

Creation of New Philosophy in the Age of Global Village

Prof. Kirti Bunchua
Ethics and Religion Research Center, Thailand

A Life of Philosophical Research in Thailand

I was born in 1929 from an old Catholic family in Ayuthya, the old Capital of Thailand. I entered the seminary after finishing the parish school. I was sent to Rome to study Philosophy and Theology during the fifties, i.e. before the Vatican Council I had been functioning as a Catholic priest for several years. I had worked also for the Bachelor Degree of Thai Language and Master Degree of Comparative Literature. I left the priestly pastoral works because the State Universities wanted a lecturer of philosophy and I visioned that I should give an example of an unbiased teacher without becoming an indifferent and without betraying my philosophical and religious conviction.

Imagine that I am a Catholic and that I have to teach Philosophy and Christianity in the State Universities where most of the instructors, students and administrators are Buddhists. My first problem is how to render myself and my thoughts acceptable to my students. I could not use the method of Matteo Ricci, to explain Christianity by the Buddhist terms, because such method had been strongly protested by some intellectual Buddhists against the Neo-Hinduism to interpret Buddha as the last incarnation of Narayana and against some of the first interpretations of Vatican Council to look at Buddha as the Forerunner of Christ. At first I held an attitude of a compromising philosopher with a vague idea of a compromising philosophy. I was criticized that the term suggested that Religions were quarelling and I was making myself a reconciliator. It would be too much to accept

such an honour. changed my policy into a philosophy of Mutual Understanding. I was criticized again and even was suspected to have an ambition to make myself the Founder of a New Religious Movement, by combining all religions together. It is also too much to accept such an accusation. So I tried another solution, recuring to the phenomenological method of Husserl, that is to put in bracked(epoche) the faith of each inquirer to gain the unbiased understanding of philosophy and Religions. Some expressed their worries that this method would advance the methodical doubt into the real scepticism. Finally I reach the Contextual Method. However, the Christian Context is not a simple one, but a cluster of contexts, because Jesus Himself is open-minded enough in the matter of Philosophy though He is urging each person to commit himself to the works of charity and so far I feel happy with it. I am developing it and using it as the leit-motive of my teaching and guiding activities.

As I am the pioneer of teaching Western philosophy, or rather teaching philosophy in the Western way in Thailand, I had ever been teaching probably in all the State Universities in Thailand that had been established before 1990. I had to write the first manuals of philosophy in Thai Language, and in so doing had to invent the vocabulary needed for the purpose. I am lucky to have learned Greek, Latin, Pali, and Sanskrit languages beside Thai language in its profundity and also the Comparative Literature. I have written so far about 30 manuals of Philosophy and Religions, mostly in Thai Language. My research on Oriental Philosophy had been awarded by His Majesty the King of Thailand, who appointed me Professor in Philosophy and Fellow of the Royal Institute for life. I had been awarded by Chulalongkorn University (several time), by Catholic Communication of Thailand, and by Assumption University. I had been Chairperson of Philosophical Department of Chulalongkorn University, which developed its courses up to Doctorate Degree in Philosophy. I can say that at present I can find my old students teaching Philosophy in all Universities and Colleges in Thailand. A lot of the intellectual Buddhist Monks are also my old students, because I have been teaching philosophy in the Buddhist Monk Universities for more than 10 years.

When I was retired from Chulalongkorn State University, I had been asked to organize the Philosophical and Religious Studies in Assumption University. We have run the M.A. in Philosophy and Religious Studies to the third year now. We emphasize on the teaching of That Buddhism, Professional Ethics and Bible for Spirituality. We are extending our curriculum to the Ph.D. program in

June 1997. I think that the learning of Philosophy and Religions might not be complete without practices to the extent of exposure-immersion. I learned Buddhism seriously (together with Pali and Sanskrit languages) while I was teaching in the Buddhist Monk Universities (Mahamakut and Mahachula Universities). I spent my vacations in practising Buddhist Meditation from several Masters in many schools of Meditation. The Buddhist Masters, well conscious of my Catholic conviction gave me authority to teach meditation under their auspices.

Assumption University does not grant our Faculty the budget to do unacademic activities nor allow it to use the facilities regularly. I made a project to request for subsidies from many organizations, but all say in the same way that it is praiseworthy, so it is hopeful that someone else might subsidize me. So my wife and I decided to buy on loan a townhouse of 3 storeys next to my residence for such a purpose. We could do it to the extent of our capacity to forward my vision. We call it the Spirituality Ashram. Our residence is just 5 minutes walk from the University. With the collaboration of some volunteers, I and my wife agreed to organize regularly course of Buddhist Meditation for the Buddhists, Oriental Meditation for the Christians, Bible Study for the Quality of Life, consultations for healthy and happy families, regardless of traditions and faiths. From time to time we organize religious tours for exposure-immersion for the Thai people and for foreigners. After one year of such a courageous initiative, supports keep on coming, both spiritually and materially. Today the Spirituality Ashram is run by a Board of Directors who are a Catholic Bishop, a Lutheran Bishop, A Buddhist Vice-abbot, a Dean of Graduate School (myself), another Buddhist scholar, another Protestant scholar, and another Catholic Scholar.

