

Council for Research in Values and Philosophy



RVP Newsletter — 2019

Message from the Executive Director:

At the opening of the 23rd World Congress of Philosophy held in Athens in 2013 **George F. McLean** (1929-2016), the past President of the RVP, received the Global Dialogue Award on behalf of the RVP. Five years later, in August 2018, the 24th World Congress was held in Beijing. Following its tradition, the RVP held its pre-Congress conference at Shandong University in Jinan, August 7-9, 2018 on “Re-Learning to be Human for Global Times: Dialogue of Cultures and Civilizations.” It was an experience of intellectual enrichment with philosophical insights from scholars of many cultures and civilizations. At the World Congress the RVP held seven panels on various issues related to the general theme “Re-Learning to be Human” that had been formulated at the 2015 RVP Consultation.

In November 2018 the RVP had a two-day consultation discussing “The Meaningfulness of Life” as the possible research theme for the next few years. This topic was proposed by **Vincent Shen** (1949.7-2018.11), past Vice-President of the RVP. Detailed information can be read in this newsletter as well as on the RVP website (www.crvp.org).



We were all deeply saddened by the sudden passing of Professor **Shen** who had been closely associated with the RVP for many years. He was not only a dynamic intellectual leader but also a compassionate human being, with an uncanny gift for placing himself in the orbit of many “others.” His passing is a great loss not only to the RVP but to the world of philosophy. However, his spirit of friendship, generosity and intellectual scholarship will be carried forward by the RVP and many others.

In 2018 the RVP has made fruitful achievements in its various efforts: the successful 34th annual seminar, a rich set of regional conferences, publication of ten philosophical books, etc. This newsletter will provide detailed information on the year’s activities.

2019 has arrived. Some plans for the new year are already well underway. The theme for the 35th annual seminar will be “The Meaning of Democracy: Foundations and Contemporary Challenges,” August 19-September 20, Washington, DC. A set of regional conferences have been planned in China, Vietnam and Pakistan during the month of July as well as in late December and early January 2020. Other activities are also in the various stages of planning.

The RVP would like to take this opportunity to invite all philosophers and other scholars to form research teams at your universities to do in-depth studies on issues important to the region and communities under the general theme “The Meaningfulness of Life.” The RVP will seek to promote and disseminate the research results throughout the world.

We sincerely thank you all who have made efforts and contributions in promoting peace and building friendship among peoples, cultures and civilizations.

Hu Yeping
January 2019

ANNUAL FALL SEMINAR

Washington, D.C.

Washington, D.C., August 20-September 21, 2018: **"Power, Truth and Trust: In Search of More Human Governance."** The 2018 RVP annual seminar was planned and directed by **John A. Kromkowski**, Director of CUA McLean Center for the Study of Culture and Values (MCSCV) and **João J. Vila-Chã**, Professor of the Pontifical Gregorian University, Rome and Vice President of the RVP. The seminar participants came from such countries as Belgium, China, India, Philippines, Poland, Romania, Russia, Ukraine and Vietnam.



João J. Vila-Chã

The seminar thematic was designed to foster a renewed effort towards an exploration of both theoretical and practical insights regarding issues of truth, power and trust in society. The goal was to re-think some of the key issues that surround governance and as such call for a renewed understanding of the human being as both *in-the-world* and *with-others*. Besides a philosophical deepening of issues related to truth, power and trust in terms of contemporary governance, the seminar



John A. Kromkowski

provided a space for scholars from various cultures and civilizations to meet, exchange and discuss among themselves in order to understand the meaning of democracy and other forms of authentic human governance and the nature of socio-political organizations including political parties, to explore new conceptions, and to clarify the current socio-economic and political situations around the world.

The main resources were taken from various philosophical traditions regarding the many issues of power and governance. The reading included (1) **Eric Voegelin's** *The New Science of Politics: An Introduction* presented by **Eugene Blaj** (University of Bucharest, Romania), **Ivo Greczko** (Adam Mickiewicz University, Poland), **Olga Burukina** (The Financial University under the Government of the Russian Federation, Russia) and **John Farina** (George Mason University, USA); (2) **Max Weber's** *The City* introduced by **Ding Guangli** (Huazhong University of Sciences and Technology, P.R. China) and



A Group Photo with Certificates

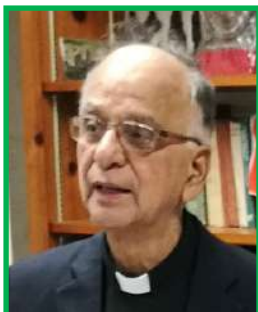
Liudmila Krysh-top (Russian People's Friendship University, Russia); (3) **Michel Foucault's** *Security, Territory, Population: Lectures at the College de France (1977-78)* outlined by **Christian Bryan S. Bustamante** (San Beda College, Philippines), **Chen Wenxu** (Nankai University, P.R. China), **Kathia Reynders** (Tilburg University, Netherlands/Belgium), **Yevhen Laniuk** (Ivan Franko National University of Lviv, Ukraine), **Wang En** (Xian Jiaotong University, P.R. China) and **Eugene Blaj**; (4) **Michel Foucault's** *The Courage of Truth (The Government of Self and Others II): Lectures at the*



