

THE INTERNATIONAL CONFERENCE THE FUTURE OF UNESCO CHAPTERS



**INTERCULTURAL PERSPECTIVES
ON AUTONOMY, FREEDOM AND
INDEPENDENCE.**

**THE SECOND EDITION:
PHILOSOPHY AS A SCHOOL
OF FREEDOM**



25 YEARS OF THE UNESCO CHAIR IN INTERCULTURALITY, GOOD GOVERNANCE AND SUSTAINABLE DEVELOPMENT

The theme of this year's edition was inspired, on the one hand, by the 25th anniversary of the UNESCO Chair for Interculturality, Good Governance and Sustainable Development, within the University of Bucharest, and, on the other hand, by the 160th anniversary of the University of Bucharest and implicitly, of the Faculty of Philosophy, the co-founder of U.B.

25 YEARS OF THE UNESCO CHAIR IN INTERCULTURALITY, GOOD GOVERNANCE AND SUSTAINABLE DEVELOPMENT

The UNESCO Chair in Interculturality, Good Governance and Sustainable Development of the Faculty of Philosophy of the University of Bucharest is pleased to announce the 2nd edition of the International Conference The Future of UNESCO Chapters: Intercultural Perspectives on Autonomy, Freedom and Independence. Philosophy as a School of Freedom.

The two anniversaries mark the enduring educational traditions and solid organizational cultures that have over time strengthened the prestige of our academic community. In this context, it is our responsibility to evaluate the reception, at the level of the public sphere and contemporary mentalities, of the role that the Humanities field – and especially the discipline of Philosophy – holds in shaping rational, free and responsible citizens.

The on-going debates on the relationship between culture and education are becoming increasingly thorny, focusing on the reform processes and also on the public policy improvements in these fields. In such situations, we notice how rarely the role of Philosophy is invoked – the same Philosophy which UNESCO recognizes as a “school of human freedom” (Philosophy as a School of Freedom – 2007) and to whom it dedicates, ever since 2008, a commemorative day every third Thursday in the month of November.

Thus, we intend to investigate to what extent intercultural perspectives regarding fundamental values such as autonomy, freedom, and independence can be supported through a philosophical education in a global paideic space, by training citizens capable of understanding and respecting pluralism, diversity and equality between people. The subject of how philosophy upholds the education of cultural imagination, nurturing empathy and solidarity between individuals of different origins, together with the topic of various beliefs and histories will be approached through the lens of UNESCO’s stated objectives since 1998 – following a world conference dedicated to the differences between institutionalized philosophical education and philosophizing in the public space – up until today, when philosophy is employed as a form of life education through formal/non-formal/informal means.

This conference aims to bring together professors and researchers affiliated with UNESCO departments from Romania and from across Europe, in order to assess the human capital resources involved in the UNESCO network to support the 2030 Agenda for Sustainable Development in the field of culture and education.

This conference is also a cultural follow-up to the Declaration for Philosophy in Paris, launched in commemoration of the 1995 UNESCO conference: we therefore seek to critically analyse what efforts have been made, at the level of European society, for the expansion of philosophical education, for the promotion of philosophical knowledge in different cultural communities, institutions and social circles, and for the imposition of Philosophy on the public agenda, as a discipline that can support the development of the relationship between culture and education.

Since this is a conference organized by the UNESCO Chair of the Faculty of Philosophy of the University of Bucharest, the organizers, together with the partners, believe that, given their professional expertise, they can respond to UNESCO's call to evaluate the connections between "creativity, innovation, critical thinking, resilience and empathy" in establishing the society of the future in a post-pandemic society, focused on sustainable growth, on the digitalization of cultural capital and the stimulation of intercultural education, while advocating for "philosophy as a school of freedom."

