



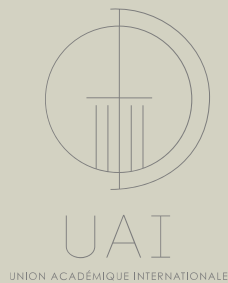
The Third CIPSH Conference on Global Ethics

AT

THE ROYAL SWEDISH ACADEMY OF LETTERS, HISTORY AND ANTIQUITIES,
STOCKHOLM UNIVERSITY AND
UPPSALA UNIVERSITY

12-15 September, 2023

PROGRAMME • ABSTRACTS • BIOS • PARTICIPANTS



• PHOTOGRAPHY AT THE ACADEMY IS NOT ALLOWED •

THE THIRD CIPSH CONFERENCE ON GLOBAL ETHICS

This conference is an activity of the CIPSH International Academy on Chinese Cultures and Global Humanities under the patronage of the Union Académique Internationale and funded by the CCK Foundation and The Royal Swedish Academy of Letters, History and Antiquities.

PROGRAMME

Tuesday, 12 September, 2023

Part 1: “Ethical Principles and Moral Traditions – Is a Global Consensus Feasible?” organized by the Royal Swedish Academy of Letters, History and Antiquities.

Venue: Villagatan 3 in Stockholm.

09.00–9.30 Professor **Karin Helander**, Permanent Secretary of the Royal Swedish Academy of Letters, History and Antiquities:
Words of welcome
Professor **Luiz Oosterbeek**, President of CIPSH: Greetings via Zoom-link from Lisabon
Professor **Chun-i Chen**, President of the Chiang Ching-kuo Foundation: Greetings via Zoom-link from Taipei.
Professor **Torbjörn Lodén**: Introduction

Session 1: What are the foundations of an ethics of peace and international security in moral traditions and how can they be applied in practice?

Chair: Professor **Hans Ingvar Roth**

9.30–10.00 Professor **Nigel Dower**, University of Aberdeen: “How to think about global ethics as a contribution to peace and security and the strengths and weaknesses of our ethical traditions.”

10.00–10.30 Professor **Jiwei Ci**, Visiting Professor, University of Oxford: “A sketch of the sociogenesis of values: the case of tradition and democratization in China.”

10.30–10.45 Coffee/Tea

10.45–11.15 Professor **Helen Frowe**, Stockholm University: “Morality, war and ‘ordinary life’.”

- 11.15–12.00 Discussion
12.00–13.30 Lunch at restaurant Lindas Mat, Floragatan 4C

Session 2: How can a global geoethics and a new technoethics grounded in various ethical traditions help us resist threats to a sustainable future?

Chair: Professor **Jens Braarvig**

- 13.30–14.00 Professor **Giuseppe Di Capua**, Istituto Nazionale di Geofisica e Vulcanologia, Rome: “Etiology of the ecological crisis: building new perspectives for human progress through geoethics.”
- 14.00–14.30 Professor **Harold Sjursen**, New York University: “Planetary ethics in a global technological society.”
- 14.30–15.00 Coffee/Tea
- 15.00–15.30 Professor **Stephen Gardiner**, University of Washington: “Global intergenerational ethics & climate change.”
- 15.30–16.00 Professor **Jakob Koranyi**, Royal College of Music in Stockholm: “What can I do and why does it matter?”
- 16.00–17.00 Concluding discussion
- 17.30 Dinner at the Academy

Wednesday, 13 September, 2023

Session 3: How can an ethics of international solidarity and global justice grounded in various ethical traditions guide the present struggle against global threats of pandemics and poverty-related illnesses?

Chair: Professor **Göran Collste**

- 9.00–9.30 Professor **Rana Alsoufi**, Goethe-Universität Frankfurt: “What can the Islamic ethical tradition contribute to the discourse on global justice and international solidarity?”
- 9.30–10.00 Professor **Tony Hsiu-Hsi Chen**, National Taiwan University: “Pandemic against SDG Zero-Poverty and Health Equity.”