I have observed in my experiences that many Christians have interest in Buddhist Meditation. They go directly to the Buddhist Masters and become hostile to Christianity, and vice-versa. I think that with some preparation and introduction, they will go with more confidence and with clearer idea of what they are seeking for. My vision is that if the Christians have interest in Buddhism, they should not misunderstand that Buddha is against any Spiritual Value in Christianity, especially the Divine Grace for each man; and by the same token if the Buddhists have interest in Christianity, they should not misunderstand that Christ is against any Spiritual Value in Buddhism, especially the teaching of Metta and the tactic of enhancing the quality of life through Samadhi and Vipassana.

For all the above mentioned programs, I try to formulate a

Method-ology of teaching Philosophy and Religion in our School at the Assumption University: I call it the Contextuality Method: that is to teach and to evaluate each Philosophy and each Religion in its context. I divide the intellectual and spiritual context into 5 paradigms of conviction. I think I have got such an idea from Phenomenology and the Postmodernism. I think I need to update my knowledge of these 2 currents.

The Basis of Values in a Time of Change

From the foregoing experiences of a life of research, I have come to a Philosophy of Globalization as follows: The Time of change claims either for a changing basis of values (which means values without a fixed standard for common judgement) or for a change of basis of values which means establishing a new standard for the common judgement of values. A critical mind cannot accept a changing basis of values, because a changing basis cannot be a standard of valuation at all. The only option, therefore, is for change of basis of values.

Each age has its needs of an appropriate basis according to the characteristics of the age. Our age is unanimously proclaimed as the Age of Globalization. The appropriate basis of values must be able to respond to the characteristic needs of globalization. Globalization does not mean only that we can communicate through the today's technology of mass media, throughout the world as in a village of the old time, but it means especially that we must learn how to live in the globalizational world as our ancestors lived in a village. Surely we need an appropriate philosophy — philosophy for the Globalizational Age, or the Globalizational Philosophy — having at least some of the following meanings.

- ① It open the gate to all philosophies of Humanity to join.
- ② It has Humanity as its object of consideration.
- ③ It aims at preparing all men to live appropriately in the age of globalization.
- ④ It supposes the whole World to be one village of hitech informative system.
- ⑤ It accepts all human values on equal rank into consideration.
- ⑥ It considers all cultures as complimentary of the Culture of Humanity.
- ⑦ It has the ambition of bringing all human knowledge and experiences into one perspective and explain all human interest under one perspective: Global philosophy or Globalizationism. The Philosophy of Globalization needs a Meta-philosophy to guarantee its

change and development. Mine is as follows:

Roles of Meta-Philosophy

Philosophy as the Love of Wisdom started with the wonder-stricken questions about the external World questions that ended with somewhat satisfactory answers which sooner or later generated further questions and further answers. Once wisdom resulted into many subjects of knowledge, Philosophy could not help asking about its own role in human knowledge. Unsurprisingly several satisfactory answers have been established, each is fit for the context of each period. Each answer is one Meta-philosophy. The one fit for the Age of Globalization is the Meta-Philosophy of the Globalization World which I would like to appropriate as the foundation of Philosophy of ABAC School. ① At the start of human inquires, Philosophy played the role Mother of all branches of knowledge. This is the role of Philosophy in the Primitive Age. ② When branches of Knowledge separated themselves to form independent subjects, Philosophy had to be contented with the remaining questions and answers. This is more or less the time of the Ancient Age. ③ When only Meta-physics and Epistemology remained for intellectual hobbies of philosophers, they undertook the serious enterprises of following up the conclusions of all subjects and did the roles of Applied Philosophies for them all, using Meta-physics and Epistemology as Pure Philosophy to question any conclusion and to propose any possible answers. This latter role started since the time of Hegel. ④ When the various subjects had their own philosophers who can do the Applied Philosophy of each particular subject better than the Pure Philosophers themselves as today many scientists can do the Philosophy of Science better than the professional philosophers for example the Pure Philosophers had to recede to their previous ghetto of Pure philosophy and enjoy at most their History of Philosophy. This phenomenon highlighted between the two World Wars. ⑤ The time comes when even the Pure Philosophy is predicated meaningless and useless as it actually happens in many intellectual circles, it is time for the Professional Philosophers to come out from their ghetto of Pure Philosophy and to take once more a serious reflexion about the roles of Philosophy. It is time to do seriously the Philosophy of Philosophy or the Meta-Philosophy; and also the Philosophy of History of Philosophy or the Meta-History of Philosophy. Philosophy

takes now the independent role trying to state its own identity with the aim to collaborate with all branches of human knowledge to promote peace and human welfares. This vision was initiated by the first Postmodernist Philosophers and continue to be as we call the Globalizational Pilosophy or Globalizationalism.