The significant importance of examining the synergy between culture and education also stems from the current geopolitical and social context, in which migration, climate change and the collapse of representative and participatory democracies signal the need to respond to these clashes through the help of European communities of citizens who are ready to manage such challenges. Moreover, last year the Final Declaration of the UNESCO World Conference for Cultural Policies and Sustainable Development, MONDIACULT[2] 2022 was signed with the purpose of affirming culture as a global public good. The conclusions that arose after the previous edition of our conference emphasized the need for increased philosophical reflection on these three fundamental notions – culture, public good and education – an aspect we wish to support by creating a new framework for reflection and for critical thinking.

Therefore, the conference proposed by the UNESCO chair of the Faculty of Philosophy of the University of Bucharest aims to evaluate the ways in which cross-sectoral, educational and cultural forms of cooperation between the UNESCO departments can respond to the MONDIACULT objectives and to the SDG objectives of the Sustainable Development Agenda for 2030.



PROGRAM

10:00 OPENING CEREMONY

MADLENE ȘERBAN, SECRETARY GENERAL AT THE NATIONAL
COMMISSION OF UNESCO ROMANIA

CONSTANTIN VICĂ, VICE-RECTOR, UNIVERSITY OF BUCHAREST

VIOREL VIZUREANU, DEAN, FACULTY OF PHILOSOPHY,
UNIVERSITY OF BUCHAREST

**SESSION 1. THE ROLE OF INTERCULTURAL
COMMUNICATION IN UNDERSTANDING THE
DIFFERENCES BETWEEN AUTONOMY, FREEDOM
AND INDEPENDENCE. CULTURAL
CONDITIONING OF FREEDOM
(IN SITU)
CHAIR: OANA ȘERBAN & ILEANA DASCĂLU**

10:15-10:45

VERONIQUE PARISOT, UNIVERSITY OF BURGUNDY

Violence against Art : A Lesson in Democracy?

10:45-11:15

ALEXANDER FRAME, UNIVERSITY OF BURGUNDY

Algorithmic isolation: autonomy, freedom, independence and the new interculturality of the digital age

11:15-11:45

CONSTANTIN STOENESCU, UNIVERSITY OF BUCHAREST

Academic freedom and the assault on science as a social institution

11:45-12:15

ILEANA DASCĂLU, UNIVERSITY OF BUCHAREST

Science and Scholarship: Reflections on the Evolution of the University

12:15-12:45

PAIMAN AHMAD, UNIVERSITY OF RAPARIN

Role of International Organizations in Facilitating Education in Conflict-Affected Countries: Leaving No One Behind

LUNCH BREAK

12:45-13:45

Lunch is served at the UNESCO Chair

SESSION 2. INTERCULTURAL APPROACHES TO ACADEMIC FREEDOM & PHILOSOPHY, "THE SCHOOL OF FREEDOM" (ONLINE) CHAIR: PAUL SANDU

13:45-14:15

BOGDANA TODOROVA, BULGARIAN ACADEMY, INSTITUTE OF
PHILOSOPHY AND SOCIOLOGY

Academic freedom and a new philosophy of education

14:15-14:45

SHAHZODA ABDURAIMOVA, INTERNATIONAL ISLAMIC ACADEMY
OF UZBEKISTAN

The Impact of Globalization on Religious Media Content Freedom

14:45-15:15

ALHAMZAH ALNOOR, UNIVERSITY SAINS MALAYSIA

*The Role of UNESCO in Supporting University in Dealing with
the SDGs and Possible Developments in the Developing World*

COFFEE BREAK

15:15-15:30

(ONLINE)
CHAIR: ANDREEA VLAD

15:30-16:00

MUGUREL PĂVĂLUCĂ, UNIVERSITY OF DORTMUND

The narrow path of human freedom according to the Mysticism of Meister Eckhart

16:00-16:30

CEREN İPLİKÇİ & A.KADIR ÇÜÇEN, BURSA ULDAĞ UNIVERSITY

How can the Socratic method contribute to disseminating philosophical thought today through Philosophy for Children (P4C) pedagogy?

