

Some remarks on applications of analogy within intercultural dialogue

Agnieszka Helena Dudek

Abstract: In this article I present some applications of analogy with reference to intercultural dialogue, firstly as a process in which the familiar structure of a direct experience in one situation improves awareness of an expected experience within another structure. Secondly, I follow the Enrique Dussel's approach according to which where analogy is the key element of a true dialogue. In the paper conceptions of Ryszard Kapuściński, Martin Buber, Józef Tischner are presented in the context of intercultural dialogue and are applied to Yuko Abe's analysis of students exchange experiences.

Keywords: analogy, philosophy of dialogue, intercultural competences

Introduction

Premise of every authentic meeting on a common field is eternal discover other like an unprecedented, autonomic human being. The philosophy of dialogue, also called the philosophy of encounter, dialogics or the philosophy of the Other, has developed especially in the 20th century. In my paper I explain more in detail what philosophy of dialogue is and why it is so important to take this as a new paradigm and not only as an example of avant-garde in the world

* Adam Mickiewicz University, Faculty of Philosophy, e-mail: dudek.agnieszka@gmail.com
ORCID: 0000-0002-9726-5544 (<https://orcid.org/0000-0002-9726-5544>)

of philosophy. Ryszard Kapuściński greatly appreciated the dialogical tradition. He believed that philosophers of dialogue helped face the challenge of 21st century: he asked fundamental questions: how should we act toward Others? What kind of attitude should we have toward them? The problem that I examine in my paper is the role of analogy in intercultural dialogue. In order to present my considerations, I use three models of human relations proposed by Ryszard Kapuściński and compare them to Dusselian notions. Enrique Dussel distinguishes three models of communication where only in analogy dialogue is possible. According to Kapuściński war is identified as a fall of a man. The Author of *Philosophy of Liberation* posits that non-violent communication is possible through an analogical attitude.

Then, I would like to pay more attention to Józef Tischner who raised the issue of common work as a dialogue. Analogy of Solidarity the common foundation was conscience. Solidarity is a very special kind of relation between people. The impulse for the uprising was a cry for help from a man who had been hurt by the other man. Józef Tischner approaches the issue of dialogue following to the relation of power and labor. The common concern of Dussel and Tischner is the reduction of unnecessary suffering. Furthermore, following Martin Buber I present dialogical and non-dialogical situation based on *I and Thou*. Buber proposes some conditions which should be applied to provide dialogue. It is all contains in dialogical principle. Above all, dialogue must be based on mutuality. I compare Buberian's considerations with analysis of students exchange experiences. Yuko Abe points out practical application of analogy. Her research is focused on the role of analogy among Japanese students during international exchanges.

Three Models of Relation with the Other According to Ryszard Kapuściński

Ryszard Kapuściński, Polish reporter, journalist, poet and photographer, called “emperor of reportage” was born on 4th March 1932 in Pińsk and has died 23rd January 2007. He shared the knowledge and thoughts gained from many

years of travel. As he said in one of the interviews in 2002, he calculated that he had witnessed the 27 revolutions in his career as a reporter. Many times, he was one step from death. For the first time, Kapuściński went to India as a journalist in 1956, he also visited Afghanistan and Pakistan. Next, in 1957 he traveled to Japan and China. In the middle of 1967, he traveled around seven Asian and Transcaucasian republics of the Soviet Union. As a result of this journeys was the book: *Kirgiz dismounts the horse* (Polish: *Kirgiz schodzi z konia*). In autumn 1967, he became a PAP (Polish Journalist Agency) correspondent in Latin America, where he spent five years living in Chile, Mexico, Bolivia and Brazil. In 1974, Kapuściński began working in the weekly magazine *Cultura* (Polish: *Kultura*), and he went to Angola, which has just regained independence. He described the course of the civil war that began there in the book: *Another Day of Life* (Polish: *Jeszcze dzień życia*). This was the first book in where Kapuściński reduced the facts to the role of the background, bringing to the fore his own experience. It was a preview of the genre that he will cultivate in the future: a report essay in which observing the world is a pretext for broader intellectual reflection. Between 1989 and 1991, Kapuściński traveled around the collapsing Soviet empire. He has traveled over 60,000 kilometers, conducted over 1500 conversations. Another book: *Imperium*, was based on collected materials. Kapuściński approaches issues of intercultural dialogue through specific problem questions seeking for universal solutions.

