relation to the practice of art. I start with the latest works from a series titled *Tabula Firmamentum*, which focus on travel, traveling, and real journey to places important to me, sometimes accidental, sometimes imaginary. I visualize and perpetuate this journey with pictures depicting the sky, seen from the perspective of specific places such as the houses of my parents and friends, visited successively over the course of the project as points on the map. This minimalistic work only with small points on the flat surface exude immersive emptiness. My journey is not marked by lines, but by juxtaposition of images of the sky from different vantage points of my life. If somebody would like to come along, this person will have to look at the sky with my eyes.

*Wojciech Domagalski, D.A., is a member of the Faculty of New Media Arts at the Polish and Japanese Academy of Information Technology.*

*Lafcadio Hearn and Japan: from a "Journey" to "Home"*

by

Fabien Durringer

University of Orléans, France

Lafcadio Hearn (1850-1904) was among the first of a few Westerners to discover Japan some time after the Meiji Restoration when the country decided to open to the world after about 250 years of isolation from other countries (Edo period). Hearn belongs to a period of eagerness to know more about Japan that had flourished in the United States in the second half of the 19<sup>th</sup> century<sup>1</sup>. Born from a Greek mother and an Irish father in the Greek island of Leucade in 1850, after a difficult childhood in Ireland in which he was raised by a strict grand aunt and years of schooling marked by the loss of one of his eyes, Hearn will migrate to the United States at the age of 19. His 20 years of life in the United States, cut short by two years and a half spent in the French Indies from 1887 to 1889, is characterized by a "life of restless wandering together with the achievement of a certain fame in the journalistic world"<sup>2</sup>. His Japanese journey, from which he'll never return, started in 1890 when he was sent by *Harper's Magazine* on an assignment. Until the end of his life (1904), and throughout his writings, Hearn will act as a go-between between the West and Japan. His writings about Japan comprise many types of texts: short-stories, anthropological studies, descriptions of scenes of life in Japan, etc. His talent made him one of the authors best able to describe Japan with sharp insight, so much that the Japanese themselves consider him now as one of their own authors.

Regarding the topic of the symposium *Home and journey around the world*, the case of Lafcadio Hearn raises several issues. One interesting point is the fact that what started as a journey - a mission to Japan - turned into permanent residency for him, after marrying a Japanese woman in 1891 and obtaining Japanese citizenship in 1895. In other words, Japan became "home" for him. This first point raises the issue of a subjective, quite personal experience (Hearn's life) entering a different cultural reality (Japanese). Subsequently, a "journey" in what seems to be a completely different culture has somehow resonated within an individual, such that in him, with all his subjective past experience, aroused the desire to be a Japanese and live in Japan. Based on the case

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<sup>1</sup> HORI, Madoka, *Noguchi Yōnejirō no Lafcadio Hearn hyōka -Lafcadio Hearn in Japan (1910) to "Koizumi Yakumo" (1926)-*, Kaishi, 25.03.2008 N° 27, Nihon Joshi Daigaku Daigakuin no Kai, p7

<sup>2</sup> HEARN, Lafcadio, *Lettres Japonaises*, Paris : Pocket La Revue des Deux Mondes, 2014, p11

of Lafcadio Hearn, we will try to analyze this first theme through the questioning of what makes cultural identity, linking it to the notions of “home” and “journey”.

The second topic that we would like to inquire into is the notion of go-between. Hearn, as an intermediary, via his writings, has made it possible for many of his contemporaries to “travel,” to take a “journey” in the Far East. By traveling through his works, people would also question their own culture, in a way “home,” and enrich their knowledge about themselves. One question that can be tackled regarding this second topic is to reassess the “journey” of Hearn in the light of the 21<sup>st</sup> century. Within a highly connected world of globalization, in which Japan seems to be at reach for everyone, have Hearn’s writings, or part of them, lost their insight? What is left of Hearn today that can empower someone to embark on a “journey” to the heart of the Japanese cultural identity?

*Mr. Fabien Durringer holds a Ph.D. in economics from Hitotsubashi University (2009) and the French "agrégation" qualification in "Japanese Language and Culture" (2014). He was appointed as an associate professor (PRAG status) in Japanese studies at the University of Orléans in 2015. His research disciplines on Japan include literature, history of literature, cultural anthropology, and folk studies. The main authors of his research are Lafcadio Hearn, Yanagita Kunio, and Dazai Osamu.*

### ***Philosophical Aspects of Self-development and Self-destruction***

by

Albina Gimkaeva

Bashkir State University, Russian Federation

As we know, our modern society today, with the list of its global problems ever longer, is in no shortage of signs of crisis. It has thus become particularly important for us to seek for ways of a promising development on both individual and social level. Keeping in mind that any development has its limits (as thought under the socio-economic term "limits of growth"), here we focus the category of *self-development* (not as an absolute in itself but) as standing in a necessary relation, or in a dialectical pair, with the category of *self-destruction*.

Thus, relevance of this topic is justified by the interest of how these concepts correlate. Additionally, it has not been sufficiently researched in the scientific and philosophical discourse.

*Self-development* is a philosophical category expressing a change in an object under the influence of internal, and regardless of external, factors. We consider this category from both philosophical and pedagogical standpoints. In a philosophical perspective, self-development is identified with the self-building of one's own personality. In a pedagogical perspective, self-development is seen as a mechanism of "human formation."