Seamus Finn



John McNerney



Thomas



William A. Barbieri



Andrew I. Yeo

College de France (1983-84) introduced by **Kathia Reynders** and **Christian Bryan S. Bustamant**; (5) **Adriaan Theodoor Peperzak's** *Trust: Who or What Might Support Us?* discussed by **Geetesh Nirban** (Kamala Nehru College, University of Delhi, India) and **Nguyen Thu Nghia** (Vietnam Academy of Social Sciences, Vietnam); (6) **Mary Douglas' How Institutions Think** presented by **Ding Guangli** and **Liudmila Krysh-top**; (7) *Living in an Age of Mistrust: An Interdisciplinary Study of Declining Trust and How to Get It Back* edited by **Andrew I. Yeo** and **Matthew N. Green** and outlined by **Yevhen Laniuk** and **Iwo Greczko** as well as one of the editors **Andrew Yeo** himself; (8) **Parag Khanna's** *Technocracy in America: Rise and the Info-state* introduced by **Geetesh Nirban** and **Chen Wenxu**; **John McNerney's** *Wealth of Persons: Economics with a Human Face* presented by the author himself. After each reading the seminar participants had an in-depth discussion not only with the texts but also their own philosophical reflections and personal experiences regarding the main issues discussed in these texts.

There were also a few special sessions in which a few invited speakers presented their findings on issues related to the seminar theme: **Seamus Finn** (The Oblates' Justice, Peace and Integrity of



A Group Photo

Creation, Washington, DC) spoke on “Governance and Trust in Financial Systems”; **Andrew I. Yeo** discussed how he and his colleagues conceived the book on trust and distrust; **John McNerney** introduced the main points of his book on economy with human face; **Thomas**



Seminar Sessions

Menampampil (Peace Project in Northern India, India) spoke on “Lessons from Experiences in Peacemaking”; and **William A. Barbieri** (CUA School of Theology and Religious Studies) talked about his recent publication *Constitutive Justice* and related issues.

Seminar participants also presented their own papers on various aspects of the general theme of the seminar: **Christian Bryan S. Bustamant** “Re-Thinking Governance: The Relevance of Foucault’s Thought to the Dynamics of Governance”; **Yevhen Laniuk** “The Challenges of Post-Truth: Societies and the Self in the Changing Digital World”; **Nguyen Thu Nghia** “Building a Culture of Trust in Vietnam Today”; **Olga Burukina** “The Systems of Truth, Trust and Power in Human Societies’ Development”; **Ding Guangli** “The Crisis and Reconstruction of Trust under the Perspective of Governance”; **Iwo Greczko** “Radicalism of Politics and the Public Sphere”; **Chen Wenxu** “Foucault’s Political Freedom within Politics and Philosophy”; **Kathia Reynders** “A New Particularist Limitation of Solidarity: On the Possible Transformation of Current Experiences of Violence into a Renewed Mobilisation to Achieve Universal Values”; **Wang En** “The dynamics, internal relation, and purpose of Trust, Truth and Power”; **Liudmila Kryshpov** “Tolerance as a Principle of More Human Governance?”; **Eugene Blaj** “Understanding the Need for Roots in Simone Weil”; and



Seminar Sessions

Geetesh Nirban "Dhama as the Foundation of Governance in Mahābhārata: Exploring the Power, Political and Trust as Ethical in Indian Politics." All the participants actively engaged in discussions and shared their ideas and suggestions on how to improve the final version of each presenter's paper. The proceedings will be published by the RVP in its publication series.



McLean Memorial Mass

George F. McLean. Some participants read poems in their own native languages to express their respect.

As a tradition the Graham family invited the participants for an outline at their house located at the Chesapeake Bay. Participants experienced not only the natural beauty and delicious food, but more so the spirit of generosity and hospitality of the host, **Peggy Sue Graham** (known as **Busy**) who has continued this annual tradition started by her parents **Richard A. Graham** (1920-2007) and **Nancy A. Graham** (1926-2018), good friends of **George F. Mclean**.

On September 6th, a Memorial Mass was held at the Chapel of the Oblates' Residence in Washington, DC to commemorate



A Visit to Philadelphia



An Outing at the Grahams

Some of the seminar participants also visited Philadelphia to learn the American Founding Fathers and how they established the American democratic system and gave birth to the American constitution.