The lecture “Encountering the Other: The challenge for the 21st century” was delivered by Kapuściński in 2004 during the ceremony of awarding him the Honoris Causa Doctorate from the Jagiellonian University in Poland. This lecture is also a part of the book *This Other* (Polish: *Ten Inny*). The book includes a mini cycle of six lectures about different meanings of otherness. The first three are referred to by a common title *Viennese Lectures* (Polish: *Wykłady wiedeńskie*). Others have titles: *The Other* (Polish: *Ten Inny*), *The Other in the Global Village* (Polish: *Inny w globalnej wiosce*). Kapuściński wished to raise a global issue for the next century and this short but very informative lecture can be regarded as his testament.

It is not possible to recreate twice the same opportunity. Emotions and feelings which he experienced are unique and one of a kind. Kapuściński as a philosopher and reporter witnessed the war. He felt more insecure about the uncertainty arising from the next confrontation with the Other rather than fears and threats arising from the war front. Every new encounter with the Other was a huge unknown, therefore he asked these fundamental questions: how should we act toward Others? What kind of attitude should we have toward them?

How different was the image of the Other in the epoch of anthropomorphic beliefs, the belief that the gods could assume human form and act like people? Back then you could never tell whether the approaching wanderer, traveler, or newcomer was a person or a god in human guise. That uncertainty, that fascinating ambivalence, was one of the roots of the culture of hospitality that mandated showing all kindness to the newcomer, that ultimately unknowable being.¹

Kapuściński indicates that the attitude which man will take, depends only on him. The Author distinguished three general models of human interactions: (1) conflict, (2) encounter (3) isolation. First is war. War is identified as a fall of a man. It is very hard to find an excuse for conflict and violence. Because of war everyone loses. Second is a cooperative attitude, where dialogue is possible. Third is an isolation. I will consider these three models of human relations more in the next chapter of my article, where I will compare with Dusselian notions.

The Author was very appreciative of the dialogical tradition. He was convinced that philosophers of dialogue face the most important challenge. In his essays he referred, among others, to Emanuel Lévinas. For Lévinas, encounter with the Other is “an event” or more precisely “a fundamental event”.

This was an incredibly important movement that rescued and elevated the human being, a movement that rescued and elevated the Other, with whom, as Levinas

¹ Ryszard Kapuściński, “Encountering the Other: The challenge for the 21st century”. *New Perspectives Quarterly* 2005, no. 22(4), pp. 8–9.

suggested, one must not only stand face to face and conduct a dialogue, but for whom one must “take responsibility.” In terms of relations with the Other and Others, the philosophers of dialogue rejected war because it led to annihilation; they criticized the attitudes of indifference or building walls; instead, they proclaimed the need – or even the ethical obligation – for closeness, openness, and kindness.²

Kapuściński deeply believed that human closeness, openness, and kindness can be the key to understanding the Other. As we read further, he asked questions that are still very important nowadays. All of this is contained in a dialogical attitude.

We should seek dialogue and understanding with the new Other. The experience of spending years among remote Others has taught me that kindness toward another being is the only attitude that can strike a chord of humanity in the Other. Who will this new Other be? What will our encounter be like? What will we say? And in what language? Will we be able to listen to each other? To understand each other?³

The Author were not afraid to ask fundamental questions. According to his experience where he was deprived of the ability to use language to communicate, he found out that the right attitude, i.e. kind and open-minded, is crucial to the survival. Kapuściński points out that we do not have any universal language of dialogue. The most valuable is an attitude and relations. Encounter with another man is an astonishing experience.

Use of Analogy in Dialogue Following Enrique Dussel

According to recent papers written by Enrique Dussel⁴, I follow the thesis that people can communicate with each other in the act of communication by using words. “Univocal communication is possible only when the meaning of the

¹ Ibidem, pp. 9–10.

