5th International Scientific Conference
PHILOSOPHY NOWADAYAS:

PHILOSOPHICAL APPROACHES ON CULTURAL HERITAGE, RESILIENT COMMUNITIES AND FUTURE TIMES

June 02 – 04, 2024

Organized by:

Institute of Philosophy and Sociology – Bulgarian Academy of Sciences
Institute of Philosophy and Sociology – Azerbaijan National Academy of Sciences
European Society of Process Thought
University of Bucharest, Faculty of Philosophy Romania
CNRS, Sorbonne-Université, Paris, France

European Society for Process Thought

**Bulgarian Academy of Sciences
Institute of Philosophy and Sociology**

The theme of this year's edition was inspired by the 50th anniversary of the first International Philosophical Conference in Varna, organized by the Institute of Philosophy, and on the other hand by the 300th anniversary of Kant.

CONFERENCE PROGRAMME

Online via Zoom

All sessions are in time zone: Eastern European Summer Time UTC +3
JUNE 02

All sessions for the day are in time zone: Eastern European Summer Time UTC +3

10.00 – 10.15   OPENING CEREMONY

Welcoming speech from Chair of the Organizing committee
Prof. Bogdana Todorova

Join Zoom Meeting

https://us02web.zoom.us/j/83108323942?pwd=emNOZjU0Y2pXSWhWM0RzV2pxRWJRdz09

Meeting ID: 831 0832 3942
Passcode: 638874

10.15 – 12.00   SESSION 1

Process Thought

Chair: Prof. Emer. Vesselin Petrov

1. **Prof. Franz Riffert**
(University of Salzburg, Austria)

"Passing the Pillars of Heracles – Are Whitehead's Educational Ideas After a Hundred Years Still Helpful for Mankind While Navigating Uncharted Seas?"

2. **Prof. Emer. Vesselin Petrov, DSc**
IPS-BAS (Bulgaria)

Critical Thinking – A Key to The Development of All Skills and Competences in Life and Education

3. **Assist. Prof. Lina Georgieva**
IPS-BAS (Bulgaria)

Imagination and reality of critical thinking in video games

4. **Assist. Prof. Petia Klimentova**
IPS-BAS (Bulgaria)

Harmony in Schools: Empowering Through Music Therapy

12.00 – 14.00   **LUNCH**

14.00 – 16.00   **SESSION 2**

Process Thought

Chair: Prof. Emer. Vesselin Petrov

Join Zoom Meeting

https://us02web.zoom.us/j/83108323942?pwd=emNOZjU0Y2pXSW hWM0RzV2pxRWJRdz09

Meeting ID: 831 0832 3942
Passcode: 638874

   1. Prof. Michel Weber
Brussels (Belgium)

The Responsibility to Philosophize

   2. Prof. Maria-Teresa Teixeira
(Lisbon, Portugal)

Process Architecture: an ecological alternative to modern architecture

   3. Elisabetta Rizzo, PhD student
(PhD student at the University of Dundee, UK)

Perception and Symbolic Reference in Autism: A Philosophical Exploration

   4. Nelia Titova, PhD student
(Uniwersytet Papieski Jana Pawła II w Krakowie Szkoła Doktorska, Krakow, Poland)

A comparative study of the concept of God in the teachings of St. Gregory Palamas and the philosophy of A.N. Whitehead

16.00 – 16.30   **Break**

16.30 – 18.30   **SESSION 3**

Process Thought

Chair: Prof. Emer. Vesselin Petrov

Join Zoom Meeting

https://us02web.zoom.us/j/83108323942?pwd=emNOZjU0Y2pXSW hWM0RzV2pxRWJRdz09

Meeting ID: 831 0832 3942
Passcode: 638874

1. **Prof. Paul Stenner, PhD**

Open University, London (UK)

The Heritage of Modernity and the Future of Postmodernity? A Process Philosophical Reevaluation of the Postmodern

2. **Prof. Denys Zhadiaiev**

Department of Philosophy and Pedagogy, Dnipro University of Technology (Ukraine)

Rules as Objects: Does Postmodernism Lead to Voluntarism?

3. **Assoc. Prof. Roland Cazalis**

University of Namur (Belgium)
A Whiteheadian Approach to the Perception of Molecular Machines

4. **Federico Giorgy, PhD student**

University of Namur (Belgium)

Some ethical implications of Whitehead's organicism

JUNE 03

All sessions for the day are in time zone: Eastern European Summer Time UTC +3

10.00-12.00   SESSION 4

Chair: Assoc. Prof. Iva Manova

Join Zoom Meeting

https://us06web.zoom.us/j/89389290957?pwd=eK794Ep4LJ53JLETbGRi7W3XNyLP8f.1

Meeting ID: 893 8929 0957

Passcode: 038971

1. **Assoc. Prof. Iva Manova**

IPS-BAS (Bulgaria)

Women philosophers during the Renaissance and early modernity: a history of resilience and emancipation?

2. **Wake Gerbi Jeo, Researcher**

(USA)

Ontological Analysis of Siiqqee as a Symbol of Solidarity, Peace, and Power Consolidation in the Oromo Gadaa System

3. **Assoc. Prof. Hristina Ambareva**

IPS – BAS (Bulgaria)

Resilience Through Education

4. **Georgi I. Georgiev, PhD, Radina Bogomirova**

IPS – BAS (Bulgaria)

AI Integration in the Classroom

5. Mariana Pencheva, Researcher
Primary school P.R Slaveykov (Bulgaria)

Key skills, critical thinking, learning through experience - perspectives on the education of the future

6. Assist. Prof. Silviya Pencheva – Karamfilova, PhD
IPS – BAS (Bulgaria)

Philosophy of Education for the Future: Innovation and Sustainable Development

7. Prof. Mariusz Turowski
Department of Social and Political Philosophy, Institute of Philosophy, University of Wroclaw (Poland)

Beyond negative rights and self-interested rationality: Comparative non-possessive perspectives in political ontology

10.00-12.00   SESSION 5

Non-classical Logics, Logical Models and AI Models

Chair: Assoc. Prof. Doroteya Angelova
Some talks from the panel "Non-classical Logics, Logical Models and AI Models" are under the joint international project "Logical Models and AI Models in Conceptual Engineering" between the Institute of Philosophy and Sociology (BAS) and the Institute of

Philosophy and Sociology, Polish Academy of Sciences (January 2024 - December 2025).

Join Zoom Meeting

https://us02web.zoom.us/j/85179377050?pwd=RU5KQVlyOXZsVU91bnBxTDdLa0h0UT09

Meeting ID: 851 7937 7050
Passcode: 724416

1. Prof. Andrew Schumann
University of Information Technology and Management in Rzeszow (Poland)

Univalent Foundations of Mathematics in the History of Ancient Logic

2. Assoc. Prof. Doroteya Angelova
IPS – BAS (Bulgaria)

Fuzzy Logic and/versus Probability Logic

3. Ricardo Grande, PhD, post-doctorate in philosophy of quantum physics
No affiliation at the moment (Brazil)

On the symbolic mathematics

4. Assist. Prof. Elena Tsvetkova, PhD

IPS-BAS (Bulgaria)

Usage of expressions in slogans from political campaigns: a case study of Bulgarian local elections in 2023

    5. Assoc. Prof. Rosen Lutskanov
IPS-BAS (Bulgaria)

Social choice as discriminative adjudication

    6. Assist. Prof. Petar Iliev, PhD

Institute of Mathematics and Informatics, and Institute of Philosophy and Sociology (Bulgaria)

On Semantically Labelled Modal Circuits and Their Applications

12.00-14.00   LUNCH

14.00-16.00   SESSION 6

Process Thought
Chair: Assist. Prof. Lina Gerogieva

Join Zoom Meeting

    1. Maria Regina Brioschi
Adjunct professor (Milano, Italy)

Whitehead's processual understanding of community and communication (online)

    2. Prof. Kurian Kachappilly
 (Christ University, Bangalore, Karnataka, India)

Fusion of Horizons: Toward an Intercultural Community. (personally)

    3. Daniel Bella (Frankfurt, Germany) **and Milan Stürmer** (Hamburg, Germany**)**

"'Polis is this'—A Civilized Cosmology of Commerce" (online)

    4. Anastasiia Zinevych, PhD
(MPsych, PhD, existential therapist, PostDoc fellow,
Polonsky Academy, Van Leer Jerusalem Institute, Israel)

Two strategies of hermeneutic analysis: processual vs/and structural (personally)

14.00-16.00   SESSION 7

Aesthetics and Resilience: Individual and Societal Models
Chair: Assoc. Prof. Sylvia Borissova

Join Zoom Meeting

*https://us06web.zoom.us/j/89389290957?pwd=eK794Ep4LJ53JLE
TbGRi7W3XNyLP8f.1*

Meeting ID: 893 8929 0957

Passcode: 038971

1. **Assoc. Prof. Sylvia Borissova**
 IPS – BAS (Bulgaria)

Embodied Aesthetics as a Philosophy of Resilience

2. **Irena Mladenova, PhD student**
IPS-BAS (Bulgaria)

*Freedom in suggestopedia as a step towards harmonizing
relationships between people*

3. **Milena Popcheva, clinical psychologist**
Södertörn University, Stockholm University, Sweden, independent
researcher in philosophy (Sweden)

Resilience, psychotherapy and philosophy of values

4. **Assist. Prof. Galin Penev, PhD**
IPS-BAS (Bulgaria)

*The Images in Gnostic Myth. The limits of Hans Jonas`s Hermeneutics of
Gnosticism*

5. **Assoc. Prof. Marina Bakalova**
IPS-BAS (Bulgaria)

*The Plausibility of Remembering in the Context of Radical
Simulationism*

6. **Assoc. Prof. Petia Todorova**
IPS – BAS (Bulgaria)

New trends in postclassical narrative theory

16.00-16.30 Break

16.30-18.30   SESSION 8

Philosophical approaches to a perpetual peace

Chair: Oana Șerban, PhD
Join Zoom Meeting

1. **Prof. Fabrice Pataut**
Centre national de la recherche scientifique (CNRS) and Sorbonne Université (France)

Epistemic Accessibility and Epistemic Necessity

2. **Prof. Ilham Mammadzadeh**
Institute for Philosophy and Sociology (Azerbaijan)

Why is Kant modern and relevant?

