



ABSTRACTS

Sarah Burton, *Goldsmiths College*
“Periphery” and the Dominant Symbolic: Challenging the Legitimacy of Western Knowledge

Enlightenment values of rationality, progress, truth, and logic suffuse contemporary scholarship, and are woven into in the value paradigms underpinning and guiding the ontological foundations of the social sciences and humanities (Bauman 2011; Bhambra 2014). Owing to this, Eurocentrism is imbricated and legitimated in the canon of scholarship and forms a key aspect of the dominant symbolic in knowledge-production and scholarly inquiry. Methodologies and theoretical concepts for investigation and critique are therefore strongly oriented to Western, Enlightenment values and operating outside of, or in a peripheral position to this ontology, is fraught with difficulties of legitimation: how does one make legitimacy claims outside of the dominant ontological boundaries of value?

Working from an intersectional feminist/Critical Race Theory perspective, this paper explores ways that contemporary UK sociologists traverse, tackle, and – indeed – perpetuate the above problem. The paper uses ethnographic data from my doctoral research to examine how sociologists perceive Western/Enlightenment principles form the dominant basis of research and knowledge formation, how they challenge and uphold these dominant narratives through their writing, and how successful (or not) they are in claiming and making space for non-Western knowledges, positions, and perspectives. The paper begins by discussing problems of legitimacy and value: to gain legitimacy, knowledge must be validated by the ‘system’ or discipline, but the values of this discipline are always already Eurocentric and Western, thus dead-ending knowledges and value paradigms outside of the dominant symbolic. It presents rich analysis from the ethnography, detailing strategies and struggles of working with non-Western knowledges, but also how Western/Enlightenment principles continue to act in exclusionary racist and sexist ways through disciplinary ontological foundations. The paper concludes by discussing the implications for the “peripheral” nature of non-Western knowledge in the academy, particularly as regards the pedagogical aspects of Higher Education (Burton 2015).

Ihor Andriichuk, *National University of Kyiv-Mohyla Academy*
Marginal Enlightenment: Critique of Non-European Reason

Whereas the founding fathers of Enlightenment claimed its significance for the whole humanity, their actual experience was limited only by western intellectual tradition. Such a mode of expression on behalf of the whole world resulted mainly into a violent history of oppression and unification. But at the same time there was another tradition, emerged as a response to the fundamental motto of Enlightenment, made by Immanuel Kant in 1784. Thus, my paper aims to examine how this appeal – ‘have courage to use your own understanding’ – was exploited by non-European thinkers over the last few decades in another Kantian form of critical reason.

Such a process started in 1982 with the publication of the three-volume edition of *Critique of Arab*

Reason by Mohammed Abed Al-Jabri. This fundamental study broke the initial Enlightenment approach towards reason as universal and generally valid. The next one, Spivak's *Critique of Postcolonial Reason* emerged in 1999. It explores the oppressive influence of European thought on the colonized cultures with regard to four fundamental spheres of Geist—philosophy, literature, history, and culture. One more book on the issue emerged in 2003, when Nigerian criminologist Biko Agozino published his *Counter-Colonial Criminology: A Critique of Imperialist Reason*. With regard to matters of justice, punishment, and violence his research provides a revealing account of reason's implementation for various compulsive measures. The latest Critique in this row is Achille Mbembe's *Critique of Black Reason*, published in 2013. It examines the capitalistic enforcement of black people throughout the Modern history.

Thus, the legacy of Enlightenment outside Europe maintains the inevitable pattern of the latter's domination. The emancipatory projects of the oppressed are grounded on the main principles of western thinking—autonomous use of reason and its critical justification.

Edith Velázquez *University of Guanajuato*

Hernández Beatitude, Bliss and Knowledge of God: the Spiritual Background of Enlightenment

With an inadequate understanding of experience there could be but an inadequate Enlightenment.

Agustin Andreu

Introduction to Lessing Escritos Filosóficos y Teológicos (1990)

One of the main characteristics of Enlightenment, if not the primary, is the emergence of a new attitude towards life. At the same time when men developed a new way of understanding the world, i.e. scientific knowledge and weighting of reason, appeared the need to revisit fundamental beliefs corresponding mainly to the way in which humans could understand themselves and their living. In 17th century metaphysical thinking engaged with several solutions concerning this primary worry. Spinoza and Leibniz offered very different answers, or at least that is what is traditionally stated. But the fact is that these authors came to be recognized either as part the foundations of Enlightenment, or a branch of thinking that never really corresponded with its main postulates. This reveals that modern thinking is not so easily prosecutable. Cases in point are the different readings that these authors had within German idealism.

