

Editorial

The Theme of Global Cultural Encounters, Impacts, and Inspirations within the Perspectives of Our Entries: An Introduction

The theme of global cultural encounters is not new but is becoming ever more pressing. In fact, the cultural history of our globe is a history of such encounters which have taken different forms. One could think of a global cultural encounter as an encounter between different cultural traditions, which becomes particularly significant if it results in a respective global cultural impact. But one could also think of it as an encounter within the same cultural tradition, which results in a cultural impact of global significance. Either way, such impacts take the form of exchanges or conversations which in the best of possibilities could inspire thought, creativity, originality, and productivity in any form of culture. This effect, though desired, is not necessarily certain. In reality, such encounters can prove much more complicated and this is what our selection of articles here attests to.

Fernando Gerheim's article examines the theory of temporal mimesis found in Walter Benjamin's text *Doctrine of the Similar* (1933), in which Benjamin construes his view largely in opposition to the traditional view that conceives of mimesis in terms of space. The author places his focus on the way similarities emerge from 'the flow of things' and apperceives it as the rhythm of anticipated future, drawing in the process on research and theoretical work by Claudia Caimi, Patricia Lavelle, and Anne-Marie Christin, among others. Gerheim also relates Benjamin's perspective on temporal mimesis to works of the Catalan poet and artist Joan Brossa, which proves an insightful finale of his discussion.

In Johan Eddebo's article, we find a discussion of the so-called Bouba/Kiki-effect, which points to a non-arbitrary association between certain perceptual aspects of an object and its linguistic designation, and its possible relation to the metaphysical perspectives of the Western and non-Western cultural traditions. The author is more particularly interested in whether existing ontological divides between these traditions could be overcome by revisiting their dominant theories of perceptions based on a better understanding of the effect in question. As the latter has been empirically well-attested, Eddebo seeks support for his approach to it in the research on common human proto-language. He also considers the possible objections to Bouba/Kiki-effect, as well as its metaphysical implications.

In his article, Joshua M. Hall offers an elaborate discussion of the Cherokee language, history, and culture, making parallels with their corresponding elements in the Western cultural tradition. Drawing on a considerable amount of research, he places his focus on the poetic nature of the Cherokee language, myths, and rituals, with a special attention to the encounter of Cherokee people with the European settlers and the ensuing suppression of their culture and

traditions. The author maintains that this suppression compares with the suppression of the original poetic language in Western philosophy and is indicative of what he calls ‘indigenous absence’ of what was originally a vital presence.

Hannes Schumacher’s article offers an interesting parallel between the views of Gilles Deleuze and the Buddhist thinker Nāgārjuna on negation. The author issues from Nietzsche’s association of ancient Indian Buddhism with the ‘nihilism’ of European culture and pays special attention to Nāgārjuna’s concept of *nirvāṇa* and Deleuze’s concept of *difference*. The comparisons Schumacher makes also go over a wide range of other concepts important in the Eastern and Western cultural traditions, including nothingness, indifference, affirmation, freedom, compassion, *saṃsāra*, *śūnyatā*, and *satya*, as well as other aspects of the philosophical perspectives of the Mādhyamaka school, Kant, Schelling, Hegel, Sartre, and Kitarō, among others.

In his article, Krishna Keshava Das delineates a holistic ‘systems approach’ to scientific knowledge and searches for its basic elements in the spiritual perspectives of the philosophy of Hegel and Vedic knowledge. He emphasizes the need of both broadening the scope of modern science and giving an account of the goal-directed activity of living beings as prerequisites for achieving a holistic scientific self-consciousness. The author finds support for his approach in a commendable variety of sources, including the work of scientists such as Christof Koch, Jack Szostak, James A. Shapiro, and Werner Heisenberg, as well as of philosophers such as Aristotle, Descartes, Hume, and Hegel.

Shariq Haidery’s article offers an account of the experience of multiculturalism by a person of a multicultural background, using for the purpose the method of scholarly personal narrative (SPN) and providing numerous examples from different context-determined situations. Admitting that this experience has national and individual aspects, the author finds it necessary to discuss first both multiculturalism and personal identity, before proceeding to show the complexity of their relation in his own case of British, Pakistani, and Tanzanian cultural influences. Subsequently, Haidery advances the idea of ‘hybrid-cultures’ in the case of which specific cultural components of the multicultural person can be invoked in different multicultural contexts.

The final article advances the term ‘globie’ as a philosophical neologism standing for a modern-day phenomenon displaying features of world migration, citizenship, and culture. The exposition first offers a provisional description of the phenomenon of globie in terms of several of its most recognizable representative types, before venturing to delineate its essential features in close association with Heidegger’s terminology of ‘waying’ and ‘homecoming’. It then discusses the postmodern sense of migration, as well as the notion of ‘citizen of the world’ within the philosophical perspectives of Diogenes of Sinope, Kant, Simmel, Lévinas, Derrida, and Lyotard, before specifying certain pointers to a distinctive worldview, value system, and new global culture, of which globie is seen as carrier.

We hope you find these articles insightful and stimulating, and we wish you a good time reading them.

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