³ Ibidem, p. 10.

⁴ Enrique Dussel, “Analogy and Communication” *Philosophies* 2019, no. 4, p. 1 (<https://doi.org/10.3390/philosophies4020031>).

words or signs that it involves is abstract”.⁵ When one man is communicating with another, enunciation loses equally and to a greater extent its univocal quality. Because the horizon of sense gives to each of the entities of the world a distinct sense. For example, when we say to someone, *I love you*. If the listener seeks to achieve a univocal understanding, which is identical, the listener can misunderstand the person who enunciates. When we say the simplest things, they can have different meanings. Even the person who enunciates does not fully realize every connotation of the word.

According to “Analogy and philosophy of dialogue”⁶, I would like to refer more to the mentioned three general models of human interactions presented by Ryszard Kapuściński and compare it with the proposition of the Author of *Philosophy of Liberation*.⁷ Dussel distinguishes three models of human attitude towards polysemy: firstly, univocity which is “univocal approach would correspond to conflict and violence”, second is “analogical approach as one where dialogue is possible”, and third is “equivocal approach, where, because of lack of communication, we have case of isolation.”⁸

Univocal approach is based on identity or difference between components. This approach operates on dichotomies, for example: something can be right or wrong, correct or incorrect. We can choose only between the lowest and the highest extremum. It is worth mentioning that Dussel points out that consensus is also in fact dichotomic/univocal. For instance, the rule of political correctness is the norm in most democracies (see the Fig. 1).

Equivocal approach is the most relative. Each of every entity has their own language. There is no case study but only descriptions. Due to the lack of clear definitions, each subsequent scientific discovery can undermine the

⁵ Ibidem.

⁶ Katarzyna Gan-Krzywoszyńska, Piotr Leśniewski, “Analogy and philosophy of dialogue”. In: *Między filozofią a chemią. Księga Jubileuszowa dla Profesora Pawła Zeidlera* (pp. 269–277), Wydawnictwo Naukowe PWN, Poznań 2019.

⁷ E. Dussel, *Philosophy of Liberation*, Orbis Books, New York 1985.

⁸ Ibidem, p. 269.

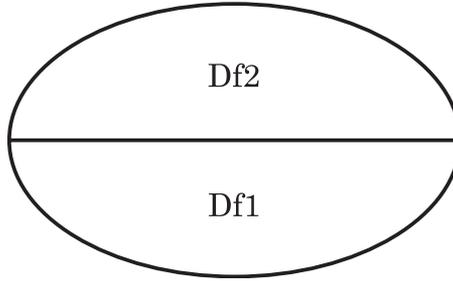


Fig. 1. Diverse components of the logical conceptualization of Identity/Difference. Univocality.

cancellation of previous knowledge and a constant paradigm shift. This is a very extreme approach, which has no common point in it. In this approach there cannot be any dialogue because due to the lack of communication there is a case of isolation (see the Fig. 2).

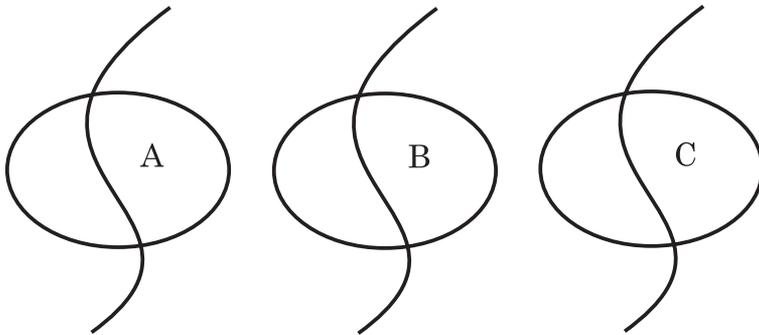


Fig. 2. Equivocality.

Even in democratic way one definition of the term assumes that only one version is correct, in the same moment we usually penalize any diverse option. Even if we previously agreed that there are many possible variants, eventually we choose only one. It means that only one definition can be proper/accepted. Supporters of any alternative can be punished, consequently any other definition is wrong.