Concisely, there is an author that, as much as crucial it was to German Enlightenment, gained from both these philosophers and followed their spirit in nurturing his ideas with the new problems of European society as well as with the old answers of non-European tradition. Lessing is the author with whom the first assault to reason was made, according to Luckács. In his discussion on religion, Lessing defends both Spinoza and Leibniz for having built an interpretation of men, consciousness and spirituality far more rich than that of Lessing's contemporaries. And even more important was to Lessing their conception of god. Also, in recovering history as the real object of any science, Lessing not only revisited the ideas of modern metaphysics but also the ways of living of ancient societies such as that of Arab people. Provided that Lessing's interpretation not always satisfies the more historically accurate interpretations of nowadays on modern and ancient studies, it is still important to consider the role that Lessing gives to metaphysical principles such as harmony and perfection in understanding world and men, even for our days. If so, modern reason is not only about scientific knowledge or the construction of rational humanity – provided all the possible critiques that can be named on this topic – it is also about the search of a good life, the realization

in life of bliss and the achievement of the most possible, most human, way of knowledge of god. Within the writings of these philosophers, these aspirations consistently refer to an ancient wisdom better than the new way of reasoning. That is the reason to be considered that some of the sources of this wisdom are non-European societies, as well as their religion, ethics and even logic. In confronting the limits of Enlightenment, reason opens to a far more comprehensive writing of the future.

Andrej Mitic, *University of Niš*

**Space Oddity? Rethinking (anti)modernism in Southeastern Europe
meso-regional context**

Not only the breakdown of the “ontological continuity” with Christianity, but also the losing of the utopian energies created by the normative project of Enlightenment, provoked the (anti)modernist reaction through different cultural responses which expressed the existential despair of the modern European. This longing was radicalized during the interwar era when an ambiguous sense of the ongoing crisis and the liminality was transformed into several different bids for transforming and re-rooting the society. Following the discussion of Maria Todorova on *Modernism* (2010) and the research of Balazs Trencsenyi and Sorin Antohi on *Negotiating Modernities* (2014), I intend to apply the heuristic device of “anti-modernism” on the Serbian interwar context. The objective of this presentation, therefore, is to examine the ways the Enlightenment project was “negotiated” in Serbian interwar cultural practices. It focuses on the literary practices of the period, especially the travel writing, and explores the representations of European modernizing project through the following questions: How is the distinction between Serbian and European space articulated? How is the concept of Europe imagined and what kind of narratives of identity do these spatial imaginings bring forth? In trying to think not only from the “periphery to the core”, but from the “periphery to the periphery”, too, this research implies the tasks of following the circulation of ideas in “historical meso-region”, especially between the Serbian and Bulgarian contexts through symmetric and asymmetric comparisons. Although being neighbouring “contexts”, surprisingly, there is an indicative lack of comparative studies of the Serbian and Bulgarian interwar discourses. Hoping to fill in the lacunae concerning this phenomenon, the analysis of the “questioning and challenging the Eurocentric universalism” from the (semi)periphery would be organized around the set of rhetorical figures and would-be analytical devices, such as: *substance without form, doubled-liminality, and ironic antimodernism*.

Ileri Armenta *University of Guanajuato*

Delgado, Post-colonial Modernity: Teaching English in the Periphery

In a post-colonial world, itself largely a product of the Enlightenment, where English is seen as a synonym of literacy and modernity, the teaching of English might appear to be used as a medium of what some authors (Phillipson, 1992, p. 47; Pennycook, 1994, p. 77) refer to as “cultural imposition”. Phillipson (1992) and Pennycook (1994) maintain that the export of English often goes hand in hand with cultural elements, such as consumerist values, religious beliefs, scientific approaches, bodies of research knowledge and popular culture, and thus can lead to cultural domination of the local sphere by countries “exporting” English, such as the United States and the United Kingdom. Phillipson (1992) has argued that the social construct that elevates English native speaker’s cultural contexts at the

expense of local identities would seem to perpetuate the role of English language teaching (ELT) as an instrument of cultural and linguistic imperialism. The empirical data in this investigation showed that foreign English teachers sometimes attempted to change students' behaviour to conform to "English" social norms. They were seen to be using their language and culture as a point of reference to judge the Other and condition students to act according to Anglo Saxon social norms. Kumaravadivelu (2008, p. 216) argues that, although social theories of interaction can be illuminating for the teaching of English and its "culture", these theories come from Western theorists; thus, he argues, "it is limited and can be limiting". Kumaravadivelu (ibid.) writes:

"It is limited because they treated European patterns of social and corporate communication styles as the norms against which those of other cultures are studied, analyzed, described, and judged. Consequently, interculturalists seldom recognized that certain communication behavioral patterns of other [...] cultures may not be satisfactorily explained by Western theories."