What is meant by Meta-

① Meta-Philosophy is the philosophy that tries to question about its origin, development, nature and roles of the philosophical conviction in each individual and in society. ② Meta-History of Philosophy is the philosophy that tries to question and answer about the relation between one philosophical conviction and other philosophical convictions, between philosophers and philosophical schools and various trends, between philosophy and History, between philosophy and other phenomena in society.

Methodology of Inquiries

① Disposing all knowledge of Philosophy as raw materials, ② Questioning and answering along the guidelines in "what is meant by Meta-" ③ Trying more questions concning the current philosophy and trying to answer them. ④ Concentrating on the questions and answers within the scope of our trend. ⑤ Emphasizing on team works as of the mutual sharing of knowledge, opinions, understanding, supporting and developing.

Our Trend in the Age of Globalization

Taking all the foregoing development of Philosophy, we try develop a trend that hopefully serves Humanity best in this Age of Globalization. It may be a kind of the common current called Postmodernism with some characteristics of our own. We prefer to call it the ABAC School of (Globalizational) Philosophy. Its main characters are as follows.

① It is based on the Critical self-criticism. ② It offers to be the Critical

Liaison of all human phenomena and creativities. ③ It promotes the training and education of mind for the unbiased judgements. ④ It enhances the human dignity. ⑤ It uses the most up-to-date Hermeneutics as the main tool for analyzing and human values as the final aim of evaluation. ⑥ It creates resource people of critical mind who know how to analyze and evaluate with conviction of righteousness.

The Background of Our Trend

Our trend does not fall down afresh from Heaven, but is a result from a critical study of humanity with all its experiences in the past. We have learned that once philosophers were conscious that the close and well-ordered systematic philosophy could not serve any more the globalization based need of Humanity, the more sensitive and more alert inquirers reacted to the old method of systematic inquiries and the old material of discussion. They left the old fashioned philosophies like the crew left the torpedoed man-of-war or the residents left the condominium on fire. They turned themselves to the wide world to save the situation. Anything of a tiny hope for safety, they grasped in hurry only to have something to start with anew, making themselves ready to encounter and to solve any problem and difficulty that might come across. The first generation of the Postmodernists seemed to be individualistic, each one running to his personal goal, each one yearning only to save his own role as philosopher in society.

Rorty is an outstanding example of such kind of philosophers. He strongly criticized globally all the old philosophies as obsolete, useless and even harmful, except for its spirit of criticism which should be preserved for further use. Philosophers can survive only by using criticism to criticize in order to demolish itself and to use this tool to criticize all human knowledge. Thus Rorty's Philosophy is called the Philosophy of Criticism.

Jacques Derrida(1930 ~) is less tough than Rorty by declaring that the old philosophies are obsolete only in their structures but not in their contents. As an old house of stones, whose structure is not fit for the globalizational usage: no places for car parking for computer instalment, for group meetings, etc. The stones should be pulled down carefully(Deconstruction), so that they may be used in the new design of globalizational housing(Reconstruction). Thus his Philosophy is

called philosophy of Deconstruction-Reconstruction.

Habermas(1929 ~) thinks that philosophy had accomplished its role of developing the capacity of thinking by inventing the old contents as dummies for class exercises. Now it is time to come back to the reality of human life and use that well trained capacities to solve the problems of society, as Plato and Marx had paved the way before. Thus Philosophy is called Philosophy of Social Science for Globalization. Badamer(1900~) and Ricoeur(1913~) offered themselves as Philosophers for Peace through Hermeneutics. They are backed up by Davidson, Dummett, etc. MacIntyre and Blumenberg devoted themselves to discover the meaning of Man through study of History. Later on, those philosophers of the first generation felt more need of solidarity. They exchange their ideas with the new generations and among themselves. They even strike back to select among the old scraps what are still useful. They join hands and rally all forces to encounter the problems of Globalization. They are free to think and to tackle the problems independently, nevertheless they share their common trend of Postmodernism. They separate to spread their responsibility to all domain of life and to scrutinize deeply in each particular context, then they reunite by all means of contemporary technique to share their wonder of discoveries and share their experiences to increase their common heritage of Postmodernism. Analogically speaking, they are a tree with many branches. Each branch grows and accordingly makes the common trunk grow for the benefits of all branches. It is the latest mainstream of Philosophy so far. It is serving humanity far and wide at present. Though some writers claim to be beyond Postmodernists, they are only extending the Postmodernist current to something of particular interest of the Globalizational World, as we are trying to do here of our ABAC School of Philosophy in Assumption University.

