

THE THIRD WORLD CONGRESS ON ANALOGY

Puebla, Mexico, November 6-8, 2023



HANDBOOK

Edited by

Juan Manuel Campos Benítez
Katarzyna Gan-Krzywoszyńska
Zofia Wójciak



HANDBOOK OF THE THIRD WORLD CONGRESS ON ANALOGY



Puebla, Mexico
November 6-8, 2023
www.analogycongress.com

Handbook of the Third World Congress on Analogy

Puebla, Mexico, November 6-8, 2023

EDITED BY

Juan Manuel Campos Benítez, Katarzyna Gan-Krzywoszyńska, Zofia Wójciak

COPYRIGHT BY

© Juan Manuel Campos Benítez, Katarzyna Gan-Krzywoszyńska, Zofia Wójciak
Publishing House KONTEKST, Poland, 2023

Cover photos by Claudia Tame Domínguez, Przemysław Krzywoszyński, Agata Stanisławska

ISBN 978-83-66476-77-6

www.analogycongress.com

PRINTED IN POLAND

Printing Plant Moś & Łuczak

 **Kontekst**
Publishing House
SCIENTIFIC PUBLISHER

POZNAŃ – POLAND
kontekst2@o2.pl
www.wkn.com.pl

Contents

1. About the Congress	7
2. Organizing Committee	13
3. Abstracts of Keynote Talks	15
Walter REDMOND – <i>A Logic of Utopia</i>	15
Katarzyna GAN-KRZYWOSZYŃSKA – <i>Analogy as Deliberate Introduction of Nuance</i>	16
Juan Manuel CAMPOS BENÍTEZ – <i>Could Analogy Be Hidden in a Theory of Metaphor?</i>	18
4. Abstracts of Contributed Talks	21
Dulce María AVENDAÑO VARGAS – <i>Learning through Analogy for Digital Editing Processes in Academic Publishing</i>	21
José David GARCÍA CRUZ – <i>Analogy in Logic and Cinema: The Dark Knight Returns as a Contradictory-Forming Character</i> ..	23
CP HERTOUGH – <i>Thought Experiment Analyses of “What Is It Like to Be a Bat”</i> Thomas Nagel	25
Tzu-Keng FU 傅子耕 – <i>Analogy in Mozi's Logic: A Deep Dive into the Mohist School of Chinese Philosophy</i>	27

Caroline PIRES TING (丁小雨), Ilya A. KANAIEV (漢伊理) – <i>Analogical Reasoning in Artistry: A Cross-cultural Examination of the Artist's Engagement with Matter</i>	29
José Roberto PACHECO-MONTES – <i>Gratitude towards God and towards Humans. An Analogical Point of View to the Thankfulness Phenomenon</i>	32
Friedrich VON PETERSDORFF – <i>Reassessing Ricœur's Concept of Analogy when Researching the Past</i>	34
Jean-François RAFFANEL – <i>Analogy as a Strategy to Insinuate the World in Itself</i>	36
Nadine SAJO – <i>Performance of the Pendulum: Oscillatory Analogy in Cognitive and Cultural Styles</i>	38
5. Symposia	39
<i>Analogy in Political and Legal Thought</i>	39
Katherine CHEUNG GARCÍA – <i>Liu Xiaobo's Legacy: An Analogy for Reflection</i>	40
Przemysław KRZYWOSZYŃSKI – <i>Analogies between Modern Models of Power</i>	43
Julia LISIECKA – <i>Analogies between the Polish Suffragette Movement and the Contemporary Cultural Texts in XIXTh Century</i>	45
<i>Analogy and Language</i>	47
José David GARCÍA CRUZ – <i>Analogical Syllogisms</i>	48
Adrián ORTUÑO SOSA – <i>Faith and Knowledge in Saint Augustine's De Magistro. An Interpretation from the Concept of Analogy</i>	49
Francisco JAVIER MONTES – <i>Analogy, Images and the Concept of Information</i>	50
<i>100 Years of Martin Buber's "I and Thou"</i>	51
Dorota BRZOZOWSKA – <i>Towards New Thinking in Sports: Martin Buber as Basis of Dialogical Physical Culture. Analogical Study</i>	52

Katarzyna GAN-KRZYWOSZYŃSKA, Piotr LEŚNIEWSKI – <i>Between Silence and Scream: Dialogue</i>	53
Zofia WÓJCIAK – <i>I, Thou and We: On the Analogies between the Concepts of Community</i>	54
6. Future Events: The Fourth World Congress on Analogy in Crete	57
7. Notes	60

1. About the Congress

We offer the reader this Third World Congress on Analogy Handbook, from the congress at Puebla City, Mexico, that is held during November 6 to 8, 2023, at the building facilities of the Meritorious University Autonomous of Puebla (BUAP) and co-organized by Popular Autonomous University of the State of Puebla (UPAEP) and Adam Mickiewicz University in Poznań (UAM), Poland.

The First World Congress on Analogy took place in Puebla (Mexico), 4-6 November 2015. It was sponsored and organized by the Meritorious Autonomous University of Puebla (BUAP) in collaboration with the Adam Mickiewicz University (UAM, Poznań, Poland) and the Popular Autonomous University of the State of Puebla (UPAEP, Mexico). This very successful event gathered researchers from all over the world (among others from Mexico, Poland, France, India, Brazil, New Zealand, USA, Canada, Russia, Belgium) and many disciplines (i.e. philosophy, logic, literature, biology, political sciences, theology, arts).

The second was held in Poznań, Poland from May 24 to 26, 2017. Please find below the link to the website of the Second World Congress on Analogy:

<https://www.analogycongress.com/copy-of-home>

Photos from The Second World Congress on Analogy by Sylwia Pawłowska:



Prof. Enrique Dussel
(Mexico)



Prof. Alessandro Minelli
(Italy)



Prof. Enrique Dussel, Prof. Walter Redmond and Marilyn Redmond



Prof. Jonathan Westphal (USA) and Prof. Jan Woleński (Poland)



Prof. Marcin J. Schroeder
(Japan)



Prof. Olga Pombo (Portugal)

After the setbacks caused by the COVID-19 pandemic, we return with new enthusiasm to our analogical activities. Prior to this 2023 congress there were the following events: the workshop and the tutorial on analogy that took place during the UNILOG 2022 (The 7th World Congress and School on Universal Logic, Orthodox Academy on Crete, Greece).

The conferences have been analogical owing to the participation of such a diverse people and from so a diverse origin. The participants' interest on analogy practically covers different sciences and humanities as well. The difference of interest has not prevented communication and empathy among such a diverse people. We hope that a dialogical unity and an analogical attitude to each other will be fruitful, as previous congresses have been.

Our logo for the Third World Congress on Analogy represents a beautiful analogical flower which has such a gorgeous name, especially in Spanish “pensamiento salvaje” and French “pensée sauvage”, i.e. “wild thought”. In English it is also called among others: “love-in-idleness”. Analogy-making must be free, creative, and leads to unexpected results. So, the logo is a perfect symbol of analogy: there is a nuanced center and irregular, it means similar yet distinct, petals. The whole is delightful. Moreover, “wild thought” can be only admired alive, these are not the flowers you can cut and put into vase, you have to let them live, they cannot be tamed.

Our analogy project also includes three publications: first, *Methodological Studies 37/2016*, second, the Special Issue “*Philosophies on Analogy*”, and third, *Timeliness of Analogy*; all available online with full open access (see the link on our website, section: PUBLICATIONS). All of them contain great contributions from renowned researchers such as: Walter Redmond (USA), Mauricio Beuchot (Mexico), Marcin J. Schroeder (Japan), Jan Woleński (Poland), Jonathan Westphal (USA), Enrique Dussel (Mexico) as well as analogical debutants.

We are very happy to invite you all to join us again in Puebla, a very special place for the analogical thinking.