3. **Assoc. Prof. Christian Enchev**
IPS-BAS (Bulgaria)

The Poetics of Political Ingenuity in Kant's Project for Perpetual Peace

4. **Assoc. Prof. Gabriela Tănăsescu, Senior researcher**
Ion I. C. Brătianu Institute of Political Sciences and International Relations, Romanian Academy (Romania)

On peace and reconciliation policy models

5. **Lorena-Valeria Stuparu, Senior Researcher**

Ion I. C. Brătianu Institute of Political Sciences and International Relations, Romanian Academy (Romania)

Citizenship, cosmopolitanism and the universal peace project

6. **Neşe Aksoy, Postdoc.**

Kant on the Concept of the Kingdom of Ends and the Cosmopolitan Ideal.

16.30-18.30   SESSION 9

Chair: Assist. Prof. Lina Georgieva

Process Thought

1. **Lennart Posch**
Heinrich-Heine-Universität Düsseldorf / Institut für Musik und Medien, RSH Düsseldorf, Germany

Aesthetic Extensions

2. Assoc. Prof. Martin Kaplizky

Department of Aesthetics, Charles university (Czech Republic)

On the Relation of Philosophy and Fine Arts in Alfred North Whitehead's Thought

3. Dr. Veronika Krajickova

University of Bohemia (Czech Republic)

A Living Whole of Related Entities: T.S. Eliot and Alfred North Whitehead on the Coexistence of the Traditional and the Individual, the Old and the New, the Past and the Present

4. María Guadalupe Llanes, PhD

Central University of Venezuela

Essential freedom or freedom as a choice between possibilities: two perspectives, the medieval Augustinian and the Whiteheadian processual

JUNE 04

All sessions for the day are in time zone: Eastern European Summer Time UTC +3

10.00-12.00   SESSION 10

Chair: Prof. Mihaela Pop

Join Zoom Meeting

1.Assist. Prof. Ivan Mikov
 IPS – BAS (Bulgaria)

Trajectories of Digital Humanism Towards Technological Development

2. Christian Andreescu, PhD student
Romanian Committee for the History and Philosophy of Science and Technology (CRIFST – DLMFS)

Considerations on the concepts "The Great Anonym", "The Fundamental Conscience of Existence" and human consciousness

3. Prof. Mihaela Pop
Faculty of Philosophy, University of Bucharest (Romania)

Experiencing resilience at the crossroads between art and technology

4. Andreea Ioana Vlad, PhD
A member of the Research Center for the History and Circulation of Philosophical Ideas (UB) (Romania)

In Spite of It All: The Transformative Power of a Why

5. Prof. Constantin Stoenescu
Faculty of Philosophy, University of Bucharest (Romania)

Resilience and the steady state economy in a globalized world

10.00-12.00   SESSION 11

Chair: Prof. Henrieta Sherban

Join Zoom Meeting

[https://us06web.zoom.us/j/89389290957?pwd=eK794Ep4LJ53JLE TbGRi7W3XNyLP8f.1](https://us06web.zoom.us/j/89389290957?pwd=eK794Ep4LJ53JLETbGRi7W3XNyLP8f.1)

Meeting ID: 893 8929 0957

Passcode: 038971

1. Prof. Abdulkadir Cüçen
University of Uludag, Department of Philosophy (Turkey)

Rethinking the concept of resilience and freedom in light of Heidegger's Work " The Question Concerning Technology

2. Prof. Henrieta Şerban
Ion I. C. Brătianu Bucharest Institute of Political Sciences and International Relations, Romanian Academy (Romania)

Resilience by change: posthumanism, transhumanism and the future man

3. Prof. Cholpon Alieva
Ala-Too International University Bishkek (Kyrgyzstan)

A Nomadic Tradition of Resilient Existence

4. Prof. Bogdana Todorova, DSc
IPS-BAS (Bulgaria)

Heideggerian though - a resilient component of Iranian philosophy

12.00-14.00   LUNCH

14.00-16.00   SESSION 12

The Transformational Power of AI: Risks and Opportunities

Chair: Assoc. Prof. Mariana Todorova

Some talks from the panel "The Transformational Power of AI: Risks and Opportunities" are under the joint of National Science Program "Security and defense" (1.2.2)

Join Zoom Meeting

Keynote Speaker

1. Dr. Jerome Glenn
Millennium Project (USA)

International Study on AGI Global Governance

2.Assoc. Prof. Mariana Todorova
IPS – BAS (Bulgaria)
The Risks and Opportunities behind the transformative Power of AI

3. Dr. Shermon Cruz
Center for Engaged Foresight

Dreams Disrupted: The Uprising of Learning in Highly Augmented Indigenous World
4. Lourdes Rodriguez
Teach the Future's Global Hub

Prepare students for tomorrow, Teach the Future today!"

5. Svetlana Knoll, PhD student
IPS – BAS (Bulgaria)

AI Driven Transformations of Regulations

 16.00-16.30   **Break**

 16.30-18.00   **SESSION 13**

Chair: Prof. Bogdana Todorova

Join Zoom Meeting

 1. **Prof. Viorel Vizureanu**
Dean, University of Bucharest (Romania)

Politics in/at Descartes: What Kind of Resilience? Between Philosophical Archeology and Cultural Commitment

 2. **Prof. Vihren Buzov, DSc**
 St. Cyril and St. Methodius University, Veliko Tarnovo (Bulgaria)

Does the "Clash of Civilizations" Pose a Risk for the Future of Democracy?

 3. **Prof. Dragan Kolev**

Pan-European University "Apeiron", Banja Luka (Bosnia and Herzegovina)

Artificial Intelligence and Future Times

4. Oana Șerban, PhD
University of Bucharest, Executive Director of CCIIF – Research Center for the History and Circulation of Philosophical Ideas (Romania)

„Undoing" resilience between corrective-justice and cancel-culture. Biopolitics facing antihumanism and antisemitism in post-pandemic Romania

CLOSING CEREMONY
We are looking forward to see you all,

Chair of the Organizing committee:

Prof. Bogdana Todorova (IPS-BAS)

Organizing committee:

Prof. Emer. Vesselin Petrov (IPS – BAS)

Assoc. Prof. Marina Bakalova (IPS – BAS)

Assoc. Prof. Doroteya Angelova (IPS – BAS)

Prof. Viorel Vizureanu (University of Bucharest, Romania)

Prof. Fabrice Pataut (CNRS, Sorbonne-Université, Paris, France)

Prof. Abdulkadir Çüçen (University Uludag, Turkey)

Prof. Ilham Mammedzade (IPS – ANAS, Azerbaijan)

Assist. Prof. Lenard Posh (Germany)

Dr. Milan Stürmer (Germany)

Assoc. Prof. Dragan Kolev (BiH)

Oana Șerban, PhD (University of Bucharest, Romania)

Prof. Paul Stenner (Open University, London, UK)

Assist. Prof. Silviya Pencheva - Karamfilova, PhD (IPS – BAS) – technical secretary

ABSTRACTS:

Participant: Prof. Abdulkadir Çüçen

Title: Rethinking the concept of resilience and freedom in light of Heidegger's Work " The Question Concerning Technology

In this study, based on Heidegger's work " The Question Concerning Technology", written in his second period, the resistance, endurance, and freedom that the people of our age can reveal their existence in the face of modern science and technology, which sees existing things as resources, will be discussed and interpreted. First of all, the word Techne in Ancient Greek philosophy will be analyzed and then its changing meaning with the modern age will be emphasized. Subject-centered thinking, starting with Descartes, and science's claim to be a power, continuing with Bacon, have led to human beings have been enframed by technology as a result of modern science and technology transforming everything that exists and presenting it to the global network as a ready resource. Where will the human being, who is enframed from all sides, find the resistance and reveal for his freedom: According to Heidegger, despite all the enframing (Das Gestell), human beings have the opportunity to reveal a way of salvation and to open up what they do not have in their existence. The possibility of existence, which will enable people who have lost their world and their surroundings and are homeless to return to their homeland, will reveal itself in the truth of existence.

Participant: Anastasiia Zinevych, PhD

Title: Two strategies of hermeneutic analysis: processual vs/and structural

In my talk, I will describe two hermeneutical strategies of narrative analysis:
1) synthetic strategy, which seeks to intuitively grasp the meaning of the narrative as a whole, and searches for a lived reality, in the process of its unfolding in time, which lies beyond the textual narrative.
2) analytic strategy, which seeks to uncover the structure of the narrative, decomposing it into the images, motifs, and plots - in order to identify a dominant plot, which unites those structural elements by meaning.
The first strategy can be called processual and is usually opposed by process thinkers to the other one, which is structural-semantic. As an example of two strategies for interpreting the narrative, I will use a case of my oncology patient's narrative from the hospice, where I volunteer.
Also I will raise a question of the possible reunion of those strategies in psychotherapeutic process.

Participant: Andreea Ioana Vlad, PhD

Title: In Spite of It All: the Transformative Power of a Why

This presentation highlights the importance of having and returning to a cause worth fighting for in order to build resilience and withstand suffering. In view of this, I argue that people either discover or invent a meaning for why their hardships happen, for what those hardships represent or for what they can lead to, but I also put forward the idea that choosing to adopt a nihilistic view of suffering does not only stand in the way of a potentially positive transformation, but that meaninglessness can also be harder to bear than the suffering itself. Two people can go through the exact same adversity and yet they can have very different experiences of and from it. At the same time, while I maintain the idea that people long to fight for a cause and therefore can bear much suffering for its

sake, I do not contend that suffering automatically entails a cause worth suffering for when one has the option of stopping that suffering in light of a closer examination of one's life decisions. Having to reassess one's values and motivations might produce suffering as well, but it can lead to more valuable outcomes. My conclusion is that resilience is a tool to navigate hardship, but it is our causes — our whys — which dictate how resilient we can really be.

Participant: Prof. Andrew Schumann

Title: Univalent Foundations of Mathematics in the History of Ancient Logic

It is worth noting that from the point of view of pure mathematics, all these logics: Stoic, Epicurean, Hellenistic, Indian, Buddhist, etc. are not logical theories in the narrow sense. They are not axiomatized, do not have algebraic structures and therefore cannot be represented in the form of mathematical logic. But at the same time they contain the doctrine of drawing conclusions based on a certain set of inference rules. Let us try to evaluate this science from the point of view of pure mathematics. Let us take the logical theory T as understood in mathematical logic. Now we can take a fragment F from T. If this fragment can form reasoning, it is called a logeme. Therefore, assume that the set of formulas F' will be consistent and assume that at least one inference rule can be applied in F', then F' is a logeme. We say that the logeme F has meaning if and only if its Lindenbaum-Tarski algebra is poset. Homotopy types allow us to identify different logemes. Let F and F' be two logemes. They are considered identical if and only if their poses are of the same homotopy type. This approach can be helpful in studying ancient logics based on their posets.

