

XXII

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ABSTRACTS

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## Integral Anthropology in Context of Immanuel Kant

Michael Ch. Michailov, Germany; Michael Schratz, Austria

**Introduction:** The central question: "**What is the Human?**" is since *Platon* till today not answered. Kant distinguishes a *physiological* and a *pragmatic anthropology*: The Human knows the nature by senses, but himself by "pure apperception ... from physical determinations independently personality (**homo noumenon**) ..., different to ... (**homo phenomenon**)". Kant's idea of the anthropology according to *R. Brandt* is a holistic totality with three spheres: phenomenal, pragmatic and moral-teleological. The philosophical (Gelen, Scheler), pedagogical (Roth, etc.), medical (V. von Weizsäcker, etc.), also the new anthropology of Gadamer/Vogler considers the human multidimensional, but not enough holistic [Lit.: Michailov, Neu: Soc. Resp. Philos. In: Proc. 21st World Congr. Philos. Istanbul. Press FISP 279-280, 2003; J. Psychosom. Res. 58/6, 85-86, 2005]. **Conception:** *Philosophy* as "*the unique science, which considers a systematic interdependence and gives all other sciences a systematic unity*" (Kant) in co-operation with the anthropological sciences could create an **integral anthropology**, i.e. a **general - philosophical** (normative), **pedagogical** (educative), **medical** (prophylactic/curative), based on a **special anthropology** (from biological to theological). The last one shall consider the **human** [with his "*spheres*" - *somatic, psychical, mental/logical, philosophical* (epistemology, ethics, aesthetics), *spiritual/theological-metaphysical: individual*] as well as his interaction with *environment and society* (**natural, social anthropology**) on the last level of knowledge, also under consideration of the big cultures – Brahmanism, Buddhism, Christianity, Confucianism, Mohammedanism.

**Conclusion:** An integral anthropology could give the way for a **transformation** of the "false programmed" (Steinbuch) "homo actualis" (Binswanger) by society, i.e. "zoon politicon" (Aristoteles), into a *homo sanus, humanus et spiritualis* (in context of illumination and perfection/Kant). Scientific and political support of anthropological research is *conditio sine qua non* for realization of **UNO-Agenda 21**, which aims are better health, education, ecology, economy in all countries.

### The Virtual Linguistics

Pronin M.A., Russian Federation

In the report are considered initial theses – philosophical ideas and paradigmatic representations, - for formation of a new scientific direction – virtual linguistics: virtual philosophy of linguistics. Focus of interests of virtual linguistics lays in studying attitudes of the internal (virtual) human and language as virtual object of the internal (virtual) human. For ordinary consciousness virtual - concerning computers. It only is partly true. The virtualistic as the paradigmatic direction is developed in Russia since 80th years of the last century. The virtualistic not scientific discipline, and the paradigmatic approach which can be applied in any sphere of human activity. Virtual psychology - one of its most developed directions. The virtual psychology considers mentality of the person (its internal space) as a virtual reality.

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The main message: the thesis: what a hypothesis: what the statement: the human should cease to be in linguistics a figure of default. The maxim is well-known: language - the house of life. It is less obvious, that the human - the house of language. But, certainly, simultaneously the human is the son of language. In particular, it is possible to ask a question - what ontological structure outside of language space of mental sphere?

In this connection some perspective directions of works at philosophical, theoretical, methodological and empirical levels have been considered. The invitation to cooperation of colleagues of linguists - one of the central purposes present article

### Comparative Approach in Philosophy of Education

Oksana Mikhailina, Russian Federation

At present comparative approach is one of the effective investigation strategies in different fields of knowledge. Much attention has been given not only to comparative investigations of civilizations and cultures but systems of education. Comparative approach in philosophy of education helps to understand philosophical foundations of education on different levels such as general (global, world-wide), specific (national, cross-national), local (regional). Philosophical foundations of education mean the most general universal principles (ideas, values and purposes) of education in the definite culture and society. Comparative approach in philosophy of education helps to understand different global, national and local problems of education, various philosophical traditions of teaching, learning, upbringing, ways of philosophizing on education and others. To follow logic and structure of philosophical knowledge in philosophy of education the problems and research tasks can be studied in the given aspects: ontological, gnosiological, axiological, praxiological. To compare philosophical foundations of education is necessary to use such comparative methods and philosophical approaches as comparison, analogy, dialogue, reconstruction, parallelism etc.

### T'oegye and the Nonverbal Tradition of Neo-Confucianism

Maja Milcinski, Slovenia

The Buddhist and Daoist influences on the origins of the *Taijitu* and their influences on T'oegye's philosophy are discussed. The notion of *ji* (tranquillity) is taken as an example which the Neo-Confucianism debate and the limits of verbal representations are shown. T'oegye adherence to Zhu Xi in relying to the doctrine of mindfulness is taken into consideration as one of the central ones in the *Ten diagrams*, in contrast to Zhou Dunyi's emphasis on tranquillity. He followed the Zhu Xi's line in a direction of commenting on the *Ten diagrams* or a form. He strongly relied on words, although as a supplement to the *Ten diagrams*. By this he diminished the force of the cartography of spirit so central in Chinese Song Neo-Confucianism. In T'oegye is not calm and tranquillity per se, but a consciously wakeful state of absolute mental quiescence - one of the polar conditions of consciousness.