For its part, *self-destruction* is a process opposite to the process of self-development. It is marked by the decomposition of the system into its componental parts and the loss of interaction between them.

It would be untenable to consider the processes of self-development and self-destruction as mutually exclusive, as we live in a world of instability and irreversibility, of evolution and catastrophes, where development and destruction go side by side. Consequently, in the concept of self-development there is always a sense of self-destruction, at least to the extent that there are limits to development. Likewise, the same applies to the category of self-destruction as well, which too contains a sense of self-development, so long as any destruction leads to something new. Along these lines of thought and based on interdisciplinary research, we proceed to assert that self-destruction is inseparable from self-development and vice versa, as well as that the relation of these categories can be best understood in the light of dialectics.

*Albina Gimkaeva is a doctoral student in the Department of Ontology and Theory of Knowledge at the Bashkir State University, Ufa, Russian Federation. Her research interests are in the areas of ontology, theory of knowledge, synergetics, and dialectics. The focus of her doctoral dissertation is on the philosophical relationships between the categories of self-development and self-destruction within the perspectives of dialectics and synergy. She has done much of her work on it at the East China Transport University Jiaotong in China (2016-2017) and at "St. Cyril and St. Methodius" University of Veliko Tarnovo in Bulgaria (2018-2019). Email: albina.gimkaeva@mail.ru*

## *Exceptions to the Free Movement of Workers in the European Union*

by

Cristina Ilie Goga

University of Craiova, Romania

This presentation examines the free movement of the workers of the European Union as a form of the freedom of movement of the citizens of the European Union, based on the principle of equal treatment or non-discrimination on the grounds of nationality. The presentation focuses on the two exceptions to this rule laid down in Article 45, par. 4 TFEU and Art. 45 par. 3 of the TFEU. More specifically, it discusses the four exceptions provided by the European Court of Justice for employment in public administration: public organizations responsible for providing commercial services, public health services, public educational institutions, and non-military research carried out in public institutions.

**Keywords:** free movement of EU workers; free movement of EU citizens; exceptions to the Treaty on the Functioning of the European Union; exceptions of the Court of Justice of the European Union.

*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 (2012). She graduated in both Sociology and Law, having two masters respectively in "Public Law and Criminal Science" (Law specialization) and "Community Development and European Integration" (Sociology specialization). Her areas of interest are: legal sociology, sociology of communication, and sociology of the European integration. Email: cristin\_il@yahoo.com; Telephone: 0040766291455*

## *Frostian Ambiguity in Russian Translations*

by

Valeriy Hardin

American University of Central Asia, Kyrgyzstan

Robert Frost's famous poem *The Road Not Taken*, structured as the narrator's conversation with the reader seems simple at first glance, and as contemporary literary criticism demonstrates its multiple meanings and ambiguity have fooled many readers including critics themselves into an easy interpretation. The presentation first discusses the ambiguity in the poem and shows that it can lead to different interpretations by readers using the original English text. Then it suggests that the most plausible interpretation might be a matter of agreement – via conversation – among the readers, with experts taking a part in this process. Further the presentation discusses Russian translations of the poem with focus on whether they provide a fair access to the Frostian ambiguity to Russian readers. It is shown that the selected translations, which have a fair claim to introduce Frost's poem to the Russian public, fail to deliver the complexity and ambiguity of the poem noted in the academic discourse and comments on social media, and that they thus fail to offer to the reader its unique creative sense in its entirety. In reality, these translations convey the content of Frost's poem by various degrees of unwarranted additions, deletions (exclusion), and transformations of its original content in the Russian texts. These translations can be regarded as poetic texts in Russian, but not as adequate renderings of Frost's poem. The paper claims that an adequate translation of Frost's poem in Russian needs to provide the reader with access to Frost's ambiguity and "multiplicity of meanings," and to convey to its readers the variety of views that the readers of the original have.

*Dr. Valeriy Hardin is an assistant professor in the General Education Department at the American University of Central Asia. He has taught and worked in the USA, Russia, and Kyrgyzstan. Currently teaches courses in Art, American Literature, First Year Seminar, and Second Year Seminar. He is a professional translator and conference interpreter as well. His research interests include literature, art, language acquisition and usage, translation and interpretation.*

## ***Public Perception of Democracy and the Level of Civic Engagement in Kyrgyzstan***

by

Rouslan Jalil

International Ala-Too University, Kyrgyzstan

There are a number of studies on democratic changes taking place in Kyrgyzstan. Such studies often examine how certain aspects of democracy manifest in the functioning of institutions and in the organization of political processes. However, there is no significant literature on public perception of democracy and the level of civic engagement in Kyrgyzstan. The Freedom House report, for instance, evaluates different indicators of democracy such as political pluralism, civil liberties, and electoral process, etc., but due to its methodological approach, this study does not tell us how people participate in political processes and how they personally perceive the concept of democracy.

This research addresses the existing gap in the literature by examining the public's attitude toward democracy and the level of civic engagement. The study is guided by the question of how the society in Kyrgyzstan perceives democracy and how people participate in political processes. The study is based on a nationwide survey carried out in 2019, which examines public attitudes toward various dimensions of democracy to learn the degree of civic engagement, and perception of democratic values and its aspects. The preliminary findings demonstrate that the majority of people have distorted or incomplete knowledge about democracy as a concept, and have little understanding about mechanisms of civic participation.