Participant: Prof. Bogdana Todorova, DSc

Title: Heideggerian though - a resilient component of Iranian philosophy

The report aimed to present Ahmad Fardid's interpretation of Heidegger in the light of Iranian-Islamic wisdom. Iranian philosophers believe that Heidegger's thought is to respond to the most important intellectual crisis of the West civilization that is nihilism and to reach the possibility of an "other beginning" of thinking that he calls "No-longer-metaphysical-thought". Considering these two fundamental features, we can find powerful religious-spiritual tendencies in Heidegger's thinking, as a resilient component in his philosophy.

Participant: Prof. Cholpon Alieva Erikovna, PhD

Title: A Nomadic Tradition of Resilient Existence

In the era of globalization, researchers focus on little-known countries and cultures, particularly Turkic-speaking Central Asia - Kyrgyzstan, Kazakhstan, and Uzbekistan. The related peoples of this region - Kyrgyz, Kazakhs, Uzbeks, Tajiks - are descendants of the ancient Indo-Europeans, ancient Aryans, ancient nomads - the Saks (1st millennium BC) and heirs to the cultural achievements of such Bronze Age civilizations as Andronovo culture, Chust culture,

Bactrian-Margian culture. Such ancient states as Khorezm and Bactria (VIII-VII centuries BC) and the medieval Turkic Khaganate (VI century) - the first Eurasian state in world history - flourished here. The cultural heritage of Central Asia includes the ancient texts of the Avesta (beginning of the 1st millennium BC), oral epic tales, Zoroastrianism, Tengrism, as well as scientific discoveries, poetry and philosophy of such medieval thinkers as Al-Farabi, Ibn Sina, Zhusup Balasagyn, Mahmud Kashgari, Omar Khayama, Khoja Ahmed Yasawi, Rumi, Asan Kaigy, Jami, Ulugbek, Alisher Navoi.

In the 2nd century BC, Central Asia connected West and East as part of the Great Silk Road. In this region, different religions, ideas, and cultural achievements of various peoples of Europe, the Middle East, and South and East Asia converged. The syncretic, tolerant culture and philosophy of the ancient nomads developed here. The philosophy of the nomads initially developed in epic tales, myths, and legends. A characteristic feature of nomadic philosophy is the existential dialogue between the nomad and the animal world. The nomadic dialogue is most clearly expressed in one of the oldest epic tales about the hunter "Kozhozhash." This dialogue reveals the truth of the balanced co-existence of man and nature, the nomad and the animal world. In the context of the epic dialogue, we propose to clarify the nomadic, existential foundations of resilient existence.

Participant: Christian Andreescu, PhD student

Title: Considerations on the concepts "The Great Anonym", "The Fundamental Conscience of Existence" and human consciousness

We are presenting two different, but related visions of a generalized conception about the fundamentals of Existence: "The Great Anonym" as conceived by Lucian Blaga and "The Fundamental Conscience of Existence" proposed by Mihai Drăgănescu. "The Great Anonym is interpreted as the utmost fundamental metaphysical concept from which arises everything in Existence, by Lucian Blaga. The philosopher analyses the influence of that concept onto philosophical consciousness in general terms and for philosophical implications and connections with philosophy of knowledge and philosophy of conscience (and consciousness). "The Fundamental Conscience of Existence" is the result of a series of new concepts introduced by Mihai Drăgănescu, related to the investigation of deep information and hidden meaning. These new concepts which will be described during the presentation are: informatter, orthosense, mind and consciousness of objects.

Participant: Assoc. Prof. Christian Enchev, PhD

Title: The poetics of political ingenuity in Kant's project for perpetual peace

The subject of the present study is the ambiguity in Kant's project of perpetual peace, requiring a reconciliation between politics and morality. "Toward Perpetual Peace" sets the task of inventing politically expedient models according to the dictates of reason. These models are a "symbol" of reality in the reflexive ascent to the missing absolute moral state. In other words, reflection takes place within the limits of "learning a lesson" about the maxims of political practice by analogy with "the way things are done in the world". But

it is not within the power of the moral law to determine unequivocally what is a politically expedient action in relation to the specific state of social reality. Elements of chance are always present in empirical principles, and this is already an occasion to "think more" in the concept of social reality so that its aesthetic expansion through "many related representations" is possible. In this way, an "unfathomable field" opens before us, in which we can project "our most inherent possibilities" (Ricoeur). The mode of total "rooting" and "belonging", transcending any subject-object segmentation of the world, is "poetic" in Ricoeur's sense, insofar as in this field we find "the manifold ways of belonging to the world". This initial ambiguity gives poetics a chance to become a worthy participant in the invention of political models according to the drawn project for perpetual peace.

Participant: Prof. Constantin Stoenescu

Title: Resilience and the steady state economy in a globalised world

The idea of **a** steady state economy can still be found in Adam Smith works, but its rigorous academic formulation as an interdisciplinary concept between economics and ecology is late and belongs to Herman Daly. He defines his concept as an economic system made up of a constant stock of capital and a constant stock of population, both maintained by a constant flow of natural resources. Apparently such a system is resilient, but challenges arise if we consider the current trends of a globalised and „liquid society" (Zygmunt Bauman). My aim in this paper is to argue that contemporary society, primarily under the impacvt of the new technologies of communication and information, induces in the economic system new cultural and behavioral models that determine the reset of the global system in an irreversible way. Thus, bringing up to date the conceptual system developed by Nicholas Georgescu-Roegen in his *The Entropy Law and the Economic Process,* we can also rethink Daly's project in a transformational manner according to the concept of sustainable development.

Participant: Daniel Bella and Milan Stürmer

Title: 'Polis is this'—A Civilized Cosmology of Commerce

For Whitehead, philosophy as cosmology does not inaugurate a civilization. Rather, the 'useful
function of philosophy is to promote the most general systematization of civilized thought'
(1978: 17, emphasis added). In such a conception, philosophy has to act on specific historical
circumstances; circumstances that have, however, changed drastically since the disappearance
of the Greek city state.
In our talk, we want to explore the ways in which Whitehead's philosophy inherits key
notions from the history of Western philosophy. This, however, is not an exercise in historical
Whitehead-scholarship, but an analysis of the particular mode in which his philosophy applies
itself to a cultural heritage in relation to its present and future. When Whitehead proposed to

replace the final book of the New Testament with Pericles' funeral oration, he was not just
concerned with raising the problem of the present's relation to the past in the abstract, but with
reaffirming the role of philosophy today in the wake of a 'reactionary triumph.'

Participant: Prof. Denys Zhadiaiev

Title: Rules as Objects: Does Postmodernism Lead to Voluntarism?

Principles of Postmodernism are forms of exaggerated Modernism for another reasons:1) if everything is relative, we should be uncertain about the very definition of what Postmodernism is? 2) if one's own experience cannot be valid, this does not mean we should be uncertain of what we eyewitness in social life. And, 3) discourse and co-existence in globalised world depends on general rules based on principles. Certainly, (a) particular experience cannot be a criterion to make a general outcomes (and medieval example-mistake "All swans are white" is good example here); (b) a posse ad esse non valet consequentia, plus (c), our conclusions on the future events cannot be valid if we rely on evidence in experience (which is always a past) – novelty (potentiality) is a factor that always adds value to any perception.
Postmodernism, positioning itself as the "final" truth in philosophy, leads to voluntarism and violation of organic principles of coexistence.

Participant: Assoc. Prof. Doroteya Angelova

Title: Fuzzy Logic and/versus Probability Logic

Fuzzy logic is one of the fast developing non-classical logics. The interest in it has grown in the recent years, due to its vast applications in science and practice, especially when an approximate reasoning is required. On the other hand, probability logic is well known and developed (although there are different approaches and systems), and its "roots" can be traced back to antiquity. Since the two logics use similar language and logical apparatus as well as the intuitions on which they are based seem close at first glance, this leads to a misunderstanding of the essential difference between them. In this talk, the main goal is to highlight and analyze the differences between fuzzy logic (respectively fuzzy set theory) and probability logic (respectively probability theory), which are related to their formal apparatus as well as to the ideas and intuitions, on which they rely. The main similarities between them will also be pointed out. In this connection, the different interpretations of probability will be presented. A significant place will be devoted to the relation of the logics in question to fundamental concepts such as degrees, truth and knowledge. The focus will be put also on the interpretations of uncertainty and vagueness as well as on the different laws, used in the mentioned logics.

Participant: Prof. Dragan Kolev

Title: Artificial intelligence and future time

One of the global challenges of the future of humanity is artificial intelligence. Like any innovation that brings with it a significant power of influence on human life and work, it caused doubts and fears, but it also opened up numerous questions that require thoughtful answers. From that, whether it is man's ally in creating a more humane future or it brings with it a new big risk, a new futuristic threat to humanity, and to questions about the philosophical meaning itself - whether artificial intelligence should be viewed pessimistically or is there reason to be optimistic; will it, as man's creation, be under his control or will it improve itself and become and fundamentally change man's habitus? Without the intention of offering final answers in the paper, we only want to point out the importance of the moment in which humanity found itself favoring the idea of technological progress and profit. Artificial intelligence has already found its application in many areas of industry, science and economy because it has numerous advantages over man's anthropological and ontological limitations. But she also pointed out the tendency of replacing and almost disappearing traditional occupations. We believe that from the point of view of the future of humanity, it is necessary to open a broad discussion about all those challenges, risks and threats that artificial intelligence brings with it, while the question of the future's philosophising necessarily arises.

Participant: Assist. Prof. Elena Tsvetkova, PhD

Title: Usage of expressions in slogans from political campaigns: a case study of Bulgarian local elections in 2023

Advertising language is a specific form of communication whose aim is to influence people into buying products. In the paper that I am proposing advertising language has been interpreted in the context of political campaigning to reach more voters. Campaign posters use similar techniques to attract the audience's attention as in consumer product billboards and printed ads. This way the message has a familiar note for the public, because it follows a known formula, and is, therefore, easier to grasp. Such a technique is using salient and prototypical expressions and implicatures to pass on a message that would engage the audience in a language play. The paper focuses on the pragmatic function of the campaign slogans – how the use of language and the interpretation of the slogan depends on the world knowledge and understanding of the language users. I use the premise that advertising posters contain utterances that mean considerably more than what is semantically conveyed. In the paper billboards and campaign posters serve as examples of the main focus of the research - highlighting hidden implicatures and analyzing their functions as advertising tools. In the context of political campaigns, a slogan serves the purpose of helping the voter identify the party/candidate with a certain political view (or a list of views and values). By engaging the voter in some sort of language play (through implicature), the slogan is easier to remember and to reproduce when needed (at the election).