INTERNATIONAL CONFERENCES

Washington, D.C.

*Washington, D.C., November 3-4, 2018: “**Meaningfulness of Life.**”* This was the RVP consultation with a group of senior Council Members and related scholars coming together to discuss possible themes for future research projects. It is a tradition for the RVP to collect ideas and insights from scholars around the world on issues important to our times. For instance, in the 1970s and 1980s the focus was on “national-building,” in the 1990s on “the dialogue of civilizations,” in 2000s on “globalization at the turn of the millennium,” and from 2009 to 2015 on “faith in a secular age.” In 2015 a new topic was formulated as “re-learning to be human in global times.” This was to correspond to the 24th World Congress of Philosophy’s general theme “learning to be human.” The intent was to provide a unifying concept that can be adapted accordingly to serve as an organizing rubric for the RVP global network of research projects.



At the McLean Center

The Theme “Meaningfulness of Life” was proposed by **Vincent Shen** (1949.7-2018.11) in the November 2017 consultation. **Shen** considered this theme most important or of ultimate concern in life, because it resonates with philosophical inquiry, religious thought, and wisdom traditions of all types. **William A. Barbieri**, Chair of the RVP Executive Committees, elaborated the thematic in more detail. If life is about life in general, individuals and groups, meaningfulness conveys two quite dis-



A Group Photo

tinct, if ultimately related, root meanings which we might describe as axiological and hermeneutical. To live a meaningful life means to live a life that has value, worthwhile, and counts for something. In the existential sense, life matters and has a point or purpose. In the ethical sense, living life in a meaningful way refers to the aspiration to live well, to fulfill one's proper end or telos, to contribute



A Session at the Consultation

to a greater good, or to make a difference. Conversely, meaninglessness of life means that life in general is worthless or pointless, or one is living aimlessly or nihilistically. The second core

meaning of meaningfulness has to do with sense and understanding. To be meaningful is to be intelligible, to make sense, and to embody and convey a coherent message or set of ideas. It is a hermeneutical task to evince a cohesion that can be grasped and apprehended by the mind. In this respect, meaninglessness of life would conclude that it is incomprehensible or that its internal coherence and intellectual connections to other things elude us.

There are some basic features of this conception of the theme which point out how they relate to other areas of human concern. According to **Charles Taylor** through "the exploration and naming of human meanings, normative patterns, ethical virtues, moral rules, the pursuit of truth, and the creation of beauty are established as ends in their own right." Identifying human meanings, that is, "metabiological meanings" concerned with distinctively human issues such as the meaning of life, requires us to come to terms with the fundamentally linguistic character of meaning: meaningful-



A Session at the Consultation

ness is predicated on language (*The Language Animal*). In addition, meaning depends on the presence of “form” and “a plurality of components formed” (**Robert Neville**); on interconnections. Relations of meaning embody in various respects a “hermeneutical circle.” Meaningfulness is also a



A Session at the Consultation

function of how meaning structures and informs worlds in a temporal setting. There is an inextricable narrative dimension (**Paul Ricoeur**), for human meanings are set or enacted in contexts that connect past, present, and future in stories. At the deepest level, these stories are the foundational myths providing the settings for our grasp of the cosmos or the world we live in. Above that level, we inhabit a *Lebenswelt*, a world of meanings that orient us in navigating life. An aesthetic dimension highlights the role of creativity, the play of meaning and the unpredictable discovery of dialogue in expanding possibilities for meaningfulness. **William Desmond**, in speaking of “the centrality of the aesthetic in considerations of the meaningfulness

of life,” notes that “our sense of the meaning of life is very much bound up with our being as incarnate.” Life’s Meaningfulness has certain epistemological characteristics which are filtered through experience, constructed or formed through templates or gestalts, and hence become “sedimented” over time.

In accordance with **Shen’s** proposal, the theme of “meaningfulness of life” may be divided into five interconnected subthemes that might organize successive inquiries, dealing respectively with



At Lunch Break

(1) the moral life and self-cultivation of persons, (2) the ethical character of communication and community/social life, (3) human relations with nature, (4) human relations with Ultimate Reality and the founda-

tion of all meaningfulness, and (5) commonalities and dialogue among different civilizations and religions. In sum, exploring the richness of what diverse cultures have to say about life's meaningfulness is an enterprise reflecting the core concerns of RVP. As **George F. McLean** put it "other cultures are quintessentially products of self-cultivation by other spirits as free and creative implies the need to open one's horizons beyond one's own self-concerns to the ambit of the freedom of others."