16:30-17:00

BOSKO KARADJOV, CENTER FOR CONTEMPORARY POLITICS,
REPUBLIC OF MACEDONIA

Utopian Thinking in the Post- History Time: The New Imperatives and Perspectives on Freedom and Philosophy

VERONIQUE PARISOT

Véronique Parisot is an associate professor in private law. After obtaining masters degrees in English studies and in international law, she defended a PhD thesis in international law entitled “Essay on the Legal Notion of Cultural Property”. She has experience of teaching abroad (Italy, Russia, Japan) and acted as advisor for the European mission in the international relations department at the University of Burgundy. She has directed the Denis Diderot Institute’s Department of “Culture, Education and Training” for ten years now. The Institute has three master’ degree courses, one of which specialises in international cultural management.

ABSTRACT

Although art and power have always maintained an ambivalent relationship, a legal solution seemed to have been found when freedom of expression was enshrined as a fundamental component of democracy on the altar of Human Rights in 1789. However, as nothing can ever be taken for granted in politics, certain recent movements for the recognition of minorities, whatever their legitimacy, are calling for the return of censorship, whether vertical or horizontal. In response to an upsurge in aggressive acts against artistic expression over the last ten years – deletion, obstruction, vandalization and even murder – France was the first nation in 2016 to lay down the specific legal principle that art was the bearer of an essential freedom, affirming that ‘artistic creation and the dissemination of artistic creation shall be unfettered’.

Although we can try to understand the motives behind violence against art, starting with the confusion caused by mimesis and extending to the various expressions of the phenomenon of catharsis such as cancel culture, the intrinsic intolerance of such violence can not be an acceptable solution. By analysing a number of recent concrete cases and the legal solutions found for them, particularly on the sensitive subject of blasphemy, we can understand how, despite the convulsions that these positions might elicit, artistic freedom is beneficial even though it provokes and shocks, because it has the merit of questioning the world in all its plurality, allowing political and moral systems to be challenged in a democratic manner.

ALEXANDER FRAME

Alex Frame is professor of Communication Studies at the University of Burgundy (uB, Dijon, France), where he set up and runs the MA course in Intercultural Management. Born in Britain, he graduated from the University of Oxford in 1998, before settling in France and then completing his PhD in 2008, focusing on intercultural communication. He is a member of the TIL (“Texte, Image, Language”) research group (EA 4182), where he specialises in intercultural communication, linked notably to the way individuals seek to make meaning in interpersonal encounters, referring to various identities associated with diverse cultural repertoires. He applies this to a variety of social settings and objects, including organisations, digital forms of communication, discourse around migration, and European identities. Alex Frame is also the institutional coordinator of the FORTHEM Alliance, the European University coordinated by uB.

ABSTRACT

In today’s volatile, digitally connected world, where information moves around the globe quasi-instantaneously and leaves indelible traces online, it is crucial to take into account the mediated dimension of interpersonal communication (Hepp, 2015). The ubiquity of social media affects both our sociability and our socialisation, giving us unprecedented access to deterritorialized social groups and identities. Yet this also creates new symbolic boundaries, by separating us into affinity-based filter bubbles which comfort our world views. This personalisation of media contents in the fragmented media sphere, fuelled by marketing, thus leads to “algorithmic isolation” and to new social tensions in the public sphere. Identity-based social movements, driven by calls for social justice and recognition, use social media as a powerful tribune from which to demand autonomy, freedom or independence. When neighbours, family members, coworkers and friends no longer have access to similar media contents, a vicious-circle of polarisation may cause them to develop different and opposing readings of the same phenomena, as seen through the strong positions for or against Covid-19 vaccination in many societies during and after lockdown (Maarek, 2022), or growing alienation between Republicans and Democrats in the US, for example. Post-truth politics, deep fakes, right-wing xenophobia, ethnic tensions, filter bubbles, racial or religious violence, hate speech, neocolonialism, terrorism and open warfare dominate the headlines and news feeds of the early 2020s. What is the meaning of “freedom” in such a context? How can we mobilise intercultural communication scholarship to better analyse and understand this “new interculturality” which thus seems to underpin various social crises and conflicts in today’s world? This increased polarisation of opinions, be it on a local or global scale, rooted in identity-discourse and in media consumption, constitutes a growing source of social tensions and misunderstandings which remains largely understudied within the field of intercultural communication. Yet for scholars, this is an opportunity to apply existing research on conflict mediation, understanding difference and neurodiversity, identities and intergroup relations, competence development and so on, to help analyse, inform and possibly relieve some of these “cultural” and identity-based conflicts taking place under our very noses.