Acknowledgements

We want to express our deepest gratitude to Universidad Autónoma de Puebla, especially to Faculty of Philosophy and Letters, to Universidad

Popular Autónoma del Estado de Puebla and Adam Mickiewicz University in Poznań, Poland for making this beautiful meeting possible. We thank the Dean of the Faculty of Law and Administration Professor Tomasz Nieborak for sponsoring this gorgeous handbook. We are also very happy and grateful for a long and fruitful collaboration with the Kontekst Publishing House, especially to Mr. Tomasz Magowski who has been supporting our various projects, especially the analogy one from the very beginning.

2. Organizing Committee

Chair:

Juan Manuel CAMPOS BENÍTEZ (Benemérita Universidad Autónoma de Puebla, Mexico)

Co-Chair:

Katarzyna GAN-KRZYWOSZYŃSKA (Adam Mickiewicz University, Poznań, Poland)

Jorge Medina DELGADILLO (Universidad Popular Autónoma del Estado de Puebla, Mexico)

Claudia Tame DOMÍNGUEZ (Benemérita Universidad Autónoma de Puebla, Mexico)

Katherine Cheung GARCÍA (Jagiellonian University, Krakow, Poland)

Przemysław KRZYWOSZYŃSKI (Adam Mickiewicz University, Poznań, Poland)

Sylwia PAWŁOWSKA (photography and website design, Manchester, England)

Zofia WÓJCIAK (Adam Mickiewicz University, Poznań, Poland)

3. Abstracts of Keynote Talks ---

A Logic of Utopia

Walter REDMOND

Austin, Texas, USA

Cultures tend to have an idea of “the most they can hope for”, that is, their utopias. Some utopias, for example secular and religious, are analogous. We shall take a look at their resemblances and differences from the logical point of view – epistemic logic (the logic of knowing and believing) and elpidic logic (the logic of hoping).

Analogy as Deliberate Introduction of Nuance

Katarzyna GAN-KRZYWOSZYŃSKA

Adam Mickiewicz University, Poznań, Poland

katarzyna.gan-krzywoszynska@amu.edu.pl

The title of my talk comes from a paraphrase of Albert Maysles definition of tyranny as the deliberate removal of nuance. I present analogy as a foundation of dialogue as it introduces nuance and protects us from dangerous dichotomies, false alternatives and polarized thinking.

Nuance is also presented as a necessary element of exit strategies, which should be always clearly provided in the context of dialogical encounter. Moreover, analogy through nuanced thinking allows us to follow an anti-essentialist approach.

There are three possible models of relations between people (conflict, isolation and dialogue) and corresponding concepts: univocity, equivocity and analogy. I argue that nuance and therefore analogy is crucial for the beneficial encounter as we need it as a new foundation of the dialogical concept of questions and answers. Interpellations and responses lead to a responsible attitude.

Nuance gives us comfort in expressing everyone's unique situation and a particular sense of editing within dialogue. Openness for analogies, searching for profound and sound similarities and distinctions provides humility which is indispensable for real diversity and, consequently, for dialogical revolution in culture.

References:

E. Dussel "Analogy and Communication", *Philosophies* 2019, 4(2), 31.

K. Gan-Krzywoszyńska & P. Leśniewski, “On Reyes Mate’s Theory of the Victim: Meta-ethical Sketches on Injustice”, *Ethics in Progress*, Vol. 4 (2013), No. 2, pp. 63-77.

K. Gan-Krzywoszyńska, P. Leśniewski “Analogy-Making as an Art. Prolegomena to the Culture of Smile.” *Timeliness of Analogy* Poznań: Kontekst Publishing House 2022.

K. Gan-Krzywoszyńska, P. Leśniewski (2023). On Dichotomy and Analogy: A Question on the Next “Unbloody” Revolution in Logic. *Logic in Question* (pp. 459-470).

K. Gan-Krzywoszyńska, *Freedom and Abundance: Dialogical Philosophy of Style*, Poznań: Publishing House of The Poznań Society for the Advancement of Arts and Sciences, 2021.

Could Analogy Be Hidden in a Theory of Metaphor?

Juan Manuel CAMPOS BENÍTEZ

Meritorious Autonomous University of Puebla, Mexico

juan.campos@correo.buap.mx

George Lakoff and Mark Johnson (*Metaphors We Live By*, 1980) think metaphor is the understanding of one kind of thing in terms of another kind of thing. Each ‘thing’ is a complex one. It reminds the old saying, knowing the unknown by means of the already known, the unfamiliar thing by means of the acquainted one. Each thing is a domain which includes a semantic family of terms. The known thing is the source domain which is to be applied to a target domain. This is a process not only of language but mainly of thought, a conceptual one and pervades action and behavior. To put it briefly, a metaphor is to understand A (the target domain) in terms of B (the source domain). There is no (and could not be) a complete overlapping of domains, since a complete overlapping would destroy metaphor, making the domains a case of synonymy. The source domain contains some elements to be applied over the target domain, and some elements which cannot be applied. We may have a conceptual metaphor, say, for instance, “Life is a journey”. this metaphor allows us to say many things in terms of a journey, and in terms of different types of traveling. In this case, metaphors reinforce each other to give us a better understanding of life.

There are poetic metaphors that behave in a similar though a little bit more complex form, because of the poets' mastery of language. Mark Turner and George Lakoff (*More than Cool Reason*, 1989) maintain that poetic metaphors are of the same kind as ordinary language metaphors, which are embedded in our very ways of thinking

and acting. And that's why we already recognize when hearing them. What's more, children understand metaphors included in fairy tales and 'produce' their own metaphors; just look at their games to pick up metaphorical elements there. The conceptual metaphor embraces many everyday expressions, such as "giving one's life some direction", "getting somewhere with one's life" and so on. In this talk I will try to find a link, if any, of this view of metaphor with some kind of analogy. My point is that analogy could be hidden in some way or another in this theory of metaphor.

4. Abstracts of Contributed Talks ---

Learning through Analogy for Digital Editing Processes in Academic Publishing.

Dulce María AVENDAÑO VARGAS

Meritorious Autonomous University of Puebla, Mexico

dvwacadem@gmail.com

The current academic publishing processes are focused on the use of digital techniques to display not only web content but the metadata of articles and books, we are talking about the use of metrics, algorithms, web design, especially programming for output formats like XML, HTML and ePub, a situation proper of this technological world. However, the training of most Mexican editors is centered on humanities bachelor degrees, such as Literature, Philosophy, History, not on disciplines belonging to the STEAM block (Science, Technology, Engineering, Arts and Maths). Although, it could seem a constraining

aspect by the kind of initial training it is possible to apply some elements of the philosophical background to learn and make those digital processes on publishing. This paper discusses that possibility. We begin with this initial assumption: To learn philosophical logic, particularly the system of natural deduction proofs gives an understanding and learning of the basic elements of an extensive variety of computational or programming languages even if one person does not have an informational or mathematical background, for example, as it is possible to establish a plausible analogy between the system of natural deduction proofs and the programming languages because of the structural similarity between these systems. In this case, we use the Jaśkowski's method and F. B. Fitch formalization style for propositional calculus. For the other side, we take three different programming languages used for documents and web page construction: the HTML markup language, the XML extensible markup language, and the CSS language. For exploring the possible syntactic and semantic similarities on the properties and relationships between natural deduction and the programming languages we recover part of the argumentation theory and elements of the M. B. Hesse theory about analogical arguments.

Analogy in Logic and Cinema: The Dark Knight Returns as a Contradictory-Forming Character

José David GARCÍA CRUZ

Pontificia Universidad Católica de Chile

jdgarcia2@uc.cl

In this proposal we intend to explore a possible interaction between Logic and Cinema. The hypothesis of our research is that the opposition square is a useful tool when analyzing and constructing characters in cinema. In Christopher Nolan's *The Dark Knight*, the Joker, played by Heath Ledger, manifests himself as an oppositional character to Christian Bale's Batman. A detailed analysis of the construction of both characters shows that both are contradictory to each other. This thesis is the hinge that allows us to formulate an analogical analysis of the characters in *The Dark Knight* using the opposition square.