A Session at the Consultation

Participants at the Consultation included **Charles Taylor** (McGill University, Canada); **Tomas Halik** (Charles University, Czech); **Peter Jonkers** (Tilburg University, Netherlands); **João Vila-Chã** (Gregorian University, Italy/Portugal); **Micheal Suh Niba** (Catholic University in Bamenda, Cameroon); **Fu Youde** (Shandong University) and **Huang Huizhen** (Chinese Academy of Social Sciences) from China; **José Casanova** (Georgetown University), **S.H. Nasr** (George Washington University), **Robert Neville** (Boston University), **Gail Presbey** (University of Detroit Mercy), **Philip Rossi** (Marquette University) from the United States; and **William A. Barbieri**, **John A. Kromkowski**, **Nicholas Lombardo** and **Hu Yeping** from CUA McLean Center for the Study of Culture and Values. Due to different reasons, **William Desmond** (Villanova University, USA/KU Leuven, Belgium/Ireland), **Anthony Carroll** (College of the Resurrection in Mirfield, England) and **William Sweet** (St



A Birthday Present

Francis Xavier University, Canada) were not able to attend but sent their related comments.

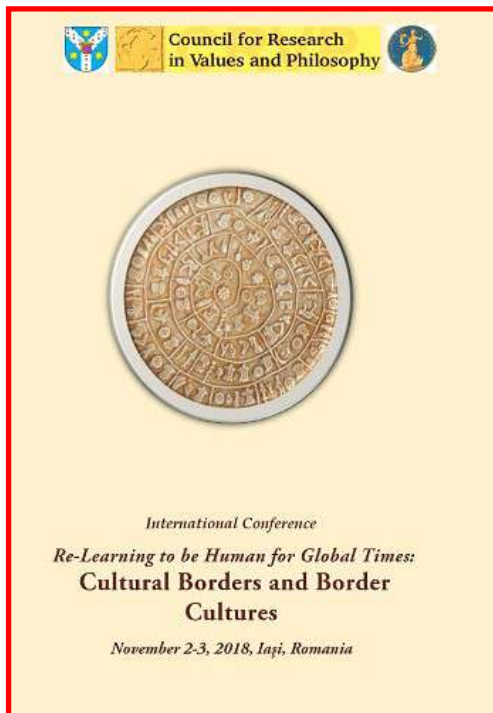
Ten days after the consultation we learned the sad news of the sudden death of **Vincent Shen** (2018.11.14). His passing is a great loss for the RVP.

Iasi, Romania

November 2-3, 2018 (RVP-Iasi Center at Alexandru Ioan Cuza University, Iasi): **“Re-Learning to be Human for Global Times: Cultural Borders and Border Cultures.”** This conference was planned by **Dan Chitoiu** and coordinated by **Oana Cogeanu**. As part of the RVP-Iasi Center’s project “Re-Learning to be Human for cultural Encounters” (<https://interculturalencounters.blog/>).

The November conference investigated the meaningful experience of cultural ties of border cultures. The focus was on an exterior limit, a surrounding country, or any regions of land. A border can be understood as a boundary that delineates a community and separates it from others. This means that people consciously or unconsciously want to keep or change their own cultural borders. 2. A border is a formalized place where different spaces or territories meet. It allows interactions and exchanges of different peoples and cultures. Around borders hybrid and heterogeneous border identities emerge, which cannot be defined

must be understood as a dynamic product of multi-facet interactions and exchanges. 3. Border cultures as “fusion spaces” where more cultures not only share the same border territory but also interact and integrate with one another. As the world is increasingly shaped by the processes of hybridization and intermingling different symbols and stories become more intimately interwoven with the



Global Times: The Role of Inter-cultural encounters. The conference tried to investigate the meanings of borders and the complex realities of border spaces. The points included: 1. A border line or the confines of a community and separates it from others. A border can be understood as a formalized place where different spaces or territories meet. It allows interactions and exchanges of different peoples and cultures. Around borders hybrid and heterogeneous border identities emerge, which cannot be defined only by one aspect, but rather



A Group Photo

locals. The borderland as a producer of new cross-cultural identities presages what could happen in many regions of the contemporary world characterized by multiple identities and deterritorialization. 4. Cultures are neither stereotypical nor fixed, but shaped and reshaped through constant interactions with other cultures.

Whereby people discover new meanings from their own (already hybrid) cultural understandings as well as from other cultures. Culture is not necessarily bound by a territory; it is people who are the inventors of their own culture. Moving from one place to another, people carry their cultures and borders with them. If we



Opening Session: Oana Cogeanu, Eugen Huzum, John Ozolins & Dan Chitoiu (left to right)

consider these particularities of cultural borders and border cultures, then borders can be considered to engender cross-cultural identities and hybrid identities in a continuous process of evolution. Thus, it is more meaningful to focus on the dynamic of life and cultural realities. Thus, the following subthemes were covered during the conference: Re-examining cultural borders; Bridging cultural differences; Cross-cultural identities and hybridization; Border cultures: narratives from within and without; and Cultural and intercultural values in re-learning to be human for global times.