These are the Common Stances

① Training to be unbiased by the techniques of Epoche and Hermeneutics. ② Enhancing the human dignity. ③ Making Philosophy the liaison of all human understanding and creativity. Thinkers of the past are welcomed to contribute their discoveries to the common heritage for the Globalizational Humanity. These are few examples: Immanuel Kant (1724~1804) is appreciated for his observation that in human knowledge the subjective and objective

elements cannot totally be abstracted from each other. Therefore no purely objective nor purely subjective knowledge are possible. Edmund Husserl (1859-1938) adds that in the act of knowing, the knower's mind is always intentional, that is, seeking the object of knowledge. It is never a blank sheet on which anything can be written. Nietzsche (1844-1900) points out that human creativity is always aesthetic. Purely objective language is not natural to the human mind. Ludwig Wittgenstein distinguishes the characters of Ideal Language and Ordinary Language so that each may play its proper role for the real meaning in human life. His theory of Language Game is an important key to Contemporary Hermeneutics.

St. Augustine (354-430) assures that the Heart plays the leading role in the search for truth. The human intellect is so blurred that it cannot go far without incentive to the interest and the perseverance. Thomas Aquinas (1225-1274), though emphasizing on the logical argumentation, still holds that the supernatural illumination is much superior to all human reasoning and all other human methods. With all this in view, we are launching our Doctorate Program of Ph.D. in philosophy. Our Professors and Candidates are supposed to be researchers on any topic of human knowledge including Religious Faiths and Magic, provided that it is pursued with the up-to-date philosophical method and spirit. For this reason, our candidates have to be trained in philosophical methodology before we encourage them to walk on their own feet in the dissertation of their own preference under the guidance of advisors of their own choice, surely always under the quality control and supervision of the ABAC School of Philosophy. To realize this project, we open our arms to welcome and rely on all of your collaboration of any kind.

Contextual Philosophy for the Age of Global Village

I have experimented the Contextuality Method in teaching Philosophy so far; it seems to be successful in creating an atmosphere of understanding and sharing needed for our country which is developing with the prospective of Globalization in view. For this purpose, we divide the human intellectual development vertically into 5 philosophical Paradigms and horizontally as the main source of cultures and inquiries.

Philosophical Paradigms leading to the Globalizational Culture

Homo Sapiens developed their Creative Capacity continuously from the start to date. We can divide roughly the development into four steps in the past, with the present development into the Adaptive Capacity as the 5th step. We shall call them the 5 Paradigms of human thought. It is to be noted that in the world of paradigms, while the new ones rise up, the old ones do not cease, but go on side by side with the new ones.

1. Primitive Paradigm

This paradigm occurred in the mind of the primitives as soon as humans appeared on Earth. It is as old as Humanity. We can, therefore, assume that this paradigm began to exert its role not less than 2,000,000 years ago and never dies away from the human mind since then. The first humans who first lived on Earth lived in pure nature, at the mercy of nature, often threatened by natural over-power, and sometimes succumbed as victims of natural disasters. Animals, when danger is at hand, are pushed by the instinct of fear to flee for life. Once the danger brought fear away with it, animals lived unworried, because they do not reflect. Humans are different. Though they have the fear-instinct like animals, and run for life in time of danger like animals, after several experiences of threatening dangers, however, reflections about past experiences came up sometimes during peaceful leisure time. They would have wished safety for themselves and their families. For such purpose, they put up such questions as: "When came the natural disasters and how could they be eliminated?" No sooner the questions were determined than they tried to find out the answers. There might have been many possible answers, but the one that appeared to the strains of those primitives was that natural disasters together with all natural events were the manipulations of the mysterious powers. There are opinions about their natures and roles, but they are unanimously believed to exist and manipulate capriciously behind all natural happenings. They were called by different names by different groups of peoples.

From such fundamental belief, the primitives concluded that they could avoid the natural disasters only by complying to the will of the

mysterious powers and could gain advantages over other creatures by pleasing them. These mysterious powers may be called by any names they agreed upon. They are the On-Highs above all visibles. They tried hard, therefore, to know the will of the On-Highs and to know how to please them. Those who know these two techniques were considered as the knowers or "the seers" among the primitives. They enjoyed plenty of privileges. They were indeed benefactors of the primitives, because if no one could offer satisfactory answers to the fright-stricken primitives, they would have been too miserable, for they would have been in the status of unquenchable fear. Though physically they were still victims to disasters, at least psychologically they could be convinced that they were not destined or doomed to destruction, thinking that they could survive because they knew how to please the On-Highs, unlike all the victims who did not know how to please the On-Highs.

Someone may ask why the primitives were easily satisfied with the above answer, and why they did not try to solve their problems through the understanding of the Laws of Nature. We may answer that because they did not believe in any law. They experienced the changing Nature and they saw the dissimilarities rather than the similarities, the changes rather than the laws. For them the Universe is a Chaos. This is their Pure Philosophy. Such a Pure Philosophy determines on them that the above answers are satisfactory. Under such satisfaction, a man hardly has interest to find the Laws of Nature which is believed non-existent. He bestows, on the contrary, all his efforts on inquiring what he is sure of the existence: how to know and how to please the will of the On-Highs. This form of thought was the only trend of human thinking for more than two million years. Surely with such a paradigm, humanity can hardly make progress of knowledge, except for the rare and unintentional inventions by chance. However, the creative capacity of Man could not help advancing to the more advanced form called the Ancient Paradigm about 3,000 years ago.