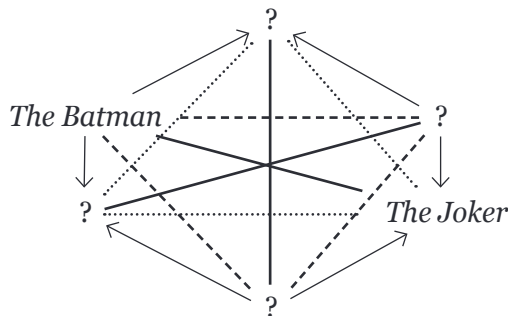


FIGURE 1: JSB HEXAGON FOR TDK

Our idea consists of the following. The Batman and the Joker are related (they are contradictory), as well as $\forall xP(x)$ and $\neg\forall xP(x)$ (two contradictory First-Order formulas). That is, between the Batman and the Joker there is a relation analogous to that between contradictory formulas in the opposition square. The main purpose of this talk will be to explore the remaining vertices of the square from this conjecture. We will not only encounter a square, if the analogy allows us, we will present a JSB hexagon (Fig. 1) of characters, which may be useful to study and characterize them.

This analysis is not only exhausted in a simple superficial relationship, but points to an application in the explanation of specific and central scenes of the film. We do not know if Christopher Nolan knows the square of opposition, but, as we will see in the talk, he applies it masterfully in carrying out this character study. We will only limit ourselves to a group of scenes of the film, but in our opinion, they represent the main actions of the characters, and therefore, they show the relevant data to analyze them.

Thought Experiment Analyses of “What Is It Like to Be a Bat” Thomas Nagel

CP HERTOUGH

noromyxo2005@gmail.com

In this contribution a threefold methodology of identification, analysis and interpretation of thought experiments (TE) is provisionally demonstrated by rhetoric, surface and deep analyses of Thomas Nagel's 1974 classic paper *What Is It Like to Be a Bat* as to develop a unified theory of TE as (incomplete) arguments or enthymemes

- 1 – Use of TE in consciousness studies is adjudicated as after John Norton, Roy Sorensen and Tamar Gendler–Nagel's and more consciousness philosophers' TE may have rhetorical flaws with regard to imaginability and terminological coherence, but the TE are usually valid arguments.
- 2 – Surface analyses reveal a series of interrelated TE and a plethora of approaches to the problem of consciousness as empathy, phenomenology and cognitive science.
- 3 – If one considers analogy central to cognition and consciousness Nagel's *What Is It Like* TE is paradigmatic as deep analyses show it is, in fact, an argument from analogy.

The contribution is supplemented by a *Conceivability Test TE* or *TE Diagram Consciousness* as developed in seminars of *Forum for European Culture Amsterdam* (<https://www.alpbach.org/>).

References:

Gendler, Tamar S. (2000) *Thought Experiment: On the Powers and Limits of Imaginary Cases* Routledge : London, New York.

Hofstadter, Douglas R. (2001) 'Analogy as the Core of Cognition' In Gentner, Dedre, Holyoak, Keith J. and Boicho N. Kokinov (Eds.) *The Analogical Mind: Perspectives from Cognitive Science* (MIT Press: Cambridge MA) : 499-538 Cf. Hofstadter, D.R. (2006) 'Analogy as the Core of Cognition' Stanford Presidential Lecture in the Humanities and Arts, February 6, 2006 (<http://www.youtube.com/watch?v=n8m7lFQ3njk>) [Video] retrieved April 1, 2023).

Nagel, Thomas (1974) 'What Is It Like to Be a Bat' *The Philosophical Review* 83.4 : 435-450.

Analogy in Mozi's Logic: A Deep Dive into the Mohist School of Chinese Philosophy

Tzu-Keng FU 傅子耕

YuanZe University (YZU), Taiwan

futzukeng@saturn.yzu.edu.tw

Caroline PIRES TING 丁小雨

Federal University of Rio de Janeiro (UFRJ), Brazil

contact@carolting.art

The significance of analogy in classical Chinese thought, especially within the Mohist philosophy, cannot be overstated. Driven by the social backdrop of the pre-Qin era, reasoning in China was uniquely shaped to address issues through a rational lens, setting rigorous evidential standards. At the core of this paradigm, Jana S. Rosker (2014) proposes that Chinese analogical reasoning is structured such that it organizes all elements within a specific type. A classic illustration is the parallel drawn between the ruler-subject relationship and the father-children dynamic, emphasizing care, protection, and guidance in both contexts.

Mozi adeptly employs analogical reasoning to make his philosophical tenets accessible. In his discourse on “Impartial Caring”, he likens a sage king to a physician, arguing that just as a medic identifies an ailment's root to cure it, a sage should similarly diagnose the roots of political disorder. This medical analogy, among others, showcases Mozi's prowess in conveying intricate ideologies in relatable terms, with the underlying theme pinpointing partiality as a core problem.

Central to Mohism is the concept of ‘kind’ or 類 (lèi) which denotes entities grouped due to notable similarities. Analogical inference

in Mohist logic thrives on this idea, drawing conclusions based on shared attributes within a kind. The Mohist methodology for acquiring knowledge is codified into four reasoning patterns: illustrating, adducing, inferring, and parallelizing. Modern interpretations suggest that these patterns, rooted in kind-based reasoning, resonate with contemporary notions of ‘natural logic’ – a system addressing monotonicity inferences in everyday language. Mozi's application of analogy underscores its pivotal role in Chinese philosophy's evolution, highlighting the depth and richness of thought during this classical period.

References:

- Fraser, Chris. (2023). “Mohism”. In E. N. Zalta & U. Nodelman (Eds.), *The Stanford Encyclopedia of Philosophy* (Fall 2023 Edition).
- Holcombe, Charles. (2010). *A History of East Asia: From the Origins of Civilization to the Twenty-First Century*. Cambridge University Press.
- Johnston, Ian. (2010). *The Mozi: A Complete Translation*. Columbia University Press.
- Rošker, Jana. (2014). Specific Features of Chinese Logic: Analogies and the Problem of Structural Relations in Confucian and Mohist Discourses. *Synthesis Philosophica*, 29, 23-40.
- Sun, Zhiqiang & Liu, Fenrong. (2020). The Inference Pattern MOU Mohist Logic – A Monotonicity Reasoning View.
- Virág, Curie. (2017). *The Emotions in Early Chinese Philosophy*. Oxford University Press.
- Zhang, Ellen. (2014). The Common Good in Moism: A Reconstruction of Mozi's Ethics of “Inclusive Care” and “Reciprocal Well-Being”. *Philosophical Studies in Contemporary Culture*, 23, 103–128.

Analogical Reasoning in Artistry: A Cross-cultural Examination of the Artist's Engagement with Matter

Caroline PIRES TING (丁小雨)

Federal University of Rio de Janeiro, Brazil

contact@carolting.art 藝術作品集

Ilya A. KANAEV (漢伊理)

Sun Yat-sen University, PRC

kanaev@qq.com 電話與微信

Artists from the East and West engage with their media in distinctive ways, reflecting deeper cultural and philosophical underpinnings. Central to these interactions is analogical reasoning, a cognitive process that identifies correspondences between different situations to extrapolate knowledge. This mechanism, foundational to human cognition, finds rich representation in Eastern paradigms, notably ancient Chinese philosophy. Graham's 1986 study elucidated Chinese cosmology, positing correlative thinking as foundational to reasoning. We examine the role of analogy in art—a cornerstone of human culture—and bridge Eastern and Western philosophical traditions by analyzing artists' relationships with matter.