The empirical findings of this study will make several contributions to understanding the issue of how democracy is perceived by the public, and how people actually participate in democratic processes in post-Soviet Kyrgyzstan.

*Rouslan Jalil is a faculty member at International Ala-Too University (IAU). He earned his MA degree in social science and economics from the University of Bonn and the University of Hamburg (2006), Germany. In 2013, he was a visiting scholar at Indiana University, USA. During 2006-2010, Rouslan worked as a research fellow at "ABH Institut für Sozialforschung", a research institute in Hamburg. Since 2012, he is at the University of Kentucky working on his doctoral degree. Rouslan is a co-founder and acting director of the Burana Research Institute (BRI), a think-tank organization that develops solutions to the existing economic, social, and other public problems through research and evidence.*

## ***The Utopian Drive or How to Journey Forward***

by

Alicja Kowalska,

DAAD & University of Presov, Slovakia

In my paper I will revisit Ernst Bloch's work and the notion of futurity that can be derived from it, particularly Bloch's supposition of principle utopian impulses which can be traced throughout all forms of cultural expression. Most importantly I will examine Bloch's notion of thinking as a "venturing beyond," a "dreaming forward," a journey that aims at conjuring up the "Not-Yet-Conscious", the "Not-Yet-Become". According to Bloch, "only knowledge as conscious theory-practice confronts Becoming and what can be decided within it." How can Bloch's notion of thinking and dreaming forward be made productive within today's political and cultural framework? Marked by visions of inevitable destruction, futurity seems to no longer provide a home for our utopian impulses. Is there a way to journey forward better, and what type of futurity must it entail?

I will investigate the development of Bloch's thinking of utopia from the publication of *The Spirit of Utopia* (1918) to his seminal oeuvre *The Principle of Hope* (1954). Published a century ago, *The Spirit of Utopia* calls for the question of what has become of this supposedly crucial tendency in our thinking today. Has any vision of our future become so marred by visions of impending doom that the only way to remain "hopeful" and imagine futurity as a possible improvement on the present, is to wish for the past to return? Instead of yielding a

sense of urgency that would lead to sustainable change the state of hopelessness has rather diverted our attention to the past. Slogans about unclear and confused efforts to summon back the “greatness” of the past dominate our political discourses. Asking about the state of utopia today, most importantly about its potential to disrupt, I will turn to recent philosophical interventions such as Zygmunt Baumann’s *Retrotopia* as well as the main ideas and concepts of time governing *accelerationism*.

*Alicja Kowalska received her Ph.D. from New York University (2013) 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 18<sup>th</sup> and 19<sup>th</sup> century German texts with respect to its implications for notions of modernity, theories of literary production, subject formation, and 20<sup>th</sup> 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.*

***Historians Are Not Angels***

*(Film, 80 min)*

by

Antoine de Mena

Independent Filmmaker, Spain/France

In 2012, a Japanese friend invited me to film an interview with Louis Sala-Molins, a France based Spanish philosopher, known for his radical critique of power and for his work about the French slave ownership regulation, the so called “Black Code.” But after this encounter emerged in me the desire to go further than a mere interview. The desire to connect France, Spain, and Japan’s History in a global perspective, in an essay film that ended up interrogating the act itself of writing History.

*Antoine de Mena is an independent Franco-Spanish filmmaker. He studied History (Sorbonne-Paris 4), Japanese Language and Civilisation (Inalco, Paris), and Documentary Film Direction (Poitiers University). He lives and works in Paris, France. Email: antoinedemena@gmail.com*

***Alive Painting***

*(Art Performance)*

by

Akiko Nakayama, Artist, Japan

I am a painter. I depict the beauty of conveying energy metamorphosis through a special Audio-Visual performance. Combining the energy of movement and the vibrance of colors, I bring pictures to life. Called “Alive Painting”- it is a live performance of dynamically changing pictures and sounds. During the performance I concentrate on altering the beauty of blending paints and philosophical meanings.

In my performance trips, mainly in Europe and Asian countries, very much along a correlation of Japanese as my mother tongue, English as medium for communicating with people abroad, and the language of visual art (symbolism, metaphor), I have been interested in have a good learning experience of culture, both as visual artist and as human. At the symposium, I will talk about formulating the original language during performance. Also, I would like to talk to researchers from other genres of culture, talk about whether the language of art is understood or greatly misunderstood, including beyond its original setting.

*Akiko Nakayama is a Japanese artist exploring the intersections between painting, sound, and performance. She calls her work "alive painting," and has already presented it around the Eastern and Western parts of the globe.*

*Her artistic interests and curiosities include the cross-cultural understanding of the language of art, as well as the interactions between artistic and discursive languages. Email: akiko@akiko.co.jp; http://akiko.co.jp*

### ***Can Negromaniac be an Alternative to Eurogenism?***

by

Isaiah A. Negedu

University of Kwazulu-Natal, South Africa

Buffon's monogenism paved the way for the emergence of the Western historicism. The domino effect of this anecdotal classification led to a hyper-racial consciousness among the 'black race'. In this paper, I will show how Afrogenism is tied to Eurogenesis and how it can in turn be transformed into racial healing that takes into consideration the inclusivity of the entire human race and engenders people to gravitate less towards color. I will further explain that negromaniac if properly channeled will lead to the extinction or rather gradual reduction of racism. Thus, while acknowledging the fact of the existence of colonialism of other races outside the African race; Africa will be used as a model for all other races that have been victims of racial classification. In the fullness of time, I hope to chart a course towards desegregation in this paper. Methods abound in academic discourse and to the extent at which each is used to investigate its unique problems and probably proffer solutions, gradually its aim is achieved. I use conversation not as a school of thought but as a method to engage in critical discourse in order that through dialogic, new concepts can be distilled from the old ones. I used it as a tool to deconstruct and reconstruct race.

