

**Propositions
to accompany the PhD thesis**

The Principle of Affirmation

An ontological and epistemological ground of interculturality

by Stephanus Djunatan

1. The principle of affirmation revolves on, on the one hand, aspects of human knowledge that can be shared between individuals and between groups, and, on the other hand, the expression of knowledge that is unique to a particular individual or a particular group.
2. The Sundanese traditional philosophy brings out the principle of affirmation which realizes both the constructive and the destructive power inherent, both to human recognition of self-identity, and to the latter's realization.

(see. Stephanus Djunatan, 2010, "Sunda – The affirmative life: The mythological worldview in of the contemplative side Nagara Padang, West Java", in *New Perspectives on Myth* Wim M.J. van Binsbergen & Eric Venbrux [eds.], Haarlem: Papers in Intercultural Philosophy – Transcontinental Comparative Studies, p. 375 – 408)
3. According to Deleuze's interpretation of Nietzsche's affirmation, pure affirmation includes double negations besides positivity (Deleuze 1962/2002: 179-180). Such inclusion of double negations as a form of positivity is also addressed in Nishida's principle of *absolute negation qua affirmation* (Nishida 1970:240) .

(see Deleuze, 1962/2002, *Nietzsche and Philosophy*, London-New York: Continuum, p. 179-180; Nishida, Kitaro, 1970, *Fundamental Problems of Philosophy, the World of Action and the Dialectical World*, David A. Dilworth, (trans.), Tokyo: Sophia University., p. 240)
4. The Yin-Yang Circle, which is constitutive of Chinese Taoist thought and portrayed in poetic verses in the Chinese classic text *Daodejing*, does not amount to a unification of particulars as if it were a universal principle transcending particularities. It is the principle of affirmation which offers the interconnectivity of universal and particular aspect of Truth.
5. The principle of affirmation co-ordinates our knowledge and wisdom so as to reveal the interconnectivity of perceived qualities of reality which are associatively conceived as contrastive paired concepts – such as day/night, big/small, good/bad.
6. Every human being, regardless of whether he/she is literate or not, is capable of developing both theoretical-speculative and practical thought.

7. Wisdom comprises not only practical reasoning (*phronesis*) but also theoretical and speculative thought (*Sophia*). (cf. the categorization of practical wisdom (*phronesis*) and philosophic wisdom (*[philo]sophia*) in Aristotle, *Nicomachean Ethics* book VI, section 3).
8. Local knowledge in the form of wisdom enriches modern sciences and technology in the sense of driving home the message that such local knowledge constitutes a tool that mediates between the human and nature.
9. An affirmative Intercultural strategy not only enhances the appreciation of any unique expression of local system of knowledge, but also advocates the interactivity and interconnectivity among local systems.
10. An Intercultural perspective suggests the idea of a commonality of human knowledge which however does not lead to the claim of universality of a culturally specific form of knowledge, e.g. modern North Atlantic knowledge.
11. Rationality includes the irrational side of human cognition of reality.