Deeply embedded in Chinese cosmological understanding is the notion that each entity follows a guiding principle or “理, li”. Analogous to form, this principle lies dormant within matter, awaiting revelation. Ancient Chinese discourses on jade exemplify this belief: jade, like a diamond, must align with its natural grain during sculpting to preserve its inherent beauty. Parallely, Western art holds the

conviction that matter conceals innate beauty, a sentiment epitomized by Michelangelo's belief in liberating forms from marble. Influenced by Platonic scholars like Ficino and Landino, Michelangelo's perspective parallels ancient Greek reflections on the relationship between form and substance.

This nexus between matter and art transcends geographical confines. Analogies of self-perfection, articulated by figures like Plotinus and Pseudo-Dionysius, resonate within Confucian doctrine. In Confucianism, art—especially visual mediums like calligraphy and sculpture—becomes a conduit to instill ethical values. This view offers insights into the relationship between art, ethics, and society. Chinese sculpture traditions, emphasizing the material's intrinsic spirit, align with the “理, li” philosophy in jade. Wu Weishan posits that a sculpture's spirit captures its subject's essence, the artist's soul, and the environment it evokes. Inherent in stone are veins or “空 kōng”, shaping form—a sentiment reflecting Laozi's contemplations on void in structures. This concept, echoed in Chinese paintings, encapsulates a holistic cosmic understanding.

In this study, we elucidate how analogy, as a connective tool, reveals shared intellectual heritage between Eastern and Western traditions, especially in their artistic interactions with matter. Both traditions, despite nuances, highlight a universal reverence for materials' intrinsic beauty and potential. Whether a Western sculptor or an Eastern jade artisan, artists not only craft but also unveil, driven by the interplay of form, void, and substance.

References:

Bondy, Patrick. 2021. The epistemic norm of inference and non-epistemic reasons for belief. *Synthese* 198(2): 1761–81.

Cheng, F. (1994). *Vide et plein: le langage pictural chinois*. Paris: Éditions du Seuil.

Fung, Yiu-ming. 2020a. Chapter 10. Reason and Principle. In *Dao Companion to Chinese Philosophy of Logic*. *Dao Companions to Chinese Philosophy*, ed. Y. Fung. Springer.

Gentner, Dedre, and Lewis Smith. 2012. Analogical reasoning. In *Encyclopedia of human behavior*, ed. V. S. Ramachandran. Elsevier.

Gil, David, and Yeshayahu Shen. 2021. Metaphors: The evolutionary journey from bidirectionality to unidirectionality. *Philosophical Transactions of the Royal Society B* 376(1824): 20200193.

Graham, Angus C. 1986. Yin-Yang and the nature of correlative thinking. Singapore: Institute of East Asian Philosophies Occasional Paper and Monograph.

Keightley, David N., and Henry Rosemont. 2014. These bones shall rise again: Selected writings on early China, SUNY series in Chinese philosophy and culture. New York: State University of New York Press.

Laozi. (1993). *Tao Te Ching*. (D.C. Lau, Trans.). Hong Kong: The Chinese University Press.

Mullis, E. C. "The Ethics of Confucian Artistry". *The Journal of Aesthetics and Art Criticism* 65 (1), 99-107, 2007.

Plotinus. (1964). *Enneads* (E. O'Brien, Trans., Vol. 1, 6, 9). Oxford: Clarendon Press.

Pseudo-Dionysius the Areopagite. (1965). *The Mystical Theology and the Celestial Hierarchies*. London: SPCK.

Volkov, A.K. 2020. Chapter 8. Analogy. In *Dao Companion to Chinese Philosophy of Logic*. Dao Companions to Chinese Philosophy, ed. Y. Fung. Springer.

Wang, Robin. 2012. *Yinyang: The way of Heaven and Earth in Chinese thought and culture*. Cambridge: Cambridge University Press.

Wu, W. (2008). *Understanding Chinese Sculpture*. Beijing: Foreign Languages Press.

Yang, Wujin. 2020. Chapter 9. Reasoning. In *Dao Companion to Chinese Philosophy of Logic*. Dao Companions to Chinese Philosophy, ed. Y. Fung. Springer.

Gratitude towards God and towards Humans. An Analogical Point of View to the Thankfulness Phenomenon

José Roberto PACHECO-MONTES

Meritorious Autonomous University of Puebla, Mexico

pachecomontes.roberto@gmail.com

Gratitude is a phenomenon which can be given in many ways. On one hand, we can see it expressed in a social act such as when we say «Thank you» or, on the other hand, as a feeling that does not require expression to exist. Even so, authors like Dietrich von Hildebrand and Balduin Schwarz have been concerned about the features and the necessary and sufficient conditions for gratitude to occur effectively. Among the various aspects they have presented, one that catches our attention is the impossibility to feel gratitude towards no-personal entities. It means, I cannot be grateful to an object. In fact, they manage to appreciate —very carefully— that when this does happen, it is because we treat these entities analogously, as if they were personal entities. This can be observed when we hear phrases like «thanks to nature», «thanks to life» or «thanks to karma», etc. Nevertheless, starting from the point of view that analogy is a comparison between objects that seeks to highlight some similarities between them, but that does not erase the differences, we will find that an analogy of gratitude is even more subtle.

Balduin Schwarz already told us that when we have been receivers of a good and we unknown the giver, or when the act does not originate from humans, we cannot except refer to God. In other words, God would be the recipient of my gratitude. Now, although the idea is interesting, it assumes that we thank God as we would analogously thank people.

However, we now aim to turn it into a new idea because we will try to defend that we thank people in an analogous way to how we thank God.

For our purpose, we will seek to follow the following path: i) to start with, we will map out the different types of analogies that exist and frame in which one gratitude could fit into. We considered the medieval typification of analogy: analogy of proportion, analogy of attribution and analogy of imitation; ii) in a second moment, we will explain the analogical shift that consists in that gratitude to humans is a mimesis of gratitude towards God. This shift will be based on concepts like objective good for me, selfless intention, and undeserved gift; iii) finally, we will draw some conclusions about the similarities and differences of these two types of thanks to allow us to distinguish an effective act of giving thanks.

Reassessing Ricœur's Concept of Analogy when Researching the Past

Friedrich VON PETERSDORFF

Independent Scholar, Germany

petersdorff@gmail.com

Paul Ricœur, in his analysis of the epistemological problems involved when researching the past (and then presenting a written account hereof), distinguished and discussed three paths which historians should follow within the process of their research. It was Ricœur's intention to find out what we are 'saying when we say that something "really" happened'. He, therefore, suggested to analyse in detail the epistemological concepts regarding historical research under 'the ideas of the Same, the Other, and the Analogous', as he maintained that 'we can say something meaningful about the past in thinking about it successively' in these three terms, i.e. by distinguishing three steps throughout the process of research: 1) the re-enactment of the past in the present: under the sign of the same, 2) a negative ontology of the past: under the sign of the other, and 3) a tropological approach: under the sign of the analogous. Accordingly, Ricœur came to the conclusion that 'between a narrative and a course of events, there is not a relation of reproduction, reduplication, or equivalence but a metaphorical relation'. He emphasized that these three signs were to be viewed in their interwovenness, in order to enable and establish a reflective encounter with the past. It is, furthermore, according to Ricœur, necessary 'to reattach the analogous to the complex interplay of the Same and the Other [...]'. – In a previous paper on this topic (2017, unpublished) I analysed the specific contribution of these three concepts with regard to their interwovenness, namely the structure of their 'complex interplay' as well as the significance of the requirement

to think about the past in successive steps, i.e. under the signs of the same, the other and the analogous – in order to depict and understand the significance of analogy when re-representing the past. However, I would now argue that the question of historical truth has not yet received an approach being scrupulous and adequate enough. In my paper I shall, therefore, aim anew at an analysis and an assessment of Ricœur's concepts and their intertwinement – namely in light of the arguments presented in detail in the closing chapters of 'Metaphors We Live By' (Lakoff and Johnson, 2003), i.e. the arguments concerning 'objectivism', 'subjectivism', 'truth' and 'experientialist alternative' – these having been developed in an attempt to bypass the fruitless positioning of merely two opposing concepts (objectivism vs. subjectivism) whenever reflecting upon the question of historical truth.

