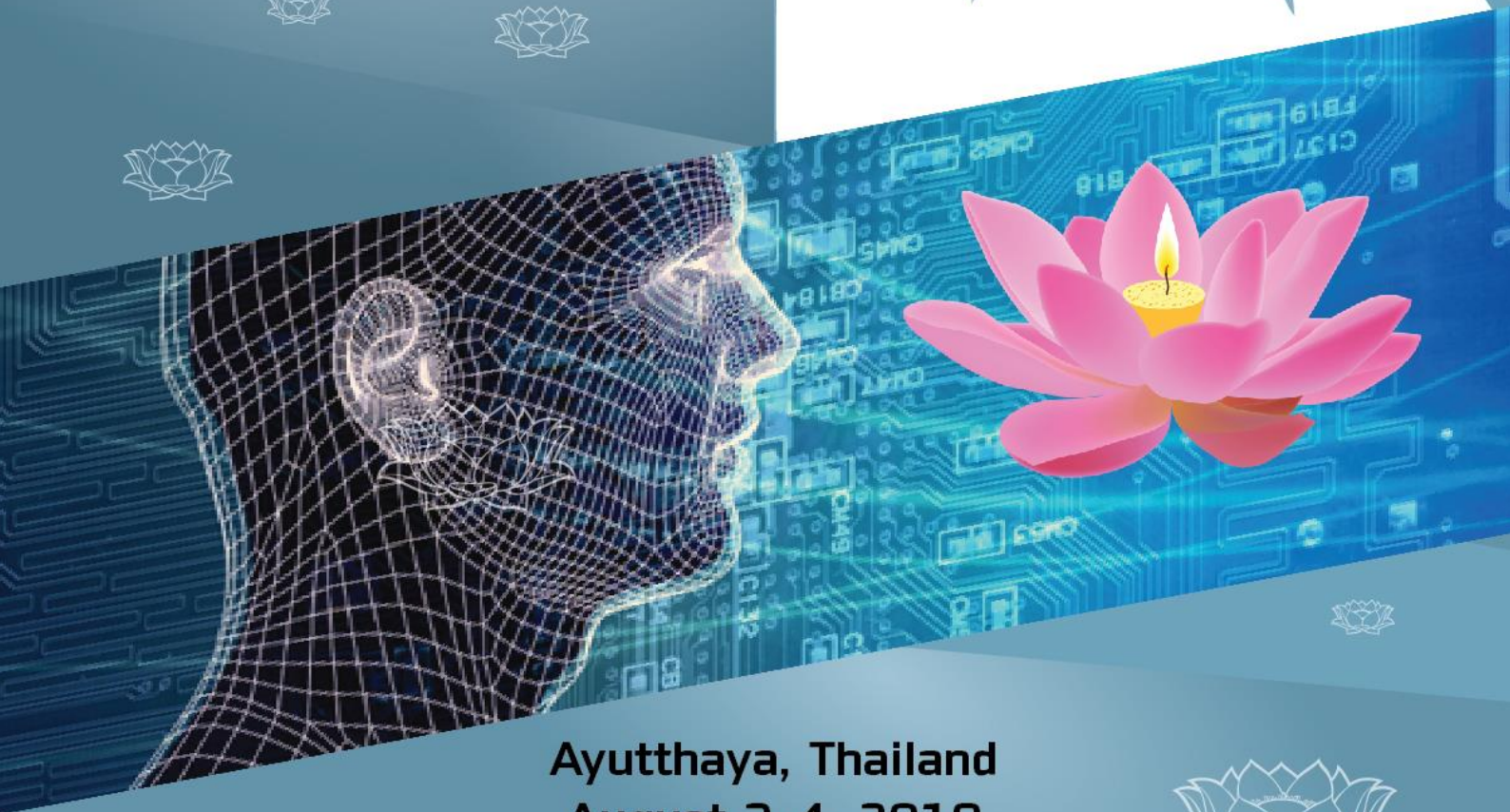


Re-Learning to Be Human for Global Times:

The Role of Hermeneutics in Philosophy and Religious Studies



Ayutthaya, Thailand
August 3-4, 2018



ASEAN Studies Centre
Mahachulalongkornrajavidyalaya University
Thailand



Conference Program and Abstracts

Re-Learning to Be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies

**Ayutthaya, Thailand
August 3-4, 2018
Room 401, the 4th floor of Rector Building**

**ASEAN Studies Centre
Mahachulalongkornrajavidyalaya University
Thailand**

Re-Learning to Be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies

<http://www.crvp.org/conferences/2018/Thailand.html>

First published in 2018 in Mahachulalongkornrajavidyalaya University, Phra Nakorn Sri Ayutthaya, Thailand by ASEAN Studies Centre

© 2018 ASEAN Studies Centre

All rights reserved. Apart from fair dealing for the purpose of study, research, or review as permitted under the appropriate copyright legislation, no part of this work may be reproduced by any process without written permission from the publisher. For permissions and other inquiries, please contact lklomkul@yahoo.com

ASEAN Studies Centre may at times take pictures of presentation rooms, and conference activities which may be used on ASEAN Studies Centre various social media sites or websites. By attending this conference, you consent and hereby grant permission to ASEAN Studies Centre to use pictures which may contain your appearance at this event.

Designed by Lampong Klomkul Cover image by Pijit Promlee

Dear Delegates and Guests,

On behalf of the Council for Research in Values and Philosophy, Assumption University and ASEAN Studies Centre as a local organizing committee, I would like to welcome to Mahachulalongkornrajavidyalaya University (MCU) and to the International Conference on Re-Learning to Be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies. This book was created for presenting the program and abstracts in order to explore and share the relationship between religious scholars and researchers to express their views and opinions related to Religion and Hermeneutics in Philosophy which present at the international conference. Presenting at this international conference is an approach for all scholars and researchers to take an active role, to share and exchange knowledge and to learn from experiences and challenges of others.

Mahachulalongkornrajavidyalaya University has a strong intention to be an international university of Buddhist and philosophical education and research, and to be the leading centre of Buddhist education integrating with modern sciences. According to the conference, five sessions are set in the conference including session I Hermeneutical Understanding in a Multiple World, session II Hermeneutics in Islamic Thought and Hindu Tradition, session III Hermeneutics in the Western Traditions, session IV Hermeneutics and Social Studies, and session V Hermeneutic Implications. Three or four scholars will present in each session and complete the session with discussion forum.

Thank you to everyone who has put a phenomenal amount of work into preparing for this conference. I would like to thank all coordinators who have done a great work of the conference preparation, including staffs from Council for Research in Values and Philosophy, Department of Philosophy and Religion, Assumption University, and ASEAN Studies Centre, Mahachulalongkornrajavidyalaya University, who have put a significant amount of work into this conference. Thank you very much for participating in the International Conference on “Re-Learning to Be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies.” All of us affiliated with the organization aim to make the conference success. We wish you all the best for this conference, and we hope it will provide you every opportunity for knowledge sharing with colleagues from all around the world.

Yours sincerely,



Assoc. Prof. Dr. Phra Rajvaramethi
Acting Vice-Rector for Administration
Acting Director of ASEAN Studies Centre
Mahachulalongkornrajavidyalaya University
Ayutthaya, Thailand

Re-Learning to Be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies

Theme

Since the 17th century hermeneutics has become a “science” of interpretation of old texts, particularly religious scriptures, it has evolved from a methodology or a technique of “making sense of things,” into the translation or transformation of unfamiliar materials into a familiar language and thence into a process of mediating meanings that proceed from the objective outside to the inside or hidden signification; from a text-based discipline to a fundamental aspect of existence of being.

Hermeneutics as a theoretical discipline has involved different stages and gone through serious disagreements, debates and developments. Much has been written and discussed about this subject, yet still no fixed definitions or conceptions have been forthcoming. Whatever it may be, all agree that the central concern of hermeneutics is about understanding and interpretation. Indeed, it is the Greek god, Hermes who is the messenger between gods and men and communicates what has been said by either.