It is also a chance to renew scholarship and existing models within the field, by taking into account the impact of digital media on the way that we relate to cultures and identities (Hepp et al., 2018), and on the way that these circulate and evolve in the global public sphere. I will argue that while research on intercultural communication can potentially shed light on many of these phenomena, in practice it often promotes simplistic essentialisations which can paradoxically reinforce perceived barriers and social conflict. I will defend the need to go “back to basics”, to take seriously the dialectic between cultures and communication (Hall, 1959): the way that we draw on multiple sources of cultural knowledge to make sense of and for one another, and the way that our interactions contribute in turn to spreading, maintaining or recreating cultural knowledge. Shifting the focus from what cultures do people to what people do with cultures and identities, how they negotiate and co-construct codes in their interactions, how they instrumentalise perceived similarity and difference to position themselves and others, I will outline an interpretivist understanding of communication and interculturality which places individual agency back at the centre. Such an understanding will contribute to wider philosophical debates surrounding the possibilities, conditions and limits of autonomy, freedom or independence in our contemporary globalised and mediatised social sphere.

CONSTANTIN STOENESCU

Constantin Stoenescu, professor, Department of Theoretical Philosophy, Faculty of Philosophy, University of Bucharest. Books: Theory of Knowledge. Topics-Texts-Bibliography (co-author, 1999), Experience and Meaning (2002), Knowledge Management (co-author, 2007), Language, Experience, Knowledge (2009), Naming and Extensionality (2010), An Epistemological Perspective on Knowledge Management (2011), Environmental Ethics. Reasonable Arguments and Critical Notes (2016), Essays on the History of Romanian Philosophy (2016) Philosophy and Ecology. Concepts, Explorations, Applications (2019). He has published more than 150 studies in different journals and volumes on topics regarding Epistemology, Philosophy of Science, Logics, Romanian Philosophy, Environmental Ethics. He edited books on topics devoted to Austrian Philosophy, Popper, Quine, Knowledge Management, Ethics of Research, Comte, Mill and Brentano. He has made translations from John St. Mill, Karl Popper, Moritz Schlick and others.

ABSTRACT

If we accept that the relationship between science and society works according to the so called Mode 2 of knowledge production defined by Helga Nowotny, Michael Gibbons and others, then we will have a heuristic tool to explain and understand better why politicians and civil servants try to use the relationship between science and society to achieve innovations and useful technologies, why managers support research to maximize their profit, why managerial universities try to find in this relationship a legitimation for their own activities. Those who still believe in the traditional image of science will say that all these trends erode science, its autonomy, and distort its objective status. Can science remain objective if is it concerned with meeting social needs and making money? These questions lead to many debates, but here I will develop two of them, the dilemma of science as a public good and commodity and the problem of public control over science.

ILEANA DASCĂLU

Ileana Dascălu is a lecturer at the Faculty of Philosophy, where she had been working with undergraduate and graduate students since 2017. She has a PhD in political philosophy with a thesis on intergenerational justice. Recently she has been working on topics of philosophy of education and cultural heritage.

ABSTRACT

The institution of the university, deeply rooted in the social and cultural milieu of the Middle Ages, has been for a long time in need of a thorough introspection. The gap between its founding ideals and the social changes it has had to respond is ever-present and, if still manageable due to a certain inertia of the domain of higher education, it is not less salient for future generations. Science is changing, social institutions, values and preferences are changing as well, and a dilemma looms large with regard to how exactly the university as a framework-institution should change in order not to lose touch with its social mission of producing knowledge and creating citizens equipped for the challenges of the future.