Another model is an analogical approach. Here the logical concept of similarity or distinction are fundamental of diverse components. Analogy makes possible the dialogue between people. According to Katarzyna Gan-Krzywoszyńska and Piotr Leśniewski, if we would like

to talk about real dialogue, from the very beginning it should be assumed two particular things:

First, there is no univocal approach towards life, there is no or there even cannot be single model of good life, like there is no single correct style of anything [...]. Secondly, dialogue is not about the correct answer, it is always some kind of project and/or even adventure.⁹

In an analogical approach, every variety of styles can find its own place. From the very definition of style there are various options which we can choose, not only one, proper or from the other hand only one bad style. The goal of an analogical approach is to allow the necessary space for creation of an honest situation and allow full spectrum of choice with “the fullest possible spectrum of possibilities”.¹⁰

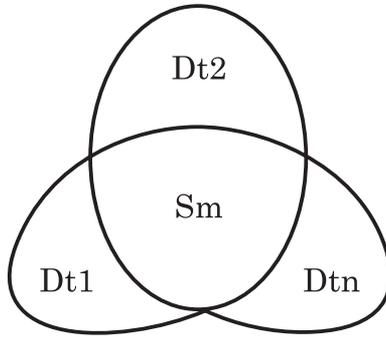


Fig. 3. Diverse components of the logical concept of Similarity/Distinction. Analogy.

Dialogical and Monological Society by Józef Tischner

Ethics of Solidarity is a set of articles which were first published on “The Catholic Weekly”.¹¹ Also, during the second round of the Solidarity convention, books were found in delegates’ hands. It is worth mentioning that it was translated to other languages like Italian, German, Flemish,

⁹ Ibidem, p. 270.

¹⁰ Ibidem.

¹¹ Polish: “Tygodnik Powszechny”.

Swedish, French, English and Spanish. As Tischner said in the preface: “the text grew out of Polish experiences and tried to organize only those experiences, turned out to be legible and needed in completely different environments”.¹²

Following the Author of *Ethics of Solidarity*, compassion constitutes an analogical basis of dialogue. The impulse for the uprising was a cry for help from a man who had been hurt by another person. “I am with You and You are with me. We are together – for him. We – for him. We, but not only for staring at us but – for him”¹³. What distinguished the Solidarity movement on the background of that time, was the fact that on the first place posits injured and his scream. Similarly, according to Dussel, because of compassion man could hear and understand this scream. In analogy between Dusselian *Philosophy of Liberation*¹⁴ and Tischner injustice at work is the main subject of dialogue. Unnecessary suffering and oppression should be reduced.

Dialogue for Tischner means a situation where people go outside their hiding places, are coming together and start conversation. For the first sight it can look very simple. They just went out and started talking. From a Tischnerian perspective, it can be treated as a huge experience. People needed to put so much effort to find a new, safe place to meet. This new place is not a hideout anymore. It can be the beginning of a new home or new fellowship. It is very important to be patient. This is a whole process which can take a long time but eventually man is alone.

When people have finally overcome their fears and start talking, Tischner comments on the language being that is used. Language must be formed on common values and meanings. It cannot be a language of insinuations, slanders and accusations. Language of dialogue is always language which is adequate to things. “Solidarity is always solidary of some dialogue”.¹⁵ Moreover, Tischner wrote explicitly that we cannot be solidary with people without conscience, that do

¹² Józef Tischner, *Etyka solidarności*, Wydawnictwo Znak, Kraków 2005, s. 6.

¹³ Ibidem, p. 20.

¹⁴ E. Dussel, *Philosophy of Liberation*.

¹⁵ Ibidem, p. 21.

not feel any revolt against injustice and unnecessary suffering. Tischner postulates universality, either we are in solidarity with everyone's unnecessary oppression or at all.

As an analogy between Tischner and Orwell, I would like to point out Orwellian rules of correct writing. Tischner wrote about language that must be adequate to things. George Orwell, British writer and publicist construct six useful principles about how to write properly. The principles presented are an example of how to achieve clear language and communication.