**Keywords:** *Race, Monogenesis, Black consciousness, Africa*

*Dr. Isaiah Negedu is a Post-Doctoral Research Fellow with the College of Humanities, University of Kwazulu-Natal, South Africa. He also lectures in the Department of Philosophy at the Federal University Lafia. He is a member of the Conversational School of Philosophy. His research interests are; African/Race Philosophy, Social and Political Philosophy, Philosophy of Law, Epistemology. He has published articles in academic journals in all the above mentioned sub-disciplines including; Alternation, Filosofia Theoretica, and he is a contributor to the Internet Encyclopedia of Philosophy.*

### ***Gender Roles' Inequalities in Modern Kazakhstani Society***

by

Olga Nessipbayeva

Kazakh-British Technical University, Kazakhstan

For centuries people have been forming gender roles about male and female behaviors. Kazakh society is not the exception and we have our own representations, beliefs about gender roles. This research paper analyzes the position of men and women in the modern Kazakhstani society, the inequality markers for men and women in Kazakhstan, the most acute gender issues faced by the citizens of Kazakhstan, and the measures necessary for safeguarding gender rights and freedoms.

Studies show that most Kazakhstani men believe that the notion of gender inequality is contrived by women. An analysis of women's responses indicates that they are more aware of the manifestation of latent, veiled inequality. The majority of people asked indicated domestic work, childcare, and care for elderly relatives as spheres of women, and thus, of gender inequality, which still exists in Kazakhstani society. Equally, this confirms the prevailing opinion about the low participation of Kazakhstani men in domestic work and in performing the function of care. Most of the participants believe that this situation is related to our traditions and customs, and that it has been historically present in our society. A worrying indication is also that most Kazakhstani people learn about gender policy mainly from the media (47.2%) and the Internet (20.2%), and that only 9.1% of respondents answered that they learned it through the educational system. Such problems as unemployment and



high competition in the labor market were called common for both men and women. But the responses on the main problems that men and women face respectively are indicative of gender inequality as well. The respondents named the most common problems for men as “high mortality,” “high incidence of cardiovascular diseases,” as well as unemployment; whereas the main problems of women were identified as early pregnancy, unpaid domestic work, double workload at work and at home, with the problem of domestic violence on the fourth place.

*Dr. Olga Nessipbayeva is an Associate Professor in the Kazakh British Technical University, with 18 years of pedagogical experience in higher education. Her teaching courses are Sociology, Political Science, and Social Psychology. She is the author of more than 50 scientific papers published in Great Britain, Germany, Austria, Luxembourg, Bulgaria, Cyprus, Greece, and Kazakhstan. Her scientific interests are reforms and development in higher education, social inequalities of modern society. She is an active participant in international scientific conferences on Western and Eastern Europe. In 2015 she was awarded Erasmus Mundus Post-Doc scholarship at the University of Graz, Austria, in the area of Adult Education and Lifelong Learning. Email: olga\_nessip@mail.ru*

### ***The Art of Translation as an Institutional Policy during the Abbasid Caliphate***

by

Francesc Passani (University of Barcelona)

The list of languages that have attained the status of Classical Languages may be more or less extensive depending on philological factors like grouping different stages of a language in a single denomination (not differentiating between Vedic Sanskrit and Classical Sanskrit, for instance) or emphasising the importance of the current availability of a wide range of literary sources (poetry, plays, philosophy, etcetera). Regarding their antiquity, the status of being a Classical Language is typically associated with a set of languages used Before the Common Era (BCE), namely, the epitomes Ancient Greek, Biblical Hebrew, Latin, Old Chinese, and Sanskrit.

Further, regarding the CE it is reasonable to split the period into two intervals of a thousand years each to categorise Classical Languages. Thus, we can state that Early Modern English (Shakespeare’s language) and Early Modern Spanish (Cervantes’ language) are two examples of Classical Languages within the second millennium. But what about the first millennium?

In this article, we shall see that something truly remarkable happened during that period. For the first time in history, an explicit imperial policy based on the art of translation transformed a language mostly used for commercial, religious, and bureaucratic purposes into a language of high literary standards that would become a Classical Language. The language in question was the Arabic used in the Umayyad Caliphate and the imperial policy was the one dictated by Abu-Jafar Al-Mansur, the second caliph of the Abbasid Caliphate.

