

College of Foreign Languages and Literatures, FJCU

Transition and Transformation: Explorations in Language, Literature, Culture, and Translation

輔仁大學外語學院 2024 跨文化研究國際學術研討會：

轉銜·轉變：外語、文學、文化與翻譯之探究

Abstracts for Panels (English Recommended)

Panel Chair Affiliation/Position	Associate Professor	Name	Jean-Yves Heurtebise
Fields of specialization : Literature & Humanities			
Language : <input checked="" type="checkbox"/> 法文組 in French			
Panel Title : The crisis of (Hi)story-telling: transition & transformation of literary & historical narratives (French: Crise de la mise en H/histoire : transition et transformation du récit romanesque et historique)			
Paper Affiliation/Position	Associate Professor	Name	Héctor G. Castaño
Fields of specialization : Philosophy			
Paper Abstract: fewer than 250 words in English or 500 words in Chinese			
Philosophical Identities in the Face of Transitional Justice			
<p>Philosophy aspires to universality and, however, philosophical historiography has imposed since the end of the 18th century a particularist (culturalist and nationalist) framework to the relationship that philosophers establish with their past. The growing identification of academic philosophy with the history of philosophy contributes to a larger crisis of its "(Hi)story-telling." Legitimate demands for justice, decolonization, diversity and transformation of the philosophical canon run the risk of perpetuating the logic of cultural identity and failing the challenge of thinking about our common world, globalized but also made fragile by the resurgence of nationalisms. How then to evaluate those attempts to rewrite the history of philosophy that aim to contribute to transitional justice processes within a single society in which certain philosophical traditions are associated with the executioners and others with the victims? Taking the case of Taiwan as an example, I propose to consider the necessity and therapeutic value of the rewriting of the history of philosophy in the service of a local memory, the sociological and institutional paradoxes it faces, as well as its potential and its limitations in light of a philosophy committed to the world in common.</p>			