1. Never use a metaphor, simile, or other figure of speech which you are used to seeing in print.
2. Never use a long word where a short one will do.
3. If it is possible to cut a word out, always cut it out.
4. Never use the passive where you can use the active.
5. Never use a foreign phrase, a scientific word, or a jargon word if you can think of an everyday English equivalent.
6. Break any of these rules sooner than say anything outright barbarous.¹⁶

Not every conversation between people can be called a dialogue. Dialogue is a revolutionary tool in the life of human beings. It makes things authentic. Through dialogue the conversation gains its true and clear, understandable meaning. Let me consider the rules of dialogue according to Tischnerian point of view:

1. Dialogue is about building reciprocity. From the very beginning we have to be capable of empathy. Neither you nor I were not able to find the truth about ourselves, if we are going to stay in hideout. Everyone has to make an effort to overcome their fears. None of the parties are absolutely right or completely wrong. Common views are the result of an exchange of points of view. People both go out to meet each other. Each side must assume that they can learn something from the other.
2. What exactly should the dialogue be about? Dialogue of solidarity arose among the working class to free their work from unnecessary pain. Any other things are secondary. This pain is the foundation. Through the pain words

¹⁶ George Orwell, *Politics and the English Language*, Penguin Books, London 2013, p. 8.

have the power of persuasion. As speech moves away from the basic theme, the power of persuasion diminishes. Unnecessary pain is the basis for building an analogy.

3. A fair dialogue is about the truth. In the dialogue of solidarity, it is always about the truth of unnecessary pain working class. If work stops being dialogue, it becomes suffering. The work was understood in a broad context. Dialogue is work because it requires effort on both sides.

Intercultural Dialogue: Cognition in Encounter

Analogical approach can be used in many ways. Yuko Abe, in her article focuses more on analogy understood “as a process in which the familiar structure of direct experience in one situation is used to make conclusions regarding an expected experience within another structure”.¹⁷ What should be underlined is the fact that in this mechanism we are looking for perceived similarity of the structures. Rational, theoretical analysis of the relations between their components are here secondary. The article consists of three parts. In the beginning, Abe explains what kind of problems students have to face during studying abroad. Second part analyses analogy as a subject and as a tool for intercultural dialogue. Eventually, in the third part, Abe presents examples, practical applications of analogical paradigm.

She provides her considerations based on intercultural experience of students, who took a part in one of the exchange programs dedicated for universities. She points out that those participants who went abroad very often did not have enough background from host institutions. Abe refers to the instance where students from similar culture tend to form homogeneous groups shielding them from exposure to other cultures. Even host institutions create many mechanisms for eliminating sources of intercultural conflicts. Also, there is a tendency among students to focus on

¹⁷ Yuko Abe, “Use of Analogy in the Development of Intercultural Competence” *Philosophies* 2019, no. 4(2), p. 1 (<https://doi.org/10.3390/philosophies4020025>).

their relatively short-term educational goals rather than be a participant of intercultural experience. Analogy can be used as the preferred tool in preparation for multicultural interactions.

[...] the method of transferring experience of that which is particular (individual experience derived from immersion in one particular culture) to the context of other particular, individual experiences.¹⁸

Moreover, very important is how we perceive and experience our environment. Development and of an understanding are a key to properly using this approach. It should be underlined here that Abe did not reject any values of theoretical analysis. She showed only different points of view for accurate preparation of students for their future intercultural encounters.

Abe points out “the limited reliability of analogy in the transition from a past experience in one culture to potential interactions with other cultures”.¹⁹ Students cannot predict any new situations where they will attend. That’s why it is so important to not transfer a former experience precisely to a new cultural context. Every new encounter should be treated as a surprising adventure through which students can experience a full spectrum of possibilities. Because of analogy, intercultural experience gains its proper meaning. Participants learn more about us. Their need to face new situations that they cannot predict in advance in a new cultural environment.