For Kumaravadivelu "intercultural communication is beset by Eurocentrism" (ibid). This can be perceived particularly in the approach to the teaching of pragmatics, which was viewed from the native speakers' cultural perspective without much consideration being given to the different characteristics of English learners' first language and culture (Phillipson, 1992; Pennycook, 1994; Canagarajah, 1999).

Macarena Marey, University of Buenos Aires
A Defence of the Kantian Enlightenment from a Peripheral Perspective (and Almost without Apology)

In this presentation I try to reconstruct Kant's conception of Enlightenment with the aim to offer a defence of it from a peripheral standpoint, that is: from a Latin American perspective. I will not address the question of whether modern Enlightenment is a project we should complete or, on the contrary, the cause of most of our contemporary environmental and humanitarian catastrophes. Instead, I propose that Kant's concept of *Aufklärung* constitutes a radically alternative notion which cannot be reduced to either of the two ideas of Enlightenment implied by the antagonistic postures in the debates that took place in the second half of the last century. In fact, the main source of their disagreement ceases to be relevant when we confront its parameters against Kantian Enlightenment. After an introduction and presentation of the problematic questions I will address, in section II of the paper I briefly debate with two readings of Kant's Enlightenment: Foucault's, and Adorno's and Horkheimer's, presenting my agreements and disagreements with them. I will contend that for Kant, Enlightenment is neither a concrete project, nor, as Foucault stated in his lectures, an event that took place in history. In Kant's works, Enlightenment must be understood as an ongoing political criticism, as the normative critique of our own political and public use of reason. This critique does not entail a plan to be realized in history, but an infinite task of self-criticism that could never be considered crystallized in some given event, not even in the French Revolution. Furthermore, against one of the main thesis of *Dialektik der Aufklärung*, I contend that Kant's Enlightenment is not a rationalizing, instrumentalizing process at the service of the statu quo, intended to deceive the masses. On the contrary, for Kant, Enlightenment is the political and normative evaluation of the historical and present configurations

of reason itself in all of its uses (scientific, technical, pragmatic, moral and juridical), whose aim is to emancipate the people from the deceiving rationalizations of the Westphalian political powers. This is the thesis I will develop in section III, referring to Kant's political works published in the 1790s (that is, *Metaphysik der Sitten*, *Streit der Fakultäten and Religion innerhalb der Grenzen der bloßen Vernunft*) and to the pertinent discussions within the Kantian exegetical literature on the matter of Enlightenment. Specifically, following Maus' line in her work *Zur Aufklärung der Demokratietheorie*, I will try to support the interpretative thesis that (1) because Kant's concept of Enlightenment is a political concept, it cannot be separated from his wider political philosophy and its central notion, the sovereign united will of the people. In this framework, I adopt and qualify Foucault's correct thesis that Kant's concept of Enlightenment puts the question of the present time at the centre of philosophical reflection. Thus, my second thesis is that (2) Kant's diagnosis of his contemporary political context constitutes an extremely realistic and negative vision which leads him to conclude that governments and political powers in general deploy different strategies intended to shape citizens' judgements, with the ulterior agenda of manipulating the public will. Therefore, I hold that Kant did not actually think that our "immaturity" was something each individual human inflicted on himself. For Kant, this immaturity was the deliberate and expected result of certain actions carried out by those in charge of real political power. I will conclude that (3) Kant's Enlightenment constitutes a political criterion oriented towards dismantling discursive and coercive distortions that obstruct political emancipation and that, consequently, it is a task to be carried out by the united people in its public willing and judgement. In few words, the proper agent of Kant's Enlightenment is the united will of the people, and not, as Adorno and Horkheimer thought, an abstract transcendental subject. This implies a fourth thesis, to wit: (4) that for Kant emancipation by Enlightenment can only be achieved by communities, and individually only by one's membership in a concrete collective subject.