Analogy as a Strategy to Insinuate the World in Itself

Jean-François RAFFANEL

Independent researcher, Santiago, Chile

jfcaffanel@gmail.com

Our species has evolved to adapt to its habitat's regularities and contingencies. These adaptations have an essential goal: to sustain existence in the only space that counts for our survival. The space we call *the world*.

The mere awareness of being able to survive in it (since primitive times) must have served as an environmental signal for the achievement of new communicational forms, which would allow us to realize how much better we are in our ability to prevail when our linguistic forms insist on that which enhances such survival, but not on that which interrogates the delicate fabric of reality.

These linguistic forms have been helpful to name a world with specific salients and details and may well have become environmental signals to enhance the search for particular rewards, language acquiring the capacity to accentuate the confirmations of what we call *real*, in a world in which *the primitive, the archaic and the magical* must have become intertwined.

I call, *Confirmatory Mechanisms of the Real* (CMR) some of these linguistic forms, which are used to designate the dangers of the world and to separate the real from the unreal. Language in general, and analogies in particular, can be a representation of these CMRs, forming part of those adaptations that allow us to root ourselves in a contingent world, with the purpose of establishing the presence of the human being and his legacy.

Knowing about these CMRs is of the utmost utility since it allows us to remember that we live in a world that not only presents risk but also beauty. One that is – complementarily – deep and subtle, whose edges do not necessarily have a sharp texture but generate the invitation to look at reality with increasing beauty and creativity. A world that surpasses the need to survive and is more than what is observed.

References:

- Immanuel Kant. Critique of Judgement. Oxford University Press. 2008.
- Immanuel Kant. Crítica de la razón pura. Santillana Ediciones Generales. 2013.
- Arthur Schopenhauer. The world as Will and Representation. Dover Publications, Inc. NY. 2018.
- Donald Hoffman. The Case Against Reality. How Evolution hid the truth from our eyes. Penguin Random House UK. 2019.
- Richard Dawkins. The Selfish Gene. Oxford University Press. 2006.
- Noam Chomsky. Language and Problems of Knowledge: The Managua Lectures. The MIT Press. London. 1988.
- Jean Gebser. The Ever-present Origin. Ohio University Press. 2010.

Performance of the Pendulum: Oscillatory Analogy in Cognitive and Cultural Styles

Nadine SAJO

Katholieke Universiteit Leuven, Belgium

nadine.sajo@student.kuleuven.be

(Meta-) cognitive styles, in particular what has previously been termed ‘naïve dialecticism’, as well as cultural styles like Eugenio d’Ors’ baroque and Timotheus Vermeulen’s and Robin van den Akker’s conceptualization of metamodernism have frequently been described as analogous in functioning to cognitive oscillation or the oscillatory movement of a pendulum. Here, we draw on previous interdisciplinary research to clarify the practical meaning of cognitive oscillation as a means of *reconciliation*, as opposed to a Hegelian *aporia*, of opposing viewpoints based on cultural psychologists Kaiping Peng and Richard E. Nisbett, with a focus on analogy. Analogy itself is developed as a functional and emergent verbal expression of dialectical oscillation practiced in contemporary dialogue of ‘Eastern’ and ‘Western’ contemporary culture. This expression of reconciliation in analogy is significant, as it implies that opposing views cannot only be accepted but can, in the words of Ryan Haecker, “be thought” and “spoken” in a Przywaran “*reductio in mysterium*” and performatively acted upon despite the absence of an object of synthesis. For this investigation, we compare conceptualizations of “between-and-beyond”-properties of oscillation in current research on analogical and dialectical thinking in cognitive and cultural psychology and the significance of oscillatory analogy in complex cultural environments.

5. Symposia

Analogy in Political and Legal Thought

The symposium is devoted to applied analogical analysis in political and legal thought. Following Enrique Dussel's analectic method, the symposium aims at finding sound analogies – both in theoretical and historical context – in order to include also political and legal thought from the peripheries.

Liu Xiaobo's Legacy: An Analogy for Reflection

Katherine CHEUNG GARCÍA

Jagiellonian University, Krakow, Poland

cheungarcia@gmail.com

Analogy is, among many things, a tool that enables us to examine, reveal and, most importantly, understand the world around us by delving into similarities and differences. It is frequently defined as the correlation between relationships, where the focus lies on the distinctions between what may seem near identical, and the similarities among that might even appear, at times, as irreconcilable opposites.

Analogy holds significance, partly because it lays the foundation for the initiation of dialogue. Within this exchange, a gradual process unfolds, giving rise to mutual understanding and a respectful appreciation of others' viewpoints and experiences. It is in this context that a community characterized by similarity, materializes in the domain of pluriversal truth (Dussel, 2019). Thus, the logic of analogy introduces a perspective of genuine integration. What emerges after analogy is a view now enriched both by diversity and flexibility.

In this setting, it has been frequently observed how the sheer magnitude and historical progression of present-day China, encompassing all that it represents and symbolizes, have unequivocally distinguished it always from the rest of the world. However, it is within China that I find an intellectual who, in my opinion, truly epitomized the essence of analogy, both its logic and exercise: Liu Xiaobo (1955-2017).

Liu's life and intellectual journey can be characterized as the result of his courageous (and often painful) exploration of dichotomies and

fundamentally different frameworks over the course of several decades extending across the realms of aesthetics, art, philosophy, religion, history, and political systems and institutions. Liu's commitment to diversity, contrasting worldviews and eclectic thinking has been seen both a strength but also as a perceived lack of conceptual coherence when considering his thought as a whole (Chong, 1993).

What Liu undeniably did mirrored, nevertheless, was the deep-seated cultural crisis that gripped a postmaoist China, having survived some of the nation's most tumultuous and violent episodes. I think that the significant transformation of his ideas are an exercise of analogy, as he transitioned from an initial concern with aesthetics, existentialism, and a profound disdain for collectivism, to institutions, legal structures, authoritarian rule, Communist Party governance and political culture.

Changing a regime by changing a society meant for Liu the pursuit of dignity, freedom, and tolerance, in a social space where individuals would genuinely engage in dialogue, leading to the organic emergence of *shared principles* along the way. These principles would, in turn, facilitate collective action towards transformative change. In such a society thought Liu, there would be no room for the divisive "enemy mentality" that had plagued China for so long. Something he would prove and act out when he read out his essay "I have no enemies" during his 2009 trial for "inciting subversion of state power".

My aim was to delve into the evolution of Liu's thoughts and how he harnessed the logic of analogy over time. Unlike any other Chinese intellectual of his time or since, he integrated numerous viewpoints that he once found too contrasting or impossible to reconcile during his youth, a phase he admitted was marked by poison, hatred, enmity, and cynicism.

The many years of surveillance and incarceration, and the weight of Tiananmen made his perspective resolute and unyielding, while also embracing a harmonious synthesis of previously conflicting influences, laying out the groundwork for his promotion of political reform, democratization, and revolution in China through peaceful, step-by-step, nonviolent methods – as stated in Charter 08, a document for which he would spend the rest of his life in prison and also win the Nobel Peace Prize in 2010.

His exposure to diverse and conflicting worldviews during his readings and travels abroad led Liu to transition from a person with a fixed and radical stance to someone for whom dialogue, engagement, and debate (instead of attack and criticism) became absolutely central. It's not about *preaching about democracy*, said Liu, but rather, in Dussel words, about fostering a *community of communication* (2019), built when people listen and actively engage with, as Liu put it, “the vulnerable groups, those who have been silenced and surveilled, those who have endured cruelty and even torture, and those who have had no proper channels for their grievances, no courts to hear their pleas...”