*Dr Francesc Passani obtained his Doctorate of Philosophy from the University of Barcelona with a dissertation on 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. You can follow him on his Instagram literary account, @frankpassani.*

### ***Cultures, Universalism, and Understanding: A Contemporary Reassessment of Relativism***

by

Miguel Angel Quintana Paz

European University "Miguel de Cervantes," Spain

An important threat to intercultural communication is relativism: the idea that each and every culture is so different from all the rest that it is impossible to understand the concepts or values of any culture from the point of view any other culture. It was an idea with a certain success in many different areas of study during the 20th

century. To oppose this idea, philosophers have often tried to find what do all cultures share in common, with the goal of making it a jumping-off point to reciprocal understanding. In this paper, though, we will try to oppose relativist ideas without engaging in one or another idea of what all cultures might have in common. In order to do so, and with the help of Richard Rorty's thoughts, we will explain why relativism is in fact an incomprehensible idea, and why, even in the case that we might be ethnocentric, it does not prevent us from communicating with other cultures: in fact, quite to the contrary, it invites us to understand them and extend in this way our own comprehension of ourselves. The use of other philosophical notions, as Davidson's arguments or ideas taken from the history of political liberalism, will be useful in this sense as well.

*Dr. Miguel Angel Quintana Paz is a Philosophy professor at the European University "Miguel de Cervantes" in Valladolid (Spain). He was Lonergan Post-Doctoral Fellow at Boston College and postdoctoral researcher under the direction of Gianni Vattimo at the University of Turin. His latest books include Sapere aude, or Is It Possible to Call Ourselves Enlightened yet? (2018), Rules. An Introduction to the Hermeneutics with the Help of Wittgenstein and Sherlock Holmes (2017), and Normativity, Interpretation and Praxis (2014). He is a regular contributor to the internet newspaper The Objective and to the television channel of Castile and Leon.*

***Thinking as Waying and Homecoming: Heidegger and Lao-Tse***

by

Rossen Roussev

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

North South University, Bangladesh

Heidegger's metaphors of *way* (*Weg*) and *home* (*Heim, Hause*) offers a perspective for understanding both the epistemic and existential aspects of all thinking and philosophizing. His senses of *way* (*Weg*), *waying* (*wëgen, Bëwegung*), and *woodpaths* (*Holzwege*) point to the epistemic character of thinking, whereas the ones of *the uncanny* (*Unheimlichkeit*), *homelessness* (*Heimatlosigkeit*), and *homecoming* (*Heimkehr*) point to its existential motivation. *Way* as pathway and method, *waying* as clearing and way-making, and *woodpaths* as ways with no proper beginning and end link thinking and philosophizing to a phenomenology of movement, i.e. a peculiar type of epistemic journey. For its part, the *uncanny* state of *Dasein* in anxiety (*Angst*), later seen as the essential *homelessness* of the historical man, conditions thinking and philosophizing existentially along the "conquest of the planet Earth" and the "cosmic space," which would secure – upon a long *waying* – the anticipated calm of its *homecoming*.

Remarkably, a similar sense of *waying* and *homecoming* can be isolated in Lao-tse's *Tao-Te Ching*. Most generally, for Lao-tse, *Tao* is the 'way' of all existence and *Te* stands for one's individual adherence to that way. While *Tao* remains "beyond the power of words" and is thus *wu* or nothing, it nonetheless designates the harmony and balance of all there is -- all *beings*. It is thus also the way of *Te*, of one's mind and body, thinking and living, which dispels all strife and tension to ensures one's harmonious and peaceful co-existence along the rest of the world. In this sense, *Te* can be seen as both one's *way* to and one's *home* in the harmony of *Tao*, whereas to the extent that *Te* becomes pressing in a possible loss of *Tao*, an actualized *Te* as a search for *Tao* is also one's *waying* and *homecoming*.

That thinking and philosophizing can be aptly apperceived within the metaphors of *waying* and *homecoming*, can be also attested by the first record of a conjoined usage of *philos* and *sophia*, which is found in Herodotus' *Histories*. Herodotus uses the verb *philosophëin* (*φιλοσοφῆων*) broadly in the sense of desire to find out (a conjecture of both existential and epistemic meanings) and links it to "traveling much of the world for the sake of seeing it" (*I, 30*). Whereas in this primordial usage philosophy can be seen as a journey around the globe, in our terms it reappears essentially as *waying* and *homecoming*.

*Dr. Rossen Roussev is an Associate Professor in Contemporary Philosophy at "St. Cyril and St. Methodius" University of Veliko Tarnovo, as well as a Visiting Associate Professor of Philosophy at North South University, Dhaka. He has been a Visiting Associate Professor at the Kazakh British technical University, and Assistant Professor at Kyungpook National University, Daegu, S. Korea, as well as 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.

***ARIES/fish***  
(Performance)

Presented by PLUSKVAMPERFEKTUM

Performer: Sonja Indianna Salkowitsch

Music: Ipsy Schaltwerk

Duration: 30 minutes.

Supported by the Arts Council Norway.

*Teaser text:*

In a faint memory, I float around in white noise. I have no shape. I stroke against other spirits, cuddling in the aether. Then it is my turn. I am born. This happens on the 21st of March 1974, at the shift of aries and pisces, between fire and water, boldness and sentiment. It's the year of the tiger and the equinox of spring. You'd think it would mean something special, yet my experience is not much different than anyone else's. This is my self portrait, a perishable moment on stage, a little dance between chaos and cosmos....