The conference was opened by **Contiu Soitu**, Director of the “Gheorghe Zane” Institute of Economic and Social Research of Romanian Academy, Iasi and **John Ozolins**, University of Notre Dame, Australia, who presented the RVP-Iasi Center Project “The Role of Intercultural Encounters in Re-Learning to be Human.” **Dan Chitoiu** and **Oana Cogeanu** moderated the session.

In Session I the following speakers presented their papers: **John Ozolins** “Borders: Enrichment or Threat to Culture?,” **Ouyang Kang** (Huazhong University of Science and Technology, China)



A Group Photo

"World Complexity, Value Conflicts and Human Wisdom," **Seema Bose** (University of Delhi, India) "Dealing with Otherness in Hindu Behavior Pattern," **Marxim Michalev** (Russian Academy of Social Sciences, Russia) "Civilization Borderlands as Spiritual Diversity. Specially Protected Areas," **Dani Meraz** (Alexandru Ioan Cuza University of Iasi, Romania/Israel) "Multi-cultural Communities in Conflict: An Invitation to Walk in 'Locality' through Stories, Drawing New Borders," and **Ioana Baskerville** (Romanian Academy-Iasi Branch) "Between Shuba, Sarma and Pasta. The Hybrid Identity of Moldovans in the West."



A Round Table Discussion

Session II and III were parallel sessions with presentations by **George Edwin** (Don Bosco College Chennai, India) "The Culture of Encounter: Toward an Understanding of Cultural Borders"; **Ana Bazac** (Polytechnic University of Bucharest, Romania) "The Hybrid Scientific Objects and the Hybrid Humans: Integration and Rejected Differences"; **Anthony Savary Raj** (Manipal University Jaipur, India) via skype "Crossing Borders in the Sky: Reflections on the Vertical Frontiers of Cultures"; **Dorit Sheffi Borkow** (Alexandru Ioan Cuza University of Iasi, Romania/Israel) "Using WhatsApp in an Educational Program for Youth at Risk: Cultural Border or Frontier?"; **Camelia Grădinaru**, **Anton Adămuț**, **Carmen Cozma** and **Cristina Gavriluță** (Alexandru Ioan Cuza University of Iasi) respectively on "Mirroring from the Outside: Literature and Cultural Narratives," "Language Borders – Augustin's Case," "Starting with a Docudrama: We, as Humans, Need to Follow the Same Basic Moral Guidelines for Living," and "Identity Issues in a 'Fluid Modernity'"; **Daniela Dunca** and **Petru Dunca** (Technical University of Cluj-Napoca, Romania) "The Universal Declaration of Human Rights and Cultural Borders in the Contemporary



A Round Table Discussion

World” and “Carpathian Cultural Areas: Maramureș, History and Identity”; **Bogdan Popoveniuc** (University “Ștefan cel Mare” of Suceava, Romania) “From Religious-Spiritual through ‘Spiritual-but-not Religious’ to the Value of Spirituality in Cross-cultural Research.”

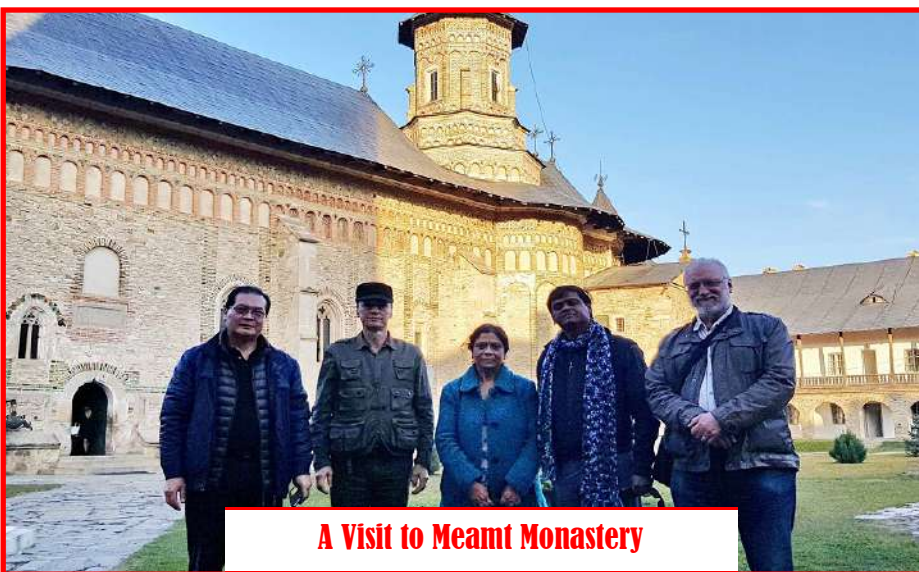


A Visit to the City of Iasi

Session IV was presented by **Tony Svetelj** (Hellenic College, Boston College, U.S.A.) via skype “Freedom of Speech: New Boundary of Liberal Culture?”; **Cătălin Bobb** (Technical University of Cluj-Napoca) “Borders of Culture and Practical Wisdom”; **Cos-tin Chiriac** and **Alexandru Tofan** (Alexandru Ioan Cuza