Hermeneutics has its mythical-religious origin, functioning as an interpretation of the sacred texts. It plays an important mediating role, especially in the allegorical interpretation of myth or religious texts; for behind what is literally uttered there are always something more or other, something hidden or beyond. This always leaves more than can be exactly and precisely expressed in written form. Thus, hermeneutic interpretation is a way of discovery which requires efforts to understand and to make sense of something literal or unfamiliar. It is a way of understanding the other in a broad sense: either a scripture or a sacred text, a people or a country, a culture or a religion. The issue of the otherness of the other becomes unavoidable in all aspects of human life.

Indeed, the other is indispensable in hermeneutic interpretation; without the other, there is no hermeneutics. It is hermeneutics which raises the question of understanding in philosophy for the first time and unfolds this question continuously throughout the centuries. Hermeneutic interpretation is to understand the other in the other’s perspective. This is not only important, but also necessary. It requires empathy and understanding (*Verstehen*) and goes beyond one’s own visual and taken-for-granted point of view. This is the significant contribution of hermeneutics in understanding the other, whether it is another text, or another people or culture, religion or civilization.

In these complex and pluralistic global times the importance of “hermeneutics” has urged us to rethink and reevaluate human communities in the field of philosophy and religious studies. For the mode of proper understanding and adequate interpretation of what has been understood is not merely scientific, but belongs to human experience of the sacred and the secular. It is not only concerned with verification of knowledge, which can satisfy the methodological ideal of science, but also about understanding of human relations to the world. Thus, it resists any attempt to be reinterpreted in terms of scientific method, because it is connected to modes of experience that lies outside sciences.

According to H.-Georg Gadamer hermeneutics is an art and not mechanical process. With its rich experience in diverse religious life in South East Asia the current interest in hermeneutics of philosophy and religious studies can develop a unique investigation and make a profound contribution to help understand other peoples, other cultures and other religious traditions in this multiculturalist world today.

Table of Contents

Welcome letter	i
Theme of the conference	ii
Table of Contents	iii
Conference Program	1
Abstracts	5
Keynote Speech	5
An Application of the Debate between Gadamer's and Habermas' Hermeneutics to a Buddhist Study of Naga fireballs or Mekong lights (<i>Bung Fai Paya Nak</i>) Veerachart Nimanong.....	5
Session I. Hermeneutical Understanding in a Multiple World	5
The Implications of Hermeneutics in Diverse Society: A Critique of the Effectiveness of Philosophical Hermeneutics in Creating Religious Solidarity by a Hermeneutical Approach to the Transcendental Unity of Religions Javad Raghavi.....	6
Hermeneutical Understanding of the Concept of Being Amal Kumar Harh.....	7
Hermeneutics of the Process of Word Meaning Ramanath Pandey.....	8
Feminist Biblical Hermeneutics: with Special Reference to Elisabeth Schuller Fiorenza.....	9
Session II. Hermeneutics in Islamic Thought and Hindu Tradition	10
Hermeneutics in Islam: A Case Study of India Badrudin	10
The Role Hermeneutics in Understanding the Text of the Bhagavadgītā Abani Sonowal	11
How Can We Understand the Basic Principles of the Upanishads? Some Reflections Hammet Arslan	12
Session III. Hermeneutics in the Western Traditions	13
The Epistemological Challenge of Kierkegaard's Truth is Subjectivity Principle: A Case Study in Theological Hermeneutics Michal Valco and Katarína Valčová	13
Michel Foucault's Concept of Power and Power in the Catholic Church: A Study of the Productivity of Power Jagadish Basumatary	14
On Philosophical Hermeneutics and the Religions Other: Religious Transcendence in Hermeneutics and the Challenges of Inter-Religious Dialogue Kim Jayson G. Villezca	15

Jean-Luc Marion's Hermeneutics of Charity and Its Relevance to Religious Pluralism and Tolerance Ben Carlo N. Atim	16
Session IV. Hermeneutics and Social Studies.....	17
ICT and the Public School as New Opportunities for Interfaith Dialogue and for Fostering Hermeneutical Consensus Bernard Luwerekera.....	17
Some Concerns on New Atheists' Interpretation of Religion V. Prabhu & Chandana Deka	18
Postmodern Perspective of Hermeneutics Studies in Northeast India Trishna Pallabi Lekharu.....	19
V. Hermeneutic Implications.....	20
Siho: Spiritual Symbol in Khon Kaen City Sowit Bamrungphak	20
Nāgārjūna's Challenge to Ancient Buddhist Hermeneutics: An Inquiry into Evolving Emptiness (Śūnyatā) Doctrine in Buddhism Sanjoy Barua Chowdhury.....	21
Influence of Christianity on Bodo Culture: A Case Study of the Bodo Christians in Assam Probin Narzary	22
What would Jesus do? The Hermeneutics of the Kingdom of God: A Prophetic Call, Critic, and Action against Human Suffering using John Caputo's Deconstruction Hadje Cresencio Sadjé	23
Appendix	24



Council for Research
in Values and Philosophy

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
Mahachulalongkornrajavidyalaya University



ASSUMPTION
UNIVERSITY

Re-Learning to Be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies

Ayutthaya, Thailand
August 3-4, 2018
Room 401, the 4th floor of Rector Building

Conference Program

August 3, 2018

8.30am-9.00am Registration

9.00am-9.40am: Opening Session

Chair: Anurak Sakaew & Tikumporn Rodkhunmuang

Opening Speech by Professor Dr. **Phra Rajapariyatkavi**, Acting Vice-Rector for Academic Affairs, and Acting Rector of Mahachulalongkornrajavidyalaya University, Thailand (Reported by Phra Sitawatchamethi, Vice-Director of ASEAN Studies Centre, MCU, Thailand)

Welcome Speech by Assistant Professor Dr. **Warayuth Sriwarakuel**, Vice President for Research and Academic Services, Assumption University, Thailand

9.40am-10.00am Group Photo and Break

10.00am-11.30am Keynote Speech

10.00am-10.45am **João J. Vila-Chã**, Vice President, The Council for Research in Values and Philosophy (RVP) and the Pontifical Gregorian University, Rome, Italy
“The Hermeneutical Age of Religion: The Model of the Text and the Search for Meaning”

10.45am-11.30am **Veerachart Nimanong**, Assumption University, Thailand
“An Application of the Debate between Gadamer’s and Habermas’ Hermeneutics to a Buddhist Study of Naga Fireballs or Mekong Lights (Bung Fai Paya Nak)”

11.30am-12.30pm Lunch Break

12.30pm-2.30pm: Session I. Hermeneutical Understanding in a Multiple World

Chair: Phramaha Yuthana Narajettho & Veerachart Nimanong

12.30pm-12.50pm **Javad Raghavi** (Philosophy Department, Al-Mustafa International University, Mashhad, Iran)

“The Implications of Hermeneutics in Diverse Society: A Critique of the Effectiveness of Philosophical Hermeneutics in Creating Religious Solidarity by a Hermeneutical Approach to the Transcendental Unity of Religions”

12.50pm-1.10pm **Amal Kumar Harh** (Department of Philosophy, Cooch Behar Panchanan Barma University, Cooch Behar (West Bengal), India)

“Hermeneutical Understanding of the Concept of Being”

1.10pm-1.30pm **Ramanath Pandey** (Oriental Institute, the Maharaja Sayajirao University of Baroda, Vadodara, Gujarat, India)

“Hermeneutics of the Process of Word Meaning”

1.30pm-1.50pm **Rekha Ojha** (Department of Philosophy & Comparative Religion, Visva Bharati, Santiniketan, India)

“Feminist Hermeneutics: A Discourse”

1.50pm-2.30pm Discussion

2.30pm-3.00pm Tea/Coffee Break

3.00pm-4.00pm: Session II. Hermeneutics in Islamic Thought and Hindu Tradition

Chair: Lampong Klomkul & Michal Valco

3.00pm-3.20pm **Badrudin** (Department of Political Science, PES's RSN College of Arts & Science, Goa University, Goa, India)

“Hermeneutics in Islam: A Case Study of India”

3.20pm-3.40pm **Abani Sonowal** (Department of Philosophy, North Eastern Hill University, Shillong, Meghalaya, India)

“The Role Hermeneutics in Understanding the Text of the Bhagavadgītā”

3.40pm-4.00pm **Hammet Arslan** (Dokuz Eylul University, Izmir, TURKEY)

“How Can We Understand The Basic Principles Of The Upanishads? Some Reflections”