The value of Liu's work and the significance of its recognition can be attributed, in part, to the fact that, theoretically, the development of his ideas through integration can be seen as an application of the logic of analogy, marked by a careful acknowledgment of both similarities and differences without ever diluting any concept or experience. From a practical perspective, his actions epitomize the life story of an individual who, despite enduring the oppressive weight of a regime where human rights are considered “a tool of the Western imperialist forces”, as is the case with the Chinese Communist Party, was consistently preoccupied with the pivotal role of individual agency. This was particularly evident when he chose to pursue encounter, understanding, and compromise in “daily life” instead of embracing hatred, enmity, and division. In this way, Liu's legacy offers a significant opportunity for critical reflection and, in the broadest sense, does serve as an *analogous reality* for those living under undemocratic regimes, both historically and in the contemporary world.

References:

Chong, Woei-Lien. (1993) “The Tragic Duality of Man: Liu Xiaobo on Western Philosophy from Kant to Sartre” in A.J. Saich and K.W. Radtke (eds), *China's Modernisation: Westernisation and Acculturation*, Stuttgart: Steiner Verlag, *Muenchener Ost-Asiatische Studien*, Vol. 67, 1993, pp. 111-16. <https://bpb-us-w2.wpmucdn.com/u.osu.edu/dist/b/405/files/2015/02/chong-1bbd8x7.pdf>

Dussel, Enrique. (2019). “Analogy and Communication”, in *Philosophies* 2019, 4, 31, pp. 1-23. <https://doi:10.3390/philosophies4020031>

Link, Perry and Wu Dazhi. (2023). *I have no enemies: The life and legacy of Liu Xiaobo*, New York: Columbia University Press.

Analogies between Modern Models of Power

Przemysław KRZYWOSZYŃSKI

Adam Mickiewicz University, Poznań, Poland

drpk@amu.edu.pl

In my talk I present some analogies between modern European models of power. Firstly, I briefly introduce so-called “pure” models of power from Antiquity and Middle Ages in order to explain mixed models both in theory and historical cases from central as well as peripheric European countries. I focus on analogies between the Republic of Venice (Repubblica di Venezia called “La Serenissima”) and the Polish-Lithuanian Commonwealth (Kingdom of Poland and the Grand Duchy of Lithuania). Both countries seem to be very different in terms of political organization, society, geography and policies, but in a more detailed analysis, especially in the Baroque, one may find many striking similarities. Moreover, the functioning of these mixed systems happened in the “Golden” and/or “Silver” Age in both places. Therefore were accompanied by abundance and rich creativity in other domains like for instance architecture, music, literature and painting.

References:

Allen, J. W., *A History of Political Thought in the Sixteen Century*, London, Methuen, 1951.

Barwicka-Tylek I., *Trzy razy „res publica”: Thomas Smith, Gasparo Contarini i Wawrzyniec Goślicki*, „Czasopismo Prawno-Historyczne”, t. LXV, z. 1, 2013, p. 75-104.

Chambers, D.S. *The Imperial Age of Venice, 1380-1580*. London, Thames & Hudson, 1970.

Koehler K., *Rzeczpospolita. Obywatelskość. Wolność. Szkice o polskim piarstwie politycznym XVI wieku*, Warszawa NCK, 2016.

Krzywoszyński P. “El derecho al desacuerdo: Garantías históricas en Polonia (siglos XVI-XVIII)”, [in:] *Rebelión positiva: ¿Para qué rebelarse?*, ed. J.-M. Campos Benitez, K. Gan-Krzywoszyńska, P. Leśniewski, Poznań: Wyd. Kontekst, 2022, p. 74-90.

Krzywoszyński P., *Stanisław Orzechowski – ideolog demokracji szlacheckiej*, Poznań, Wydawnictwo Poznańskie, 2010.

Krzywoszyński P., *The Polish Nobles' Democracy: between Ancient and Modern Democracy*, “Philosophía. Revista de Filosofía”, Vol. 81, Núm.1., 2021, Facultad de Filosofía y Letras. Instituto de Filosofía, Universidad Nacional de Cuyo, p. 29-49.

Maiolo F., *Medieval Sovereignty. Marsilius of Padua and Bartolous of Saxoferato*. Amsterdam, Eburon, 2007.

Ogonowski Z., *Filozofia polityczna w Polsce XVII wieku i tradycje demokracji europejskiej*. Warszawa, PAN IFiS 1992.

Olkiewicz J., *Najjaśniejsza Republika Wenecka*. Warszawa, Książka i Wiedza, 1972.

Pennington K., *The Prince and the Law, 1200-1600: Sovereignty and Rights in the Western Legal Tradition (1200-1600)*, Berkeley-Los Angeles-London, University of California Press 1993.

Sabine G. H., *A History of Political Theory*, London, Holt, Rinehart and Winston, 1962.

Vigueur J.-C. M., *Cavaliers et citoyens. Guerre et société dans l'Italie communale, XIIIe-XIIIe siècles*. Paris, EHESS pp. 2003.

Analogies between the Polish Suffragette Movement and the Contemporary Cultural Texts in XIXTh Century

Julia LISIECKA

Adam Mickiewicz University, Poznań, Poland

lisieckajulia@o2.pl

The purpose of article is to present analogies between political and social situation of Polish women, especially women's efforts to gain right to stand and vote in election, and polish positivism's cultural texts. There will be shown historical background which had an impact on women's efforts to gain rights and urge to be political decisive. There will also be shown how political and social situation in Poland had an impact on literature and art in general. With a view to this, there is a need to discuss contemporary Polish women position which was presented in positivism cultural texts, especially in novels, short stories and press. There will be mentioned the attitude of artists towards women's gaining political rights. There will be also shown the social role of Polish women in improving educational system, raising collective consciousness and showing importance of women's work, especially presented in positivism's literature. Consequently there will be presented the beginning of women's suffrage in Poland, further activities and gaining right to stand and vote in election. There will be presented the most crucial artist, canvassers and leaders of woman's movement. There will be shown how artists took part in politics and feminist movement, not only in creating pieces of art, but also in organizing suffrage activities.

References:

Daszyńska-Golińska A., *Tereny doświadczalne parlamentarnej pracy kobiet*, [w:] A. Górnicka-Boratyńska, *Chcemy całego życia. Antologia polskich tekstów feministycznych z lat 1870–1939*, Warszawa 2018.

Gawin M., *Spór o równouprawnienie kobiet (1864–1919)*, Warszawa 2015.

Górnicka-Boratyńska A., *Staliśmy się sobą. Cztery projekty emancypacji (1863–1939)*, Warszawa 2018.

Helios J., Jedlecka W., *Wpływ feminizmu na sytuację społeczno-prawną kobiet*, E-Wydawnictwo. Prawnicza i Ekonomiczna Biblioteka Cyfrowa. Wydział Prawa, Administracji i Ekonomii Uniwersytetu Wrocławskiego, Wrocław 2016.

Krzywicka L., *Młoda Orzeszkowa*, [w:] *Wiadomości literackie*, 1936, nr 53/54.

Kuczalska-Reinschmit P., *Orzeszkowa o ruchu kobiecym*, „*Wędrowiec*” 1906, nr 11.

Kuczalska-Reinschmit P., *Wyborcze prawa kobiet*, [w:] A. Górnicka-Boratyńska, *Chcemy całego życia. Antologia polskich tekstów feministycznych z lat 1870–1939*, Warszawa 2018.

Orzeszkowa E., *A...B...C...*, Warszawa 2004.

Orzeszkowa E., *Nad Niemnem*, Wrocław 2022.

Orzeszkowa E., *Marta*, Kraków 2005.