The highest ideal for the devotees of this paradigm is: "If the will of the On-Highs is not actually expressed, do according to the customs" because the customs are the expressive will of the On-Highs until further noticed by some believable technique. "You can violate anything except the customs" is the universally accepted criterion of conduct. Even the new will of the On-High is accepted on the basis of some custom.

Philosophical Paradigms leading to the Globalizational Culture

Homo Sapiens developed their Creative Capacity continuously from the start to date. We can divide roughly the development into four steps in the past, with the present development into the Adaptive Capacity as the 5th step. We shall call them the 5 Paradigms of human thought. It is to be noted that in the world of paradigms, while the new ones rise up, the old ones do not cease, but go on side by side with the new ones.

1. Primitive Paradigm

This paradigm occurred in the mind of the primitives as soon as humans appeared on Earth. It is as old as Humanity. We can, therefore, assume that this paradigm began to exert its role not less than 2,000,000 years ago and never dies away from human mind since then. The first humans who first lived on Earth lived in pure nature, at the mercy of nature, often threatened by natural over-power, and sometimes succumbed as victims of natural disasters. Animals, when danger is at hands, are pushed by the instinct of fear to flee for life. Once the danger brought fear away with it, animals lived unworried, because they do not reflect. Humans are different. Though they have the fear-instinct like animals, and run for life in time of danger like animals, after several experiences of threatening dangers, however, reflections about past experiences came up sometimes during peaceful leisure time. They would have wished safety for themselves and their families. For such purpose, they put up such questions as: "When came the natural disasters and how could they be eliminated?" No sooner the questions were determined than they tried to find out the answers. There might have been many possible answers, but the one that appeared the strains of those primitives was that natural disasters together with all natural events were the manipulations of the mysterious powers. There are opinions about their natures and roles, but they are unanimously believed to exist and manipulate capriciously behind all natural happenings. They were called by different names by different groups of peoples.

From such fundamental belief, the primitives concluded that they could avoid the natural disasters only by complying to the will of the

mysterious powers and could gain advantages over other creatures by pleasing them. These mysterious powers may be called by any names they agreed upon. They are the On-Highs above all visibles. They tried hard, therefore, to know the will of the On-Highs and to know how to please them. Those who know these two techniques were considered as the knowers or "the seers" among the primitives. They enjoyed plenty of privileges. They were indeed benefactors of the primitives, because if no one could offer satisfactory answers to the fright-stricken primitives, they would have been too miserable, for they would have been in the status of unquenchable fear. Though physically they were still victims to disasters, at least psychologically they could be convinced that they were not destined or doomed to destruction, thinking that they could survive because they knew how to please the On-Highs, unlike all the victims who did not know how to please the On-Highs.

Someone may ask why the primitives were easily satisfied with the above answer, and why they did not try to solve their problems through the understanding of the Laws of Nature. We may answer that because they did not believe in any law. They experienced the changing Nature and they saw the dissimilarities rather than the similarities, the changes rather than the laws. For them the Universe is a Chaos. This is their Pure Philosophy. Such a Pure Philosophy determines on them that the above answers are satisfactory. Under such satisfaction, a man hardly has interest to find the Laws of Nature which is believed non-existent. He bestows, on the contrary, all his efforts on inquiring what he is sure of the existence: how to know and how to please the will of the On-Highs. This form of thought was the only trend of human thinking for more than two million years. Surely with such a paradigm, humanity can hardly make progress of knowledge, except for the rare and unintentional inventions by chance. However, the creative capacity of Man could not help advancing to the more advanced form called the Ancient Paradigm about 3,000 years ago.

The highest ideal for the devotees of this paradigm is: "If the will of the On-Highs is not actually expressed, do according to the customs" because the customs are the expressive will of the On-Highs until further noticed by some believable technique. "You can violate anything except the customs" is the universally accepted criterion of conduct. Even the new will of the On-High is accepted on the basis of some custom.

2. Ancient Paradigm

The people of this paradigm believe that the World has its own law. It is the Cosmos, not the Chaos of the Primitives. There might have been some geniil before the Ancient time who believed that the World has its own law, but as they did not transmit their belief to others, so it disappeared at the time of their death without affecting any change. If they did transmit, but no one believed it, they would have been denounced crazy unbelievers and might have been put to death as cursed person, they therefore, who thirst found out the Cosmos and could safely convince others to their beliefs are indeed great geniil. We do not know who those men are of the humanity. The oldest document that shows this belief is the first page of the Bible. It is the written record of oral traditions among the Hebrew tribes even before Moses. It had been transmitted orally from generations to generations and was put into the written Bible just about 3,000 years ago. The Bible told us how God put an order into the Universe, thus changing the status of the Universe from Chaos (the Universe without Laws) to Cosmos (the Universe with Laws). Since then the Universe has evolved according to those given Laws. Though God, as the Law-Giver, has the right to change any law at will. He would not have done it without necessity, because, generally, it is quite high prestigious to stress the importance of the Laws that He Himself has established it.