- 10.00–10.30 Professor **Nicole Hassoun**, The Collegium for Advanced Studies in Helsinki: “Solidarity and Creative Resolve in Pandemic Preparation and Response.”
- 10.30–10.45 Coffee/Tea
- 10.45–11.15 Professor **Uchenna Okeja**, Rhodes University, Makhanda: “Global Justice, Poverty and Health Inequalities.”
- 11.15–11.45 Professor **Kok Chor Tan**, University of Pennsylvania: “Fairness in Times of Crisis.”
- 11.45–12.45 Discussion
- 12.45–14.00 Lunch at restaurant Lindas Mat, Floragatan 4C

Session 4: How can world traditions/religions contribute to a global ethics?

Chair: Professor **Torbjörn Lodén**

- 14.00–14.30 Professor **Jens Braarvig**, Oslo University: “To what extent can the ethics of Buddhism be called global, and to what extent is it relevant to present ethical problems?”
- 14.30–15.00 Professor **Jacob Wirén**, Church of Sweden and Lund University: “Universality, Particularity and Peace in the Faith Traditions.”
- 15.00–15.30 Professor **Zhang Longxi**, Hunan Normal University in Changsha: “World Literature, Cosmopolitanism, and Global Ethics.”
- 15.30–15.45 Coffee
- 15.45–16.15 Emeritus Professor **Göran Collste**, Linköpings University: “Is an overlapping consensus feasible?”
- 16.15–17.15 Discussion and summary
- 18.00–21.00 Dinner Cruise on board CB Vaxholm, departing at 18.00 from Kajplats 15–16, opposite Hotel Diplomat on Strandvägen 7

Part 2: At Stockholm University and The Swedish National Council on Medical Ethics

Thursday, 14 September, 2023

- 10.00–13.00 Symposium at Stockholm University: “The quest for (global) ethics: researchers in dialogue.” See separate programme.
- 13.00–14.30 Lunch at Stockholm University
- 15.00–16.30 Visit to The Swedish National Council on Medical Ethics,
Venue: Drottninggatan 4, (Eken)
- 15.00 Secretary general **Lotta Eriksson**
Presentation of The Swedish National Council on Medical Ethics
- 15.15 Emeritus Professor **Göran Collste**
Some current projects on medical ethics
- 15.30 Questions and discussion

Part 3: Visit to Uppsala

Friday, 15 September, 2023

- 10.15–12.00 Seminar at the Department of Ethics at Uppsala University:
“The ethics of war and peace – after Russia’s invasion in Ukraine”.
Introduction by Professor **Nigel Dower**. Commentaries by
Dr Alexandra Lebedeva and Senior Professor **Peter Wallensteen**,
Uppsala University, followed by a general discussion.
Chair: Professor **Per Sundman**.
- Venue: University main building, room IV.
- 12.00–13.15 Lunch at restaurant Alma
- 13.15 – 14.15 Peace Walk with Senior Professor **Peter Wallensteen**

ABSTRACTS

RANA ALSOUFI

“What can the Islamic ethical tradition contribute to the discourse on global justice and international solidarity?”

In today’s interconnected world, the imperatives of global justice and international solidarity have become increasingly evident, urging humanity to address challenges that transcend borders. Discussions on global justice and solidarity now permeate various spheres, including religious traditions, as they grapple with their role in addressing global injustices. This paper seeks to delve into the Islamic perspective on notions of justice, solidarity, and ethics. Divided into four distinct parts, it endeavors to shed light on the following:

The first part examines the universal moral assertions of the Qur’an, placing a special emphasis on concepts such as justice and equity. In the subsequent section, we delve into Islamic theology, aiming to uncover the foundational roots of moral knowledge as expounded by Muslim theologians. The third segment elaborates on the normative ethics inherent in Islamic jurisprudence — an essential component of legal theory that facilitates the practical implementation of moral-legal decrees within Islamic law. Lastly, this paper engages with the contemporary contributions of modern Muslim thinkers, exploring their insights into global justice and international solidarity, thereby offering a nuanced perspective on these crucial matters.