Piłsudska A., *Wspomnienia*, Warszawa 1989.

Prus B., *Lalka*, Warszawa 2017.

Prus B., *Emancypantki*, Warszawa 2017.

Ślusarczyk-Turek I., *Filozoficzno-społeczna refleksja nad płcią*, <http://www.racjonalista.pl/kk.php/s,4707/k,2> (dostęp 09.10.2023).

Środa M., *Wszystkich praw! Całego życia!* [w:] A. Górnicka-Boratyńska, *Chcemy całego życia. Antologia polskich tekstów feministycznych z lat 1870–1939*, Wydawnictwo Czarna Owca, z lat 1870–1939, Warszawa 2018.

Tokarczuk O. *Lalka i perła*, Kraków 2020.

Analogy and Language

Organizer: José David GARCÍA CRUZ

Pontificia Universidad Católica de Chile/Meritorious Autonomous University of Puebla

In this symposium we intend to study analogy from three approaches: philosophical, semiological and logical. The main topic of our proposals is the relation between analogy and language. In this symposium we will explore the different manifestations of analogy in language, by means of three proposals for analysis. First, Adrian Ortuño will present the talk “Faith and Knowledge in Saint Augustine’s *De Magistro*. An interpretation from the concept of analogy”, in which the relationship between language and knowledge is studied considering analogy as an interpretative bridge. Secondly, Francisco Montes will present the talk “Semiotics and Analogy”, which establishes an interesting link between semiotics and analogy. Finally, José David García will present his talk “Analogical Syllogisms”, which defines a syllogistic system capable of representing analogical arguments.

Analogical Syllogisms

José David GARCÍA CRUZ

Pontificia Universidad Católica de Chile/Meritorious Autonomous University
of Puebla

jdgarci2@uc.cl

In this talk we will present two proposals for the formalization of analogical arguments. The first proposal consists of applying Term Functor Logics (TFL) in its relational variant. We will begin by briefly presenting the language and the rules, and we will close this part by presenting specific examples of proportional analogies. The second proposal is inspired by Aristotle's Topics. It consists of the presentation of a language of arrows and dots. This language allows analogical arguments to be represented graphically as compositions of arrows. The sequences of formulas are composed of two related terms, and the consequences are formed in a syllogistic manner. We can see below an analogical syllogism and its representation in the arrow language. We will explore several properties of this type of arguments, and several links between TFL and Syllogistic.

A is to B
A as C and B as D
Therefore
C is to D

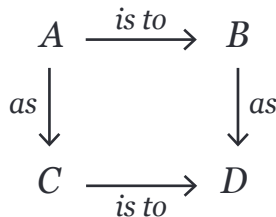


Diagram for analogy rule

Faith and Knowledge in Saint Augustine's De Magistro. An Interpretation from the Concept of Analogy

Adrián ORTUÑO SOSA

Pontificia Universidad Católica de Chile

aortuño@uc.cl

In *De magistro*, the process of knowledge is something very complex that goes beyond a simple adequacy between thought and reality. Within this complexity, language has the important function of mediating between thought and reality. To understand St. Augustine's point of view that language cannot teach by itself, it is necessary to consider that language only works if speaker and listener know the semantic relationship between word and signifiable, but if this relationship is unknown, then language cannot teach; however, for St. Augustine language can have the function of arousing belief and provide criteria that can be converted into genuine knowledge through reasoning and experience. On the other hand, to better understand the usefulness of language in the process of knowledge it is necessary to take into account the anachronistic distinction between information and knowledge, language provides information that can become knowledge when verified by the listener or student. Thus, although language cannot teach immediately, it can be a means to acquire knowledge. The usefulness of language is that it allows us to exercise our intellect and provide criteria that enable access to genuine knowledge; in this sense, this work tries to analyse whether the concept of analogy allows a better understanding of the Augustinian proposal.

Analogy, Images and the Concept of Information

Francisco JAVIER MONTES

National Autonomous University of Mexico

francisco.montes@alumno.unam.mx

In this work I analyze Barceló-Aspeitia's proposal about how images can play a key role in argumentation. He explains that images not only are part of the argumentation, but they contribute significantly to the argumentative process (2012). I will extend his proposal by considering Dretske's concept of information. My main purpose is to explain how despite the important role images can play in the argumentative process, sometimes they fail to provide support for an argument.

100 Years of Martin Buber’s “I and Thou”

Organizers: Katarzyna GAN-KRZYWOSZYŃSKA, Piotr LEŚNIEWSKI

The inspiration for our symposium is this round anniversary: 100 years ago, the book *I and Thou* by Martin Buber was published. Next to Rosenzweig’s *The Star of Redemption*, it is a fundamental classical work that is a source of contemporary philosophy of dialogue. It is therefore the beginning of a radical revolution not only in philosophy itself, but also in contemporary culture. The more conflicts, disputes, fights and wars in our lives, and therefore also harm, senseless suffering and violence, the more we need dialogue and honest reflection on the prospects for dialogue: we need hope and reconciliation. Buber’s work continues to inspire, is open to creative interpretations, developments and applications, and in our symposium we present three such approaches to dialogical thinking with Buber’s *I and Thou* at its core. Herbert Schnädelbach once wrote about three paradigms in philosophy; namely about ontological one, mentalistic one and linguistic one. After over a hundred years, we can probably talk about the formation of the fourth paradigm: the dialogical paradigm.

Towards New Thinking in Sports: Martin Buber as Basis of Dialogical Physical Culture. Analogical Study

Dorota BRZOZOWSKA

University of Physical Education in Poznan, Poland

d.k.brzozowska@gmail.com

Martin Buber in *I and Thou* describes two primary pairs of words: I-You (Thou) and I-It. He called both them *das Wortpaar* in German. According to his approach the first pair establishes the world of relation which arises in three spheres: in a life with (other) people, in a life with nature, and in a life with intelligible forms. In my presentation, I argue that modern sports need dialogical rethinking and *I and Thou* can be its philosophical basis. I analyze The Morote Karate Club as an example of dialogical encounters between people in sport. Lastly, I compare other styles of approaches to sports to reveal analogies and dialogical aspects among different disciplines.

Bibliography

Buber M. 1958 *I and Thou* New York: Charles's Scribner's Sons.

Freire P. 2005 *Pedagogy of The Oppressed* New York: continuum.

Mechikoff R. A. 2020 *A History and Philosophy of Sport and Physical Education: From Ancient Civilizations to the Modern World* New York: McGraw-Hill Education.

Between Silence and Scream: Dialogue

Katarzyna GAN-KRZYWOSZYŃSKA, Piotr LEŚNIEWSKI

Adam Mickiewicz University, Poznań, Poland

katarzyna.gan-krzywoszynska@amu.edu.pl
grus@amu.edu.pl

Martin Buber's fundamental book "I and Thou" 100 years after publication still provides new interpretations and applications. In our talk we present analogies between, on the one hand, two basic pairs of words, i.e. *I-Thou* and *I-It* and, on the other hand, three models of relations according to Enrique Dussel (univocity, analogy, equivocity) and Ryszard Kapuściński (conflict, encounter, isolation). The issue of translating these analogies into the opposition between scream, dialogue and silence is also shortly discussed. We focus further on conditions of Buberian dialogical encounter and a project of culture of dialogue in opposition to these of silence and scream is considered briefly.

References:

K. Gan-Krzywoszyńska, P. Leśniewski "Analogy-Making as an Art. Prolegomena to the Culture of Smile." *Timeliness of Analogy* Poznań: Kontekst Publishing House 2022.

K. Gan-Krzywoszyńska, *Freedom and Abundance: Dialogical Philosophy of Style*, Poznań: Publishing House of The Poznań Society for the Advancement of Arts and Sciences, 2021.