University of Iași) “The Vicinity Paradigm and the Profile of Border Culture,” and “Eschatology and Historical Border. Andre Scrima and the Case of Jerusalem”; **Wang Tianen** (Shanghai University, China) “Understanding Cultural Borders and Border Cultures on the Level of Their Underlying Stipulations”; **Oana Cogeanu** “(De)constructing Cultural Borders: The Role of Travel Writers” and **Dan Chițoiu** “Cultural Border as the Place of Encountering the Other.”

A round table on “Redefining Cultural Borders through Intercultural Encounters” was also held during the conference. Participants expressed their interest in continuing this effort. After the conference some participants visited Iasi and the Neamt Monastery which dates back to 14th century.



A Visit to Meamt Monastery

Past RVP Council Members

Carlo Giacon (Italy: 1900.12.28-1984.12.17)†

Lywel David Lewis (Britain: 1910.05.21-1992.04.06)†

Hans-Georg Gadamer (Germany: 1900.02.11-2002.03.12)†

Paul Ricoeur (France: 1913.02.27-2005.05.20)†

Jean Ladrière (Belgium: 1921.09.07-2007.11.26)†

Venant Cauchy (Canada: 1924.05.18-2008.03.30)†

Semou Pathe Gueye (Senegal: 1948.03.01-2009.03.04)

Józef Mirosław Życiński (Poland: 1948.09.01-2011.02.10)†

Tomonobu Imamichi (Japan: 1922.11.19-2012.10.13)†

Tang Yijue (China: 1927.02.16-2014.09.09)

Yu Wujin (China: 1948.06.21-2014.10.31)

George F. McLean (USA: 1929.06.29-2016.09.06)†

R. Balasubramanian (India: 1929.11.14-2017.06.27)

Kenneth L. Schmitz (Canada: 1922.09.16-2017.08.25)†

Vincent Shen (Taiwan: 1949.7.11-2018.11.14)†

Buenos Aires, Argentina

September 6-7, 2018 (National University of Lanus, Buenos Aires): **"Re-Learning to be Human for Global Times: Latin American Perspectives."** This conference was organized by H. Daniel Dei and



H. Daniel Dei



Marisa Divenosa

Marisa Divenosa, Department of Humanity and Arts, National University of Lanús (UNLa), Buenos Aires, Argentina. The purpose of this conference was to provide an opportunity to scholars and philosophers of Latin America who were not able to attend the 24th World Congress of Philosophy held in August, 2018 in Beijing, China to reflect on the general theme "Learning to Be Human" from their own perspectives. Participants focused on the exploration of different dimensions of being human and the challenges facing humanity as a whole.

They discussed such issues and concerns as ecology, justice and peace from philosophical, cultural and socio-political perspectives in the region. In particular the conference reflected on the issue of being human from Latin American perspectives. Scholars who attended the conference presented their papers on related topics followed by in-depth discussions. Scholars and staff members from UNLa formed the conference committee: General Coordinator: **H. Daniel Dei**; Organizing Committee: **Marisa Divenosa, Melina Ferreyra and Oscar Conde**; and Academic Committee: **Cristina Ambrosini, Oscar Conde, Ivana Costa, Javier Legris, Antonio Tursi and Luis Varela**.

At the opening session **Daniel Bozzani** (UNLa) gave opening remarks and **H. Daniel Dai** spoke on "Is It Possible to Relearn to Be Human?." **Luis Padin** (UNLa) moderated the first session and the following speakers presented papers: **Mauricio Langon** (University of the Republic Uruguay, Uruguay) "Learn to Be Human Still"; **Luis Varela** (UNLa-UNMDP) "Why Do We Say that the Human Being Can Learn to Be Human?" and **Mabel Bellocchio**



Re-aprender a ser humanos
desde la perspectiva Latinoamericana

6 y 7 de Septiembre
de 2018, de 9 a 18:30hs.
Cine "Tita Merello"

29 de Septiembre 3901
Remedios de Escalada
5533 5000 Int. 5429
2018encuentrounla@gmail.com



Universidad Nacional de Lanús
Departamento de Humanidades y Artes
Doctorado en Filosofía
Centro de Investigaciones Éticas

(Autonomous Metropolitan University, Mexico) "How to Learn to Be Human?" (Reading of the work of C. Ambrosini).