Section 2

Debates and Case studies

**Satofumi Kawamura, *The University of Tokyo Centre for Philosophy*
*The Principle of Medium: Kyoto School and the Wartime
Ideology of Overcoming Modernity***

In this presentation, I shall discuss the relationship between the philosophers of Kyoto School (*Kyoto-gakuha*) and the 1930s and 40s Japanese wartime ideology. The Kyoto school, which has given great influences upon Japanese philosophical society, was a group of philosophers who gathered in Kyoto Imperial University, and the central figure of this group, Nishida Kitaro, was one of the most eminent philosophers in modern Japan. It is most likely to be argued that Nishida's philosophy was aimed at mediating Oriental and Occidental philosophy, and that in order to pursue this purpose, he tried to find the universal principle that is underlying in both Hegelian dialectics and Zen Buddhism's idea of nothingness. The philosophical idea of Nishida succeeded to gain massive popularity among his coevals, but was challenged by his colleagues and disciples as well. Miki Kiyoshi, Nishida's prominent

disciple, and Nakai Masakazu, a sworn friend of Miki, can be raised as the major challenger of Nishida's argument. However, their critiques were not the negation of Nishida's idea, but rather their intentions were to develop the idea of "mediation" or "medium" (*baikai*), initially suggested by Nishida, by criticizing the inadequacy of Nishida's logic. Firstly, I shall discuss the relationship between Nishida, Miki, and Nakai's discussions. Then, I would like to look at how their arguments were involved with Japanese wartime ideology of *Overcoming Modernity*. In 1930s and 40s, Japan tried to configure the ideology that would legitimate the war delivered by Japan, and Kyoto school philosophers were also mobilized for this legitimation. Through this ideological project, Kyoto school philosophers suggested the concept of *Overcoming Modernity*: that is, the purpose of the war was to overcome the many problems caused by the Western modernity, such as imperialism, racism, egoistic individualism and so forth. Thus, I would like to look at how Nishida, Miki, and Nakai's philosophical principles of "medium" finally converged into the *Overcoming Modernity*.

Miglena Nikolchina, Sofia University "St. Kliment Ohridski"

Discreet Charms of the Enlightenment: Voltaire's Candid and Tzvetan Stoyanov's Budi Budev

The paper examines the ironic application of the conventions of Voltaire's *conte philosophique* in Tzvetan Stoyanov's novel *The Exceptional Biography of Budi Budev* (1969). Subtly evoking the messages of *Candid's* adventures, the Bulgarian picaro's peregrination around the world puts to the test of post-Second World War realities two Enlightenment upshots that have miscarried: the Bulgarian national revival and the communist project. Taking him both to the Enlightenment capitals and to its various peripheries, Budi's dramatic but also rather hilarious experiences bring forth a utopian residue, which seems to have been kept alive precisely by the miscarriage, rather than the presumable implementation, of the Enlightenment ideals. The dream of putting into practice the values of the Enlightenment; of universal citizenship in the republic of letters; and of an equal access to the "conversation of humanity", is hence proposed by Stoyanov to be the proper, however uncertain, wager of the margins, and not a devious stratagem of the imperialist centre as various trends in the second half of 20th century would insist.

Sana Sakihama, The University of Tokyo Centre for Philosophy

Political Philosophy of Ifa Fuyu

The main purpose of this presentation is to elucidate the problem of political philosophy of Ifa Fuyu (1876-1947), who is a major intellectual figure in modern Okinawa. He is famous for his theory called "Nichi-Ryū dōso-ron (日琉同祖論)" in which he advocated that the Okinawan people and Japanese people have a common ancestor. As an Okinawan elite who studied at the University of Tokyo, Ifa contributed to the modernization/ Japanization of Okinawa, while he dissented from Japan's discrimination against Okinawa. Because his theory has two dimensions as mentioned above, discussions between his proponents and opponents remain in deadlock: the proponents proposed the interpretation that Ifa's discourse was aimed at not a mere "assimilation" but a defense of the uniqueness of Ryukyu culture under the umbrella of the Japanese Empire. On the other hand, the opponents discussed that the "assimilation" worked as a theory which led Okinawan ordinary people to die for "Japanese nation" in the battle of Okinawa in 1945. Beyond this discussion, in my

presentation, I would like to focus on Ifa's liberalistic attitude. As his proponents argued, his theory emphasizes the importance of "uniqueness" of each ethnic subjects in the Japanese Empire. In 1910s, he tried to regard the Japanese Empire as an ideal world where all subjects, such as Okinawa, Taiwan and Korea, can express their originality, while in fact the Empire strongly oppressed its colonies. It might be argued that Ifa's theory has common logic with the 1930s' Kyoto School's philosophy, which strongly worked as an ideology legitimating the policy of the Great East Asia Co-prosperity Sphere. In this point, my presentation will contribute to a comparative political thought of Japan and Okinawa.