Participant: Elisabetta Rizzo, PhD student

Title: Perception and Symbolic Reference in Autism: A Philosophical Exploration

One of the issues faced daily by autistic people is how to communicate effectively with non-autistic peers. A key challenge may stem from the non-autistic expectation of conventional symbolic use by autistic people, often overlooking their different sensory-perceptual style. Whitehead's insights may have the potential to shift the understanding of autism among non-autistic people. Whitin his philosophical view, symbolic reference is a perceptual mode that facilitates things recognition by establishing a connection between what is immediately perceived and past experiences. Therefore, the primary determinant shaping symbols may not be related to a social deficit but rather to a different perception. To address this, we will first examine existing research highlighting heightened sensory perception in specific contexts among autistic individuals. Subsequently, we will analyze Whitehead's concept of symbolic reference, exploring its potential to illuminate how autistic individuals' perception might influence their symbol use.

Participant: Prof. Fabrice Pataut

Title: Epistemic accessibility and epistemic necessity

If whatever we think and talk about were constituted independently of its epistemic accessibility to us, two questions might turn out to be unanswerable. First of all: How could we know anything about it ? Secondly: How could we form a bona fide conception even of its possibility ?

For Kant, the verification-transcendence of whatever we think and talk about is the fundamental epistemological and metaphysical issue. The nature of the facts that turn out to be the subject matter of thought and talk would seem irrelevant. What counts is that the "world," as we're prone to say, must have intuitional properties, i.e., properties it possesses insofar as it may be the object of our intuition.

We might look at this point in slightly different terms and hold, in a Kantian frame of mind not incontrovertably true to Kant's own take on the issue of verification- transcendence, that the world must be a certain way if we are: (i) to form a bona fide conception of it and (ii) to know anything about it although not by resorting to an intuition that "contains nothing but the form of sensibility, antedating in my subjectivity all the actual impressions through which I am affected by the objects" (Kant [1783] 1950: §9).

If not the form of sensibility in Kant's sense, what should we resort to ? We certainly cannot rest content with epistemic constraints that would leave us with ways the world is that may vary from person to person or from group to group. We're looking for ways that whatever we think and talk about must necessarily be so that (i) and (ii) are at least in principle workable, if not downright feasible. We must provide an argument to the effect that it is epistemically necessary for the world to be a certain way in order to be both conceptualized and known by us.

How do we know that the world must be determined by subjective conditions that are proper to us, human beings ? One may take a negative stance on this issue and argue à la Dummett (Dummett 1982) that it is illegitimate to draw a distinction between the existence of evidence for the truth of our thoughts and statements about the world and our possession of it, so that we have no grasp

whatsoever of a world that would be independent of the verifiability conditions of these thoughts and statements.

I shall argue against the antirealist stance on truth that there is no petitio principi in this distinction as long as the contingency of the relevant epistemic constraints is acknowledged. Although evidential relations may break down, the epistemic necessity is preserved in a neo-Kantian perspective on the twin issues of concept formation and truth.

- Dummett (Michael), 1982, "Realism," Synthese 52 (1): 145-165.
- Kant (Immanuel) 1783 [1950], Prolegomena to Any Future Metaphysics, english translation of Prolegomena zu einer jeden künftigen Metaphysik die als Wissenschaft wird auftreten können by L.W.Beck, Bobbs-Merrill Publishing

Participant: Federico Giorgi, PhD student

Title: Some ethical implications of Whitehead's organicism

Although Whitehead elaborates his own organicist cosmology for the purpose of rebuilding the foundations of the Western approach to the study of the natural world, his cosmology appears to have an ethical relevance as well. In the sixth chapter of Science and the modern world, Whitehead points out that an organism is far from being independent of its own environment and other organisms. According to Whitehead, "the key to the mechanism of evolution is the necessity for the evolution of favourable environment, conjointly with the evolution of any specific type of enduring organisms of great permanence" (SMW, 109). Whitehead holds that cooperation between organisms is a fundamental aspect of

evolution, an aspect which the materialistic interpretations of Darwin's writings have unduly disregarded although it is actually as important for the evolution of organisms as the struggle for survival organisms are engaged in. Judith Butler sheds light on the ethical implications of Whitehead's cosmology, when she praises Whitehead for "telling us that one life bears upon another" (Butler, 2012, 47). My presentation is aimed at bringing out the topicality of Whitehead's reflections on cooperation and solidarity.

Participant: Prof. Franz Riffert

Title: Passing the Pillars of Heracles – Are Whitehead's Educational Ideas After a Hundred Years Still Helpful for Mankind While Navigating Uncharted Seas?

About one hundred years ago Whitehead predicted that mankind will be confronted with the dangers of uncharted seas because of the unleashing powers of the forceful interplay between scientific and technological progress (Whitehead 1925/1967, 207). This interplay will lead to a breath taking and so far unseen acceleration of knowledge generation. In the meantime the creation of the internet and even more so of artificial intelligence strongly have confirmed Whitehead`s prediction, so that at present even the man in the streets becomes aware of the dangers (but also new opportunities) mankind is about to face.

According to Whitehead this new situation has strong implications for education: first, the inevitability for handling new problems and challenges necessitates a new way of learning (Riffert, 2005b & 2018) which more accurately should aim at flexible problem-solving

competences (Bröderbauer, Huemer & Riffert, 2013) instead of statically repeating outdated scraps of knowledge (Riffert 2005c). Second, the major aim of education is not the accumulation or passive inert knowledge but the search for active wisdom (Riffert, 2008). Third, the students should be given a sense of learning that leads to an experience of self-effectiveness in the student. Fourth, the students' emotions, particularly the "joy of dioscovery" (Whitehead, 1929/1967, 2) have to be taken seriously and taken into focus by the teachers. Fifth, the schools – for Whitehead the educational unit (1929/1967, 14) – will have to be re-organized from scratch: their curricula have to be dynamized in order to be adaptable to the needs of each particular child, but, at the same time, the quality of its efforts have to be evaluated in order to allow for quick changes based on evidence (Riffert, 2005a, Riffert & Paschon 2005).

The presentation shortly will deal with all these aspects by evaluating whether these old Whitehead-ian ideas after a hundred years still can be helpful in our current situation and also have a realistic chance to be realized.

Participant: Assoc. Prof. Gabriela Tănăsescu, Senior researcher

Title: On peace and reconciliation policy models (Some considerations)

The paper aims to (1) highlight the conclusions of recent research on the role of reconciliation as a conflict resolution instrument and on the understanding of reconciliation as a process of restoring long-term social order and peace; (2) circumscribe the possible dynamics of reconciliation in interstate conflicts through the prism of moral reconciliation and, equally, through that of instrumental reconciliation, given the importance of establishing emotional connections between former adversaries and, equally, of building functional institutions and practices; (3) to explore the extent to which the symbolic and ritualistic dimensions of reconciliation can contribute to the de-escalation of the current violence and armed conflicts, the extent to which "third party intervention" – religious bodies, political leaders, civil society groups – can initiate, support and consolidate actions subsumable to the "signaling model" of reconciliation ("reconciliation events"), as well as the extent to which dimensions of the "forgiveness model" of reconciliation can be negotiated and achieved. The paper attempts to constructively apply the "new understanding of rationality" with wider implications for understanding the psychological fundamentals of social theory and the problem-solving model it circumscribes and that integrates emotion and logic.

Participant: Assist. Prof. Galin Penev, PhD

Title: The Images in Gnostic Myth. The limits of Hans Jonas`s Hermeneutics of Gnosticism

The paper raises two main question: How the gnostic myth penetrates in modernity, according to Hans Jonas, and, where are the limits of his interpretation?
Hans Jonas approaches to the late ancient phenomena of Gnosticism taking as a point of departure so called "Dasein analysis" and

"geistesgeschichtliche" method. He claims gnosis is a sign of the apocalyptic time in the late second century. Then the whole harmony and teleology of ancient cosmos gradually decays and its place was occupied by the forces of nonhuman coercion, an anonymous cause for being. The ancient cosmos turns into cave, something that we can see through modernity: an increasing asymmetry between human goals and the outer space. Teleology was reduced to the acts of consciousness and since than the modern man has dwelled in a world belonging to the blind nature. In fact, the blind nature is a modern metaphor of the gnostic foreign god. In the gnostic world people are in captivity of the outer space, a point closely related with the myth of eternal return by Nietzsche: a perennial overcomes of the nature.

Participant: Georgi I. Georgiev, PhD, Radina Bogomirova

Title: AI Integration in the Classroom

The report covers issues related to using the latest technologies for educational purposes. The goal is to present opportunities for implementing Information Technologies and Artificial Intelligence (AI) into the classroom. The focus of the presentation is the estimation and identification of beneficial aspects and effects which concern interactive education. Supporting , improvement, optimization and diversification of the learning process and pedagogical practice with the aim of better implementation of the curriculum's education goals. The subjects are analyzed from the point of optimization and utilization of the full potential of AI developments by students and teachers. AI systems are not regarded as replacing existing tools and resources for teaching and learning, but as supporting the educational process. They are also a precondition for introducing innovations into the education system.

Participant: Prof. Henrieta Șerban

Title: Resilience by change: posthumanism, transhumanism and the future man

The paper aims to (1) highlight the conclusions of recent research on the role of reconciliation as a conflict resolution instrument and on the understanding of reconciliation as a process of restoring long-term social order and peace; (2) circumscribe the possible dynamics of reconciliation in interstate conflicts through the prism of moral reconciliation and, equally, through that of instrumental reconciliation, given the importance of establishing emotional connections between former adversaries and, equally, of building functional institutions and practices; (3) to explore the extent to which the symbolic and ritualistic dimensions of reconciliation can contribute to the de-escalation of the current violence and armed conflicts, the extent to which "third party intervention" – religious bodies, political leaders, civil society groups – can initiate, support and consolidate actions subsumable to the "signaling model" of reconciliation ("reconciliation events"), as well as the extent to which dimensions of the "forgiveness model" of reconciliation can be negotiated and achieved. The paper attempts to constructively apply the "new understanding of rationality" with wider implications for understanding the psychological fundamentals of social theory

and the problem-solving model it circumscribes and that integrates emotion and logic.

Participant: Assoc. Prof. Hristina Ambareva

Title: Resilience through education: on the meaning of education and the need to learn

The presented here research builds up on the results of the REFORM project conducted at IFS-BAS from 2021 to 2023. In the presentation I will compare how different cultural contexts influence educational philosophies in Northern Europe (Scandinavian model), Bulgaria and China (Chinese model). By adopting a cross-cultural perspective, my goal is to explore how cultural values and traditions shape the meaning of education and consequently impact the justification for the need to learn.

