

A SYNTHESIS OF ACADEMIC ARTICLES ON RE-LEARNING TO BE HUMAN FOR GLOBAL TIMES: THE ROLE OF HERMENEUTICS IN PHILOSOPHY AND RELIGIOUS STUDIES

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ABSTRACT

The purpose of this paper is to synthesize the academic articles that have been presenting at Mahachulalongkornrajavidyalaya University Ayutthaya, Thailand, on August 3-4, 2018. Data was collected from 11 papers that have prepared full paper and published in the proceedings. Knowledge sharing and discussion were also used for collecting the idea from scholars. This paper was analyzed in order to generate body of knowledge relating to re-learning to be human for global times which focusing the role of hermeneutics in philosophy and religious studies. Result indicated that five sessions were divided into sub-theme of the conference. Session I Hermeneutical Understanding in a Multiple World consisted of A Critique of the Effectiveness of Philosophical Hermeneutics in Creating Religious Solidarity by a Hermeneutical Approach to the Transcendental Unity of Religions, and Hermeneutical Understanding of the Concept of Being. Session II Hermeneutics in Islamic Thought and Hindu Tradition consisted of Hermeneutics in Islam: A Case Study of India, and The Role Hermeneutics in Understanding the Text of the Bhagavadgītā. Session III Hermeneutics in the Western Traditions consisted of The Epistemological Challenge of Kierkegaard's Truth is Subjectivity Principle: A Case Study in Theological Hermeneutics, and on Philosophical Hermeneutics and the Religions Other: Religious Transcendence in Hermeneutics and the Challenges of Inter-Religious Dialogue. Session IV Hermeneutic Implications consisted of Nāgārjuna's Challenge to Ancient Buddhist Hermeneutics: An Inquiry into Evolving Emptiness (Śūnyatā) Doctrine in Buddhism, Influence of Christianity on Bodo Culture: A Case Study of the Bodo Christians in Assam, and 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. Session V Hermeneutics in Thai context consisted of 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), and Sihō: Spiritual Symbol in Khon Kaen City.

Keywords

Synthesis, Academic Articles, Hermeneutics, Philosophy, Religious Studies

INTRODUCTION

For the introduction of the conference, the opening speech has been announced by Professor Dr. Phra Rajapariyatkavi, Rector of Mahachulalongkornrajavidyalaya University (MCU), Thailand and was reported by Phra Sitawatchamethi, Vice-Director of ASEAN Studies Centre, MCU, Thailand. Welcome Speech was announced by Assistant Professor Dr. Warayuth Sriwarakuel, Vice President for Research and Academic Services, Assumption University, Thailand. There were two keynote speakers who have play important role for this conference.

João J. Vila-Chã, Vice President, The Council for Research in Values and Philosophy (RVP) and the Pontifical Gregorian University, Rome, Italy, has given the speech on the title of "The Hermeneutical Age of Religion: The Model of the Text and the Search for Meaning". Dr. Veerachart Nimanong from Assumption University, Thailand, has given the speech called "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)".

In addition, there were scholars, educator and philosopher from all over the world to come and join in the conference and presented their papers in five different themes consisted of Hermeneutical Understanding in a Multiple World, Hermeneutics in Islamic Thought and Hindu Tradition, Hermeneutics in the Western Traditions, Hermeneutic Implications, and Hermeneutics in Thai Context. Eleven

papers were prepared full paper and submitted. Details of all papers related to "Hermeneutics" and were being applied for the utilization in their own countries. This paper is focused on the synthesis of these papers in order to propose the key concepts and ideas from all religious scholars from all over the word in order to initiate body of knowledge that related to the theme of the conference on "re-learning to be human for global times in the role of Hermeneutics in philosophy and religious studies as the below passage:

"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," (Conference Manual, 2018).

HERMENEUTICAL UNDERSTANDING IN A MULTIPLE WORLD

Two papers were written and related to the topic of

hermeneutics understanding in a multiple world. Details of these papers were as follows.

Javad Raghavi (2018) A Critique of the Effectiveness of Philosophical Hermeneutics in Creating Religious Solidarity by a Hermeneutical Approach to the Transcendental Unity of Religions. 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 unification 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 developing sympathy between the followers of different 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 authority by the purpose of giving knowledge to the seekers of salvation 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 bringing unity between believers, wants to defend 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.

Amal Kumar Harh (2018) has presented the paper called "Hermeneutical Understanding of the Concept of Being". The summary of the paper indicated that 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, Bhārṭhari, Ramakrishna-Vivekananda tradition to find out the concept promoting justified existence related to social service.