In the Greek historical record, Thales (640~545 B.C.) was hailed to be the first who thought that the World(meaning the Universe) is Cosmos. In the Indian culture, Buddha was the first to teach that the Universe and everything in it strictly follow the Laws of Dharma. In the Chinese culture we find Confucius presenting Tao as the Laws of conduct for private as well as social life while Lao-Tzu presented it as Natural Law. Since man has believed that the Universe has fixed Laws, he always tries with great interest to find them out. While the Western people had to pass through the phase of interest in the Law of Nature before having interest in the the Law of the Spirit in the Middle Ages, the Eastern people jumped over the interest of the Law of Nature to grasp immediately the Law of the Spirit since the time of Buddha and began to have interest in the Law of Nature only when they came into contact with Western Education just two centuries ago.

In other words, the pure philosophy of the First Paradigm is the belief that the Universe has its own law. Man must know it and use it as the basis for his happiness in this life. By this reason, the Greeks and the Romans constructed great places, great theaters, and

great baths, but small temples. If they agreed to construct some great Temples, it was for the sake of their own fame and pleasure rather than for the benefits of their future life: this last purpose belongs to the Third Paradigm starting in the Middle Ages.

During the Ancient Age, only the very progressive people had the Ancient Paradigm in their hearts. Many others still clung to the Primitive Paradigm, that is they still believed in the mysterious powers that controlled Nature according to their paradigm: they both hoped and feared at the same time. It they used the facilities offered them by the inventions of the more progressive ones, they used them with the mentality of the Primitives: e.g. they might attend the theaters created by the Ancient writers which taught some Natural Laws, but the people of the Primitive Paradigm would attend it with the hope of a magic Act to gain favor of the Mysterious powers. The Supreme Standard of Conduct for this paradigm is "To follow the Laws." Kings have authority because they guarantee the peaceful coexistence. Their words are Laws, not because they express the will of God, but because they express the Kings' will to guarantee the peaceful coexistence. By this token, you can transgress anything but Laws promulgated by the will of the Kings or the leaders of societies.

3. Medieval Paradigm In Western Culture

This paradigm started about 2,000 years ago, with the beginning of Christianity. In the East it started at the beginning of the Buddhist Era, about 500 years before the West. The ancient Paradigm of the East started about the same time by the School of Caravaka, but it did not develop so much and died out soon. This paradigm believes that the Universe follows fixed, but the Laws of this World cannot give Man a real happiness. The Medieval men who had this paradigm in their hearts devoted all their worldly resources to pave their ways for the happiness in the next life. They used to be very stingy for their own living, but very lavish in accumulating merrit for the life-to-come. There were plenty of examples of those who were serious with it and lived a strictly mortified life. They constructed great and sumptuous cathedrals and religious objects, but only poor houses just enough for their survival. Their ideal was different from those of the Ancient Paradigm who constructed temples just big enough for their greatest profit; but for their own residences, nothing was spared to make them the most useful and luxurious possible. Meanwhile, there some in their midst who lived by the Primitive or the Ancient Paradigms and were considered by them as gentiles

(uneducated) and unbelievers. Therefore, it is not surprising to see in all religions of that time the manifestations of all the three paradigms. The supreme criterion of goodness in this paradigm is the conscience according to the teaching of each religion. You can transgress anything except the Rules laid down by the religious authority.

4. Modern Paradigm

Since the beginning of Natural Science around the year 1500, scientific method stands up as a fixed and clear method for the advanced knowledge of the Universe. After establishing itself as an independent subject, the Natural Science invented and progressed so tremendously and rapidly that many people hope that it may solve all problems of Man: one day it might cure and prevent all diseases, eliminate death and old age. All men might remain young for eternity, fearing no sickness, old age nor death. The scientific method might be applied to social organization, so that men might share their happiness with equity and justice. Men would share their responsibility by working each one as least as possible. Most of their time would be spent in recreation and enjoyment, without any mixture of fear and worry of any kind. Our Earth would become "a Paradise on the Earth" without any need for a future life.

This Paradigm believes that the Universe followed fixed Laws. By knowing enough Laws of the Universe, we may transform our Earth into a real Paradise. The believers of this Paradigm devoted all resources to promote the scientific researches, so that the aimed yearning may become true as soon as possible. The fundamentalist ones set up policies to undermine all kinds of religious belief and hope of the happiness in the after-life. Nevertheless, living along with them were those of the Primitive, Ancient and Medieval Paradigms. In all aspects of life, there were manifestations of the four Paradigms competing with each other. The same phenomenon can be said about the beliefs and the practices of the members of all religions. The supreme criterion of goodness in this Paradigm is Reason. Reason is used to convince the people. It is the criterion of all kinds of judgement and evaluation. "Reasonableness is always right, and unreasonableness is always wrong."