4.00pm-4.30pm Discussion

4.30pm-6.00pm Free Time

6.00pm Dinner

August 4, 2018

8.30am-9.00am Registration

9.00am-11.00am: Session III. Hermeneutics in the Western Traditions

Chair: Pintong Mansumitrchai (Chatnarat) (Lecturer of International Buddhist Studies College, MCU, Thailand) & **Javad Raghavi** (Philosophy Department, Al-Mustafa International University, Mashhad, Iran)

9.00am-9.20am **Michal Valco and Katarína Valčová** (Department of Religious Studies, Faculty of Humanities, University of Žilina in Žilina, Žilina, Slovakia)
 “The Epistemological Challenge of Kierkegaard’s Truth is Subjectivity Principle: A Case Study in Theological Hermeneutics”

9.20am-9.40am **Jagadish Basumatary** (Department of Philosophy, North Eastern Hill University, Shillong, India)
 “Michel Foucault’s Concept of Power and Power in the Catholic Church: A Study of the Productivity of Power”

9.40am-10.00am **Kim Jayson G. Villezca** (The Pontifical and Royal University of Santo Tomas, Manila, Philippines)
 “On Philosophical Hermeneutics and the Religions Other: Religious Transcendence in Hermeneutics and the Challenges of Inter-Religious Dialogue”

10.00am-10.30am Tea/Coffee Break

10.30am-10.50am **Ben Carlo N. Atim** (Saint Paul Seminary, Silang Cavite & University of Santo Tomas, Manila, Philippines)
 “Jean-Luc Marion’s Hermeneutics of Charity and Its Relevance to Religious Pluralism and Tolerance”

10.50am-11.20am Discussion

11.20am-12.30pm Lunch Break

12.30pm-2.00pm: Session IV. Hermeneutics and Social Studies

Chair: Phramaha Pornchai Sirivaro (Lecturer of Graduate School, MCU, Thailand) & **Katarína Valčová** (University of Žilina in Žilina, Žilina, Slovakia)

12.30pm-12.50pm **Bernard Luwerekera** (Department of Religion and Peace Studies, School of Liberal and Performing Arts, College of Humanities and Social Sciences, Makerere, Kampala, Uganda)
 “ICT and the Public School as New Opportunities for Interfaith Dialogue and for Fostering Hermeneutical Consensus”

12.50pm-1.10pm **V. Prabhu & Chandana Deka** (Department of Humanities and Social Sciences, Indian Institute of Technology Guwahati, India)
 “Some Concerns on New Atheists’ Interpretation of Religion”

1.10pm-1.30pm **Trishna Pallabi Lekharu** (Department of Philosophy, North Eastern Hill University (NEHU), India)
 “Postmodern Perspective of Hermeneutics Studies in Northeast India”

1.30pm-2.00pm Discussion

2.00pm-2.30pm Tea/Coffee Break

2.30pm-4.30pm Session V. Hermeneutic Implications

Chair: Tikumporn Rodkhunmuang & João J. Vila-Chã

2.30pm-2.50pm **Sowit Bamrungphak** (Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, Thailand)
 “Siho :Spiritual Symbol in Khon Kaen City”

2.50pm-3.10am **Sanjoy Barua Chowdhury** (International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, Thailand)
 “Nāgārjūna’s Challenge to Ancient Buddhist Hermeneutics: An Inquiry into Evolving Emptiness (Sūnyatā) Doctrine in Buddhism”

3.10pm-3.30pm **Probin Narzary** (Post graduation in the department of Master of Social Work (MSW), Dibrugarh University, Assam, India)
 “Influence of Christianity on Bodo Culture: A Case Study of the Bodo Christians in Assam”

3.30pm-3.50pm -- **Hadje Cresencio Sadjé** (Evangelical Theological Faculty, University Leuven, Leuven, Belgium/The Center for Palestine Studies – SOAS University of London, United Kingdom)
 “What would Jesus do? The Hermeneutics of the Kingdom of God: A Prophetic Call, Critic, and Action against Human Suffering using John Caputo’s Deconstruction”

3.50pm-4.20pm Discussion

4.20pm-5.00pm Concluding Session

Hu Yeping
 Lampong Klomkul
 Tikumporn Rodkhunmuang

5.00pm-6.00pm Free Time

6.00pm Dinner

Abstracts

Keynote Speech

Session I. Hermeneutical Understanding in a Multiple World

An Application of the Debate between Gadamer's and Habermas' Hermeneutics to a Buddhist Study of Naga fireballs or Mekong lights (*Bung Fai Paya Nak*)

Veerachart Nimanong
Program Director of PhD in Philosophy and Religion
Graduate school of Human Sciences,
Assumption University, Thailand

Naga Fireballs (*Bung Fai Paya Nak*) are phenomena that appear every year along the Mekong River exactly at the end of three months of the Buddhist Lent. Last year of 2017, it was reported that Buddhist lent started in July 9, 2017 and ended in October 5, 2017, there appeared in total the 772 Naga Fireballs at that Thursday night of October 5, 2017. And in this year of 2018, the Buddhist Lent will begin in July 28, 2018, it will end in October 24, 2018, and it is expected by the local Buddhist believers that there will be more Naga Fireballs than the last years. The local Buddhists believe that Naga or Big Snakes which inhabited in the Mekong River worship or celebrate the Buddha in the past and the present monks who observed the three months Buddhist Lent with firing rockets or fireballs from the beneath of Mekong River. Non-local Buddhists are doubtful about the phenomena and opine it in two ways, one is that Laotian soldiers were firing tracer rounds into the air across the river from the festival and another one is that the fireball is a result of flammable phosphine gas generated by the marshy environment. I don't want to judge their solutions which one is right or wrong, but will apply Hermeneutics to interpret their views. I believe that Hermeneutics can nourish their dialog with each other for mutual understanding and peaceful living together. For me, the local Buddhists apply the Buddhist Hermeneutics of *Apannakadhamma* (Phenomenological Approach or Psychological Belief) to understand the Naga Fireballs Phenomena, but the Non-local Buddhists adopt the Hermeneutics of *Kalamasutta* (10 Principles of Faith or scientific reason). The two Buddhist theories of Hermeneutics correspond to the debate between Gadamer's and Habermas' Hermeneutics.

Keywords: Gadamer's and Habermas' Hermeneutics, Buddhist Study, Naga fireballs,

The Implications of Hermeneutics in Diverse Society: A Critique of the Effectiveness of Philosophical Hermeneutics in Creating Religious Solidarity by a Hermeneutical Approach to the Transcendental Unity of Religions

Javad Raghavi

Philosophy Department,
Al-Mustafa International University,
Mashhad, Iran

Philosophical hermeneutics disregards the meaning of the text and the author's thesis and emphasizes the ontology of the process of understanding, and believes that this is the relationship of human with objects that creates the meaning. One of the results of the philosophical hermeneutics is denying the fixed interpretation of religious texts and dogmatic understanding of religions. Therefore, the denial of exclusivism and the confirmation of religious pluralism as a way of approximating the followers of religions are known as a reflection of the philosophical hermeneutic successes. But the question is how much philosophic hermeneutics has succeeded in creating empathy among adherents of religions? Although religious pluralism is one of the outcomes of philosophical hermeneutic, but it seems that this attitude can by no means be a realistic way for the sympathy of the followers of the religions. Because, according to the common sense of the believers, the religious texts show objective and historical truths that have been issued from a wise and conscious authoritative to the purpose of giving knowledge to the seekers of solvation. While, philosophical hermeneutics, by ignoring these beliefs and defying these expectations, are trying to bring them closer together and this is not something that would satisfy the faithful and followers of the religions. This research, by criticizing the effectiveness of the philosophical hermeneutics in creating sympathy and approximation between believers, wants to defend from the hermeneutics of religious as a way of understanding the transcendental unity of religions and believes that this approach implies religious pluralism appropriate to these multiculturalist societies today. The author believes that the attention to the transcendental unity of religions and the interior spirituality of the religious propositions is a suitable way to an empirical religious solidarity and, at the same time, provides a reasonable and wise evaluation along with the tolerance of the validity of religious doctrines.