JENS BRAARVIG

“To what extent can the ethics of Buddhism be called global, and to what extent is it relevant to present ethical problems?”

It may well be said that both historically and in the present there exists a global ethical code that is shared by most, if not all people, viz., that stealing, lying, killing and unacceptable sexual relations are detrimental to societal relations and individual development, and thus forbidden. These prohibitive rules, basis of most law codices, are also the basis of Buddhist ethics. However, the exceptions to these simple rules are endless, as are the interpretations, making it very difficult to produce an international code of morality in practice, as history amply demonstrates. In addition, an ideal code of global ethics also must change throughout time, as ethical concerns vary temporally, even though mostly derived from the mentioned four rules. As for recent history, human rights were at the top of the agenda in the post Second World War situation, as today ecological moral most often take that place in discussions on all levels of ethical considerations. Further ethical problems of the present are post-colonial and racial ethical questions, as well as the perennial questions related to ownership and property rights. On this background it will

be discussed to which extent the traditions of Buddhism are relevant to these and other ethical challenges in the present.

GIUSEPPE DI CAPUA

“Etiology of the ecological crisis: building new perspectives for human progress through geoethics.”

The socio-ecological crisis is a global polycrisis, to be addressed on a scientific-technical level (identifying most probable scenarios and sustainable solutions), cultural level (building a society of solidarity, respect, and responsibility) and aesthetic level (redefining the human sensorial perception of the environmental reality).

Humanity has become the main engine of climate and ecological change on a global scale, in turn fuelled by a general homogenization of the economic models adopted and of people’s social needs and expectations. Anthropogenic global environmental changes have produced further transformations in human communities, prompting them in turn to conform to the same concerns and hopes.

Geoethics can represent the way for a cultural renewal of society, orienting human choices and decisions starting from a common framework of shared principles and values, capable of responding to global environmental and social changes, by promoting a solidarity, intercultural and interethnic vision, and respect for the environment. Geoethics is substantially an ethics of the global socio-environmental responsibility of a planetary citizenry, grafted onto geoscience (the science that studies the Earth system and its subsystems).

TONY HSIU-HSI CHEN

“Pandemic against the Sustainable Development Goal 1: Zero-Poverty and Health quality.”

The push-back of the UN Sustainable Development Goal 1 (SDG 1) “zero poverty” caused by the Covid-19 pandemic led to major disruptions also of other Sustainable Development Goals such as “no hunger” (SDG2), “good health” (SDG3), “education” (SDG4), “gender equality” (SDG5), “decent work and economic growth” (SDG8), “reduced inequality” (SDG10), and “partnership” (SDG17).

The large-scale lockdowns during the Covid-19 pandemic was one of major causes behind the global inflation and unemployment that in turn led to decreasing purchasing power and to poverty. These effects of the pandemic are likely to make it more difficult to fulfill the sustainable development goals set for 2030 by the United Nations. But the experience of the Covid-19 may still provide insights that can provide a roadmap for building an equitable and inclusive global village in the post-pandemic era, in which the Sustainable Development Goals can be attained.

JIWEI CI

“A sketch of the socio-psychogenesis of values: the case of tradition and democratization in China.”

In order to know how democratic values interact with the real world, we need some understanding of the logic whereby those values arise in the first place. To this end we need some account of the socio-psychogenesis of values in general. Drawing on Nietzsche, I distinguish between two ways in which values are invented, depending on the circumstances and perspectives of willing and valuing. In the first mode of valorization what is willed and affirmed is already at least somewhat present in reality whereas in the second what is willed and affirmed is essentially pitted against reality. I would like to suggest that, as an ideal type, the first mode of valorization lends itself especially well to understanding the invention of democratic values. In support of this suggestion, I propose a materialist understanding of democratization that takes the invention of democratic values to depend for its impetus and relevance on social developments whose democratizing consequences largely come about behind the backs of human agents. Pursuing these strands of thought will lead to some unorthodox hypotheses about whether democratic or even quasi-democratic values can plausibly be found in dynastic China and about whether tradition or current social reality is more decisive in shaping political preferences in China today.