5. Contemporary Paradigm

We come up to the Critical Mind which is the characteristic of the Fifth or the Contemporary Type of human capacity. Critical Mind

comprises Analysis and Evaluation. It is the scope of this subject to train our students to get acquaintance with these two valuable capacities during their undergraduate education, so that they may develop and effectively use the critical mind in their further study and especially in their daily life. In so doing we do hope that they will be responsible for all what they will do or think of doing, thus will lead them to the Authentic Happiness. According to Reality (AHAR), both for themselves and for all their neighbors. With the Critical Mind as our tool, we shall proceed to analyse how to use the Adaptive Capacity to control our Creative Capacity, because, by so doing, we shall realize that the Creative Capacity, though very dangerous, is not bad in itself. Under an appropriate control, it yields marvelous benefices. We can, then control the Creative Capacity and let it go on creating safely and beneficently, in stead of cutting short off totally from the creative endeavour by the naive reason that "because it is dangerous." Our Critical Mind should proceed to consider the following points: ① Effects of the Creative Capacity ② Causes of War and Peace ③ Formation of Detachment

But we shall limit it only to the second one. Causes of War and Peace: Once we come to the conclusion that another world War cannot be allowed to happen without risking the total destruction of Humanity and the Earth, we must be sure that we can prevent it effectively, because we cannot concede to even another one risk. We must immediately analyse to find out the real sufficient cause of War so that we may tackle the right problem. We find out fortunately by the capacity of our critical mind, that it is the Attachment. We find out further that all the four previous Paradigms belong to the same category—Philosophy of Attachment—that is when an opinion is confirmed right, all the others must be wrong. The followings are the sequences of Attachment:

Attachment	begets	Division
Division	begets	Competition
Competition	begets	Distrust
Distrust	begets	Annihilation
Annihilation	begets	Fight and War

It is not surprising, then, that the whole course of the History of Mankind is full of wars and fightings. It is a pitiful observation that the whole Human History sees only 1 fortnight of global peace — no record of any fighting between nations. It was the only special fortnight after the explosion of the Atomic Bomb over Nagasaki. So, if we can eradicate the Attachment from human minds, it will be like throwing the cause of wars into the flame, or cut the Invading Fire

from the wind blowing. By so doing, we hope to end the wars, fightings and quarrellings from the roots, Detachment will replace Attachment, thus:

Detachment	begets	Division of Responsibility
Division of Responsibility	begets	Collaboration
Collaboration	begets	Trust
Mutual Understanding	begets	Peace

We evaluate, then, that if we wish peace we have to eradicate Attachment.

Consequences

1) Philosophers after the Two World Wars pay special attention to dissolving the attachment in human mind. They tried to present variety of topics to incite doubts in the mind of the new generations. Kant's philosophy is largely presented as an analysis that leads to doubting the truth-value of our experiences and standard knowledge. Other topics are proposed, for examples the straight line may be longer than the curved one, the rocket that runs straight away may come to the starting spot, etc. Our actual curricula seem to persuade our students to doubt and shun the attachment.

2) After some time, the campaign seems to be too successful: the new generation becomes more and more detached, but the side-line effect is so great that many are sceptic about the new education. There are signs of longing for the good old days and the Utopia of the Paradise Lost. However, philosophically speaking, we cannot, by any means, return to and promote the Philosophy of Attachment, because the disastrous consequence is so sure that it is more worthwhile to risk a new way out. The important side-line effect of extreme detachment is the confused mind whose symptoms are worry without reason, dissatisfaction of life, spleen, and finally suicide. There is a terrific gap of generations. The old generation, not understanding themselves nor the new generation, blames it and tries to draw it back to their standard. The new generation likewise, not understanding themselves nor the old generation, perseveres with obstinacy. Both generations, misunderstanding the real causes of the gaps, and misunderstanding each other, regretfully miss the correct solution of the problems. As the primary cause of all these affairs is Philosophy, so the authentic solution must be philosophical.

3) Some suggest Transcendental Intuitionism as the solution,

reasoning that as we are not clever enough, we have to believe the clever persons who reach the Transcendental Intuition. We have accept them with devotion, commit ourselves to them and put all their teaching into practice with a firm conviction that their Masters are in the right way. This way, in fact, helps many to cure themselves from confusion, but it cannot solve the problem of society. If the schools remain small, usually, they have no problem, but as soon as the schools become great, they beget jealousy and panic. The reason is that this way leads back to the very attachment, changing from the attachment to thoughts to the attachment to persons. The consequences repeat the same process: attachment, division, competition, distrust, annihilation, war.