The second session was moderated by **Cristina Ambrosini** (UNLa-UBA) with such presenters as **Adrián Bertorello** (UNLa-UBA) "The Reason for the Light in the Fiction



A Conference Session

Universe of Alejo Carpentier and Juan José Saer: A Reading of the Narrative Ontology of *Los asos perdidos* and *Nadie nada nunca*"; **Luciano Córscico** (UNLa) "The Recognition of the Human Body: The Idealist Perspective and the Phenomenological Method"; and **Luis Padín** (UNLa) "Rethinking Humanism from Latin America." The third session was chaired by **Françoise Prioul** (Université Paris III, France) and presented by **Ricardo Álvarez** (UNLa-UM) "Technology as a Matter Philosophical" and **Marcelo Velarde** (UNLa) "Foreign Territory and Land of Fraternity in South America."

As part of the conference a symposium "Politics, Education, Philosophy and Society in Argentina" was chaired by **Celina Lértora Mendoza** (CONICET/FEPAI) and **Héctor Muzzopappa** (UNLa) and the following scholars presented their papers: **Alejandro Herrero** (UNLa-CONICET) "The Reception of the Restoration of Nationalist Ricardo Rojas in the Field of Education. 1909-1911"; **María Victoria Santorsola** (UNLaM) "The Proposed Education System in 52 from the Normative Texts to the Hermeneutic Analysis of Gadamer and Ricoeur"; **Dulce María Santiago** (Pontifical Catholic University of Argentina), "Ismael Quiles and Octavio Nicolás Derisi: Two Foundational Projects with Political Projections"; **Facundo Di Vincenzo** (UNLa) "José's scientific Nationalism Engineers Study of the Book: The Sociological Evolution of the Barbarism to Imperialism (1910) in Argentina"; **Marcos Mele** (UNLa) "Criticism of Intellectuals in the Work of Ramón Doll"; **Celina A. Lértora Mendoza** "The Argentine Society of Philosophy (SAF) and the Philosophical Association of the Argentine Republic (AFRA) in its early Stages: Between Philosophy and Politics"; **María Moure** (Universidad de Buenos Aires (UBA), UNLaM) "The Political and the Philosophical in the Creation of the Psychology Degree"; **Héctor Muzzopappa** "Argentine Nationalism and its Diverse Configurations"; **Laura Guic** (UNLa) "The Construction of Patriotism in the Writings of José María Ramos Mejía"; **Mauro Scivoli** (UNLa) "The Category of People in Denial in the Popular Thought of Rodolfo Kusch"; **Agustina Cazenave** (Universidad Nacional del Sur (UNS), Argentina) "Dignity and Necessity in the Construction of the Moral Subject in Arturo A. Roig"; **Raúl Domínguez** (UNS), "The Modes of Circulation of Philosophical Knowledge at the Universidad Nacional del Sur (1956-1962)"; **Esteban Gabriel Sánchez** (UNS) "On the Categorical Interpretation of Enrique Dussel on Karl Marx"; **Alicia Bugallo** (Universidad de Ciencias Empresariales y Sociales, Argentina) "From Eco-spirituality of Skolimowski (1930-2018) to Eco-politics of Naess (1912-2009): Two Modalities of Eco-philosophy in Argentina."

After the conference there was a book presentation: **C. Ambrosini** presented the book entitled *Rumbos de la Ética* written by **C. Porriaux**; **H. Daniel Dei** presented the book *La cuestión del Otro en la filosofía, la política, la sociedad y la cultura* edited by himself and **Marisa Divenosa**. Both books were published

by the UNLa Press in 2018.

A concert played by the local musicians concluded the two day event.



Conference Sessions

Beijing, P.R. China

August 13-20, 2018 (China National Convention Center, Beijing): “**Re-Learning to be Human for Global Times: Challenges and Opportunities.**” The World Congress of Philosophy (WCP) is held every five years in different countries in different continents. The first WCP was held in Paris, France in 1900. The 24th WCP was held at China National Convention Center, Beijing, P.R. China, August 2018 under the general theme “Learning to Be Human.” About 6000 scholars and philosophers from many countries took part in various panels and actively participated in the WCP. The RVP has actively participated in the WCP since 1970s and activities of the International Philosophical Societies (FISP), WCP. The RVP activities have been recognized as part of the FISP.