Keywords: Philosophical Hermeneutics, Religious Solidarity, Pluralism,
Transcendental Unity, Religion

Hermeneutical Understanding of the Concept of Being

Amal Kumar Harh

Department of Philosophy
Cooch Behar Panchanan Barma University,
Cooch Behar (West Bengal), India

The concept of Being has been understood to locate its place in various cultures and civilization in Indian tradition. It is assumed to refer the nature of Reality with the subjective elements in understanding as a different thought processes. Though the process of understanding 'Reality' is accepted differently among Indian schools there is an inter-link in regard to the evidence of the acceptance of subjective elements.

Buddhism expressed their views concerning the concept of the term '*sat*' in terms of justified existence which is also related to the welfare of the society. The concept '*sat*' depends on person's good works with holy motive, but not his name, position and family fame.

The concept of '*sat*' has been discussed in terms of the words *satatā*, *sattā*, *sattva* and *satpuruṣa* as mentioned by the Naiyāyikas, Bhartṛhari, Ramakrishna-Vivekananda tradition to find out the concept promoting justified existence related to social service.

Keywords: Existence (*sat*), relative (*syāt*), unselfish love (*sattva*), Reality (*sattā*), honesty (*satatā*), indescribable (*avāchya*), friendliness (*maitrī*), compassion (*karuṇā*), good people (*satpuruṣa*), devilish man (*mānavarākṣaka*).

Hermeneutics of the Process of Word Meaning

Ramanath Pandey

Oriental Institute,
the Maharaja Sayajirao University of Baroda,
Vadodara, Gujarat, India

Hermeneutics is the ancient Greek word which is indicative of interpretive understanding. In the context of the present paper the term is used in the sense of the Process of Word Meaning. In this sense, the Hermeneutics is to come to an understanding the views on the Process of Word Meaning. It seems to be most important to interpret the conventional signs that are of the words and sentences of human speech which are used by man conventionally. In the history of Indian logic, Dinnaga seems to be the first Buddhist philosopher who promulgated this theory in his most mature text: *Pramanasamuccaya* and its autocommentary (*vrutti*). In the course of preparing the present paper, I used both primary and secondary sources. Almost all school of Indian philosophy nearly agree with the conception of meaning as a relation from words to objects but they widely differ about the nature of things that are meant by words. The realist accepts words to be adequate expressions of reality, on the other hand Buddhists maintain that they are conceptual, and as these expressions are illusory constructions of thought. Even amongst the realists there is different opinion regarding the meaning of words whether they stand for the individual, or the universal, or both. The Buddhists do not accept universal (*jati*) as the cause of oneness among different individual. According to them this capacity belongs to the individuals alone. They express this capacity through uniform causal efficiency. Here, I will first discuss the different kind of theories advocated by the realists and other allied theories in very briefly, and then I will present the Buddhists views especially of Dinnaga on the subject under consideration.

Keywords: Hermeneutics, the Process of Word Meaning

Feminist Biblical Hermeneutics: with Special Reference to Elisabeth Schuller Fiorenza

Rekha Ojha

Department of Philosophy & Comparative Religion,
Visva Bharati, Santiniketan, India

Feminist theology is the struggle for the achievement of women's equality, dignity and freedom of choices to control lives and bodies within and outside the home. Feminist theology deals with the experience of women and how this experience is based on suffering due to the patriarchal domination. "In the context of women's movement in the last century feminist began to explore the implications and possibilities of a biblical interpretation that takes the patriarchal character into account. The term hermeneutics comes from the Greek word 'Hermeneuin' (and it means the practice and theory of interpretation, the expression was) used as technical term for exegetical hand book that deal with philology, grammar and style. Herbertin Auclert is credited as the first person to use the word 'Feminism' in 1882- associating it with the struggle of women in gaining political rights. Towards the end of 19th century, under the leadership of Elizabeth Cady Stanton feminist critical assessment of the biblical text as sexist began.

The paper focuses on types of feminist theology, hermeneutics of creative imagination, hermeneutics of suspicion, ways of re-imagining, process of interpretation, hermeneutics of retrieval. The paper argues that the explicit incorporation of the perspective of women have consequences for Christian understanding of God, Christ, Church, theological anthropology, sin, salvation and grace etc. The following" will attempt to bring the hermeneutics and language of feminist such as hermeneutics of suspicion, retrieval, re-reading Bible with new eyes and inclusive language to develop non-gender bias language.

Keywords: Feminist Hermeneutics, Feminist Theology, Patriarchal, Biblical Interpretation,
Inclusive Language

Abstracts

Session II. Hermeneutics in Islamic Thought and Hindu Tradition

Hermeneutics in Islam: A Case Study of India

Badrudin

Department of Political Science,
PES's RSN College of Arts & Science,
Goa University, Goa, India

Hermeneutics, a science of knowledge, is an important tool to understand philosophical methodology of Islam. India, a multicultural democracy, Hindu dominated State, continues to hunt against Muslims and Islam. Media is playing damaging role by patronizing the Muslims as anti-nationalists. Whereas, Hindu ideology owing to powerful belief, managed to survive due to the resilience of political institutions, radical support from nationalist parties, monolithic majoritarian and *Hindutva* lobby resulting in multidimensional conspiracy. Consequently, several Islamic Codes are being targeted by rightist forces in India.

Politically motivate and hidden agenda of ruling BJP to outlaw Triple-Divorce by any means is a policy to alienate Muslims from the mainstream of society. *Hijab*, an Islamic dress code, largely followed by Muslim women whereas *Love Jihad* that refers to marriage of Muslim men against the wish and will of Hindu women, remain hated discussion in India. Besides, cow-meat politics, historical existence of Islamic monuments, *Madarsa* (Islamic Schools), motivated violence in university campuses and communal lynching are the ideological divisions between Islam and Hinduism in India. Such divisive beliefs are neither supported by hermeneutical Islamic thought nor accepted universal truth of Islam. Historical foundations and socio-cultural ethos of 800 Years of Islamic Rule in India are being distorted and rewritten by saffron agenda.

Hermeneutic interpretation of Islam in India remains a political tool of ruling intelligentsias who have no right to decide the personal religious choice of Muslim Personal Law. The paper examines Hermeneutic concept of Islam in a comparative dimension in India which needs to be understood in a broader perspective. It requires collective patience, knowledge power, humanitarian understanding and spirit of plural culture.

Hermeneutical sayings, explanations and translations in dealing the *Quran*, remains a miracle in terms of language, social reality, theory and practice of life in India or elsewhere. *Quran*, an organic whole, remains integrally connected and self explanatory without any change in last 1400 years. With strong dialogical process, Islam remains an integral to hermeneutics understanding with open and clear message where the *Quran*, the Holy Book of Islam has been adopted and practice by Muslims across India and the world.

Keywords: Hermeneutics, Islam, India, Hindus-Muslims, Universal Principle

The Role Hermeneutics in Understanding the Text of the Bhagavadgītā

Abani Sonowal

Department of Philosophy,
North Eastern Hill University,
Shillong, Meghalaya, India

Hermeneutics plays a very important role in understanding and interpreting the text of the Bhagavadgītā. The Bhagavadgītā has unique hidden and harmonised meaning. But, for the critics Bhagavadgītā seems to be a text where some verses contradict other verses. The commentators are of the opinion that the verses 45.II and 15.XV contradict each other and there cannot be a unity of meaning of the whole text. The former verse says *traiguṇyaviṣayā vedā niṣtraiguṇyaḥ bhavārjuna* which means ‘the Vedas have for its subject matter consisting of three guṇas, o Arjuna be free from the three guṇas, and later says *vedeḥ ca sarvaḥ ahaṁ eva vedyo vedāntakṛit vedavit eva ca ahaṁ* which means ‘I alone am known by all the Vedas and also I am the knower of the Vedas.’ Again according to the critics 13.IV is contradictory where Kṛṣṇa is the actor as well as non – actor or non – agent. But if we go deeper into meanings of the words of the verses then we find that they are not contradictory. It is the failure to unify the meanings and to harmonize the text that is creating difficulties unless one is ready to find meaning in the seeming contradiction one cannot understand Bhagavadgītā. Contradiction is not the problem of the Bhagavadgītā but it is the problem for the reader or the commentators to harmonize. Traditional commentators like Saṁkarachārya, Rāmānujachārya, Madhvācharya, Abhinavagupta etc have not claimed the text to be contradictory. It is the only western scholars and under the influence of them the modern Indian commentators, who follow the text critical method of exegesis to find the original Bhagavadgītā and subsequent layers of interpolations who notice so called contradictions in the various portions of the Bhagavadgītā. The problem of the commentators is that they have not yet got hold of the hermeneutics suitability to the Bhagavadgītā. The hermeneutics must follow the part and whole relationship of understanding the text. In this paper focus will be made on how hermeneutic way of understanding involving hermeneutic circle, fusion of horizon and prejudices, can lead us to understand the unity of meaning of the Bhagavadgītā.