The synthesis of the keywords and phrases from these two papers was shown as below figure

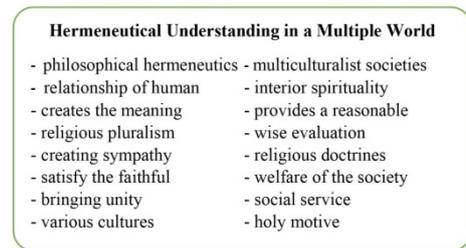


Figure 1: Hermeneutical Understanding in a Multiple World

HERMENEUTICS IN ISLAMIC THOUGHT AND HINDU TRADITION

Two papers were written and related to hermeneutics in Islamic thought and Hindu tradition. Details of these papers were as follows.

Badruddin (2018) has presented the paper called "Hermeneutics in Islam: A Case Study of India, result of the study indicated that 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 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.

Abani Sonowal (2018) has presented the paper called “The Role Hermeneutics in Understanding the Text of the Bhagavadgītā”, result of the study showed that 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 vedāntakrit 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 Saṅkarachārya, 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.

The synthesis of the keywords and phrases from these two papers was shown as below figure.

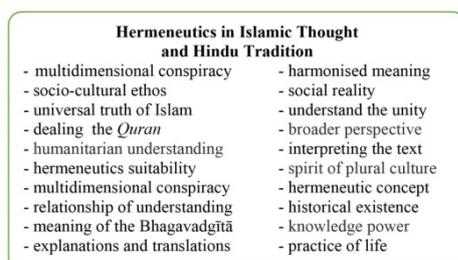


Figure 2: Hermeneutics in Islamic Thought and Hindu Tradition

HERMENEUTICS IN THE WESTERN TRADITIONS

Two papers were written and related to hermeneutics in the Western traditions. Details of these papers were as follows.

Michal Valčo and Katarína Valčová (2018) The Epistemological Challenge of Kierkegaard’s Truth is Subjectivity Principle: A Case Study in Theological Hermeneutics. 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 reflecting and experiencing self. Such ‘Kierkegaardian’ primacy of existential experience (of doubt, love, anxiety, faith) in epistemology implies that one must continue to discover the truth about morality and life, as one tries to live out that truth through the existential decisions that one makes each day. 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’.

Kim Jayson G. Villezca (2018) has presented the paper called “On Philosophical Hermeneutics and the Religions Other: Religious Transcendence in Hermeneutics and the Challenges of Inter-Religious Dialogue”, detail of the study showed that 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.

The synthesis of the keywords and phrases from these two papers was shown as below figure.

Hermeneutics in the Western Traditions	
- epistemological challenge	- Kierkegaard's Truth
- existential experience	- truth about morality and life
- dimension of subjectivity	- pitfall of 'scientism'
- faith of the reflecting	- reflective experience of love
- Inter-religious dialogue	- Gadamer's reception
- hermeneutic ethos	- phronesis of our own finitude
- human existence	- universal transcendence

Figure 3: Hermeneutics in the Western Traditions

HERMENEUTIC IMPLICATIONS

Three papers were written and related to hermeneutics implications. Details of these papers were as follows.

Sanjoy Barua Chowdhury (2018) has presented the paper called "Nāgārjuna's Challenge to Ancient Buddhist Hermeneutics: An Inquiry into Evolving Emptiness (Śūnyatā) Doctrine in Buddhism". Detail of the paper showed that 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, "Sarvadṛṣṭi prahānā 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.

Probin Narzary (2018) has presented the paper called "Influence of Christianity on Bodo Culture: A Case Study of the Bodo Christians in Assam", result of the study indicated that 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.

Hadjé Cresencio Sadjé (2018) has presented the paper on "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. Detail of the paper can be summarized as follows: 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. The synthesis of the keywords and phrases from these three papers was shown as below figure.

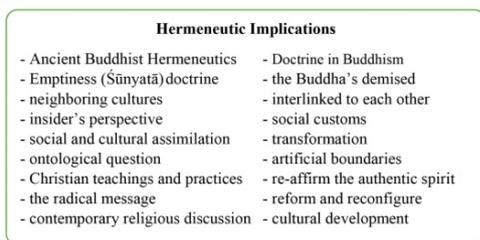


Figure 4: Hermeneutic Implications

HERMENEUTICS IN THAI CONTEXT

Two papers were written and related to hermeneutics in Thai context. Details of these papers were as follows.