Participant: Irena Mladenova, PhD

Title: Freedom in suggestopedia as a step towards harmonizing relationships between people

Freedom is the second law of the seven laws of the suggestopedic methodology of Prof. Dr. Georgi Lozanov. The application of the seven laws (Love; Freedom; Conviction of the Teacher that Something Unusual is Taking Place; Manifold Increase of Input Volume; Global-Partial, Partial-Global, Partial through Global; The Golden Proportion, Use of Classical art and Aesthetics) in an inextricable relationship leads to reveal the person's reserves, which is also the goal of the methodology.

In the light of suggestopedia, freedom is expressed in the ability of the teacher to make decisions and adapt the learning process to the specific characteristics of different groups of learners. In the course of the learning process, this law enables each participant to choose how to engage in the overall work according to his capabilities and feelings, respecting the decisions of the other participants. With daily improvement of this attitude, it is transferred to the subsequent stages of a person's life, in subsequent relationships, and is a possible path to their harmonization. The development and stimulation of the inner freedom of the teacher is an important condition for stimulating the same in the students. In general activities, the high level of internal freedom is also expressed in the positive development of external freedom.

Participant: Assoc. Prof. Iva Manova

Title: Women philosophers during the Renaissance and early modernity: a history of resilience and emancipation?

Whereas it is impossible to imagine twentieth-century philosophy without women's contributions to it, the same is not true of pre-modern and early modern philosophy. The names of women philosophers of the more distant past are still not widely known. However, in the light of numerous studies of the last three or four decades, it has become clear that if female figures are absent from the generally accepted historical-philosophical canon, it is not because there were no women philosophers in the past. Rather, their absence reflects a particular view of the history of philosophy that is subject to revision. Indeed, the time has come to think about the

purposeful integration of women into the historical-philosophical canon. As regards my choice of the period to be researched, it is based on the following hypothesis: It states that as a result of the social changes during the Renaissance and early modernity, women who possessed and/or produced philosophical knowledge no longer had to do it under the patronage or in the shadow of a dominant male figure. Gradual social emancipation went hand-in-hand with emancipation from playing a "supporting" role in knowledge production. And as for the topics and areas of philosophical enquiry, some researchers (Hagengruber) assume that there is a specifically female lineage or tradition in philosophy and that it should be studied as such in its own right so as not to miss its specificity.

Participant: Assist. Prof. Ivan Mikov

Title: Trajectories Of Digital Humanism Towards Technological Development

The overall aim of this paper is to present and analyze the main ideas of digital humanism as a new approach to technological development. The analysis will also address its main contradictions with transhumanism. The ethical and political considerations of the digital humanism program regarding social and technological development will be examined. Nowadays, technological innovations dynamically reshape societies, often creating new divisions and situations of risk. Various strategic approaches to mastering them are possible. One possible solution is offered by digital humanism. Its main principles, outlined in the Vienna Manifesto (2019), include political, scientific, and educational measures to "shape technologies in accordance with human values and needs". Thus, digital humanism places human well-being and ethics at the core of the technological development. It emerges as a counterbalance to the potentially disruptive ideology of transhumanism (posthumanism, etc.). While transhumanism propagates the idea of the enhancement and total transformation of human beings through technological means and instruments, thereby risking societal stability and security, digital humanism proposes a balanced approach, where technology supports the humanity, rather than shaping or transforming it. This approach recognizes the transformative power of technology but insists on its full dependence on the humankind in their co-evolution. If the resilience of a society is measured by its ability to adapt to different types of challenges, digital humanism is aimed at creating an environment where technological innovations stimulate societal adaptability, cohesion and engagement.

Participant: Dr. Jerome Glenn

Title: International Study on AGI Global Governance

This presentation offers a comprehensive overview of Artificial General Intelligence (AGI), delving into its theoretical foundations, historical context, and current state-of-the-art advancements. Through a rigorous examination of AGI principles, attendees will gain a nuanced understanding of its potential to emulate human-like cognitive capabilities across diverse domains. The session will explore key research methodologies, shedding light on the interdisciplinary nature of AGI research. By elucidating the

implications of AGI for society, industry, and ethics, this presentation serves as a scholarly introduction to this pivotal area of artificial intelligence.

Participant: Prof. Kurian Kachappilly

Title: Fusion of Horizons: Toward an Intercultural Community

"Interculturality" is not a new concept; it's origin can be traced back to the 1950s, while European perspectives date from the 1980s and 1990s (Cf. James, 2008). However, there has been neither any agreement over the term or its definitions, nor has it been adopted in policy and practice to any great degree. The word "interculturality" refers to the egalitarian exchange and communication relations between cultural groups that differ according to criteria, such as ethnicity, religion, language, or nationality, among others. Interculturality, in general, "refers specifically to mutually respectful interactions and dialogue between people from different cultures, that promote mutual understanding while preserving the cultural identity of each individual" (Robert Tierney, IEE, 1985).

Some scholars regard interculturalism as a progressive variant of "multiculturalism," For example, Madood argues that interculturalism is at best "a version of multiculturalism rather than an alternative paradigm" (Tariq Modood, 2017). However, unlike multiculturalism, interculturalism is something greater than mere coexistence, in that interculturalism is (i) more geared toward interaction and dialogue; (ii) conceived as something less groupist, or more yielding of synthesis; and (iii) something more committed to a stronger sense of the whole, in terms of such things as societal cohesion and national citizenship. Accordingly, Bennet defines "Intercultural Competence" as "a set of cognitive, affective, and behavioural skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (J.M. Bennett, 2008).

The search for an effective paradigm to enter into relationship with people of different cultures has paved the way for various concepts and theories. Milton Bennet in his book, Basic Concepts of Intercultural Communication, presents various paradigms, on which the intercultural relation is largely built: (i) positivism (Newton and Comte), (ii) relativism (Einstein), (iii) constructivism (Piaget and Kuhn), (iv) cultural pluralism or multiculturalism (Kallen and Hall), (v) the intercultural hermeneutics (Schleiermacher and Gadamer), and (vi) the fusion of horizons (Heidegger and Gadamer).

Now we shall focus on Hans-Georg Gadamer's understanding of "fusion of horizons" and its implications for intercultural community. According to Gadamer, "to acquire a horizon means that one learns to look beyond what is close at hand – not in order to look away from it but to see it better, with a larger whole and in truer proportion." A genuine fusion of horizons through dialogue always involves rising to a higher universality that overcomes not only our own particularity but also that of the other. A fusion of horizons thus envisages respect for the differences of different cultures. Here one does not try to acquire mastery over the other and other cultures based on our pre-judgements, rather strive to partake in the other, to share the other's alterity. In order to foster interculturality as "fusion of horizons, we have to shun "ethnocentrism," and cultivate certain

essential qualities like, (i) openness to change, (ii) intercultural consciousness and (iii) empathetic understanding.

Pope Francis in his Encyclical Fratelli Tutti has spelled out a vision of an intercultural community: "Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all" (Pope Francis, FT, 8).

Participant: Lennart Posch

Title: Aesthetic Extensions

Whitehead's theory of extension is one of the less intuitive parts of his philosophy, that in many passages tries to appeal to the common-sense and to direct intuition. At first glance it has in its abstractions nothing to do with ordinary life. But his student Susanne Langer took many ideas from her former teacher that influenced her symbolic theory of culture and the arts, as well as her theory of mind. Although not explicitly present, the theory of extension always lurks in the background of her philosophy. This paper will discuss Whitehead's theory of extension from the perspective of, and in its influence on the aesthetic elaborations of Langer's theory of virtual spaces.

Participant: Assist. Prof. Lina Georgieva

Title: Imagination and reality of critical thinking in video games

Critical thinking is essential for life in today's information and digital world. During the COVID pandemic, the importance of critical thinking in dealing with incredible volumes of misinformation, moral dilemmas, and rather reduced time to think and make the right decision was clearly demonstrated. Developing critical thinking should not be seen only as an educational requirement, but as a part of life itself, even when we try to escape from reality. In this talk I will present how critical thinking can be explored and developed through the digital world of video games and whether we can draw a line between reality and imagination.

Participant: Lorena-Valeria Stuparu, Senior Researcher

Title: Citizenship, cosmopolitanism and the universal peace project

In the "Second Section containing the definitive articles of perpetual peace between states" Kant expresses his conviction that international law must be based on a federalism of free states, through which the peoples can arrive together at one of the constitutions similar to the civil one, in which each his right is guaranteed. The synthesis of cosmopolitan law with universal hospitality represents the condition through which distant regions of the world can have friendly relations, which would create premises for a cosmopolitan constitution, which the cosmopolitan citizen has the duty to respect. Furthermore, Kant believes that tragic events will compel man and human societies to overcome selfishness and achieve a state of universal peace.

Although a perfect expression of practical reason loaded with generosity and humanism, the Kantian project of eternal peace conditioned by a living cosmopolitan consciousness of the citizens of the world, necessary and saving for the human species, still seems utopian,

because wars continued to break out, culminating in the two world wars of the 20th century, continuing with the terrorism and armed conflicts of the 21st century.

Is it still possible to realize in practice the project of universal and eternal peace proposed by Kant? In what culture? In what perspective?

Participant: María Guadalupe Llanes, PhD

Title: Essential freedom or freedom as a choice between possibilities: two perspectives, the medieval Augustinian and the Whiteheadian processual

In this conference we will consider whether freedom consists in the possibility of choosing between a determined or indeterminate number of possibilities; or if it is a kind of essential quality typical of human nature that would have to be defined. In medieval cosmology both options fit, while in processual cosmology and, in general, in current thought, we find above all the first. Life is a bid for freedom, says Whitehead. The universe is constantly evolving towards the new by virtue of the impulse of creativity,

where infinity sneaks in from all sides, offering innumerable possibilities of choice at all levels of existence. Furthermore, the laws are emergent. A world of endless originality that manifests from the smallest cells to the most distant stars. But not absolute freedom. We will see that there is not so much distance between both intensities of freedom, the Augustinian and the Whiteheadian, and that in fact they can complement each other.

Participant: Maria Regina Brioschi , adjunct professor

Title: Whitehead's processual understanding of community and communication

Nowadays, societies are facing new challenges coming from ICT (Informational and Communication Technology), which integrates AI with our daily life, and from ecology, as well as from the political and social changes that are redefining the global scene. In such a framework, philosophers of all stripes are called into question to offer the appropriate conceptual tools to think and understand this new era. So far, Whitehead's process philosophy has been already applied, with success, to ecology, whereas his possible contribution to understanding how to conceive of new social relations, and new communication exchanges still needs to be unveiled. The present papers pursue this goal by introducing Whitehead's processual thought on communication and social relations. In particular, the paper focuses on the notion of "evidence" on the one hand, and in particular on how to assess evidence in a communicative context (even one dominated by synthetic data as in our world today), and on the other on how, by following Whitehead, we need to enlarge

our idea of society, without losing the relevant place played by institutions in it.