GÖRAN COLLSTE

“Is an overlapping consensus feasible?”

The theme of our conference is “Ethical Principles and Moral Traditions – Is a Global Consensus Feasible?”. How can we in a time of diverging views on burning issues like peace and war, climate change and global justice find some common moral and conceptual ground? Is a constructive and non-parochial dialogue between representatives of different traditions, cultures, and worldviews possible? Is an overlapping consensus of ethical norms and principles feasible? In my presentation I will reflect on these questions, in light of presentations and discussions during our conference.

NIGEL DOWER

“How to think about global ethics as a contribution to peace and security and the strengths and weaknesses of our ethical traditions.”

How far can global ethics thinking contribute both to the general conditions of peace and also to the resolution of conflicts? Not all forms of global ethic are con-

ducive to peace, so we need to work out what is helpful to peace (and other good global outcomes) and what is not. Briefly, we need a full blooded ethic that embraces all that is relevant to human well-being (thereby contrasted with a neoliberal approach), but one that is not too specific in detail as to exclude cultural diversity nor tied to a specific justifying story (thereby contrasted with global ethics embedded in various fundamentalisms), and one that includes a serious commitment to working towards a world that would reflect this global ethic including taking seriously the ‘ethics of the means’, seeking and supporting shared commitments in things like the Earth Charter (which illustrates the importance, assent (one’s own justifying story) and also consent (global cross-cultural agreement). We also need a commitment to pacificism i.e. promoting the conditions of peace as in peace-building and engaging as positively as possible with those who disagree with us and whose actions threaten or weaken peace; that is, how far can the kinds of resistance to global ethics approach which can undermine peace – nationalism, vested interests, narrowly communitarian ethical thinking – be countered/weakened by an ethic of pragmatic accommodation seen as part of an overall global ethics approach. There are a number of dimensions to the differences between global ethics: their content (what and how detailed), inclusion or not of the justifying story (theology or philosophy) in what is promoted; how means are ethically assessed (ends justifying means or means as the ends in the making); the nature and extent of global responsibility to further global ethics values including the issue of whether national interests trump global ethics. The European Christian/Enlightenment tradition is assessed in terms of its contribution to peace: in many respects positive but also negative for instance in its historically being tied to a Christian theology, the Enlightenment story being from a global point of view ‘monological’ and thus projecting an ethic which did/does not reflect the variety of global perspectives, and whilst accepting universal law/global values, tending to put in second place cosmopolitan values in the context of the ‘morality of states’ internationalist approach.

HELEN FROWE

“**Morality, war and ‘ordinary life’.**”

The last twenty years have seen a significant shift in philosophical work on the ethics of war. Many – perhaps a majority – of writers now reject what we can call the ‘traditional’ account of the ethics of war, which draws sharp distinctions between states and citizens, between soldiers and civilians, between the justness of the war and the permissibility of fighting it, and, more generally, between the ethics of war and the ethics of ordinary life. And yet the traditional view continues to dominate legal, political and public discourse about war. In this talk, I suggest

that the war in Ukraine throws the implausibility of this view into especially stark relief. Killing Ukrainian soldiers is as bad as killing Ukrainian civilians. Russian soldiers act wrongly in killing Ukrainian soldiers, even if they are following orders and those orders are legal. We do not need a special ‘ethics of war’ to reveal these truths. They are made apparent by the lights of our ordinary moral thinking.

STEPHEN GARDINER

“Global intergenerational justice and climate change.”

The time is ripe – indeed, overripe – for a genuinely global, intergenerational and ecological ethic. One reason is the basic standing threat of the tyranny of the contemporary. This collective action problem is not merely left unaddressed by most current institutions, norms and theories, it is often actively encouraged by them. In this paper, I outline the threat and introduce a list of requirements that an acceptable theory of global intergenerational justice should respect, using climate change as my leading example.

NICOLE HASSOUN

“Solidarity and creative resolve in pandemic preparation and response.”