Analogy relies on the holistic perception of a similarity in complex systems with a large number of components with their own properties and mutual relations, not on the abstract elimination of secondary properties in the search for essential properties which are the subject of objective universal rules. This holistic perception is achieved at the subconscious level, apparently in an instantaneous act of recognition without any self-awareness.²⁰

¹⁸ Ibidem, p. 2.

¹⁹ Ibidem.

²⁰ Ibidem.

On the other hand, Abe poses the question if it is possible to find general rules for the development or fostering of this type of competency? Analogy is a process dependent on the intuitive perception of similarity outside of rational control. Should it be the subject of rational, academic study? In this point she refers to ancient teachings. The famous motto of the Delphic Oracle, written in the forecourt of the Temple of Apollo: *Know thyself*. This quote applies to the ability to recognize and intuitively interpret one's own subjective experience. The more we know ourselves, the more we can understand others who may have different cultural backgrounds. It also can be very useful to predict our reaction to unfamiliar situations. Furthermore, we can have access to intuitive resources, such as the recognition of similarities and the building of analogies, which escape rational analysis.

As a field of study, Abe took Akita International University (AIU). From the very beginning AIU has been focused to develop Intercultural Competence among students. All courses are taught in English, students have a requirement to study abroad for one year and to recruit one-fourth of the students on campus as international exchange students. "For the present paper, the most important development in the study of intercultural competence was the discussion of whether intercultural competence can be learned".²¹

Which is why it is so important to provide students with the best as it is possible intercultural environment. Participation in the study abroad program automatically brings multicultural experience. Intercultural competence can be developed on this fundament. According to Martin Buber, dialogical situation mean that encounter is always spontaneous, unpredictable and cannot be planned. The first attempt at a comprehensive approach to this account is an essay from 1923 entitled *I and Thou* (German: *Ich und Du*). Buber said that man attitude is twofold. Also, primary words are twofold. Primary word cannot be isolated, because they are combined words.

²¹ Ibidem, p. 4.

The one primary word is the combination *I-Thou*.

The other primary word is the combination *I-It*;
wherein, without a change in the primary word, one
of the words *He* and *She* can replace *It*.

Hence the *I* of man is also twofold.

For the *I* of the primary word *I-Thou* is a different
I from that of the primary word *I-It*.²²

“For the *I* of the primary word *I-Thou* is a different *I* from that of the primary word *I-It* [...]. Primary words do not signify things, but they intimate relations”.²³ Second person in primary word is not related to the subject but establishes a relationship with *I*, which has three spheres: life with nature, living with people, living with spiritual beings. However, without *Thou*, *I* would not have a point of reference. Opposition to *Thou* is *It*. *It* means no relationship. *It* is a subject of cognition. The Other fills the whole horizon (*I-Thou*) of the continuum. In the *I-Thou* relation, *I* has nothing; there is only encounter, recognizing the Other as separated and independent but the mysterious whole contained within it, and yet beyond any classification. The *I-Thou* encounter exists at present time, while the *I-It* encounter cannot exist in the present because it is perceived through a fog of concepts derived from past conditioning and remembered events. What is worth mentioning, dialogical situation also assumes mutual transformation. *I* changes under the influence of *Thou*; *Thou* is changed by *I* as well. Non-dialogical situation does not provide new information, since it is based very often on past prejudices and biases. In this case, the objective of *I* is not to know, because there is a previous agenda.

Let me illustrate the problem of openness and use of analogy in the example from a student exchange described by Abe. Japanese students were interviewed after coming back from study a year abroad and they were asked to analyze their experiences and transformation. They did not get any instructions as to how to reflect on their considerations. At this point it is worth reminding Buber’s *The Dialogical*

²² Martin Buber, *I and Thou*, transl. R.G. Smith, T. & T. Clark, Edinburgh 2008, p. 3.

²³ *Ibidem*.

Principle. “Through the *Thou* a man becomes *I*’.²⁴ Therefore, only in relation with the Other one can know oneself. Everyone needs the other’s eyes to see oneself, as we all are only able to see the reflection or image not the real face. That is why a face-to-face encounter is the core of dialogical thought.