Participant: Assoc. Prof. Mariana Todorova

Title: The Risks and Opportunities behind the transformative Power of AI

Grounded in scholarly inquiry, this presentation critically examines the multifaceted impact of Artificial Intelligence (AI) on education and broader social contexts. Drawing on interdisciplinary research and empirical evidence, the session explores how AI technologies are reshaping pedagogical practices, learner experiences, and educational outcomes. Through a scholarly lens, attendees will investigate the societal implications of AI deployment across diverse domains, including healthcare, governance, and workforce development. By fostering critical reflection and scholarly discourse, this presentation contributes to a deeper understanding of AI's transformative potential and its implications for future societal dynamics.

Participant: Prof. Maria-Teresa Teixeira

Title: Process Architecture: an ecological alternative to modern architecture

Process philosophy can provide a new way of thinking which is necessary if the world is to evolve from an economic model that destroys life and unduly appropriates living creatures.

Architecture is rarely considered in ecological theories. However, it is one of the main culprits of environmental breakdown.

Modern architecture is based on the materialistic and mechanistic worldview inherent to our economic, social and political systems, which are presently in their late stages of existence.

In his magnum opus, The Order of Nature, Christopher Alexander, architect and philosopher, strives for a philosophy of architecture that rejects disconnectedness of people from place and strives for wholeness and the creation of life. Alexander draws on Whitehead's bifurcation of nature to overcome the wickedness of the modern architecture worldview. In so doing, he ends up addressing the global ecological crisis.

Participant: Mariana Pencheva, Researcher

Title: Key skills, critical thinking, learning through experience - perspectives on the education of the future

The new times in which we live and the changing conditions of life require a completely new approach in education that meets the needs of students. The synthesized image of the student today is completely different from that of a decade ago. Generation Alpha presents teachers with new challenges. Research in this area shows that today's teenagers perceive the largest percentage of information through their lived experiences. There are a number of key skills that need to be mastered to help future generations.

Participant: Prof. Mariusz Turowski

Title: Beyond negative rights and self-interested rationality: Comparative non-possessive perspectives in political ontology

The capability approach with depictions of dimensions of human development and lists of functioning as presented by A. Sen, M. Nussbaum, S. Alkire and others is a well-known – modern and successful – attempt to build and effectuate a trans-/inter-/multi-methodological academic research program combining and integrating various disciplines in contemporary social sciences and humanities, with a prominent role of social, political philosophy and philosophy of economics (metaeconomics). Classical and mainstream economics have traditionally dealt with the human sphere in a specific way: in accordance with the paradigm of homo economicus, where human agents are considered primarily as fully autonomous authors of sovereign choices subject to aggregation and quantitative analyses and where rationality is limited to self-interest and models of equilibrium. The realization and development of capabilities and potentials of human beings have rarely been regarded as goods and goals per se, with their main function as factors in effectiveness equations. The entire normative dimension – agency, responsibility, duties, obligations, fairness, care – has been neglected. This way economics has been moving dangerously close to the demagogy of a "scientistic", "technocratic", economic-imperialist utopia with potentially catastrophic consequences – in the human-social, but also natural world – as a general, universalized horror metaphysicus of modernity. Current advances in welfare economics have started to question such picture of this discipline and offer a theory of economic value as having a moral core and basis (to which a specific, purely economic "price" or "utility" –

efficiency, profitability, balance sheet, earnings etc. – is added and constitutes a subject of modifications, only on later stages of theoretical analysis and policy-making). The capability approach can be regarded practical-philosophical, moral-normative, and multi-disciplinary variant of such efforts. The paper will be an attempt to present and defend this perspective with a reference to its less-known and a less-discussed version, the one introduced to contemporary political thought by C.B. Macpherson with his normatively and ontologically implicated non-possessive, developmental theory of democracy which can be described as rooted in J.S. Mill's social-pluralistic and idealistic tradition of liberalism presented in recent conceptions of participatory/deliberative democracy, positive freedom, autonomy and "the republican good" (C. Pateman, C. Gould, J. Christman, N. Hirschmann, E. Anderson). Macpherson's approach can be treated as an extension of other great critiques of the "rushing", Western, liberalized, laissez-faire economy and society, such as Thorstein Veblen's analysis of the phenomenon of "conspicuous consumption", R.H. Tawney's egalitarian critique of the "acquisitive society" or Karl Polanyi's concept of "fictitious commodities" in the form of land, labor and capital, which should be understood primarily as factors of the necessary embedding and consolidation of economic processes within social life, without which all members of society are exposed to and must sooner or later become victims of selfishness, greed and boundless capital accumulation.

Participant: Assoc. Prof. Marina Bakalova

Title: The Plausibility of Remembering in the Context of Radical Simulationism

Radical simulationism about episodic remembering, recently defended by Kourken Michaelian (2022), is the view that one can remember an event without having witnessed the event. In other words, remembering is possible without the presence of a causal chain, on a personal level, leading from experience of an event to its remembering. Instead, what is necessary and sufficient for remembering is a reliable reconstruction of that event in one's imagination. The reliability here derives from a properly functioning episodic reconstruction system (PFERS).

It is not clear whether a PFERS aims at plausibility, over and above its actual reliability, where the plausibility of remembering an event is a phenomenal property. Granting that episodic remembering is a kind of simulation, plausibility must be a desideratum. But perhaps it is not always relevant to the epistemic task of remembering. In my talk, I want to focus on cases of episodic remembering of how an event was experienced. I will argue that, in such cases, plausibility matters. I will propose a single generalized condition that could cover both reliability and plausibility depending on our pragmatic interest in the process of remembering. The result, I believe, would fill a gap in radical simulationism and it may have consequences for the debate between alethists and authenticists.

Participant: Assoc. Prof. Martin Kaplický

Title: On the Relation of Philosophy and Fine Arts in Alfred North Whitehead's Thought

This paper reflects on one of the themes mentioned in the name of the conference – "philosophical approaches on cultural heritage" – fine arts being definitely important part of the cultural heritage. The proposed paper however, is not devoted to the problems of philosophy of art, but considers the relations of art and philosophy. Alfred North Whitehead on several places mentioned an analogy between philosophy and fine arts. In Modes of Thoughts he says for example, that "philosophy is analogous to imaginative art. It suggests meaning beyond its mere statements" (Whitehead, MT 1968, p. 117). A bundle of questions arise at this point. How far can we follow this analogy? Can we consider philosophy as a kind of art or art as kind of philosophy? Are there any clear distinctive features between art and philosophy? The main aim of the proposed paper is to answer the above mentioned questions on the basis of careful reading of Whitehead's thoughts on art and philosophy.

Participant: Prof. Michel Weber

Title: The Responsibility to Philosophize

There is arguably only one philosophical answer to the conference puzzle: without culture, there is no resilience and no future. Why? Philosophy can be defined as a light sophistication of common sense (Whitehead 1929). It understands culture as the social atmosphere that allows individuation and solidarity, which means that without tradition, transmission, education, authority —and responsibility— no meaningful life is possible (Arendt 1958). This evidence becomes all the more so crucial when we face critical times. Culture qua spiritual atmosphere allows communities to be resilient; and culture

qua the ethos of responsibility enables the future of genuine human life (Jonas 1979).

Participant: Prof. Mihaela Pop

Title: Experiencing resilience at the crossroads between art and technology

This contribution intends to debate the opposing meanings of "resilience" a) as endurance or keeping up the cultural heritage /vs/ as creativity within the domain of aesthetics and art. It will have two levels of analysis: a) the artistic creativity and b) manners (technics) of making art. It will refer especially to resilience as endurance in the sense of maintaining a continuity between various periods of art (since Renaissance up to nowadays) using for instance the theme of "artistic quotations". As examples: Edouard Manet, Picknick and Olympia (sources – Raphael, Giorgionne, Titian and influences – Picasso)

 It will also refer to resilience as experiencing new ways (manners) in artistic creativity, especially the case of immersive art using media technics and AI. As examples: some contemporary artists as Rafik Anadol, Andreas Reisinger, (influenced by Magritte and Christoff) and Daniel Arsham with his interest on reviving the ancient Greek art by means of monochromies (Yves Klein, Piero Manzoni). The accent will be put on the contribution of the new technologies of media art and how they modify the artistic value of the work. We will also try to answer to the actual problem of AI artistic creativity and value.

Participant: Milena Popcheva, clinical psychologist

Title: Resilience, psychotherapy and philosophy of values

The process of psychotherapy can be understood as aiming at personal change as a way of achieving good life and emotional wellbeing. I will argue that this process may be assisted by coming into contact with our deeply held values and our personality understood as our existential centre as formulated by the philosopher Nikolai Berdyaev in Slavery and Freedom. In this context I will reflect on the ambiguity of the concept of resilience and on how resilience can both assist and resist personal change. In psychotherapy resilience is understood as a personal resource in coping with adverse inner or outer conditions. If the process of change is guided deeply held values of the subject and striving to develop their authentic personality as their existential centre, resilience can be seen as the strength to persevere in this centre and in posing it as unique and free in respect to the world. However, if resilience is seen as the ability to merely survive in a world of scarce resources and the subject stagnates in fear, then the process of becoming conscious of one´s values and of personal change and development would be precluded. In this context I will discuss how the philosophy of values may facilitate the process of personal change in psychotherapy.

Participant: Nelia Titova, PhD student

Title: A comparative study of the concept of God in the teachings of St. Gregory Palamas and the philosophy of A.N. Whitehead

The paper will present a comparative analysis of notions of two thinkers belonging to different eras and areas of activity, who nevertheless have much in common in their concepts of God and the world. In Whitehead's approach, God is not only Mind, a set of conceptual thoughts. In His sequential nature, God encompasses all current events in time. At the same time, they strive for their subjective goal. This subjective goal is "unity of feeling" between the objects that God grasps in current events. The differentiation that dissonance causes is a vital component of harmony. Thus, Whitehead's rational theology introduces a new conceptual character of God the harmonizer as a kind of tuning fork of becoming: "The universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but . . . this creativity and these forms are together impotent to achieve actuality apart from the completed ideal harmony, which is God." (Religion in the Making. The Macmillan Company, 1926, pp. 119-120.)