When the COVID-19 pandemic first took the world by storm, the World Health Organization (WHO) issued a Solidarity Call to Action to realize equitable global access to COVID-19 health technologies through pooling of knowledge, intellectual property, and data. At the dawn of 2022, 70% of rich countries’ populations were vaccinated but only 4.6% of poor countries’. Vaccine nationalism and rampant self-interest undermined the global response but rather than abandon the idea of solidarity in global health, we believe that the international community must embrace it. What does solidarity require? Here I outline a conception of solidarity drawing from African and other relational views of personhood and morality. On this account solidarity is not a beautiful notion, practiced voluntarily by generous and kindhearted persons, in a transient manner but requires thinking creatively about how to fulfill human rights and respond to specific challenges. Here I focus on how solidarity and creative resolve can help us better ensure access to essential counter-measures in future pandemics.

CHUN-CHIEH HUANG

“Spiritual Confucianism for a better world: some personal reflections.”

This presentation discusses the contemporary relevance of Confucianism in the 21st century. First, we discuss the global challenges facing our century, predominantly the tension between freedom and order, the recession of democracies, and the clash of political identity with cultural identity. We have also discussed the spiritual Confucianism vis-à-vis political Confucianism as a resource of a global ethics to remedy these challenges. Our century has witnessed a “crisis of meaning” and therefore is urgently in need of a spirituality centering upon “self-cultivation” in the Confucian tradition.

In the tradition of spiritual Confucianism, to be human is to be humane. Transformation of the world is based on and starts from transformation of the self. We conclude by saying that the pristine Confucian values, predominantly self-cultivation, humaneness, human dignity and ecological mutuality, may not only serve as a bridge of co-thriving between Chinese people on mainland China and the island of Taiwan, but also become the universal values and global ethics of humankind in the 21st century and beyond.

JAKOB KORANYI

“What can I do and why does it matter?”

According to the Paris Agreement, each individual has a carbon dioxide equivalent (CO₂e) emission allowance of approximately 1.5-2 tons per year. However, the average Swedish citizen emits around 10 tons annually, significantly exceeding this limit. It is a fact that our excessive carbon footprints are leading to substantial negative consequences for both present and future generations.

It is my opinion that out of moral considerations, all activities causing substantial CO₂e emissions must become exceedingly rare and limited only to what is really essential. Common examples in Sweden, such as air travel, meat consumption, and wood burning, need to be addressed urgently. While solutions like electric flights, lab-grown meat, and CO₂-capturing fireplaces may emerge in the future, the right to the above-mentioned activities should not overshadow the right to basic living conditions.

Drawing additional inspiration from Professor Robert Frank’s work on social influence, my aim is to align my actions as a musician, cultural organizer, and individual with these principles. In this presentation I share my motivations, the solutions I have found so far and how they have influenced my life.

UCHENNA OKEJA

“Global justice, poverty and health inequalities.”

The consequences of endemic poverty in developing countries include 1) lack of access to adequate healthcare and 2) loss of the healthcare professionals they train due to emigration. How should we respond adequately to this situation? How should we think about healthcare inequalities from the perspective of global justice? To answer these questions, I consider, first, the inadequacy of three responses: 1) imposition of restriction of the emigration of healthcare professionals from poor countries, 2) streamlining selective migration in the global north to consider the needs of poorer countries and 3) improving development aid assistance to developing countries. I show that these approaches are severely deficient, hence the need for a new possibility. To develop a robust conception of what justice requires in relation to the exodus of healthcare professionals from poor countries, which exacerbates health inequalities, we must consider what it means that global justice is a standpoint theory.

HAROLD SJURSEN

“Planetary ethics in a global technological society.”

Have the new powers of modern techno-science changed the nature of human action to the extent that a new kind of ethics, different from the approaches taken by Aristotle, Kant and Mill, is—as Hans Jonas argued— now necessary? In this discussion I will consider the particular limitations of virtue, deontological and consequentialist ethics in the context of a global technological society. The crisis declaration of Hans Jonas will be compared with the notion of *precipice* as developed by Toby Ord.