As Europe's most prominent institution dedicated to promoting culture and higher education, UNESCO has been interested in the future of the university as foundational to European civilization, and, as could be seen from recent research such as the 2021 IESALC report *Thinking Higher and Beyond Perspectives on the Futures of Higher Education to 2050* which tackles the possibility that a better future for the university should be linked to more sustainable and equitable societies. In this presentation, I will first present the main points of the report, and focus on what seems to be irrefutable, namely that universities of tomorrow should promote wellbeing, "creating and sharing knowledges" and "generating strength in diversity." I aim to initiate a critical discussion of such goals not in terms of their relevance, but rather in terms of a fragmented worldview that dissociates the future of the university from the future of knowledge. I will rely mainly on Jaspers' philosophical view (*The Idea of the University*, 1959) that centers on the relation between science and scholarship as defining the social institution of the university.

PAIMAN AHMAD

Dr. Paiman Ahmad is an Assistant Professor at the University of Raparin, Rania-Kurdistan Region-Iraq. She has research interests in energy economics, sustainable development in developing economies, climate change, energy transition, SDGs, migration, and the public sector in the developing world. She holds a Ph.D. in public administration from the National University of Public Service-Budapest-Hungary-2018. Her research works have been published in reputable journals such as International Environmental Agreements, Politics, Law and Economics, Journal of Public Affairs, Sustainable Development Wiley, Journal of Cleaner Production, Gondwana Research, Renewable Energy, Environmental Science, and Pollution Research, Environmental Impact Assessment Review, Global Business Review, Public Policy and Administration, Economic Research-Ekonomiska Istraživanja, and top-tier academic publishers: Elsevier, Palgrave Macmillan, Sage, Springer, Taylor& Francis, Routledge, and Wiley.

ABSTRACT

The influence and significance of International Non-Governmental Organizations have been vital in promoting education in conflict-affected countries, where thousands of children benefit from it. This study identifies the main role of NGOs in boosting and contributing to providing education in conflict-affected countries, the provided experiences so far show a positive influence, especially for UNESCO, World Bank, and UN organizations, as well as IOM. There are a few serious concerns in which UNESCO can support governments including; providing basic educational services, financial support, and investing in building necessary infrastructure in post-conflict countries. It is crucial to consider "leaving no one behind," while considering education as a fundamental right for all individuals alike around the world. This study aims to analyze the role of UNESCO as a global leading actor for supporting education in conflict-affected countries, a group of selected cases is considered in addressing the role of UNESCO and its influences, besides the conditions and circumstances of the countries. Keywords: UNESCO, Education, Conflict-affected countries, the Middle East and Europe, Global Responsibility

BOGDANA TODOROVA

Bogdana Todorova is a researcher in the Philosophy of Religion (Islam), Professor, D.Sc, Deputy Director of the Institute for Philosophy and Sociology, BAS. Head of Department "Social theories, strategies and prognoses" (2015-until now) and "Philosophy of Religion". Head of the Network of international experts of Religion on the Balkans. Author of 6 books dedicated to the Objectification of Islam, the Islamic factor in Europe and Bulgaria, Jihad vs Ijtihad, The role of Islam in Azerbaijan, The position of Unity in the political thought of Imam Khomeini and more than 200 articles in the international and national journals. Editor of the periodical Review, "The Balkans as Reality", in English .

ABSTRACT

The question of legitimizing the principle of academic freedom is closely related to the construction of the idea of the university. That is why the problems of autonomy of the academic community and the limits of its freedom are of such importance at the present time. In the academic space there is not always a clear and precise idea of the content and the genesis of the concept of academic freedom. The purpose of this presentation is to show what distinguishes the principle of academic freedom from the general democratic principle of freedom of expression, and to outline the main philosophical arguments in defense of this principle. The idea of the modern era university is subject to revision, which concerns not only the ways of organizing and the content of education, but also entails a revision of values or attitudes, i.e. a new "ideology" of education.