In the approach of Gregory Palamas, the philosophical problem of unity and plurality in God is solved in the theological theory of epistemology and aesthetics, the conceptual center of which is hypostasis as the fundamental structure of creation. Gregory Palamas in many places of his writings understands the hypostasis of creatures as the very image of God, which I try to compare with actual entities in Whitehead's categorical scheme. The deification of man in Gregory Palamas will be tried to compare with the relation of mutual immanence in Whitehead.

Participant: Neşe Aksoy, Postdoc.

Title: Kant on the Concept of the "Kingdom of Ends" and the Cosmopolitan Ideal

Kant's notion of the "kingdom of ends" entails the idea that the moral conduct of rational agents will ultimately lead them to a noumenal sphere, in which they respect each other "as ends in themselves", which will strengthen and develop their autonomy. In this sense, Kant formulates that the "kingdom of ends" will necessarily connect agents to each other in the process of cultivating their autonomy by creating a noumenal ground for communal progress. At first glance, the "kingdom of ends" appears to be a purely rational project to be cultivated through rational respect for the autonomy of others. However, I will argue that Kant's notion of the "kingdom of ends" as part of the cosmopolitan ideal of building a moral world among agents for the ralization of autonomy also establishes necessary relations between agents based on mutual respect and love for one another. This suggests that respecting people "as ends in themselves" requires that we recognise the dignity and justice of others as equal to ourselves. In this sense, Kant's notion of the "kingdom of ends" does not seem to be a purely rationalist project, but also includes the loving relationship between agents that requires them to recognise the dignity and autonomy of the other as equal to their own.

Participant: Oana Șerban, PhD

Title: „Undoing" resilience between corrective-justice and cancel-culture. Biopolitics facing antihumanism and antisemitism in post-pandemic Romania

This paper maps the understanding of corrective justice as (a) an account of apology, (b) a reparation gesture, and (c) as a posthumous moral correction for historical wrongdoing, especially when there is no forgiveness asked by oppressors from victims. It is a form of justice performed by social spheres, from morals standpoints, and does not emerge from judicial actions. The main hypothesis in these terms is that corrective justice is applied as a tool of "moral progress" (Cohen 2020, 6). Nonetheless, the biopolitical framework engaged in the current analysis reveals that corrective justice has limits whenever it is applied to the context of post-Holocaust, as this historical trauma is among the many examples of contexts "immune to any repair by apology" (Cohen 2020, 26), being linked with unforgivable acts. Therefore, any gestures of corrective justice performed by contemporary generations are means of moral regret and sanctions applied to former generations that orchestrated mass-atrocities, historical evil and destruction. On the contrary, "cancel culture" encompasses both cancel practices and cancel discourses, "and is used as an analytic term rather than one signaling a particular political standpoint" (Ng 2022, 6). Public debates on removing the DHC title of Antonescu or the statue of Vulcănescu considered cancellation gestures as an intention to correct historical wrongdoing by such historical responsible actors. Their echo on Facebook was overwhelming and expresses the public reaction to either enthusiastic cancel culture with no corrective outcome for victims or their relatives, or Holocaust distortion and denial. This dilemma – cancel culture or corrective justice – should be clarified and disseminated by academic and scientific means so that accusations of falsifying history could be dropped but also to avoid the situation in which means of corrective justice might be misinterpreted as cancellation gestures, on the same level with cancelation discourses on antisemitism and antigypsyism. As actions of corrective justice might lead to "heritage contestation", we can see that these public debates highlight two new phenomena: "a new type of dissonance, meaning a reversed contestation based on a distorted narrative" and "a new theory termed "cancel heritage", denoting the cancel culture features a spill-over to a collective memory" (Jelinčić 2002, 2732). It is important to understand online and offline perspectives on such situations, as there are many risks involved by the clash of perspectives behind this debate: Holocaust distortion and denial might be committed by those who would like the historical trauma minimized to the "banality of evil" or a gesture, among others, of cancellation, corrective justice might be misinterpreted as psychological liberation and resentment which leads to amplified and reactive hate, and heritage linked to the memory of victims and oppressors might fall under the umbrella of "dissonant heritage", where "the management of the past appears as a resource in conflict" (Tunbridge et al 1996). We will try to convince that corrective justice is a mean of restoring the dignity of the victims. However, the question that will further guide my research remains: "is rectificatory justice feasible", and could it be persuaded at a global scale (Colleste 2010, 85), especially in times of digital societies?

Participant: Prof. Paul Stenner, PhD

Title: The heritage of modernity and the future of postmodernity? a process philosophical re-evaluation of the postmodern

This paper offers a new historical and theoretical perspective on postmodernity and postmodernism which broads the frame of the debate. I give the name 'pomo2' to the more familiar version of postmodernism, inspired by Lyotard and others. In this received version, postmodernity begins in the second half of the 20th century and is associated with the post-industrialization of the dominant western nations during the rise of the computer age. I give the name 'pomo1' to the postmodernism informed by 'process thinking' that arose around 1875 and reached a zenith between the two world wars. Pomo1 arose as the modern system of supposedly sovereign nation states entered into widespread collapse. Reframing the more familiar description of postmodernity as pomo2 by incorporating pomo1 into the picture makes better sense both of the philosophical bases of postmodernism (following the work of John Cobb and David Ray Griffin), and of the broader historical context, such as the collapse of the empires that had fed the illusion of national sovereignty undergirding a few centuries of Western global dominance. This argument has broad relevance for how we think of the cultural heritage of the past as it gives shape to future times.

Participant: Assist. Prof. Petar Iliev, PhD

Title: On Semantically Labelled Modal Circuits and Their Applications

Traditionally, Boolean circuits (which subsume Boolean formulae) are defined as directed acyclic graphs with nodes that are either propositional variables or one of the Boolean operators negation, conjunction, and disjunction. Semantic labelling of a Boolean circuit C is just a function that assigns to each node n of C a pair of sets of Boolean valuations (L, R) such that L contains only valuations for which n outputs 1, with respect to the usual propositional semantics, whereas R contains only valuations for which n outputs 0.

Modal circuits (which include modal formulae) are Boolean circuits that may contain nodes that are modal operators. In the modal framework, semantic labelling of a modal circuit M is a function that assigns to each node q of M a pair of sets of Kripke models (O, P) such that O contains only pointed Kripke models for which the subcircuit Q of M that starts at q is true in all the elements of O, with respect to Kripke semantics, whereas P contains only pointed Kripke for which Q is false in all the elements of P. Semantically labelled modal circuits provide a method for a fine-grained study of the expressivity of modal logics broadly construed to include epistemic, deontic, temporal, and various dynamic logics.

In this talk we are going to explain how semantically labelled modal circuits can be used, for proving the non-existence of modal formulae satisfying certain syntactic properties (e.g., size, modal depth, number of occurrences of symbols, and number of different propositional variables) and defining a given class of Kripke structures; moreover, we show how we can use them to establish the existence of classes of Kripke frames that are definable by both non-Sahlqvist and Sahlqvist formulae but the later require more propositional variables.

Participant: Assist. Prof. Petia Klimentova

Title: Harmony in Schools: Empowering Through Music Therapy

The Bulgarian school is in a crisis of human relations. According to a study by UNICEF, every second child in Bulgaria has experienced some form of violence. Around the globe, education policy for parental involvement supports a conflict resolution strategy. Parents' perspective as partners is essential for building school personnel knowledge and strength. Parental involvement fosters a positive school climate and improves adolescents' mental health.

The paper reviews different approaches around the globe and suggests music therapy techniques aligned with the process philosophy approach in support of parents' participation in the education and socialization in Bulgaria. A positive school climate is significant for preventing and resolving violence at school. And using music therapy techniques from an experienced and certified music therapist in school could emotionally stabilize children and develop a feeling of togetherness. Moreover, music therapy as a dynamic and evolving process reflects Alfred North Whitehead's emphasis on creativity and novelty as important factors in the education of children and it is related to the dynamic character of existing things.

Participant: Assoc. Prof. Petia Todorova

Title: New trends in postclassical narrative theory

The purpose of paper is to outline the new trends in narratological theory. It's noted the difference of modern narratological theories in their relation to classical ones. Attention was also paid to postcolonial narratology and econarratology, as trends of postclassical narrative theory.

Participant: Ricardo Mendes Grande, PhD, post-doctorate in philosophy of quantum physics

Title: On the symbolic mathematics

When we think about oral languages, we realize they help us to express simple ideas. For instance, the Brazilian Portuguese word jacaré (alligator) comes from the Tupi Guarani jaeça-caré, which means aquele que olha de soslaio (the one who looks askance). In animals, we find a large variety of sounds we interpret like happiness, pain, fear, but nothing that compares to our natural languages. When we think about mathematics, natural languages are poor and limited to express our thoughts. There's no pure math without symbolic systems; the evolution of Calculus' notations shows the superiority of Leibniz's notations to Newton's. Besides having a notational system, we need an adequate one, which means one that allows us to express mathematical ideas in a simple form. Schopenhauer (2005, p. 131) used to mention Charlemagne, who once said that how many languages a man speaks, so many times he is a man. In mathematics, that seems quite right, if we change speaks to knows. To know a variety of mathematical notational systems is to understand better the specific branch referred by those symbols.

The objective of this lecture is to give an introduction to the relevance of the use of adequate notations to express mathematical thoughts.

Participant: Assoc. Prof. Roland Cazalis

Title: A Whiteheadian Approach to the Perception of Molecular Machines

Whitehead, similar to Bergson, expands the notion of perception to encompass all reality, eschewing its subjective origin. Thus, at the most fundamental level of reality, blind acts of perception prevail. The author frames his approach around his concepts of prehension, concrescence, and satisfaction, as well as his theory of perception in the three modes of causal efficacy, presentational immediacy, and symbolic reference. The purpose of this paper is to show how Whitehead's philosophy provides a conceptual framework for formalizing the logic underlying the perceptual mechanism in molecular machines, such as viruses.

Our hypothesis posits the following: satisfaction is achieved when the viral genome is integrated into the cellular genome, essentially becoming a functional component of a living system. This integration mirrors the behavior of other molecular machines like ribozymes. In other words, this marks the transition to a state of being alive. Prior to reaching this state, perception only relies on the first two instances, causal efficacy and presentational immediacy, or even merely the most primitive of the two. As a result, the symbolic relationship that connects these modes of perception does not occur in bidirectionally. Such a deficiency is initially reflected in the futile cycle of viral replication. This period of crisis proves counterproductive in terms of satisfaction because it leads to either cell death or activation of the cellular defense mechanism that eliminates the virus. Satisfaction can be maximized by capitalizing on the post-crisis stationary in the viral cycle, which can be seen as a period of cellular cooperation serving as a defense mechanism.