Veerachart Nimanong (2018) has presented the paper called "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)", result of the study indicated that 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 are 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.

Sowit Bamrungphak (2018) has presented that paper called "Siho: Spiritual Symbol in Khon Kaen City", result of the study indicated that '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-rajā' 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. The synthesis of the keywords and phrases from these two papers was shown as below figure.

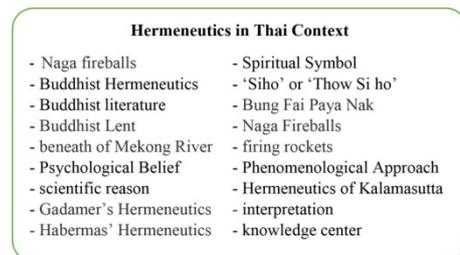


Figure 5: Hermeneutics in Thai Context

In conclusion, the synthesized result of academic articles on re-learning to be human for global times in the role of hermeneutics in philosophy and religious studies can be summarized and shown in figure 6.

It is the opportunity to explore and share the relationship between religious scholars and researchers to express their views and opinions related to Religion and Hermeneutics in Philosophy. To Present 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.

As the co-organizer, I would like to thank Dr. Hu Yeping from the Council for Research in Values and Philosophy, Washinton DC, USA who has provided me the opportunity to set the conference and kindly help every single step of the conference process. I would like to thank Dr.Veerachat Nimanong to be a co-organizer and has encouraged his staff to attend the conference. I would like to express my gratitude thank to Mahachulalongkornrajavidyalaya University that providing the budget and venue for the conference. I would like to thank every word from all of participants and delegates who showing your impression during attending the conference.

Lastly, I would like to thank all support staff from MCU who have done a good work along with me. (Muk, Nimar, Bomb, and Art, Namfon) without them, we will not have a wonderful place and a smooth as silk of the conference like this. Thank you very much and hope to see everyone in the future again in Thailand.

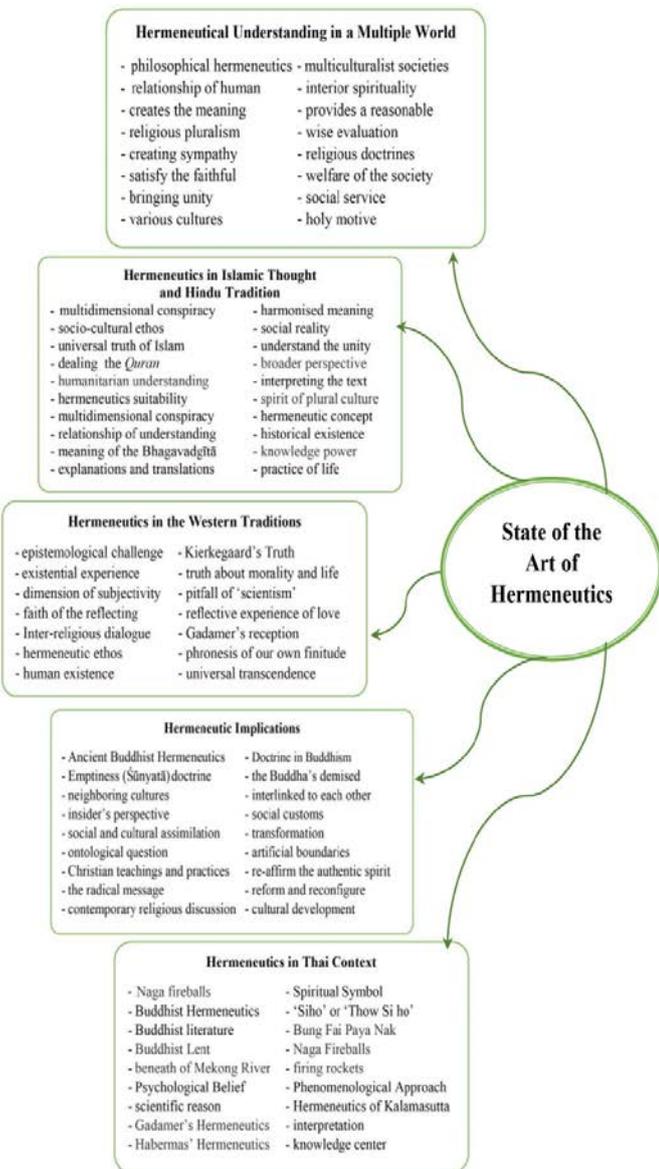


Figure 6: State of the Art of Hermeneutics

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