Saúl Ramírez Jiménez, University of Guanajuato
Mexican Modernization Process

The paper that I want to present in the international conference *The Enlightenment from a Non-western Perspective* has the objective of making an approach to the dialectic between Modernity and Barbarism. In other words, it's about the Dialectic of Enlightenment: on the one hand, the establishment of the autonomy and progress ideals in the Mexican society; on the other hand, the production of victims for the sake of the blind progress, its silencing and its final forgetfulness in the Mexican historiography.

The Mexican modernization process and the reproduction of the *Dialectic of Enlightenment* can be traced back, with certain nuances, to the conquering of Tenochtitlan and the defeat of the Mexica empire (1521), but that modernization process (and his barbarism) was accelerated in two key moments of the most recent Mexican history: the *Porfiriato* (The dictatorship of Porfirio Díaz) (since from 1877 to 1911) and the establishment of the *Import Substitution Model* (from 1940 to 1955).

With the aim of bringing the problem to a short form, I will approach only the two key moments when the modernization process was accelerated. In other words, I will try to make a reconstruction of the short twentieth century of Mexico from the perspective of the victims forgotten by the triumphal march of progress.

Gergana Petrova, University of Guanajuato
**From the Mexican Youth Athenaeum towards the age of new
darkness**

"The education is the most human practice...," "Only through education man can become man. He is not, but what education makes him" are just few references, which can summarize the important role that is delegated to education as a concept and practice that will lead towards a qualitatively different society. The Mexican Youth Athenaeum aimed no different thing. Emerging at the encounter between generations and as a strong reaction to the prevailing positivist spirit enforced above any other possible theoretical proposal, the Mexican Youth Athenaeum would be the one to urge the education in Mexico towards a new humanistic vision. Did they achieve it? What happened to their critical proposal that was targeting the foundation of an enlightened society? These are few of the questions this presentation enquires about.

Dimitar Denkov, *Sofia University “St. Kliment Ohridski”*

Mapping the Enlightenment: Kant’s Geography

The scientific and ethical views of Kant’s *Universal Natural History and Theory of Heaven* and his longtime geography lectures are thought through the notion of the private and public use of reason. Although Kant didn’t realize it, their hyperthetical action a peculiar picture of the world and enables a map on which the Enlightenment appears affects as a historical process and a condition for everlasting peace. The paradox is that natural predeterminations which are set out in the definitions of culture and civilization, lead to justification for the practices of forced enlightenment of the culturally and civilizational inferior. They are such for East Siberia, as Königsberg was called, and for professor Kant who justified himself in beating his servant Lampe. This mapping and visualization of concepts through the facts of the immediate context is one of the ways to understand the philosopher better than he understood himself, as Kant persistently demands.

Dessislava Lilova, *independent scholar*

Europe and Russia in the Bulgarian Imagined Geographies: Mapping the Border

The paper explores the shifting perceptions of Russia and Europe in the Bulgarian geographical imagination and traces their complex history back to the 19th century and the formation of the Bulgarian national identity. Initially, the Bulgarian intellectual elites constructed a mental map with no significant borderline between Russia and the West. No essential cultural difference was registered as the Bulgarian intelligentsia accessed western authors mostly through Russian translations and used Russia as its biggest transfer channel for European *savoir faire*. The intensity of this cultural practice was so high that it practically blocked the possibility of drawing a boundary between the Russian tradition and the Western models imported from it. What is more, the entangled routes by which the knowledge of modernity reached its Bulgarian users were not seen as a deviation from the “correct” path of transfer. On the contrary: they were perceived as a normal communicative mode in the shared space of a single civilizing model – that of Europe. However, the gradual internalization of both orientalist and occidentalist ideologies increasingly affected this idyllic imagined geography. The Bulgarians were forced to acknowledge the existence of a border between Russia and the West, which in turn charged them with a difficult question: who was their real Other – Russia or the West? In a sense, the modern Bulgarian history could be conceptualized as a series of alternative answers to this question and their recurrent succession reveals the structural problem that makes the ultimate choice virtually impossible. By constructing their national identity the Bulgarians have invented a mental map of Europe whose legitimacy has never been recognized by anybody else. But the small peripheral nation still keeps this peculiar map in use for fear of losing its identity and turning itself into *terra incognita*.