The working hypothesis gives rise to several inquiries. One of them is: given that 8% of the DNA in the human genome originates from viruses, owing to millions of years of primate evolution, could satisfaction become a therapy against pandemics by shielding the organism from new infections? Through the analysis of the logic underlying perceptivity in viruses within a Whiteheadian framework, we can apply this understanding to digital machines, including deep learning, and enhance our ability to anticipate and shape the future of our digital engineering endeavors.

Participant: Assoc. Prof. Rosen Lutskanov

Title: Social choice as discriminative adjudication

Social choice theory emerged as an independent field in order to deal with several well-known problems, relating to the aggregation of beliefs and preferences of groups of individual agents. One of the most elementary but most intractable problems is exemplified by the Condorcet paradox. The paradox shows that even small groups, composed of rational agents with complete and transitive preferences, can exhibit irrational (cyclic) preferences. The paradox is related to the (in)famous Arrow impossibility theorem which makes manifest the far reaching consequences of this seemingly innocuous fact. The present paper presents a novel approach to social choice that treats it in a dynamic setting, i.e. as a process of adjudication between different interested parties. The process of adjudication is represented by means of moves over a graph structure, representing the position of each agent. Different rules for the games of this sort are explored and a promising new rule is located. According to it, in the process of adjudication when divergence of positions is present, each agent should strive to discriminate between the positions of the other agents in the game.

In other words, each agent should pick a move that brings his position closer to some positions at the expense of other positions. It can be shown, that in simple scenarios, when some substantive conditions are instantiated, this effectively leads to consensus. Moreover, the consensus reached in this way does not promote some agent to the role of dictator, hence it observes a crucial desideratum of Arrow's impossibility theorem.

Participant: Dr. Shermon Cruz

Title: Center for Engaged Foresight

This presentation introduces a novel approach to fostering future literacy through an interactive gaming experience. Grounded in theoretical frameworks from futures studies and game design, the session explores the conceptual underpinnings of the game "Dreams and disruptions." Attendees will engage in an academic examination of the game's mechanics, narrative structures, and pedagogical objectives, analyzing its effectiveness in cultivating future-oriented thinking and strategic foresight skills. By situating the game within the broader context of educational theory and practice, this presentation contributes to the scholarly discourse on innovative approaches to future literacy education.

Participant: Assist. Prof. Silviya Pencheva – Karamfilova, PhD

Title: Philosophy of Education for the Future: Innovation and Sustainable Development

This article will provide an opportunity for in-depth exploration of the connections between philosophy, education and the future, and their role in creating an innovative and sustainable society. The relationship between philosophy of education and concepts of sustainable development and social justice will be presented, and examples of innovative educational methods and practices that can transform teaching and learning.

Participant: Svetlana Knoll, PhD student

Title: AI Driven Transformations of Regulations

The integration of artificial intelligence (AI) into regulatory frameworks heralds profound transformations in governance structures and societal norms. This presentation explores the ethical and existential dimensions and future implications of "AI Driven Transformations of Regulations," emphasizing ethical considerations, human agency, and the evolving dynamics of power and accountability.

By examining the interplay between AI technologies and regulatory systems, it anticipates potential scenarios and challenges, including issues of bias, autonomy, and the socio-economic impacts of AI-driven regulations. Through a future perspective lens, it is intended to foster ethical reflection and forward-thinking approaches to navigating the complexities of governance in an AI-driven world, fostering responsible innovation and societal well-being.

Participant: Assoc. Prof. Sylvia Borissova

Title: Embodied Aesthetics as a Philosophy of Resilience

The report is aimed at (1) defining the complex interdisciplinary field of embodied aesthetics and (2) arguing it as an effective path of human resilience in the age of digitalization, more and more advanced technologies and AI, urbanism and (hyper)capitalism. More precisely, embodied aesthetics comprises these research fields of the humanities like philosophical and sense anthropology, somaesthetics, etc., the social sciences, cognitive sciences and neuroscience which latest research evidence pays a primary attention to the significance of bodily, movement and sense culture and its development from the very birth throughout the whole life for human wellbeing, mental health and life experience of quality. The very core of embodied aesthetics has its direct implication in various ecologies of upraising, education, relationships, working processes and leisure, and, with this, further implications in reshaping today's culture, art, science, communities, society, every field of human values and life.

Participant: Prof. Emer. Vesselin Petrov, DSc

Title: Critical thinking – a key to the development of all skills and competences in life and education

The presentation defends the thesis that the stages of the world's development and of its knowledge are in principle the same as Whitehead's stages of education: romanticism, precision and generalization. That is why the succession of these stages explains the development of critical thinking in human history and contemporaneity. The exposition begins with a short description of the historical development of critical thinking. Then the components of critical thinking in our contemporaneity are considered according to their description in the specialized literature. Finally, we reach to the generalization which includes the underlining of the significance of critical thinking for the presence and the future stressing on the leading role of critical thinking among all other competences, because it is their presupposition. The expositions stresses also the significance of critical thinking for the successful future development of mankind. It concludes that the skill for critical thinking should be learnt in all school and university subjects, and not only in specialized courses though the organization of such courses is not excluded, but they are not enough for the achievement of the aim.

Participant: Dr. Veronika Krajíčková

Title: A Living Whole of Related Entities: T.S. Eliot and Alfred North Whitehead on the Coexistence of the Traditional and the Individual, the Old and the New, the Past and the Present

In "Tradition and the Individual Talent" (1919) Eliot suggests that poetry is "a living whole of all the poetry that has ever been written" and focuses particularly on a poet's relation to the poetic tradition of the past. A poet's unique contribution to the body of existing poetry is not grounded on their difference from their predecessors and isolation of their poetic genius but on their own moulding of the traditional poetic conventions and cultivation of "the historical sense": "No poet, no artist of any art, has his complete meaning alone." In my presentation, I would like to argue that this organic conception of tradition may be likened to Whitehead's idea of nature conceived as "a complex of interrelated entities" (*The Concept of Nature*) where one entity, which is always original, cannot be abstracted from the other, repeats certain elements of past entities and its identity and value are determined only by its relations with the surroundings.

Participant: Prof. Vihren Bouzov, DSc

Title: Does the "Clash of Civilizations" Pose a Risk for the Future of Democracy?

Before our eyes in today's war-torn world, Huntington's prediction of the "clash of civilizations," especially the "all against the West" part of it, has begun to take shape. However, the conflicts are not caused by cultural differences, because this prediction has been practically rejected on the fronts against Islamic State, where the jihadists worked with British and Israeli officers, and Shiite Iran and Sunni Turkey partnered with Russia. The notion of cultural differences as a motivation for conflict has only been successfully thematized by Hollywood. The difference from the ominous prediction of "bloody borders" between civilizations is that nation-states, regardless of their affiliation to one or another of them, resist the deprivation of sovereignty and more courageously defend their interests. Present-day's West is about to abandon the "old" democracy, despite the ostentatious nature of the division between authoritarian and democratic countries propagated by Biden. Therefore, in my paper will be defended the thesis that the confirmation of Huntington's prediction is beneficial for democracy and justice on a global scale.

Participant: Prof. Viorel Vizureanu

Title: Politics in/at Descartes: What Kind of Resilience? Between Philosophical Archeology and Cultural Commitment

Regarding what I would call "political consciousness" (or "consciousness of the political"; of course, the two should be investigated separately) in Descartes, I would first like to bring to the fore the following well-known perspectives sketchily:

- The political consequences of metaphysics: there is a necessary political lecture on the fundamental ontological notions (like "subject," "system," etc.), what I would call a "politicization of being," at least or especially with regard to Modernity – Heidegger;
- The "plain politics" of metaphysics as such (or metaphysics as "the only practicable form of politics" in the seventeenth century), opening towards the progressive impetus of capitalism and the advance of bourgeois interests – Negri;
- The first principle of the Cartesian philosophy (Ego sum, ego existo) is not, by its structure, only an expression of metaphysics but is a fundamental expression of a genuine political manifestation; it is a political positioning – Rancière;
- There are certain signs of the political in Descartes, either manifest in a few (and some would say minor) texts of his or oblique, through many philosophical expressions (Cogito, free will, generosity) of a fundamental – anthropological, I would say – individualism that is, in itself, a political thesis – Guenancia.

There are also other ways to introduce the political dimension in/at Descartes, such as the one chosen by Kolesnik-Antoine (the political present through the strategies that precise how Descartes thought when and how to publish – or not – his writings), but I only want to point out those approaches that center around a political interpretation of the cogito, of reflexivity, which, therefore, "politicizes consciousness" (something that, if we are being honest, as strange as it might have seemed, say, a hundred years ago, it looks so natural to many today...).

A progressist, a conservative, an anarchist, a liberal Descartes, and so on – these are all (already) existing readings. This is a hermeneutical reality, one that profoundly confuses us.

In this context, I aim first to show where the possibility of these readings' multiplicity and contradictory nature comes from. Second, I will try to answer the question: Is the political (in) Descartes a figure of resilience, in a Stoic manner, or does it engender a form of power, namely the – disciplining, ubiquitous, and deeply pervasive – political dispositif of Modernity? Is it here about the individual's resilience or, on the contrary, about that of the system? Or about both?

Participant: Wake Gerbi Jeo, Researcher

Title: Ontological Analysis of Siiqqee as a Symbol of Solidarity, Peace, and Power Consolidation in the Oromo Gadaa System

The paper examines how the siiqqee as a symbol of Oromo women's power and institution forms the Oromo women's collective identity (1), empowers women to exercise their human rights (2), legitimizes men's peaceful power transformation and just administration in the Gadaa office (3), used to promote solidarity and resolve conflict and spiritual practices in indigenous Oromo religion (4), and examines the challenge women are facing in using siiqqee (5). To this end, the paper uses literature to analyze the major roles of women (using siiqqee as the symbol of power) in the Oromo society in Ethiopia. It also explores the main challenges women are facing in practicing their human rights, what constitutes changes and continuities in the practices of the siiqqee in contemporary Oromo society, why those changes happened, and how they affect the community's understanding of women's role. The paper argues that siiqqee as a symbol of women's power and shared identity has an essential role in Oromo society to help them form independent institutions, defend their rights as individuals and group, check the power balance among the Oromo men in the Gadaa system, promote peace and justice, and exercise rituals of peaceful power transformation and peace of the nation. The paper exposes the systematic discrimination against women to hinder them from the genuine practice of their rights. It recommends that the society makers and religious leaders in Ethiopia, especially among the Oromo should craft policies and religious teachings that respect women's rights and empower them to practice their rights in all aspects of life in the society.