Keywords: Gītā, text, Hermeneutics Circle, Fusion of Horizon, Prejudices etc.

How Can We Understand the Basic Principles of the Upanishads? Some Reflections

Hammet Arslan

Dokuz Eylul University, Izmir,
TURKEY

The word of Upanishad literally means "sitting down near", referring to the student sitting down near the teacher (guru) while receiving mysterious or esoteric knowledge. Upanishad also means in the dictionary "setting to rest ignorance by the knowledge of the supreme spirit". This word refers to a kind of information exchange between teacher (guru) and student (shishya). The teaching of Upanishad is protected by the transferring of the esoteric knowledge from guru to the student in series or by chain(*guru-parampara*).

Upanishads is mostly used for philosophical and religious texts composed between 8th and 4th century BC. The Upanishads are a collection of ancient Sanskrit texts that contain some of the central philosophical concepts and ideas of Hinduism such as origin of cosmos, the nature of ultimate reality (brahman), path to spiritual liberation (moksha or mukti), quality of soul, mind-matter relationship. Through these texts, the concepts of Isvara, salvation, yoga have entered and settled into religious thought of India. Upanishads are accepted among the most important literature in the historical background of Indian philosophy, religions and culture. These texts played an important role in the development of spiritual ideas in ancient India and are the sum of intellectual accumulation and achievements of a great age.

Upanishads are included in the category of revealed texts (sruti), just like the Vedas. The number of these texts is more than one hundred. The Upanishads' understanding of knowledge and perception has transcended the mythological theology shaped by Vedic rituals. Hence the Vedic ritualism, with the emergence of the Upanishads, has lost its religious priority. Upanishads propose the path of knowledge (jnana-marga) instead of the path of action (karma-marga) revealed in Vedas. In the Upanishads esoteric knowledge is a vehicle that leads to the desired purpose. Accordingly, the Knower is able to achieve everything. In other words, while the Vedas contain the ritual section of the Vedic heritage (karma-kanda), the Upanishads contain the wisdom or knowledge (jnana-kanda). Therefore, according to the Upanishads, absolute knowledge is necessary to reach salvation.

In this paper I (i) intend to express the importance of Upanishads among vast Indian religious and philosophical literature, (ii) will try to discuss how Upanishads became the most important text by emphasising esoteric knowledge and wisdom (jnana), (iii) will address how we can understand some important Upanishadic concepts such as atman, brahman, moksha, etc. by hermeneutical methods.

Keywords: Basic Principles, Upanishads, Reflections

Abstracts

Session III. Hermeneutics in the Western Traditions

The Epistemological Challenge of Kierkegaard's Truth is Subjectivity Principle: A Case Study in Theological Hermeneutics

Michal Valco and Katarína Valčová
Department of Religious Studies,
Faculty of Humanities,
University of Žilina,
Žilina, Slovakia

Kierkegaard rejects the modern concept of objective knowledge and focuses instead on subjectivity, defined as 'inwardness' and 'passion' in determining what might be called 'relevant' or 'existential' truth. Truth should thus be understood as an objective uncertainty appropriated passionately by the inward reflective experience of love and faith of the self. Such 'Kierkegaardian' primacy of epistemology implies that one must first discover the truth about morality and life, in order to try to live out that truth. The proud pursuit of objectivity without a recognition of human limitations, and the dimension of subjectivity in the process, has proved to be a dead end that emits the stench of manipulation, loss of human dignity, and finally nihilism. Understanding the limits of reason will help us avoid the pitfall of 'scientism'. Science does not answer every question that we might have about the world. Neither does religion. Yet taken together they can offer a stereoscopic view of reality denied to those who limit themselves to one discipline's perspective on things. The science and religion dialogue allows us to appreciate the distinct identities, strengths, and limits of each conversation partner. It also offers us a deeper understanding of things than either religion or science could offer unaided. For Kierkegaard, truth is more than a noetic, objective category, accessible to intellectual inquiry by a thinking subject. There must be a deeper, existential basis, related to the deepest aspirations and, yes, fears and doubts of the individual – a desire permeated by passion. The truth cannot be meaningful and relevant without this 'subjective desire,' whose doubt is the beginning of the highest form of existence.

Keywords: Søren Kierkegaard, epistemology, truth, reason, subjectivity, science, faith

Michel Foucault's Concept of Power and Power in the Catholic Church: A Study of the Productivity of Power

Jagadish Basumatary

Department of Philosophy,
North Eastern Hill University,
Shillong, India

Michel Foucault (1926–1984) has widely spoken about power in human society. At different stages of human history power is conceived of differently. Before eighteenth century power was conceived of being repressive and such conception of power, according to Foucault, is wholly negative. He does not deny the fact that power is often oppressive, but he also says that power also produces things, forms knowledge, produces discourse. It produces domains of objects and rituals of truth.

The power that is exercised in the Catholic Church seems to be apparently oppressive as far as its application over the lay people is concerned. But a deeper look unearths the productive aspect of power in the Catholic Church. As for example, the practice of confession (like sexual perversions) in the Catholic Church seems to be intruding into the personal life of its faithful which amounts the violation of individual freedom. But the fact is that such an exercise of power by clergy over its faithful proliferates discourse on sex and hence it produces “knowledge” that stopes the destructive character of his/her life which may be harmful for oneself and society as a whole. Hence the power in the Catholic Church is productive in nature. This view has been developed by Foucault in his work *The History of Sexuality: An Introduction*. Foucault says that contrary to popular perceptions that we are sexually repressed, the entire notion of sexual repression is part of a general imperative for us to talk about sex like never before and it brings liberation of innate tendencies. The paper aims at establishing the productive aspect of power in the Catholic Church in view of Michel Foucault's concept of power.

Keywords: Power, Catholic Church, Michel Foucault, repressive, knowledge, productive.

On Philosophical Hermeneutics and the Religions Other: Religious Transcendence in Hermeneutics and the Challenges of Inter-Religious Dialogue

Kim Jayson G. Villezca

The Pontifical and Royal University of Santo Tomas,
Manila, Philippines

The paper aims to explore both the possibility and the exigency of an Inter-religious dialogue in the present global context using the philosophic contrivance of Gadamer's hermeneutics. The first errand of this paper is to explain the universality of hermeneutic ethos of Gadamer in order to properly situate and justify the question on how philosophical hermeneutics deals with the *religious* other. In this section, one realizes that a hermeneutic conception of truth is developed by Gadamer's reception of the Aristotelian *logos*: the capacity to openness and translatability of languages and cultures without negating their particularity and foreignness. The second part of the paper dwells on the Religious Transcendence in Gadamer's Hermeneutics where Gadamer acknowledged the necessity to include the notion of Religious Transcendence to solidify the ground for a global inter-religious dialogue. This portion explains why Gadamer necessitates the ushering of a common understanding of universal transcendence beyond Being – Ineffable. He adds this concept of religious transcendence to the problem of the universality of the hermeneutic ethos to elevate human existence to something that is beyond *political*, that of the *ethical*. Here, the paper arrives at the problem of hermeneutic ethos which eventually became the universality of the hidden God – a religious experience of the limit of human knowledge which he calls *ignoramus*. The last errand of this paper dwells on the challenges of Inter-religious dialogue by pointing out the ostensible incompatibility of Gadamer's hermeneutic ethos whose *logos* demands the universality of the hidden God as ineffable and impersonal. Moreover, the translatability of languages and cultures made possible by hermeneutical tools affirms that inter-religious dialogue does not necessarily point to a creation of a hegemonic supra-Religion that fuses all horizons. Rather, inter-religious dialogue is the *phronesis* of our own finitude in avoiding the threat of humanity's self-destruction.