A Personal Trajectory in a Geocultural Field: Life Path between Real and Imagined Cultural Spaces

"Self-colonization" as a metaphor stands for the opposite, dark side of Europeanization and the Enlightenment: the conquest of the global social imagination in the eighteenth and nineteenth centuries by the patterns and models created by the European metropolis. This process did not affect only the colonizers and the colonized; it affected the whole world, including the other small nations and groups of populations which had not been subjected to real colonization. The Eurocentric colonial system of patterns and models was not external and hostile to them, since it did not conquer by force – it was internalized and involved in the very process of the creation of their „imagined communities“ creating peripheral and traumatic identities.

In this paper I will examine how the global processes of colonization of collective imaginations influenced the biographical trajectory of one person. I will examine the life path of the Bulgarian intellectual Alexander Teodorov-Balan, an eminent Bulgarian linguist and literary historian, important Slavist scholar and first rector of Sofia University. It will be interpreted as a controversial trajectory across powerful, conflicting symbolic and institutional fields that offered him different options, role models, career paths, forms of recognition, and ways of self-conception: the main question will be how the vicissitudes of this life path are conditioned by the tensions between those models.

Following the methodology of microhistory, my ambition is to investigate, through this particular life story, the nexus between micro- and macro-processes:

I will also consider how, in such situations, one creates a self-image and self-identity attains maturity, chooses a profession; as well as the way of retrospective narrative representation and totalization of one's life: how one makes sense of and totalizes one's life in retrospective narrative form.

How did it happen that, in the course of Balan's long and controversial life, a Balkan child grew into a cosmopolitan "pan-Slavic" teenager who, in turn, went on to become a Bulgarian nationalist and proverbial linguistic "purist"? What kind of culture makes such typical intellectual biography possible?

Alina Novik, *European University at St. Petersburg*

Enlightenment Entertainment: Optical Spectacles in 19th Century Russia and their Influence on Public Education

My presentation is devoted to the subject of public spectacles with the use of optical apparatuses (e.g. magic lantern, phantoscope, polyorama, solar microscope) in the 19th-century Russian capitals of St. Petersburg and Moscow. The spectacles may be considered as learning aids of playful nature with a strong visual component, like cabinets of curiosities or illustrated popular books, that Barbara Maria Stafford calls “artful science” or “Enlightenment entertainment”. Although she argues that flourishing of visual education in Europe falls on the long 18th century, in Russia this phenomenon comes off after the change of the governor in 1855 that resulted in the end of the stagnation epoch.

The absence of specially constructed educational halls in the century’s first half however did not prevent entrepreneurs from organizing optical spectacles, including those on scientific topics. Representations of outer space, sectional views of the Earth’s crust, and moving images of the smallest insects attracted the public’s attention at least as much as picturesque cosmoramas.

Starting in the late 1850s, optical entertainment arrived at Russian universities and schools. Gradually it became common to present lectures with optical projections and explain the basic principles of optics using a self-made camera obscura. Pedagogical journals of this period contained a description of optical experiments that might be conducted in a classroom, while parental books recommended replacing expensive trendy toys with a simple magnifying glass.

Based on these data, it is logical to assume that the public’s interest in optical entertainment in the 19th-century’s first half can be listed among the reasons for the dramatic rise of interest in the public education of adults and children and attention to a visual constituent. The purpose of my presentation is to retrace the connection between the development of public education from 1860s and popularity of earlier amateurish optical spectacles.

Nataliya Mikhailova, *European University at St. Petersburg*

Russian Printed Ephemera as a “Visual Encyclopedia” at the Turn Of the Nineteenth and Twentieth Centuries

The Enlightenment left a significant mark on culture by encouraging the development of the phenomenon of the encyclopedia. Since then the intelligibility of the language, the idea of an article as a compressed but informative text, the two main principles of systematization of the material have become a key point for the encyclopedia.

In my report I’m going to demonstrate the applicability of the term “Encyclopedia” to such unusual material as printed ephemera at the turn of the Nineteenth and Twentieth centuries. My main point is that leaflets, trade cards, postcards, advertising posters, etc. might be regarded as a kind of “visual encyclopedia” for illiterate people who made up the majority of the Russian population at that time. Using three case studies concerning confectionery trade cards, postcards and post stamps, I’m going to show that ethnographical, historical, cultural, and geographical scenes which were depicted on printed ephemera, gave people an opportunity to learn about industries, historical findings or customs using these pictures, as if they were able to read certain short encyclopedic articles. Printed ephemera usually were collectible. Over time, an individual could collect a large number of items which was similar

to a set of articles in an encyclopedia. Analyzing their figurative language I'll show that it was very motivating for people to educate themselves. So, like encyclopedias, printed ephemera could serve as a substitution of textbooks for adults.