KOK CHOR TAN

“Fairness in times of crisis: emergency ethics and social justice.”

Does social justice matter in times of crisis? A crisis is an extreme non-ideal situation in which the stakes are high, in which a decision has to be urgently made, in which the relevant goods are absolutely scarce, and therefore a situation in which trade-offs have to be made among high-stake values. Thus, a crisis falls outside the normal “circumstances” of social justice. Accordingly, one might be tempted to conclude that ethical reasoning in a crisis (or “emergency ethics”) should be insulated from concerns of social justice. Emergency actors have a more immediate and specific goal. Their ethical decisions should focus on the urgent matter at hand, such as saving lives, averting ecological catastrophe, and the like, and these deci-

sions should not be distracted by the longer-term aspirations of social justice, such as addressing economic inequalities, prioritizing the socially disadvantaged and so on. I oppose this *independence* of emergency ethics from social justice. I agree with the basic premise that emergency ethics is different from social justice because of their different circumstances and objectives, and that emergency ethical principles are not reducible to principles of social justice. However, this does not mean that emergency ethics should be ‘insulated’ from the demands of justice. There are still more and less fair ways of responding to a crisis, and justice provides the constraints on how to ethically address an emergency.

JACOB WIRÉN

“Universality, particularity and peace in the faith traditions.”

An increasingly important and interesting arena where the public role of faith communities come to the fore is interfaith work. In many places around the world, local interfaith councils constitute the most established form of interreligious relations. Arguably, if global ethics are to be found anywhere, these councils would be likely candidates.

In this paper, local interfaith councils in Sweden will serve as the context for a broader discussion on the public role of religion and the interplay between universality and particularity within faith traditions. In Sweden, numerous cities host these councils, comprising representatives from different faith communities and congregations within the region. Some of the representatives are religious leaders, priests, rabbis and imams, others are lay persons. These councils often assert their commitment to promoting social cohesion and fostering mutual understanding. What does their work look like? Under what circumstances do they collaborate? And to what extent is their work governed by a global ethics or by the rationale of individual faith traditions?

ZHANG LONGXI

“World literature, cosmopolitanism, and global ethics.”

The rise of world literature offers an opportunity for the world’s literary traditions, particularly non-European and even the “minor” European traditions, to have their classics or canonical works circulating in the world as part of world literature. In this new and exciting concept of world literature we may find a model for cosmopolitanism that treats all the different literatures and cultures, big and small, as equal participants in a cross-cultural dialogue, and therefore the concept of world literature beyond the traditional Eurocentric comparative literature has profound implications for a global ethics, implications that are especially important for our world and many problems we face today in the current geopolitical situation.

BIOS

Rana Alsoufi

Obtained a B.A. in Islamic Law from Jordan, Postgraduate Studies in Religious Studies and a Ph.D. in Islamic Criminal Law from the University of Edinburgh. Since 2018 she is holding a position as Professor of Islamic Norms at Goethe University in Frankfurt, Germany. Her research areas include Islamic Jurisprudence, comparative theology, and Islamic ethics.

Jens Braarvig

Was a Professor of Religious Studies at the Department of Cultural Studies and Oriental Languages at the University of Oslo. He is founder of the Norwegian Institute of Philology in 2003 and its director up to the present. Braarvig's main subject is the history, literature and languages of Buddhism, but he also works on and teaches number of other historical languages. He is engaged in various academic organisational undertakings, the latest of which is the World Philology Union, where he is President since its foundation in 2021.

Nick Bunnin

Is Director emeritus of the Philosophy Project at the Oxford China Centre and a retired member of the Faculty of Philosophy, University of Oxford. He holds an AB *summa cum laude* from Harvard College and a DPhil in *literae humaniores* (Philosophy) from University of Oxford, where he studied as a Rhodes Scholar. His most significant publications include Bunnin and Yu, compilers, *Dictionary of Western Philosophy: English and Chinese*; Cheng and Bunnin, eds, *Contemporary Chinese Philosophy*; Qiu and Bunnin, eds, *Zhengzhi Zhexue* [Political Philosophy].