First two students from Yuko Abe analyses show developing of empathy, which is a crucial element in building successful communication. Before going abroad, they had problems with starting to talk with international students. After studying abroad, it was easier for them to take care of international students or to offer them support. The second student realized how hard it is to ask for help being in foreign country. Three last examples show growing understanding of students’ cultural identity, i.e., of their “Japaneseness”. Third student thought that to be a global citizen means being westernized, after his experience abroad he changed his mind and decided to develop internationalized identity on the top of Japanese identity. Moreover, according to him that is the real global citizenship. Fourth student admitted he realized his limited knowledge and awareness about Japan when confronted with a lot of questions about the country. The last student mentioned in the research felt that he is Japanese when he behaved or reacted in a different way from other people. The conclusions of Yuko Abe can be considered as an application of Buberian dialogical principle in the context of confronting two cultures. Learning by analogy – discovering similarities and distinctions – always makes us aware of our own condition.

Conclusions

Efficient intercultural dialogue requires proper preparation and efforts from both sides. Ryszard Kapuściński in his considerations pays a lot of attention to universal human attitude. Through kindnesses which perfectly contain in Martin’s Buber dialogical principle, people can experience genuine encounter. True encounter has no predetermined goal. Unconditional openness in more meaningful

²⁴ Ibidem, p. 28.

than even the most complicated linguistic grammatical structures. Yuko Abe provides her considerations on intercultural experience students, who took a part in one of the exchange programs dedicated for universities. Japan is considered a fairly closed culture and very often Japanese students feel too ashamed to interact. Throughout the analogical approach students could focus on their similarities and reduce unnecessary stress. Even though meaning of the words can be different the appropriate attitude can provide their auto reflection into new areas and allows to experience full spectrum of previously unknown possibilities. According to my own experience from studying abroad during Erasmus+ exchange in Portugal, I can admit that each student had their own illusions before going study out of the country. According to Józef Tischner each one of both main social groups of given society – i.e. rulers and their subjects – has the right to construct its own illusions The danger of this way of thinking is that each group can usurp the only version of truth. Only in dialogue with the Others we can realize our own illusions. Because of analogy, developing is possible. Humble and dialogical attitude assuming that not only one side has the right to establish the only version of truth can provide to experience all spectrum of possibilities. Students who took part in student exchanges in Japan and Portugal showed high levels of stress, resulting from often being lonely, arriving in a foreign country.

According to the title the aim of this article was to make some remarks of applications of analogical approach within intercultural dialogue. The problem that I examine in my paper is the fundamental role of analogy in intercultural dialogue. Building dialogue is a working process based on mutuality and require effort from all participants. Following Kapuściński the universal language of dialogue does not exist but taking an open and kind attitude it is possible to create relation with other. At this point it is worth emphasizing the role of analogy which is essential and can be applied in the process of seeking for a common language and in adopting an appropriate dialogical attitude.

References

- Abe, Y., “Use of Analogy in the Development of Intercultural Competence”, *Philosophies* 2019, no. 4(2) (<https://doi.org/10.3390/philosophies4020025>).
- Buber, M., *I and Thou*, transl. R.G. Smith, T. & T. Clark, Edinburgh 2008.
- Dussel, E., “Analogy and Communication”, *Philosophies* 2019, no. 4 (<https://doi.org/10.3390/philosophies4020031>).
- Dussel, E., *Philosophy of Liberation*, Orbis Books, New York 1985.
- Gan-Krzywoszyńska, K., Leśniewski, P., “Analogy and philosophy of dialogue”. In: *Między filozofią a chemią. Księga Jubileuszowa dla Profesora Pawła Zeidlera* (pp. 269–277), Wydawnictwo Naukowe PWN, Poznań 2019.
- Kapuściński, R., “Encountering the Other: The challenge for the 21st century”, *New Perspectives Quarterly* 2005, no. 22(4), pp. 6–13.
- Orwell, G., *Politics and the English Language*, Penguin Books, London 2013.
- Tischner, J., *Etyka solidarności*, Wydawnictwo Znak, Kraków 2005.