Research on printed ephemera in terms of an encyclopedia allows us to trace how exactly the knowledge was transmitted to illiterate people. It also provides the opportunity to expand the treatment of the term "encyclopedia" and find an echo of the Enlightenment in the culture of the nineteenth and twentieth century. This subject would be interesting both for those who study phenomena dealing with the Enlightenment and those who explore issues of the popularization of knowledge.

Yana Agafonova, *European University at St. Petersburg*

**The Concept of Enlightenment in Special Books for Peasants in
Prerevolutionary Russian Society: Textual and Visual Aspects**

Historically, after the liberal reforms of Alexander II, the expansion of literacy among common people started developing very fast. A new almost illiterate reader came on the literary market. It was a challenging mission for intelligenzia to determine the communication channel with peasants and invent an appropriate literature for them. So there was a special movement of creating publishing houses that issued special literature for the lower classes. The "high culture" adaptation was one of the major strategies of the common reader enlightenment. The practice of creating classics adaptations for peasants could be considered an important part of the internal colonization process. The question is how the discourse of internal colonization is represented in the books for common people visually and verbally.

The concept of enlightenment in so called "books for common people" could be revealed by comparing them with another type of inexpensive "lubok" books produced by the lowest classes themselves. The difference between "literature for common people" and "lubok literature" has not been fully addressed. Therefore the books of publishing houses opened in the 1870s such as *The regular committee of reading for common people* (Postoyannaya komissiya narodnih chteniy) would be compared with books of "lubok" publishers (Sharapov, Gubanov, Sitin).

The both types of inexpensive books tried to spread the classics among common people, but the way it was implemented by the publishers reveal some crucial differences. While "lubok" book publishers used to choose the most frightening or the most humorous, or the most dramatic episodes from the works of the classics, the publishers of books for common people chose episodes related to peasants' live. So it will be argued that books representing "literature for common people" should be considered separately from other inexpensive books of that historical period and treated as specific phenomena of the enlightenment.

1. *Requiem*
2. *Prometheus descending the Golgotha as Sisyphus*
3. *Critique of Providential Enlightenment*
4. *Technical Enlightenment*

Eduardo Subirats, *New York University*

Prometheus's Descent of Golgotha as Sisyphus

My lecture deals with three historical ages of the myth of Prometheus: the enlightenment in myth, the enlightenment against myth, and the myth of the enlightenment. On the basis of Prometheus, the myth of enlightenment per excellence, I will expose the bankruptcy of modern enlightenment and proffer a redefinition of enlightenment.

Christopher Britt, *George Washington University*

Providential Enlightenment

By focusing on the historical and political reversals of enlightenment in the United States, I will call into question America's glorified status as a paradigm of enlightenment. The unity of mind, community, and cosmos that defined enlightenment ideals turns, in the case of American political culture, into the providential unity of science, capitalism, and empire. Rather than advance the interests of democracy, I will argue, this has instead cultivated a "tyranny of idiocy."

Paul Fenn, *Founder and president of Local Power In.*

Technical Enlightenment

My lecture presents a new theory of enlightenment that ultimately refocuses away from a mass concept of democracy, and toward a concept of intellectual culture focused on democracy as a knowledge-forming process. Reflecting on success in American energy politics, I will outline a theory of "positive dialectics" as a method for philosophically re-mastering technology, and a vision of the intellectual's role in realizing political and economic localism.

Martin Ossikovski, *University of National and World Economy, Sofia*
Freedom of Speech and its Dark Medieval 'Prison'

The paper examines aspects of the pre-modern history of free speech. The first section discusses Thomas Aquinas' (1224/5-1274) notion of *iniuria verborum* and suggests that it represents transition from legal 'regulation' to ethical 'self-regulation' of public speech. The second section takes on Johannes Reuchlin's (1455-1522) defence of Jewish religious writings as a specific sort of pre-Miltonian notion of freedom of speech and expression. Finally, the paper attempts to evaluate the legacy of authors such as Aquinas and Reuchlin in the context of contemporary debates.