Giuseppe di Capua

Is a geologist at the Italian Institute of Geophysics and Volcanology, Rome. He has over 20 years of experience in research on seismic hazard and theoretical and practical aspects of geoethics. He is a co-founding member of the International Association for Promoting Geoethics (IAPG) and the Commission on Geoethics of the International Union of Geological Sciences (IUGS) and a member of the Executive Committee of the International Council for Philosophy and Human Sciences (CIPSH). He has together with Silvia Peppeloni recently published “Geoethics for Redefining Human-Earth System Nexus”, in Di Capua G. and Oosterbeek L. (Eds.), *Bridges to Global Ethics. SpringerBriefs in Geoethics*. Springer, Cham, 2023, pp. 5-23; “Geoethics: Manifesto for an Ethics of Responsibility Towards the Earth”, in Springer, Cham, 2022, pp. XII+123, “Geoethics to Start Up a Pedagogical and Political Path towards Future Sustainable Societies”, *Sustainability*, 13(18), 2021, and “Current Definition and Vision of Geoethics”, in Bohle M. and Marone E. (Eds.), *Geo-societal Narratives: Contextualising geosciences*. Palgrave Macmillan, Cham, 2021, pp. 17-28.

Tony Hsiu-Hsi Chen

Is Professor at the Institute of Epidemiology and Preventive Medicine, College of Public Health, National Taiwan University, Taiwan. Professor Chen has a Ph.D. in Biostatistics from The Medical Research Council (MRC), Cambridge University, UK. During the years 2007–2009 he was Finnish Distinguished Professor (FIFI-PRO) at the Academy of Finland 2007-2009

Jiwei Ci

Is Visiting Professor of Philosophy at the University of Oxford, having previously taught at the University of Hong Kong. He is the author, most recently, of *Democracy in China: The Coming Crisis* (2019).

Göran Collste

Is Emeritus Professor of Applied Ethics at Linköping University Sweden. Collste was 2011-2015 President of Societas Ethica (European Society for Research in Ethics), 2012-2015 Chief International Academic Advisor at Harbin Institute of Technology in China and is currently an expert member of the Swedish National Council on Medical Ethics. His more recent publications include the books *Global Rectificatory Justice*, Palgrave Macmillan, 2015 and (as editor) *Ethics and Communication – Global Perspectives* (Rowman & Littlefield International 2016).

Nigel Dower

Is Senior Lecturer Emeritus in Philosophy at the *University of Aberdeen* where he taught until 2004. Since then he has pursued his interests in ‘exploring ethics in a globalised world’ and contributed to the voluntary sector (e.g. Aberdeen United Nations Association & the Food Ethics Council). His main research interests are in the ethics/philosophy of development and environment and in global ethics. His publications include *World Ethics – the New Agenda* (1998, 2nd edition 2007 EUP), *An Introduction to Global Citizenship* (2003 EUP) & *The Ethics of War and Peace* (Polity 2009).

Lotta Eriksson

Is Secretary General at The Swedish National Council on Medical Ethics.

Helen Frowe

Is Professor of Practical Philosophy and Knut and Alice Wallenberg Scholar at Stockholm University, where she directs the Stockholm Centre for the Ethics of War and Peace. She has held visiting fellowships at Rutgers, Harvard, Australian National University, York University, Canada, the Stellenbosch Institute for Advanced Studies and the University of Pennsylvania. She is the author of *Defensive Killing* (OUP, 2014), *The Ethics of War and Peace: An Introduction* (Routledge,

2011; 2015; 2022), co-author of *Stones and Lives: The Ethics of Protecting Heritage in War* (in press, OUP) and recipient of the 2019 Marc Sanders Prize in Political Philosophy.