SHAHZODA ABDURAIMOVA

Shahzoda Abduraimova is a PhD researcher at the International Islamic Academy of Uzbekistan, specializing in intercultural dialogue, philosophy of religion, and international relations. With a BA in Religious Studies and an MA in International Relations, I have a strong academic foundation. Professional experience includes roles as a Methodist, English language teacher, and memory trainer/coach. Internships at the Ministry of Foreign Affairs and in youth leadership have enriched my skill set. Fluent in multiple languages and proficient in software applications, I possess strong communication and leadership abilities. Recipient of prestigious scholarships and awards, including the ICESCO International Scholarship and Innovative Development Agency of Uzbekistan's Scientific Internship, I have a proven track record of academic excellence. Publications and authored books demonstrate my research capabilities and contributions to the field.

ABSTRACT

This paper examines the intricate relationship between globalization and the freedom of religious media content. It explores how the interconnected world has both expanded opportunities for diverse religious voices and imposed unprecedented challenges on their expression. By analyzing the impact of globalization on factors such as media ownership, cultural exchange, political influence, and technological advancements, the study aims to illuminate the complexities surrounding religious media content freedom. It seeks to contribute to the broader discourse on intercultural dialogue, autonomy, and independence by highlighting the critical role of media in fostering understanding and respect among diverse religious perspectives.

ALHAMZAH ALNOOR

Dr. Paiman Ahmad is an Assistant Professor at the University of Raparin, Rania-Kurdistan Region-Iraq. She has research interests in energy economics, sustainable development in developing economies, climate change, energy transition, SDGs, migration, and the public sector in the developing world. She holds a Ph.D. in public administration from the National University of Public Service-Budapest-Hungary-2018. Her research works have been published in reputable journals such as International Environmental Agreements, Politics, Law and Economics, Journal of Public Affairs, Sustainable Development Wiley, Journal of Cleaner Production, Gondwana Research, Renewable Energy, Environmental Science, and Pollution Research, Environmental Impact Assessment Review, Global Business Review, Public Policy and Administration, Economic Research-Ekonomiska Istraživanja, and top-tier academic publishers: Elsevier, Palgrave Macmillan, Sage, Springer, Taylor& Francis, Routledge, and Wiley.

ABSTRACT

Universities are taking the lead in contributing to the Sustainable Development Agenda, while it could be late for certain countries, even late contributions and efforts can boost the achieving targets of SDGs. University leadership should ensure working on the main SDGs to ensure the protection of the planet, people, and prosperity, which makes sustainable development achievable and fair for all. For many years UNESCO has been a supporting facilitator contributing to crisis management and development in the developing world. Combating poverty, deprivation, injustice, migration, and climate challenges has become a priority for local communities and institutions in the developing world, while international support is required for tackling the challenges.

The institutions of higher education, through teaching and research, can tackle the 17 goals differently, since every goal has its value and importance for the planet and communities at large. In this context, universities can have an effective contribution to achieving a common future for all, where resources are available for all and equity is secured based on the rights and privileges of all community members alike. In this regard, a strong partnership is required between universities and private sector institutions, as partnership is crucial for bridging the needs and demands of the people and planet together. Strong collaborations can facilitate university-to-private sector contact easily and be fruitful for both sides.

This chapter plans to address the role of UNESCO in supporting universities in the context the developing world, where a few SDGs are considered including Goal No. 2 Zero Hunger, Goal No.3 Good Health and Well-being, Goal No.9. Industry, Innovation and Infrastructure, plus Goal. No. 17. Partnerships for the Goals. To this end, identifying the vibrant role of universities in the context of SDGs and AGENDA 2030 for the developing world is not yet addressed; therefore, this chapter will become the core contribution and fill the gaps in the literature.