*PLUSKVAMPERFEKTUM is a Norwegian performance collective, consisting of siblings Per and Sonja Salkowitsch. We find the substance for our creations in the space between life and death, between dream and reality where the micro cosmos of our inner self connects with the macro cosmos of a larger reality. We base our performances on myths, dreams, ghost stories, character work and butoh, minimalistic stage installations and dark ambient soundscapes. Per composes the music, Sonja works the choreographies and concepts. Here she makes the concepts and choreographies. Sonja studied at School of Stage Arts (DK) and has since worked with InZhest, SIGNA, Cantabile2, Read Company, Kitt Johnson and more. <http://www.sonjasalkowitsch.com/>*

***Spirituality beyond Religion: Early Wittgenstein and Rabindranath Tagore***

by

Priyambada Sarkar

University of Calcutta, India

In recent times, we find 'spirituality' and 'religion' being distinguished from each other as 'institutionalized religion versus personal spirituality', substantive religion versus functional spirituality, negative religiousness versus positive spirituality'.<sup>3</sup> People appear to reject traditional organized religion in favour of an individualist spirituality, which gives importance to the individual/personal mystical experience of the interconnectedness of the universe.

In this paper, an attempt will be made to provide a picture of the transition from the domain of 'the religious' to that of 'the spiritual' in the narratives of Rabindranath Tagore and Ludwig Wittgenstein. The works of Tagore and Wittgenstein are generally conceded to be of seminal importance for their respective fields, Tagore

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<sup>3</sup>Brian J.Zinnbauer, Kenneth L. Pargament and Allie B.Scott, 'The Emerging Meanings of Religiousness and Spirituality: Problems and Prospects', *Journal of Personality*, Volume 67, Issue 6, December 1999, pp.889-919.

in the field of literature and Wittgenstein in philosophy. Tagore was acclaimed as ‘poet of the world’ who wishes to foster a philosophy of harmony in his innumerable writings, whereas early Wittgenstein was a philosopher of language trying to sort out the relationship of thought, language, and reality in his work *Tractatus Logico Philosophicus*. The two thinkers are conventionally seen as having very different interests and are usually studied separately. In spite of these differences, a careful reader can notice significant similarities of structure in Wittgenstein and Tagore, as far as their thinking about religion and spirituality is concerned.

In this paper, I would like to explore how both Wittgenstein and Rabindranath were not ‘religious’ in the traditional sense of the term, while studying the journey of their lives. Also, I would like to wade through textual remarks to discover how they succumbed to spirituality through ethical and aesthetical points of views. This would ultimately unveil an extraordinary congruence between the journeys of early Wittgenstein and Tagore.

*Dr. Priyambada Sarkar is a senior professor in the Department of Philosophy, University of Calcutta, India. She obtained her Ph.D. from King's College, University of London, on the philosophy of Wittgenstein. Email: priyambadasarkar@gmail.com*

### ***Situating the Social: Challenging the Mold in Central Asia and Beyond***

by

Christian Kelly Scott  
Penn State University, USA

Many scholars have worked on contemporary sociological theory and research focusing on social capital, networks, and support. Other scholars have pushed the envelope of sociological phenomenon in the developing world with theoretical lenses including critical development theory, postcolonial theory, feminist epistemology, and decolonial theory. What is seldom pursued is the nexus of these eclectic theoretical approaches and their relationship with sociological conceptualizations of social capital, networks, and support. This paper seeks to scrutinize these sociological phenomena and their applications in a non-western context. Specifically, the paper explores the relationship between contemporary and classical critical theories, and ‘the social’ in rural mountainous Kyrgyzstan. With a post-structural conceptual framework, the Kyrgyz history of tribalism, pastoralism, Soviet imperialism, and post-independence transformations become a key factor in identifying the efficacy of widely-accepted sociological phenomena in this context. By deconstructing the Kyrgyz moral economy, nomadic legacy, relationship with nature, identity formation, subject construction, habitus and discipline establishment, and indigenous knowledge, the underlying social structure (consisting of capital, networks, and support) is parsed out from the wider socioeconomic context. Following the examination of social nuances in rural Kyrgyzstan, the paper assesses implications of these findings in a wider natural, regional, and international applications. Finally, discussion of practical implications, scholastic modifications, and potential for future research takes place with an emphasis on international scholastic inclusiveness. The lessons gleaned from this paper have relevance to the social science and development research focusing on rural and mountainous places across Central Asia, and throughout the developing world.

**Keywords:** Social capital; critical theory; Kyrgyz Republic

*Christian Kelly Scott, M.S., is a Fulbright Student Researcher at the Kyrgyz Republic. He is a dual doctorate Ph.D. candidate in Rural Sociology and International Agriculture & Development in the Department of Agricultural Economics, Sociology, and Education at The Pennsylvania State University, University Park, PA 16802. Email: cks8@psu.edu*

## **Islamic Education in Kyrgyzstan and challenges to Women's Rights**

by

Gulmiza Seitalieva, International University of Kyrgyzstan

Education is one of the key elements in shaping the worldview of a new generation. Therefore, any education determines the real construction of the whole society, its core values, ideology and understanding of human rights. Kyrgyzstan is a secular state but Islamic education continues to gain fast popularity. Thus, curricula research of Madrassas and Islamic universities is important for understanding of their educational philosophy, goals, tasks and values. Two field researches about Islam in frame of CARTI (Central Asia Research and Training Initiative) Program were conducted. The second was devoted to study of curriculums. That field research covered among 15 Islamic institutions and 3 Theological departments across the Kyrgyz Republic. Curricula research and observation of Madrassa students' life brought unexpected conclusions. It seems that Islamic educational institutions create new challenge to secularism, safety, and understanding of women's rights in Kyrgyzstan. Through the Islamic educational institutions religious fanaticism and patriarchal values spread out to Kyrgyz society. Full revision of gender relations is happening.