Keywords: Ethos, Logos, Transcendence, Phronesis, Ignoramus

Jean-Luc Marion's Hermeneutics of Charity and Its Relevance to Religious Pluralism and Tolerance

Ben Carlo N. Atim

Saint Paul Seminary, Silang Cavite &
University of Santo Tomas,
Manila, Philippines

This paper explores the relevance of Marion's phenomenological theory of hermeneutics, specifically his understanding of interpretation to religious pluralism. In Marion's understanding of hermeneutics what is at stake in the act and process of interpretation is not about how the interpreter grasped and singularly legislate the signification of the text through his/her engagement and participation to it. Rather, Marion argues that the interpreter has no total control of the text as he/she is simply a 'servant' to the text. In other words, the interpreter's signification of the text should be considered tentative and particular since the text reveals its meaning not just to an individual but to the plurality of interpreters. In such line of reasoning, the text, therefore, assumes according to Marion an authority over an interpreter insofar as the text gives itself and shows itself to many. Considering this Marionian position regarding interpretation and the role of the interpreter, we come to see how Marion opens up the possibility of inclusive 'reading' of the text that may come from different religious traditions. In other words, the character of the text according to Marion's hermeneutical reasoning is in itself universal. This universality of the text provides an opening of understanding and accommodation for other religious traditions to "see" and "read" the 'other' text side by side with their own. It is in here where relevance to religious pluralism and tolerance lies. In so doing, this paper is divided into three main parts: the first part will deal on Marion's phenomenological theory of interpretation or hermeneutics, its main arguments and counter-positions to it; the second part will be an appropriation of his theory to issues concerning religious pluralism and tolerance; and lastly a recapitulation of the topic.

Keywords: Jean-Luc Marion's Hermeneutics, Charity, Pluralism, Tolerance

Abstracts

Session IV. Hermeneutics and Social Studies

ICT and the Public School as New Opportunities for Interfaith Dialogue and for Fostering Hermeneutical Consensus

Bernard Luwerekera

Department of Religion and Peace Studies,
School of Liberal and Performing Arts,
College of Humanities and Social Sciences,
Makerere University, Kampala, Uganda

Interfaith dialogue has lately drawn particular interest from the adherents of different religions worldwide because of its growing importance in today's rapidly changing world due in large measure to religious pluralism, globalization, technology and cultural relativism, to mention but a few factors. In so doing, contemporary society's primary preoccupation is to heal the historical divisions and the animosity that have characterized humanity since time immemorial, in the name of faith or religion. In essence and in practice, all the efforts invested in the pursuit of interfaith dialogue are in fact motivated by a deep desire among the world's faith traditions to achieve hermeneutical consensus particularly on those issues where they differ.

In this endeavour, the 'public school' is more and more positioning itself to become one of the major platforms through which the aforementioned hermeneutical consensus can be achieved. This is precisely because today's public school welcomes learners from diverse backgrounds, including their religious affiliations. Similarly, ICT is asserting itself with irresistible appeal to bridge the hermeneutical differences between adherents of different faiths as it creates new boundless and perhaps more readily accessible avenues for dialogue.

No doubt, a lot has already been achieved through the above mentioned platforms of interfaith dialogue. However, this leaves one wondering whether the various stakeholders of interfaith dialogue are fully conscious of these new opportunities; or whether these new platforms really wield as much impact on the target groups of interfaith dialogue outside of the elitist educational environment; or whether they can elicit as massive an impact as that ICT has elicited in the other spheres of public life? Such are the questions my paper will seek to answer.

Keywords: New Opportunities, Interfaith Dialogue, Fostering Hermeneutical Consensus

Some Concerns on New Atheists' Interpretation of Religion

V. Prabhu & Chandana Deka

Department of Humanities and Social Sciences,
Indian Institute of Technology Guwahati, India

Challenges to understand other religious and cultural practices happen because of the social-cultural-historical distance between the text and the interpreter. While this is a common problem across different groups of different religions, in this paper, we focus on the group members called new atheists and their understanding of religion and religious practices. New atheists come up with many remarks against religion. Dawkins (1989, 1996, 2006) has come up with many derogatory remarks about religion, regards religion as a virus. He writes “Religion is a virus, indeed a type of mental illness” (Dawkins, 1989, p. 198). Similarly, another new atheist member Harris writes, “as a source of objective morality, the Bible is one of the worst books we have. It might be the very worst, in fact—if we didn't also happen to have the Koran.” (Harris 2006) Similar such remarks are found in the works of other members like Dennet (2006) and Hitchens (2007). We highlight that new atheists' interpretation and understanding of religion has two shortcomings – 1. They hardly bother about the ‘intention of the text’. It is an important component according to Indian theory of hermeneutics and 2. They have neglected their pre-understanding with which they look at the text. Our attempt in this paper is to highlight the importance of these two aspects in interpretation and understanding to open up possibilities for the new atheists to look at religion and religious practices. By doing this exercise, we expect them to revisit some of the opinions they have with respect to religion.

Keywords: Religion, new atheists, interpretation, understanding

Postmodern Perspective of Hermeneutics Studies in Northeast India

Trishna Pallabi Lekharu

Department of Philosophy,
North Eastern Hill University (NEHU), India

With the coming of missionaries in India, Christianity was spread and accepted although there are other religions existing from before. Christianity is the third most followed religion, with approximately 28 million followers. The northeast part of India which is consisting of seven states most of the states is Christian states. Northeast India considered is the most culturally diverse regions of the world, where more than 200 fascinating tribes resides. Because of the language barrier, the manuscript was translated into various languages but most of the tribes did not have their own scriptures. The language game was played in the understanding of the texts. Like the history of the country, the transaction of religious faith went through a lot of hurdles.

Christianity has grown drastically in the country but now it is mostly transmitted itself as a glamorous religion. With the postmodern understanding and context, language has played its role to develop a misinterpretation to understand the purity of the transcript which is lead to a wrong perception of the text. Though people from other faith are accepting the gospel not because they believe in the words of God but mostly when they are discarded by their society or there are other enticements which are followed. In the postmodern world, we need to comprehend how the text plays its role ethically and it helps in the upliftment of the society which is the most significant obsession for the moment. Hermeneutics, the science of textual interpretation, plays its role in postmodern philosophy. Here, in this paper, I would like to bring out the postmodern understanding of the Hermeneutics 'study in Northeast India.

Keywords: Postmodern Perspective, Hermeneutics Studies, Northeast India

Abstracts

V. Hermeneutic Implications

Siho: Spiritual Symbol in Khon Kaen City

Sowit Bamrungphak

Mahachulalongkornrajavidyalaya University,
Khon Kaen Campus, Thailand

‘Siho’ or ‘Thow Si ho’ in Synshai which is Buddhist literature, the son of Phraya Kusaraj, the governor of Peng Chang City and his wife, Chantha. He was born with two younger brothers, Hoi-Sang and Sinchai. ‘Siha-cakkra-raja’ is a name set by Indra. Siho looks like a lion with elegant shape and its main features are: purely clean animal and elegant shape with an elephant head, a lion body and a horse tail. This leads to the interpretation that the **‘trunk’** is the organ for food and drink. It's like having a far vision in development bringing prosperity to Khon Kaen City. **‘Ivory’** is a symbol of worthiness, like Khon Kaen which is a beautiful city with precious traditions, religions and culture to be promoted. **‘A large ear’** represents Khon Kaen Municipality administrators that must listen to and heal the suffering of the Khon Kaen people. The **‘head’**, in the ancient time, it was believed that elephant must have a large head as a knowledge center (brain stores), refers to the good, effective and various educations that have been developed in Khon Kaen. The **‘feet’** are clawed, clinging to the ground and standing pompously; it is like Khon Kaen people that have a strong base of life and **‘a tail’** to fend off insects, like the Khon Kaen administrators will be protected and praised from the Khon Kaen people.