MUGUREL PĂVĂLUCĂ

V. Mugurel Pavaluca, Dr. theol., is an assistant professor at the Institute for Protestant Theology and Religious Education at the Carl von Ossietzky University of Oldenburg, private lecturer at the Institute for Protestant Theology at the University of Dortmund and guest professor at the Institute for Philosophy at the University of Bucharest

ABSTRACT

We live in (post)modern times with a certain perception of human freedom. This freedom is mostly based on the liberal rights of the individual and can therefore be simply divided between the right to live, speak, think, etc., and the right or duty to recognize the same values for other individuals. In Western mysticism of the Middle Ages, however, some philosophers postulated a completely different concept of freedom, a freedom out of serenity. Whereby serenity goes beyond calmness or peacefulness and reaches the state of "becoming settled" by the divine. Meister Eckhart, the 13th century Dominican philosopher and theologian, is the thinker this work is dealing with to exemplify the freedom from within. Eckhart propagated his understanding of freedom as the emptying of the self from one's own subjectivity. The concept of "serenity" (Gelassenheit) emerged as a necessary state of mind and thus a prerequisite for achieving authentic freedom. This concept of mystical freedom claims to be the only narrow path to achieving real freedom. A freedom through giving up worldly freedom, a freedom that can only be realized by absolute selflessness. The emptying of one's own self and one's own drive for freedom in favour of a divine indwelling within one's self leads to true freedom which manifests itself through seclusion. Why the germ of true freedom does not lie in man and why man only must make himself available to receive the only true reality from "elsewhere" are questions that relate to a specific ontological understanding in Meister Eckhart's thinking. The key terms for this are: being and nothingness. These aspects constitute the object of this work as it attempts to present a concept of freedom which contradicts the conventional understanding of the same.

BOSHKO KARADJOV

Dr. BOSHKO KARADJOV (Boško Karadžov, Бошко Караџов) is a philosopher, essayist, cultural theorist and scientific researcher in the field of graphic literature and intermedia arts. He is the author of five books, *Paradoxes of inductive logic* (2020), *Compendium philosophiae* (2021), *Logical analysis of scientific knowledge* (2021), *Aesthetics of comics* (2022) and *Social ontology* (2023), as well as over 50 scientific texts in the field of philosophy of art, political philosophy, methodology and epistemology of scientific research, etc. More than 15 years he worked as a philosophy professor at the European University, at the “Euro-Balkan” Institute and at the Veles Gymnasium. Additionally, he is also a freelance research associate at the Center for Contemporary Politics – R. Macedonia.

ABSTRACT

Utopian political dreams, social-economic programs and strategies for new political worlds have symptomatically disappeared in the last decades. Political philosophers are slowly giving up from political revelations and chiliastic visions. Today the old political passion for them has been diapered. We live in such a post-history time in which there is no progressive dimension at all. More precisely, political philosophers have stopped dreaming impossible dreams and have ceased to be realistic and seek the impossible. Exactly because of these conditions, we will focus not only on the search for the reasons for this consternation of political romanticism, but we will also reaffirm the value and urgency of the utopian thinking. We think that today's political philosophy has a new imperative or creating ideological platforms for new political romanticism. And that basically means rethinking philosophy as a school of freedom and intensifying radical utopian thinking as a τέλος of ideological consciousness. In this direction, we will try, based on the distinction between collectivist and individualistic utopias, to talk about the value of freedom through its interference with the so-called utopias without a capital U.