Ognyan Kovachev, *Sofia University "St. Kliment Ohridski"*
**Bridging the Peripheries: Literary Mystification and Identity
 Construction in the Scottish Songs of Ossian and the Bulgarian
 Veda Slovena**

My paper will seek to outline and elaborate a matrix of functional homologies between James Macpherson's *Songs of Ossian* cycle (1760-65) and the *Veda Slovena* volumes of ancient Bulgarian oral poetry (1874, 1881). Little known outside Bulgaria, the latter is considered the most characteristic and controversial national literary mystification. Being distant from each other in many aspects, they reveal no trace of direct or mediated relationship between themselves. Nevertheless, I have established a number of similarities in the ways of collecting, processing and publishing the songs, in common themes and motives, in their initial warm reception followed by critical debates and final rebuttal, in the ways they contribute to the formation of Western and Balkan national discourses.

Therefore, a shift of critical perspective from the mimetic representation of nature and replication of the "original" forgery towards affinities of intertextual and contextual nature would make a principle difference. Such move is indispensable for the relocation of literary mystification studies from the debates on the authenticity of the text to the discourses of identity construction. At the same time the juxtaposition of the two phenomena would shed new light on their peculiar characteristics and functions.

This perspective not only allows the discussed works to bridge distant European peripheries but also includes them in the modern public discourse, where technologies of power construct new identities by means of invented "common" knowledge. Thus literary mystification would be described as a self-conscious activity providing axiological and aesthetic grounds for the construction of both collective and personal identities.

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**EuroMaidan as Ukraine's "Acculturation to Modernity": a
 Precedent or a Repetition?**

A popular uprising in Ukraine in 2013/14, marked as the EuroMaidan, or the Revolution of Dignity, contained an explicit appellation both to the idea of Europe and to the core values of modernity and of the Enlightenment. The paper seeks to elaborate these events as an attempt of modernization, however an autochthonous one. Herewith I imply to switch from the pattern of the 'retarded modernization' of a European periphery to the model of 'acculturation to modernity', as suggested by Louis Dumont (1994). The French anthropologist claims that

the 'modern ideology' as a set of ideas-and-values is not fixed and given but rather constantly changing due to new countries and cultures joining the project of the Enlightenment. My main claim is that Ukraine's authentic contribution to the mentioned project is the revision and incarnation of the idea of fraternity-solidarity. It has a double legacy, that is of the 1989 (solidarity as the emblematic notion of Eastern European 'velvet revolutions'), but also of the 1789 (the last notion from its motto, still underrepresented in the political life of Europe). The peculiarity of Ukraine's 'solidarity in action' relies on the fact that it was realized via horizontal network structures of self-binding responsible individuals, which worked according to the logic of the 'gift economy' counter to the neoliberal social patterns. Another methodological frame, crucial within the current research, is the contradistinction of the 'power of the powerless' (tentatively equal to the civil society) vs the 'powerlessness of the powerful' (contemporary great powers), as suggested by Jonathan Schell (2003). The main conclusion is that the project of modernity is not finished yet, but has to be revised to face multiple current crises. For doing so, new impulses coming from the 'edge of Europe' have to be taken beyond the 'East – West slope' model.

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Environmental Communalism, Nature-based Spirituality and Utopia in the Post-Soviet Region: Sociocultural Alternatives of Anastasians

The paper presents a research into the implementation of environmental and spirituality ideas of alternative communitarian movements through the establishment of quickly spreading nature-based spirituality communities and their settlements in the post-Soviet region. It focuses on the Anastasia "spiritual" movement, classifiable as New Age which emerged in Russia in the aftermath of the collapse of the Soviet Union, and since has spread to East-Central Europe and beyond – concerning expressions of nature-based spirituality in the movement.

In the paper I will discuss how Anastasian criticism of contemporary civilization, a process of sacralization of nature and utopian visions of prospective *heaven on Earth* serve as a basis for establishment of alternative social, based in natural space, projects – *love spaces*. Construction of ideal world is being implemented through Anastasian organization and membership, nationalistic and traditionalist ideas, daily life and festive activities. One part of the research has been focused on the relative importance of social and ideological contexts in the construction of the alternative religious identities of Anastasians. The paper also explores the meaning of religious identity and how it influences – and is influenced by – local and global cultures ultimately producing a religious subculture. Particular attention is given to the role of these dynamics in the development of post-Soviet cultural heritage in Eastern Europe and in the communication of Western cultural influences on the religiosity in the region.

Findings are based on data obtained from the fieldwork in 2005-2016, including participant observation research and interviews with respondents in Russia, Ukraine and the Baltic countries.

THE ENLIGHTENMENT FROM A NON-WESTERN PERSPECTIVE

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