I, Thou and We: On the Analogies between the Concepts of Community

Zofia WÓJCIAK

Adam Mickiewicz University, Poznań, Poland

zosiawojciak@gmail.com

My presentation deals with distinctions and nuances between the concepts of I and Thou in Buberian sense, and subsequently the concept of We (of a community, in other words) in two different languages and cultures, namely in Poland and in South Korea. To Buber, there are two primary words in a form of combination *I-Thou* and *I-It*: one cannot say *I* without saying *Thou* or *It*. According to Polish philosopher Józef Tischner, there is no We without I. He wrote: “When I say We, I know that we are important to each other: me for you and you for me.” Therefore within Tischnerian approach a community consists of individuals who are connected by mutual appreciation and respect, and no individual loses its own identity by entering into social relations. On the other hand, Kim Hye Young’s analysis of Korean language and culture provides us with a concept of “we” which does not require a pre-existence of any I, Thou nor Other, based on the sense of community and connection the Korean “we” (“우리”) assumes. By means of analogy further analyse of these two distinct concepts is presented in order to achieve a better understanding of them according to the Polish and the South Korean approach, respectively.

References:

Martin Buber (1937) *I and Thou*, Edinburgh: T. & T. Clark

Enrique Dussel (2019) „Analogy and communication”. *Philosophies*, 4(2), 31.

Kim Hye Young, *A Phenomenological Approach to the Korean "We": A Study in Social Intentionality*, "Frontiers of Philosophy in China" 2017, nr 4(12).
Józef Tischner (1993) „Spowiedź rewolucjonisty”, Kraków: Wydawnictwo Znak.

6. Future Events: The Fourth World Congress on Analogy in Crete

Upcoming – The 4th World Congress on Analogy

The next Congress will take place on the island of Crete (Greece) and specifically at the Orthodox Academy of Crete (OAC):

www.oac.gr/en

A place of breathtaking direct sea view in order to explore the Analogy from another perspective! The OAC is a Conference and Research Center, which serves the international academic community since 1965 by offering high standards of traditional Cretan cuisine, together with modern Conference facilities, including onsite accommodation at its newly renovated rooms and halls. The OAC is a welfare non-profit Foundation with special focus on reconciliation, ecology and spirituality through a Face-to-Face approach, which is absolutely in harmony with the values of the Analogy Congress!



Planned dates: 27-30 October, 2026
Please keep updated with the latest info!

7. Notes

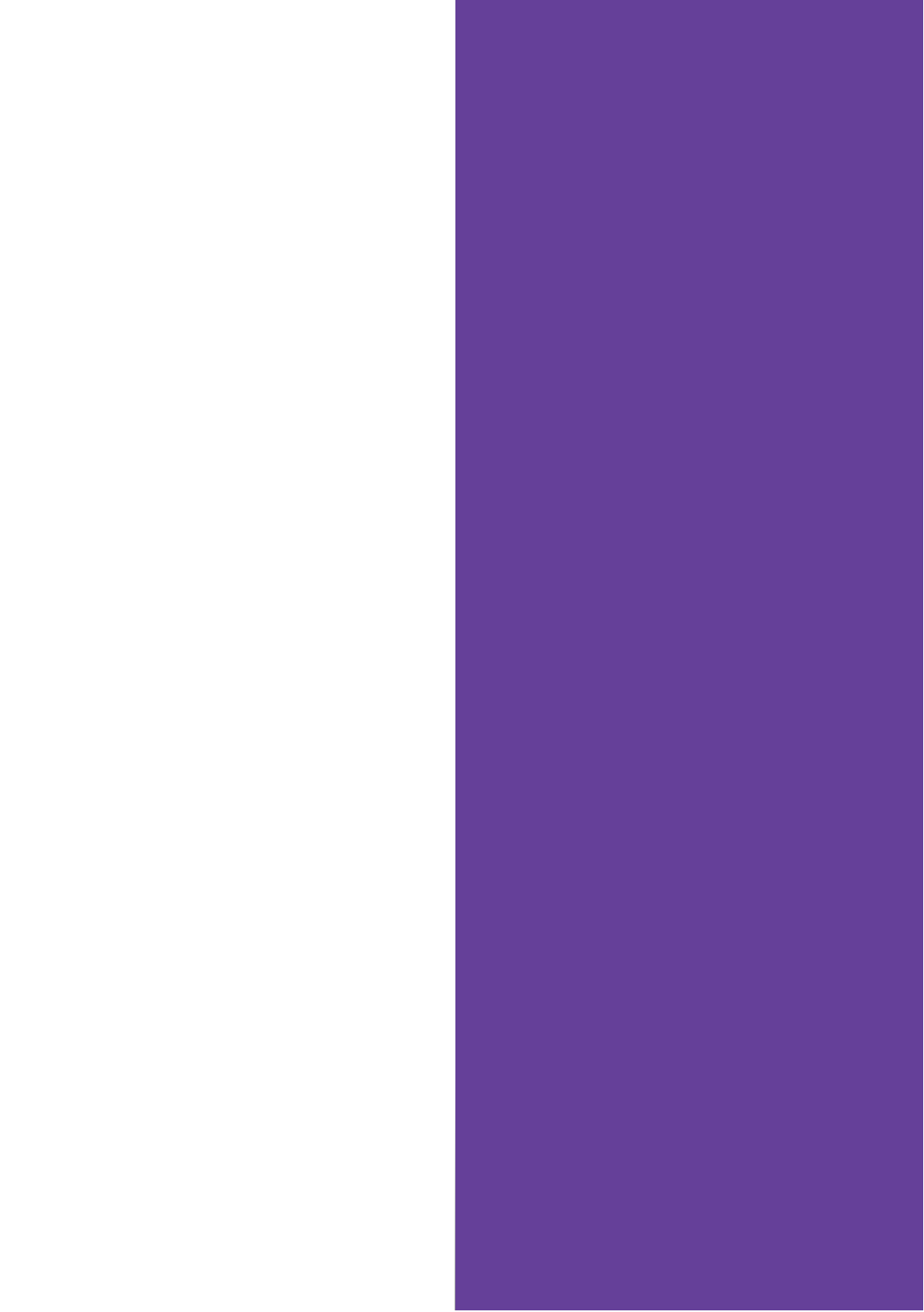
Notes

Notes

Notes

Notes

Notes





Juan Manuel Campos Benítez, full time professor at the Meritorious Autonomous University of Puebla, Mexico. Co-founder of World Congresses on Analogy and co-editor of all the congresses publications. He has published several articles on modal and medieval logic which were read at UNILOG and at World Congresses on the Square of Opposition meetings. He is an author of three books written in Spanish language, one on New Spain Logic, another on reading and writing techniques for beginners and a third book devoted to essays on history and teaching of logic.

Katarzyna Gan-Krzywoszyńska, Ph.D., Assistant Professor at Adam Mickiewicz University in Poznań (Poland). Co-founder of World Congresses on Analogy and co-editor of all the congresses publications. Author of the book *Freedom and Abundance: Dialogical Philosophy of Style*, co-author with Piotr Leśniewski of the biography *Kazimierz Ajdukiewicz (1890-1963)* and many papers on history of logic, methodology of humanities and philosophy of dialogue. Coordinator of Dialogical Collection and Secretary of the board of directors of the Logica Universalis Association (LUA). Visiting professor at FFyL BUAP (October 2013).



Zofia Wójciak, MPhil, Adam Mickiewicz University in Poznań (Poland). She published three papers in the field of contemporary philosophy of dialogue and South Korean culture. She is a member of the organizing committee of the Third World Congress on Analogy. She participated in the 7th UNILOG 2022 and was a member of the organizing committee of the 4th WoCoLoR 2023.

BUAP®

U UPAEP



**FACULTY OF LAW
AND ADMINISTRATION**



Kontekst
Publishing House

SCIENTIFIC PUBLISHER
www.wkn.com.pl

ISBN 978-83-66476-77-6