Stephen Gardiner

Is Professor of Philosophy and Ben Rabinowitz Professor of the Human Dimensions of the Environment at the University of Washington, Seattle. His books include *A Perfect Moral Storm: The Ethical Tragedy of Climate Change* (2011), *Debating Climate Ethics* (2016), and *The Ethics of "Geoengineering" the Global Climate* (2020). His latest book, *Dialogues on Climate Justice* (co-authored with Arthur Obst), tells the story of Hope, a fictional protagonist whose life is shaped by a series of conversations about ethics and justice in a climate-challenged world.

Nicole Hassoun

Is Professor of Philosophy at Binghamton University. She has published widely in philosophy, economics, and public health journals and has written books on global justice and health and is the author of *Global Health Impact* (OUP, 2020) and *Globalization and Global Justice* (Cambridge, 2012). Additionally, she leads the Global Health Impact project that focuses on extending access to medicines for impoverished populations, which aims to support policymakers in improving essential medicines' accessibility.

Chun-chieh Huang

Is Distinguished Chair Professor of National Taiwan University and a member of Academia Europaea. He was the former dean of the Institute for Advanced Studies in Humanities and Social Sciences at NTU (2008–17). His recent works include *Taiwan in Transformation: Retrospect and Prospect* (2014); *East Asian Confucianisms: Texts in Contexts* (2015); and *Xu Fuguan in the Context of East Asian Confucianisms* (2019).

Arne Jarick

Is Professor Emeritus of History at Stockholm University and a member of the Royal Swedish Academy of Letters, History and Antiquities.

Jakob Koranyi

Is a Swedish cellist. Jakob Koranyi has spent the past two decades touring the world as a soloist, chamber musician and teacher. He is a professor of cello at the Royal College of Music in Stockholm and co-founder/co-artistic director of the international music festival Fairplay Chamber Music.

Torbjörn Lodén

Is Professor Emeritus of Chinese Language and Culture at Stockholm University and a member of the Royal Swedish Academy of Letters, History and Antiquities. His main research interest is Chinese intellectual history. He has published numerous works on Chinese thought, history, literature, and politics. His most recent publication is a book he edited for the Royal Swedish Academy of Letters, History and Antiquities, *What is China. Perspectives and Observations* (2023).

Uchenna Okeja

Is research professor in the faculty of humanities at Nelson Mandela University and director of the Emengini Institute for Comparative Global Studies in Worcester, MA. He was previously professor and chair of the philosophy department at Rhodes University and philosophy lecturer at Goethe University Frankfurt, Germany. He has held fellowships or visiting professorships at Harvard University, Utrecht University, University of Chicago, Institute for Advanced Studies in the Humanities at Bad Homburg, Peter Wall Institute for Advanced Studies at UBC Vancouver and Stellenbosch Institute for Advanced Study. He is editor of *Routledge Handbook of African Political Philosophy* (London: Routledge 2023) and author of *Deliberative Agency* (Bloomington: Indiana University Press 2022).

Silvia Peppoloni

Is a geologist and researcher at the Italian Institute of Geophysics and Volcanology. Her scientific activity concerns natural risks and hazards, and social aspects of Earth sciences. Since 2007 she devotes herself to basic research on geoethics, focusing on ethical, social and cultural implications of geoscience knowledge, research and practice, and on key concepts for society such as sustainability, prevention, adaptation and geo-education. She is co-founder and Secretary General of the International Association for Promoting Geoethics, Director of the School on Geoethics and Natural Issues, Chair of the Commission on Geoethics of the International Union of Geological Sciences, member of the Standing Committee for Gender Equality in Science of the International Science Council, she is also member of Advisory Board for Climate Intervention Research of the American Geophysical Union. Work package/task leader and member of advisory boards in European projects, editor of volumes on geoethics, she is Editor in Chief of the SpringerBrief in Geoethics and of the Journal of Geoethics and Social Geosciences.

Hans Ingvar Roth

Is Professor of human rights at the Institute of Turkish Studies (SUITS) at Stockholm University.

He has written extensively on human rights, affirmative action, freedom of religion, discrimination, minority rights, multicultural education and epistemology. Among his recent publications are *Är religion en mänsklig rättighet* (2012) (Is Reli-

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