Keywords: Siho, Spiritual Symbol, Khon Kaen City

Nāgārjūna's Challenge to Ancient Buddhist Hermeneutics: An Inquiry into Evolving Emptiness (Śūnyatā) Doctrine in Buddhism

Sanjoy Barua Chowdhury

International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University, Thailand

The term 'Buddhist Hermeneutics' is used often for those Buddhist exegetics who had been engaging to exegesis the subtle teachings of the Buddha, encompassing notion of translations from Pāli and śanskrit language, and interpretations from the sixth century B.C.E to tenth-eleventh century C.E. The tradition of hermeneutics was started immediately after the Buddha's passed away, especially the period when the first Buddhist council and the second Buddhist council were held respectively. However, after the Buddha's demised (Mahāparinibbāna), it is scholarly believed that Buddhism was spitted into eighteen sects, which are compiled into four main schools regarding the popular Buddhist doctrinal dispute: how the mind comes into existence. The four developmental Buddhist schools are namely, Sarvāstivāda, Sautrāntika, Vijñānavāda and Madhyamaka or Śūnyatāvāda. Among the aforementioned four Buddhist schools, the Madhyamaka as a systematic philosophical tenet among the four great Buddhist Schools, arose in the second century C.E. with the figure of the great saint Ācārya Nāgārjuna. Despite Madhyamaka School has had a continuous history of its development, it was established by means of subtle doctrinal exposition of emptiness (skt. śūnyatā) that was marvelously presented by Ācārya Nāgārjuna.

The notion of emptiness, however, is greatly played an important role in the sense of developing Madhyamaka School. Emptiness doctrine was widely evolved by Nāgārjuna during his lifespan. Initially, Nāgārjuna's main purpose was to prompt the emptiness doctrine for establishing Madhyamaka School through negating Ābhidharmika interpretation, i.e., dharma-theory. Subsequently, Nāgārjuna started to preach emptiness doctrine in removing traditional dogmatic belief with using its skillful method (upāya kauśalya) by means of establishing the Buddha's secret teachings. For instance, Nāgārjuna states śūnyata as the remover of all types of view (Pāli: diṭṭhi, skt. drṣṭi). Hence, Venerable Nāgārjuna addresses, "Sarvadṛsti prahāṇā Śūnyatām tām pracatsmahe", which means "śūnyatā is thought to eliminate all views".

The objectives of this research paper is to delineate Nāgārjuna's encounter to ancient Buddhist hermeneutics who were dealing with Sarvāstivāda, Sautrāntika and Vijñānavāda Buddhist Schools, by applying metaphoric term emptiness (śūnyatā) along with depicting the evolving of emptiness (śūnyatā) doctrine.

Keywords: Buddhist hermeneutics, Nāgārjuna, Madhyamaka, emptiness (śūnyatā).

Influence of Christianity on Bodo Culture: A Case Study of the Bodo Christians in Assam

Probin Narzary

Dibrugarh University, Assam, India

Bodos, one of the early settlers in Assam, India, are agriculturists. The tradition and the culture of Bodo are two sides of one coin that is they are interlinked to each other. For centuries Bodos have been influenced by other neighboring cultures, yet they are able to preserve their main culture and language. The influence of Christianity is another significant impact on Bodos and their culture, which contributed Bodos towards social and cultural assimilation and development. Out of total population in Assam, 1.58 million belong to Bodo tribe and 9.40% have accepted the Christianity and 90.31% still follow the animism or Bathousim. The acceptance of Christianity by Bodo people can be mirrored in two opposite angles. One as insider's perspective the culture has been influenced by western teaching hence intercepted by other culture and taken away from the main culture and as outsider's perspective it has been enriched to take forward for development towards transformation. Education is one of the examples where otherwise Bodos would have to still combat few more years to compete with other tribes in Assam. The impact of Christianity on the Bodo culture cannot be kept aside if history of the Bodos is to be ever kept alive. Cultural development as well as ceases of the practice of certain social customs due to the coming of Christianity among Bodos have to be examined with great consideration if we want to know the present and the past states of the Bodos.

Keywords: Christianity, Culture, Bodo, Change, Development, Education

What would Jesus do? The Hermeneutics of the Kingdom of God: A Prophetic Call, Critic, and Action against Human Suffering using John Caputo's Deconstruction

Hadje Cresencio Sadjé

Evangelical Theological Faculty,
University Leuven, Leuven, Belgium/
The Center for Palestine Studies
SOAS University of London,
United Kingdom

What would Jesus do? This question serve as a pressing challenge to the prevailing attitude of Christianity over the public domain and the harsh realities of human suffering encountered therein. This paper is a reappraisal on the role of religion in the public domain. As scholars, we cannot afford to accept uncritical notion of religion in modern societies, chiefly the role of Christian teachings and practices as a response to the dire experience we have in the midst of the adverse effect of globalization. At the heart of this paradigm shift is the continuous debate regarding the artificial boundaries between religion/public domain and whether the ontological question of God is still relevant in contemporary religious discussion. Woven from the standpoint of Caputo's notion of 'the insistence of God', our sense of religiosity is a beckoning voice whose spirit requires the radical subversion of the Gospel of the Kingdom of God as demonstrated by Jesus as inscribed in the Gospel. The insistence of God is the concept that argues we need to demonstrate his radical and subversive action based on the radical message of the Kingdom of God. Needless to say, in the prevalent of human suffering around the globe, the relevant question now is, what would your religion do? Caputo re-reading on the Hermeneutics of the Kingdom of God defined as prophetic call, critic of the present oppressive social order, a spirit of doing or making the truth and bear the gift of the Gospel through the solidarity with the suffering of the marginalize sectors. The hermeneutics of the Kingdom of God is a re-affirmation of identifying with the suffering of the 'Other'. Caputo argued that deconstruction is a Good News or the radical message of the Gospel due to take the risky task to deconstruct our lives, our belief, institutions and society as whole. This propulsion necessitates us to deconstruct our received understanding of an antiquated Gospel "Truth" which marginalizes other sectors, and re-affirm the authentic spirit of what the Gospel aims to convey - *semper reformanda est* --forced to reform and reconfigure.

Keywords: Deconstruction, Hermeneutics of the Kingdom of God, Insistence of God, Public domain, Theopoetics

Appendix

Invitation to an International Conference **Re-Learning to Be Human for Global Times:** **The Role of Hermeneutics in Philosophy and Religious Studies**

ASEAN Studies Center, Mahachulalongkornrajavidyalaya University
 &
 Department of Philosophy and Religion, Assumption University

Ayutthaya, Thailand
 August 3-4, 2018

Theme

Since the 17th century hermeneutics has become a “science” of interpretation of old texts, particularly religious scriptures, it has evolved from a methodology or a technique of “making sense of things,” into the translation or transformation of unfamiliar materials into a familiar language and thence into a process of mediating meanings that proceed from the objective outside to the inside or hidden signification; from a text-based discipline to a fundamental aspect of existence of being.

Hermeneutics as a theoretical discipline has involved different stages and gone through serious disagreements, debates and developments. Much has been written and discussed about this subject, yet still no fixed definitions or conceptions have been forthcoming. Whatever it may be, all agree that the central concern of hermeneutics is about understanding and interpretation. Indeed, it is the Greek god, Hermes who is the messenger between gods and men and communicates what has been said by either.

Hermeneutics has its mythical-religious origin, functioning as an interpretation of the sacred texts. It plays an important mediating role, especially in the allegorical interpretation of myth or religious texts; for behind what is literally uttered there are always something more or other, something hidden or beyond. This always leaves more than can be exactly and precisely expressed in written form. Thus, hermeneutic interpretation is a way of discovery which requires efforts to understand and to make sense of something literal or unfamiliar. It is a way of understanding the other in a broad sense: either a scripture or a sacred text, a people or a country, a culture or a religion. The issue of the otherness of the other becomes unavoidable in all aspects of human life.

Indeed, the other is indispensable in hermeneutic interpretation; without the other, there is no hermeneutics. It is hermeneutics which raises the question of understanding in philosophy for the first time and unfolds this question continuously throughout the centuries. Hermeneutic interpretation is to understand the other in the other’s perspective. This is not only important, but also necessary. It requires empathy and understanding (*Verstehen*) and goes beyond one’s own visual and taken-for-granted point of view. This is the significant contribution of hermeneutics in understanding the other, whether it is another text, or another people or culture, religion or civilization.

