

**Welcome to participate in the Section of Non-Western Philosophical Traditions of the Twelfth Polish Congress of Philosophy (XII PZF) – September 11–16, 2023 in Łódź.**

The purpose of our Section is to share the results of the research conducted in the broadly understood area of Eastern philosophies. First of all, we mean the philosophy of two great cultural circles – the South Asia (Indian and Buddhist philosophy, including the Tibetan philosophy and the philosophical thinkers of Indochina countries and the Malay Archipelago) and the Far East (Chinese philosophy and the Korean, Japanese and Vietnamese philosophies founded on its elements).

However, we are not limited to the two areas listed. Although we are aware that the ancient and medieval Jewish and Arab philosophy are, according to many, an important component (stage in the development) of the Mediterranean philosophy – we suppose, however, that researchers of modern and contemporary Islamic philosophy from the area ranging from Turkey to China and Indonesia could feel uncomfortable if counted to belong to the Section of Pre-modern Western philosophy. That is why we also invite them to our section, just like those who would like to share with us their research on obviously pre-modern yet non-European thought (like the Ancient Egyptian, Babylonian or pre-Islamic Persian one).

Using the words “Eastern philosophies” we admit a certain mental abbreviation, because there (in the East = in Asia) non-Western philosophical traditions have the richest achievements. But this does not mean that we would not like to see also in our Section the papers of researchers of the (unfortunately) interrupted pre-Columbian traditions or of the philosophical thinking of illiterate cultures, such as the African or Aboriginal philosophy (classified sometimes as “ethnophilosophy”). On the contrary, in the lines of the tradition of the “Universal Encyclopedia of Philosophy”, we will accept them with satisfaction.

In addition, we will be happy to see among us not only those who study detailed philosophical problems found in the works of non-European thinkers, but also those researchers who, for example, study silhouettes of Western (but not only) explorers of Eastern thought, or the life and work of original representatives of Western cultures, who were inspired by the thought of the East in a variety of ways.

The study of non-Western philosophy, despite intensive development in the last few decades, is still a domain insufficiently known to Western philosophers within academy. And we are aware that the deliberations in our section will have a more expert character, because in addition to purely philosophical interests and knowledge, the source research in one of these areas requires also specific knowledge of other culture, in particular the mastery of one or even several rare and difficult languages. Nevertheless, we have no doubt that the results of these studies can provide to people who get acquainted with them, even if they do not directly deal with Eastern philosophies, not only much valuable insight in the field of the history of philosophy, but also can become a new reference point to their own research in the field of specific philosophical disciplines, e.g. as a previously unknown

perspective, or as an already known solution to a philosophical problem, but appearing in a new context, or eventually as a kind of mental experiment.

It is obvious that with such statement of the issue, a question arises immediately about the definition or the concept of philosophy. But we think that such questions are necessary and that various attempts to answer them will constitute a contribution to the development of philosophy in the 21st century. Particularly welcome could be an attempt to answer the question of whether in the case of non-Western philosophies we really sometimes deal with **different visions of rationality**? Whether giving the name of philosophy to the thought of certain cultures does not sometimes constitute an attempt to ennoble a pseudo-philosophy? Or maybe it's rather the opposite – and the try to push non-Western considerations to the field of irrational thought is just fetishizing a certain form of rationalism? Despite that we do not set for ourselves maximalistic goals and neither do we try to set a special theme to our Section, nor do we present – however tempting should that be – a list of problems we would like to deal with (such as the one found in the manifesto of the Section of the History of Pre-Modern European and Byzantine Philosophy, available on the website of the XII PZF).

Detailed information on the time and place of the Congress and the conditions of participation (registrations, fees, accommodation, food) can be found on the website of the XII PZF: <https://www.zjazdfilozoficzny.uni.lodz.pl/>. We only wanted to point out that although the extended deadline for uploading abstracts of papers via the EasyChair internet platform form (<https://easychair.org/conferences/?conf=12PZF>) is now the **11th of June 2023**, it is still possible to register **until the extra extended deadline of the 30th of June 2023**, sending your proposal directly by e-mail to the addresses **both** of the **Chairman of the Section** (as signed below): **[mszieba@poczta.pl](mailto:mszieba@poczta.pl)** **and** of the **Secretary of the Section**, **dr hab. Olena Lucyszyna: [olucyszyna@iksio.pan.pl](mailto:olucyszyna@iksio.pan.pl)**. Such a notification in addition to the title of the paper and the name, country of residence and affiliation of the speaker, should include an abstract, not exceeding 400 words (including 2-3 bibliographic items, if necessary), and a list of 3-5 keywords.

**Readings can be delivered both in Polish and English.**

Of course, we also invite those who want to take part in the meeting of the Congress without delivering their papers.

**Dr. Maciej St. Zięba (Zaozhuang University, China) – Chairman of the Section**