CEREN İPLİKÇİ, A. KADIR ÇÜÇEN

Ceren İplikçi, a P4c instructor, works in critical thinking and Socratic method. She is the founder and manager of an organization called "Clear & Distict Philosophy Center" (After graduating from the Department of Philosophy at the Faculty of Language, History and Geography in Ankara University in 1985, he went to the United States for his master and doctorate studies. He got his PhD on the theory of existence of German philosopher Martin Heidegger. He returned to Tukey in 1993. He became an assistant professor in 1995, an associate professor in 1997 and a full time professor in 2003. He published the following books in Turkish: Logic, Martin Heidegger: Being and Time, Introduction to Philosophy, Philosophy of Knowledge, Classical Logic, Philosophy in the Middle Ages and Renaissance, Philosophy of Being, Introduction to Philosophy of Science and Human Rights, He is the editor of the Existentialist Philosophers, History of Philosophy I, II and III, The Philosophy of Death and Life, Metaphysics I and II. In addition to the numerous papers and articles he has written domestically, he has many papers on Heidegger in Russia, France, Netherlands, Cuba, Uzbekistan, Latvia, Slovakia, Slovenia, Bulgaria, Croatia and the USA. He has articles published in Russia, France, Bulgaria and USA. As a 1999 summer term TÜBA fellowship, he conducted research on philosophy of technology at Duquesne University, USA. He has taught at various universities in Bulgaria, Slovenia, Slovakia, Poland and Croatia as part of many Erasmus programs. He completed the European Union project titled "Intercultural Dialogue and Education" by conducting his work between 2008-2009. In the summer of 2012, he had been at the University of Kentucky as a YÖK scholarship. He has researched on the philosophy of death at the Duquesne University in the United States as part of Tübitak 2019 Post-Doctoral Research Fellowship between February - August 2017. He ta-ught lectures as a visiting professor at the East Kazakhstan State Univer-sity on June of 2019. He still works as a lecturer at Bursa Uludağ University, Faculty of Arts and Sciences, Department of Philosophy.). She completed her master's thesis on Plato's human understanding at Bahçeşehir University. She continues her doctoral studies at Bursa Uludağ University, Department of Philosophy. cereniplikci.tr@gmail.com

After graduating from the Department of Philosophy at the Faculty of Language, History and Geography in Ankara University in 1985, A. Kadir Çüçen went to the United States for his master and doctorate studies. He got his PhD on the theory of existence of German philosopher Martin Heidegger. He returned to Tukey in 1993. He became an assistant professor in 1995, an associate professor in 1997 and a full time professor in 2003. He published the following books in Turkish: Logic, Martin Heidegger: Being and Time, Introduction to Philosophy, Philosophy of Knowledge, Classical Logic, Philosophy in the Middle Ages and Renaissance, Philosophy of Being, Introduction to Philosophy of Science and Human Rights, He is the editor of the Existentialist Philosophers, History of Philosophy I, II and III, The Philosophy of Death and Life, Metaphysics I and II. In addition to the numerous papers and articles he has written domestically, he has many papers on Heidegger in Russia, France, Netherlands, Cuba, Uzbekistan, Latvia, Slovakia, Slovenia, Bulgaria, Croatia and the USA.

CEREN İPLİKÇI, A. KADIR ÇÜÇEN

He has taught at various universities in Bulgaria, Slovenia, Slovakia, Poland and Croatia as part of many Erasmus programs. He completed the European Union project titled “Intercultural Dialogue and Education” by conducting his work between 2008-2009. In the summer of 2012, he had been at the University of Kentucky as a YÖK scholarship. He has researched on the philosophy of death at the Duquesne University in the United States as part of Tübitak 2019 Post-Doctoral Research Fellowship between February - August 2017. He ta-ught lectures as a visiting professor at the East Kazakhstan State Univer-sity on June of 2019. He still works as a lecturer at Bursa Uludağ University, Faculty of Arts and Sciences, Department of Philosophy.

ABSTRACT

The pedagogy of Philosophy for Children (P4C), developed by Mathew Lipman and Ann Sharp, is designed to bring philosophical thinking into schools and, thus, into society. P4C is conceived as a way of teaching about concepts and philosophical issues using the Socratic method in various fields. The aim is to develop skills such as good thinking, comprehension, listening, and observation, as Socrates did in his time. When children are invited to philosophize like Socrates invites the young Athenians, the aim is to introduce them to critical, creative, collaborative, and rigorous thinking by engaging in thinking together. P4C is based on the principle of giving children the opportunity to ask and openly discuss questions that are relevant and important to them. P4C, which comes to the agenda as an alternative model for these problems regarding thinking skills in education, aims to improve children's inability to construct and express their own thoughts. Therefore, this paper aims to show that P4C pedagogy based on the Socratic method can improve philosophical thought in our age. In realizing this main idea, the following questions will be answered: 1. What is the Socratic method, and how does it contribute to philosophical thinking? 2. What is the relationship between P4C and Socratic thinking? 3. What is the status of philosophical thinking today? 4. How can P4C pedagogy, which adapts Socratic thinking to our age, help philosophical thinking become a lifelong habit?