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Philosophy Beyond Borders

ABSTRACT

The theme of the forthcoming XXV World Congress of Philosophy in 2024 “Philosophy Beyond Borders” is not as unambiguous as it may sound. The title should “encourage us to think across national, political and cultural boundaries”, to switch from our own traditions to the complex interweaving of human civilizations, to encourage and defend the diversity of ideas and traditions of people from all continents and regions. It seems that the theme is formulated to support the intercultural trend in philosophy that emerged a few decades ago. However, the symbolism of holding the Congress in Rome is then noted, as it “embodies a particular cosmopolitan ideal”. It sounds paradoxical to mention cosmopolitanism alongside criticism of globalization and support for intercultural philosophy as a relevant and promising direction. Given the history of cosmopolitanism, which has been given different meanings as the ages have changed, we can expect that this will not go unnoticed and will be the object of debate at the forthcoming Congress.

In particular, it will show the opposition of “dialogical cosmopolitanism” (F. Dallmeyer, E. Demenchonok) to the classical cosmopolitanism, which transformed in the twentieth century into a globalist project. Representatives of the non-Western world, primarily Asians and Latin Americans, will insist that cosmopolitanism necessarily implies adherence to a world state. They will rebuke cosmopolitans for criticizing nationalism, for denying the rights to national self-determination. Nevertheless, it cannot be denied that globalization has not only negative but also positive sides: the creation of a world market economy, transnational corporations, global organizations, new information and communication technologies (Internet, television, mobile telephony, etc.).

Can we influence the negative forms of globalization, which include the dehumanization of man and culture, which can only be avoided if traditional values are preserved and adapted to modern realities? The diversity of traditional cultures is a condition for the survival and further development of humanity. At the same time, traditional cultures can become a brake on development if they are unable to adapt themselves to global processes and, above all, to the challenges of the “knowledge society”. Those peoples who cannot find the resources for self-development may lose both their cultural identity and the identity of their state. That is why, “the protection of human beings today means the protection and development of traditional culture, and the latter presupposes the protection of national identity and, therefore, of national interests”.

Criticism and polemics should not be pursued in order to destroy one of the parties. Their existence and confrontation can be useful for the advancement of humanity along the median path, depending on the time and situational dependence.