*Gulmiza Seitalieva, PhD, is an Associate Professor of International University of Kyrgyzstan. She graduated from the Philosophy Department of the Moscow State University in 1987. She became Candidate of science (PhD) of Moscow State University in 1994. Her main research interests are: Muslim women's rights and Islamic Education. She has a considerable experience as research scholar: Post-doctoral scholarship, Erasmus Mundus SILKROUTE Program at University of Graz, Austria, 2015 – 2016; CARTI Program: "Islamic education in Kyrgyzstan and Muslim students' life," 2012 -2014; Danish Institute for Human Rights, Copenhagen, Denmark, 2009; Fulbright scholar at Emory University, Atlanta, Georgia, USA, 2007-2008, etc.*

*She has been also socially activity as president of the Aikido Federation of the Kyrgyz Republic since 1995. She has 5th Dan. G. Seitalieva and was awarded by Honour Certificate "Epoch" for development of Aikido in Kyrgyzstan from Ministry of International Affairs of Japan, 2015.*

### ***Societal Outcasts, Poverty, Inequality!***

*(performance)*

by

Bronwyn Sims,

Yale School of Drama, USA

This piece addresses the global and local issues of societal outcasts, inequalities of women, human rights, sexuality, and poverty.

Using the world of physical theatre, improvisation, and movement as a platform to bring attention to those who are struggling, poor, discriminated against, cast aside. This piece is for those who feel they have no voice in a society that promotes and rewards wealth, beauty, success, thinness, whiteness, youngness, fame, athleticism, and all the many other reasons we find "we do not measure up to."

"How long do we have to struggle before our voices are heard ??!!!"

I will perform a solo, impromptu devised physical theatre piece that combines, movement, improvisation, and audience interaction. This piece will teeter-totter between the worlds of clown and bouffon using humor and mockery to make a point. At one moment the audience maybe laughing hysterically at their own fallibility and the next horrified that they must take responsibility for their part in why the world is the way it is...

How do we see ourselves? How do others see us?

My desire in this work is to shed some light and humor on these serious subjects and to give perspective on what it is like to be an outcast in a society that is not very compassionate or accepting of everyones differences. I hope that it will create conversation and a dialogue so we can further our relationships with others both globally and locally.

*Bronwyn Sims is an actor, acrobat, choreographer, and educator. She has appeared in films and on television, including in the Emmy award winning first season of The Sopranos. She has performed at NYC Opera at Lincoln Center, National Black Theatre of Harlem, The Kitchen, La Mama E.T.C, HERE, Galapagos, among others. She is a Lecturer in Acting at Yale School of Drama, and has taught also at The University of New Hampshire, University of Florida, Marlboro College, Colorado College Summer Dance Festival, Colby College, New England Center for Circus Arts among others. She is a Co- Founder and Producing Director of Strong Coffee Stage Company. Email: bronwyn@strongcoffeestage.com*

***Ridding the World of Hate with the Help of Levinas***

by

Ivelina Stoeva

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

We are literally living in a world which is constructed on the base of our subjective perceptions of the objective reality. It fits together with our everyday relations with the Other. Before we become a part of a concrete unity we first should answer a few questions like: Who am I? Who are the Others? And how am I distinguishing myself from the others? If Otherness is not only in the Face of the Others, it's in our own Face too, why do we hate each other? We can come up with a bunch of answers which are at some point not exhaustive.

Emmanuel Levinas was a French philosopher whose work is related to existentialism, ethics, ontology, and phenomenology. In his *Totality and Infinity*, Levinas insisted on preserving subjectivity not indeed on the level of purely selfish protest against the totality, but as openness to the idea of infinity. The positive side of the formal structure of subjectivity – to stay open to infinity in the concreteness of the primordial relationship with the Other – is equal to conversation, which is precisely the ethical attitude, the subjection to the Other. Thus, Levinas presents subjectivity as welcoming of the Other, with whom – along the ethical relationship – Infinity begins to open to the subject.

*Ivelina Stoeva is a Ph.D. student in Philosophy of Law and Politics at “St. Cyril and St. Methodius” University of Veliko Tarnovo, Bulgaria, where she also obtained her master’s in Social Philosophy and bachelor’s in Philosophy. 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, as well as in various social and cultural issues of the modern world. Email: ivelina\_stoeva\_@abv.bg*

***Commedia dell'Arte, Improvisation, and Blockchain Technology***

(performance)

by

Rob Stupay, Artist, USA/France

I will do a workshop involving Commedia dell'Arte, improvisation, and blockchain technology. The workshop will use characters and events to explain both the hype and the use of blockchains. We will delve into the nature of identity and the nature of being secretive and keeping track of money with Commedia dell'Arte characters and cryptography. Dialogs may involve incomprehensible jargon rendered meaningful or at least incomprehensibly specific.