4) Some suggest Pragmatism as the solution, that is competing for a Practical Efficiency. Many in our days can avoid worry by becoming competing salesmen. They try to reach the target and even to go beyond the target. They can, in fact, avoid worry, but after some time, many of them get strain and have to cure themselves from it. It is surely not the right way of solving the problem of worry.

5) Some suggest to solve the problem by the "Three Dare Principle": ① Dare to Encounter the Problem, ② Dare to Evaluate the Solutions, and ③ Dare to Act with Responsibility. However this principle has to be implemented humbly, otherwise one may lack human relationship and cannot run in good terms with others.

6) The last and the best way might be a Dialogue. This way is slow but sure. It opens the way to all kinds of goodness. It encourages the collaboration without requiring the agreement of opinions, and the creation of the atmospheres of detachment in place of attachment.

7) Peace is to be firmly established on the basis of mutual understanding, by accepting the fact that men have different gifts, different ways of doing good, different reasons in doing good. We praise always all forms, and all reasons, of doing good. We follow the Principle of "Unity in Diversity."

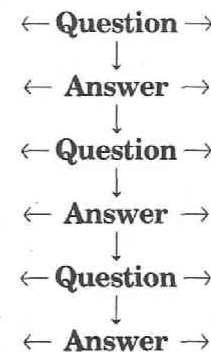
8) We hold the principle of detachment. We hold but are not attached to it. Therefore in practice we hold; In necessity, unity, In contingency, liberty, In totality, charity.

Philosophy the Source and Center of Globalizational Culture

There is a serious problem in the level of Graduate Studies that

the topics of inquiries of all human knowledge are so subdivided into tiny branches that the branches lose contact with one another. Many scholars of our time may be compared to the foresters who, though walking in the forest, don't see the forest: some see only one species of trees, some see only the leaves, some see only the trunks, some others see only the soil, etc. All these topics in reality are correlated. If all these scholars, while concentrating themselves to the tiny topics of their interest, do not forget that each tiny topic form a part of the whole and has relation with all other topics of knowledge, his dedication might bring more benefits to humanity and human race might be safer. Philosophy being taught and learnt in a proper way, will help the students effectively to see the correlation of all subjects in an easy way, for philosophy is the origin and source of all subjects of knowledge, either directly or indirectly.

The applied branches of Contemporary Philosophy follow up the progress of all branches of knowledge, all using Pure Philosophy as the common core of investigations into all subjects. As all branches of knowledge are derived from philosophy and all aspects of human civilization are influenced by the philosophy of each period, any change in the philosophical answer also affects the renovation of all from the roots. In the opposite way, the difficulties that arise from the field of application may inspire a new question with an implication of finding a better way out.



This figure tells us that Philosophy of Humanity progresses through questions and answers. Each new answer leads to the change of all human activities resulting into the progress of cultures in all aspects.

Conclusion

Humanity has come a long way through the course of its history, and it has come that way through trial and error. We have tried every mode of distrust and have only seen it fail time and again. Still, it is not an easy matter to convert from distrust to trust. Only by deliberately engaging in breaking down the walls of distrust can we open the way to the trust on which friendship is based. History has brought us to the brink of a "high-tech" global society. In the past the children of mammon (those who have worldly powers) competed among themselves for the upper hand, as did the children of God (those who dedicate themselves to the Kingdom of the Good) — in the name of a true love which is the very contradiction of such competitiveness. How does it happen then that the children of mammon have been awakened to this error before the religionists could? The children of mammon have learned how to join forces to exploit the children of God. We may be proud of being children of God, but we are still so divided, so bent on competing with each other, then we make ourselves easy preys and even collaborate in the destruction of other children of God who should be our allies. How can this be?

This emptied self can then be filled up through a metanoia to a new way of seeing the contemporary way or the Contemporary Paradigm. With this new outlook, we can become a "new man" that sets no limits on love. "If you love only the people who love you, why should God reward you? Even the tax collectors do that" (Matt. 5:46)

Only in this way can a truly enriching sharing come about, for
 Detachment begets Division of Responsibility.
 Division of Responsibility begets Collaboration.
 Collaboration begets Trust.
 Trust begets Mutual Understanding.
 Mutual Understanding begets Real Peace in all levels.

Then and only then we can expect for true Internationally Mutual Understanding which is, without doubt, the most valuable fruit that education for Peace can bear. Shall we not, right now, educate our people, internationally, by the 5th Paradigm — to rejoice by and for the happiness of others without discrimination? All the above consideration cannot be otherwise than the serious program of education preparing Humanity for the Culture of the Age of Global Village.*

SESSION III

Chairman : Theodore T. Shimmyo

Presentation:

- From Dependence and Independence
 Towards Interdependence;
 A Discussion of Cultural Trends in the
 Family and the World
Yoshihiko Masuda
- Synergy of Different Equals
Iiminada G. Espino
- The School in the Global Village :
 Responding with New Strategies
Rosario Primentel