In these complex and pluralistic global times the importance of “hermeneutics” has urged us to rethink and reevaluate human communities in the field of philosophy and religious studies. For the mode of proper understanding and adequate interpretation of what has been understood is not merely scientific, but belongs to human experience of the sacred and the secular. It is not only concerned with verification of knowledge, which can satisfy the methodological ideal of science, but also about understanding of human relations to the world. Thus, it resists any attempt to be reinterpreted in terms of scientific method, because it is connected to modes of experience that lies outside sciences.

According to H.-Georg Gadamer hermeneutics is an art and not mechanical process. With its rich experience in diverse religious life in South East Asia the current interest in hermeneutics of philosophy and religious studies can develop a unique investigation and make a profound contribution to help understand other peoples, other cultures and other religious traditions in this multiculturalist world today.

Subthemes

Nature and characteristics of hermeneutics studies

Philosophical understanding of hermeneutics

The role of hermeneutics in religious studies

The varieties of hermeneutical studies

Hermeneutical understanding of other cultures and religions

The implications of hermeneutics in diverse society

Abstract

Please send 300 words and a brief CV to Dr. Lampong

Klomkul [klomkul@yahoo.com], Tikumporn Dhammajoto

Rodkhunmuang [lek.tikumporn@gmail.com] and [cua-rvp@cua.edu] by April 20, 2018.

20 minutes will be given to each presentation of accepted papers followed by 20 minutes discussion. Well-developed papers will be considered to be published by the RVP in its publication series "Cultural Heritage and Contemporary Change."

Logistics

There is no registration fee. The local organizer will provide local transportation and accommodations for 3 days. Participants will cover their own air travel.

Contacts:

Dr. Lampong Klomkul & Tikumporn Dhammajoto Rodkhunmuang

ASEAN Studies Center

Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand

E-mail: klomkul@yahoo.com & lek.tikumporn@gmail.com

List of Participants

Prof.Dr.Phra Rajapariyatkavi	Mahachulalongkornrajavidyalaya University	Thailand
Assoc.Prof.Dr.Phra Rajvaramethi	Mahachulalongkornrajavidyalaya University	Thailand
Phra Sitawatchamethi	Mahachulalongkornrajavidyalaya University	Thailand
Hu Yeping	Council for Research on Values and Philosophy	USA
João J. Vila-Chã	The Pontifical Gregorian University	Italy
Warayuth Sriwarakuel	Assumption University	Thailand
Veerachart Nimanong	Assumption University	Thailand
Javad Raghavi	Al-Mustafa International University	Iran
Amal Kumar Harh	Cooch Behar Panchanan Barma University	India
Ramanath Pandey	University of Baroda	India
Rekha Ojha	Visva-Bharati University	India
Badraddin	Goa University	India
Abani Sonowal	North Eastern Hill University	India
Hammet Arslan	Dokuz Eylul University	Turkey
Michal Valco	University of Žilina	Slovakia
Katarína Valčová	University of Žilina	Slovakia
Jagadish Basumatary	North Eastern Hill University	India
Kim Jayson G. Villezca	The Pontifical and Royal University of Santo Tomas	Philippines
Ben Carlo N. Atim	Silang Cavite & University of Santo Tomas	Philippines
Bernard Luwerekera	College of Humanities and Social Sciences	Uganda
V. Prabhu & Chandana Deka	Indian Institute of Technology Guwahati	India
Trishna Pallabi Lekharu	North Eastern Hill University	India
Sowit Bamrungphak	Mahachulalongkornrajavidyalaya University	Thailand
Sanjoy Barua Chowdhury	Mahachulalongkornrajavidyalaya University	Thailand
Probin Narzary	Dibrugarh University	India
Hadje Cresencio Sadjé	University of London	United Kingdom

List of Chairs and Staffs

Phramaha Pornchai Sirivaro	Mahachulalongkornrajvidyalaya University	Thailand
Phramaha Yuthana Narajettho	Mahachulalongkornrajvidyalaya University	Thailand
Phramaha Nopparat Abhijavō	Mahachulalongkornrajvidyalaya University	Thailand
Phrapalad Raphin Buddhisaro	Mahachulalongkornrajvidyalaya University	Thailand
Phrapalad Somchai Payoko	Mahachulalongkornrajvidyalaya University	Thailand
Tikumporn Rodkhunmuang	Mahachulalongkornrajvidyalaya University	Thailand
Phra Montri Sansupa	Mahachulalongkornrajvidyalaya University	Thailand
Lampong Klomkul	Mahachulalongkornrajvidyalaya University	Thailand
Pintong Mansumitrchai (Chatnarat)	Mahachulalongkornrajvidyalaya University	Thailand
Anurak Sakaew	Mahachulalongkornrajvidyalaya University	Thailand
Silawat Chaiwong	Mahachulalongkornrajvidyalaya University	Thailand
Supakorn Napikul	Mahachulalongkornrajvidyalaya University	Thailand
Amnat khadvichai	Mahachulalongkornrajvidyalaya University	Thailand
Somchai Boonsun	Mahachulalongkornrajvidyalaya University	Thailand
Yaninee Poopat	Mahachulalongkornrajvidyalaya University	Thailand
Mukrawe Chimphanao	Mahachulalongkornrajvidyalaya University	Thailand



Council for Research
in Values and Philosophy

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
Mahachulalongkornrajavidyalaya University



Re-Learning to Be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies

Ayutthaya, Thailand

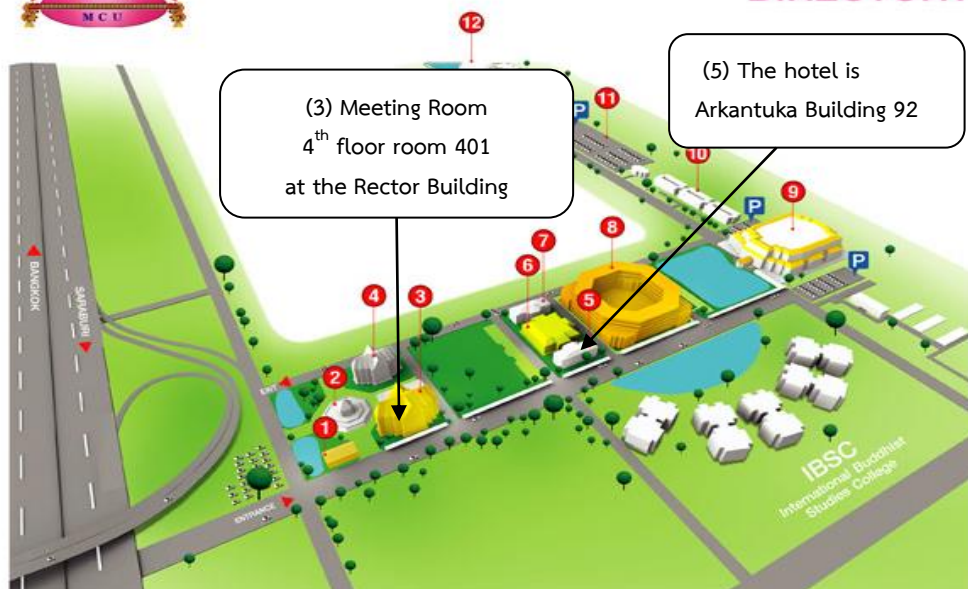
August 3-4, 2018

All participants will stay at Arkantuka Building 92, Mahachulalongkornrajavidyalaya University,
79 Moo 1, Phahonyothin Road, Lamsai, Wangnoi, Ayutthaya, 13170 Thailand



Mahachulalongkornrajavidyalaya University
Main Campus, Wang Noi, Ayutthaya, Thailand.

DIRECTORY



- 1 The Wanissorn Building
- 2 The Tipitaka Hall
- 3 Office of The Rector
- 4 The Office of Library and Technology
- 5 The Residence Building
- 6 The Cafeteria Building
- 7 The MCU Book Centre
- 8 The Classrooms Building
 - Fl.1st zone A : Faculty of Humanities
 - zone B : Faculty of Social Sciences
 - zone C : Faculty of Education
 - zone D : Faculty of Buddhism

- 9 The MCU Auditorium
- 10 The Dormitory
- 11 Car park
- 12 The Uposatha Hall

- Fl.4th zone A : IMAP
- zone B : Graduate School
- zone D : IABU, ICUNDV, Language Institute