*Rob Stupay is an American artist based in Paris, France. His interests include visual and performing arts, architecture, and computer technology. Email: rob@stupay.com*

*Beyond Orientalist Holism? The influence of East and Central Asian Thought on British Literature in the Twentieth Century*

by  
Fiona Tomkinson,  
Nagoya University, Japan

The paper (which is part of a wider research project) discusses the way in which three British/Irish authors, Iris Murdoch, Lawrence Durrell, and Ted Hughes were influenced by the philosophical and religious thought of East and Central Asia, by the texts and spiritual practices from the traditions of shamanism, Hinduism, Shintoism, and Buddhism. In different ways, all three authors considered the traditions in question to be a serious alternative to more mainstream religious thought in the West and also to the dominating paradigms of Western dualism and Western materialism.

My discussion of Murdoch centres on her relationship with the thought of the Zen master, Katsuki Sekida, whose concept of pure cognition she discusses in *Metaphysics as a Guide to Morals* and which, I argue, she brings into connection with her understanding of Anselm's ontological argument and Plato's Form of the Good. With regard to Durrell I will discuss the way in which he links Tibetan and Zen Buddhism with Gnosticism in his major novels and philosophy. In the case of Hughes, I will focus on his use in his poetry of Hindu, Buddhist, and shamanic thought – in particular the influence of the *Bardo Thadol* and *Journey to the West*.

With reference to all three authors, I will discuss a question raised by the research of Edward Slingerland in his 2018 *Mind and Body in Early China: Beyond Orientalism and the Myth of Holism* – the question as to what extent these authors are engaged in a flawed account of Eastern thought as a radical, holistic other. I will conclude that the trope of anti-dualism in these authors is primarily a reaction against the 'puritanical' aspects of their own culture which they rejected, and that their engagement with Eastern thought is too nuanced to be confined within the paradigm of Orientalist holism.

*Dr. Fiona Tomkinson is Associate Professor in the Graduate School of Humanities at Nagoya University, where she has taught since April 2017. Before relocating to Japan, she worked for almost twenty-five years in Turkey. She lectured in the English Department at Yeditepe University, Istanbul, from September 1997 to January 2017, and also gave occasional Philosophy classes at Yeditepe and Boğaziçi Universities. She holds a BA and MA in English Language and Literature from Oxford University and an MA and PhD in Philosophy from Boğaziçi University. She has published widely in the areas of literature and philosophy, and is currently involved in a research project concerning the influence of Central and East Asian religion, philosophy and mythology on British authors of the twentieth century, including Iris Murdoch, Lawrence Durrell and Ted Hughes. Email: fgtomkinson@yahoo.co.uk*

*Wacław Szpakowski's "Rhythmical Lines" as a Notation of Life Journey*

by  
Maciej Zdanowicz  
The Jan Kochanowski University in Kielce, Poland

Wacław Szpakowski is one of the most mysterious and significant Polish artists connected with avant garde quest, abstract geometry, and transmedia practices on the border between visual arts and music. He sacrificed his life to art, especially to the radical minimalistic conception titled "Rhythmical Lines." Only one line creates all series of drawings, complicated ornaments – mazes which are based on simple rules. This bold idea was born in the provinces of Europe and Asia, between Lithuanian and Latvian villages, beyond big and important cities, beyond art centers, and was inspired by rural wooden architecture and local folk art. He found the deep meaning of the folk products, their essential relationship with life, the world around them, the same relationship that the ancient Greeks saw in the meander pattern. The Wacław Szpakowski's line is an expression of movement, as pure energy. Its complex meanders are patterns of changes, a natural rhythm which in the sense of the artist is an order, a rule of each element of the world. In some way this line is also a metaphor of his difficult life which is spread

between Siberian taiga and Warsaw, between his Polish home and another, imagined journeys to Samarkanda, Granada.

*Maciej Zdanowicz, D.A., is a member of the Faculty of Pedagogy and Arts at The Jan Kochanowski University in Kielce, Poland.*

### ***The Backpacker***

by

Kristoffer Zeiner, Artist, Norway/Netherlands

I am currently working on an idea of a backpack/wearable sculpture. This sculpture is for a performance in the Old Church/Oude Kerk in Amsterdam for a performance piece on the 22nd of February. I was thinking to make another one for the event in Bishkek. This sculpture is flexible conceptually and wearable. It will be designed to travel as normal big luggage on the airplane with a size around 150 x 100 cm. The travel and social intervention of this sculpture starts in Amsterdam, and the plan is that I will wear this every day during the event in Bishkek. The sculpture is large and will not look like any ordinary back pack, its more like a turtle shell. It will be produced in carbon fiber, and will be containing small figure-like sculptures that I am planning to install in various places around the location of the event. At this moment I am thinking of and around the concept of territories, through gifts or leaving things behind.

I figure that the backpack is a good start around the topic of a home/a container, as well as of making territory. I like the fact of lifting... and making an additional part on my self. I will take up a bit of a subtle role during the event, basically just walking around with this thing, but also leaving things behind, small ceramic sculptures I bring in the back pack (the content inside can change). When referring to a backpack I mean something that I am lifting with my back. Hopefully, looking like a very special device with a very specific function. The idea of "taking part" for the whole period of the event, applying a subtle territorial mark, but through an uncanny and unclear approach. Hopefully, people will start speculating around me and what I'm doing in the context of the event. The work will be documented through video for later use. All the small figures will be photographed and will be possible to view on a website. These small figures are like collectors items. It could be interesting to think about a public moment as well, and maybe bringing something back from Bishkek, maybe some kind of souvenir.

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