In December 2015, the RVP held its consultation to discuss possible themes in order to correspond to the main theme of the WCP and to prepare for the RVP pre-Congress conference. After two-day discussions with participation of the Council Members and other scholars: **William Barbieri, Oliva Blanchetter, Jeffrey Bloechl, Tony Carroll, José Casanova, Intra Nath Choudhuri, Staf Hellemans, Peter Jonkers, Robert Nevile, Philip Rossi, William Sweet, João J. Vila-Chã, and Charles Taylor, George F. McLean** formulated the RVP research theme “Re-Learning to be Human for Global Times: Challenges and Opportunities.” It contains five parts: (I) Discerning the Sign of the Times, (II) Ways of Thinking/Knowing (Social Imaginaries and Human Creativity), (III) Ways of Being (Learning To Be Social), (IV) Aesthetics (Universal Norms and Cultural Uniqueness), and (V) Cultural, Transcendent and Religious Values (Ways of Acting of the Major Civilizations). Each part has a set of sub-



Panel II “George F. McLean: A Service to World Philosophy”

themes to which scholars in the RVP network can relate in their research projects.

After three years' preparation scholars from many countries across the world did their homework and came to China to present their research findings and share their philosophical insights both at the RVP pre-Congress conference held at Shandong University in Jinan and at the WCP in Beijing. The RVP organized seven panels at the WCP. Panel I "Sacred Values: Incarnation and Excarnation" was chaired by **Michal Valco** (Constantine the Philosopher University in Nitra, Slovakia) with the following speakers: **Pavol Dancak** (University of Presov, Slovakia) "Sacred Character of Free Time as an Op-



Panel I "Sacred Values: Incarnation and Excarnation"

portunity for the Recovering of Culture," **Peter Jonkers** (Tilburg University, the Netherlands) "Tolerance as an Individual and Societal Virtue," and **Katarina Valcova** (University of Žilina, Slovakia) "Moralistic Therapeutic Deism and its Ethical Consequences."

Panel III "Challenges and Opportunities from the Perspective of Contemporary Philosophy of Religion" chaired by **Brigitte Buchhammer** (University of Vienna, Austria) with the following scholars: **Cornelia Esianu** (University of Vienna, Austria) "The Conception of Love in Immanuel Kant and Friedrich Schlegel: Its Relevance for a Comprehensive Theory of the Human Being," **Maureen**



Panel III "Contemporary Philosophy and Religion"

Junker-Kenny (Trinity College of Dublin, Ireland) "Transformations of Doctrine as Cases of Mutual Learning between Religions and Cultures: Schleiermacher's Proposal for Translating Christology in Modernity," **Claudia Melica** (Sapienza University Rome, Italy) "Menschlichkeit: Lessing's Ideal Model for Culture, Religion and Ethics Today," **Herta Nagl-Docekal** (University of Vienna, Austria) "Educating Humanity. A Core Concern of Kant's Philosophy of History,"

and **Ludwig Nagl** (University of Vienna, Austria) "What Is It to Be a Human Being? Charles Taylor on the Human Linguistic Capacity."

Panel IV "A Feminist Perspective" was chaired by **Asha Mukherjee** (Visva-Bharati University, India) and presented by **Katia Lenehan** (Fujen Catholic University, Taiwan) "Women's 'Personhood' in Taiwan," **Asha Mukherjee** "Are Women Human with their Body and Self? Indian Perspective," **Gail Presbey** (University of Detroit Mercy, USA) "Wisdom from Women in Keyan and Peru: The Massai and Amuesha," and **Robin Wang** (Loyola Marymount University, USA) "Female Daoist Way: Making the Body and Linking the World."



Panel IV "A Feminist Philosophy"

Panel V "The Role of Intercultural Encounters" was chaired by **Dan Chitoiu** (Alexandru Ioan Cuza University of Iași, Romania) with such speakers as **Jove Jim Aguas** (University of Santo Tomas, Philippines) "Humor as Intercultural Encounter," **Carmen Cozma** (Alexandru Ioan Cuza University of Iași, Romania): "The Today's Need of Virtue and the Timeliness of Lao-Tzu and Aristotle's Teachings," **Wilhelm Danca** (University of Bucharest, Romania): "Person first. For the Dignity of the Human Being," **Thomas Menampampil** (Peace Institute, India) "Cultural Translation," **John T. Ozolins** (Catholic University of Australia, Australia) "Identity, Diversity and the Modern World," and **Vincent Shen** (University of Toronto, Canada): "Becoming Human in a Globalizing Context of Interculturality."

Panel VI "Islam and Culture" was chaired by **Husain Heriyanto** (Paramadina University, Indonesia) and presented by **Gholamreza Aavani** (Iranian Institute of Philosophy, Iran): "Philosophy as a Way of Self-Realization: An Islamic Perspective," **Sirajul Islam** (Visva Bharati University, India): "Islam and Contemporary Indian Cultural Milieu: An Analysis for Re-learning to be Human," and

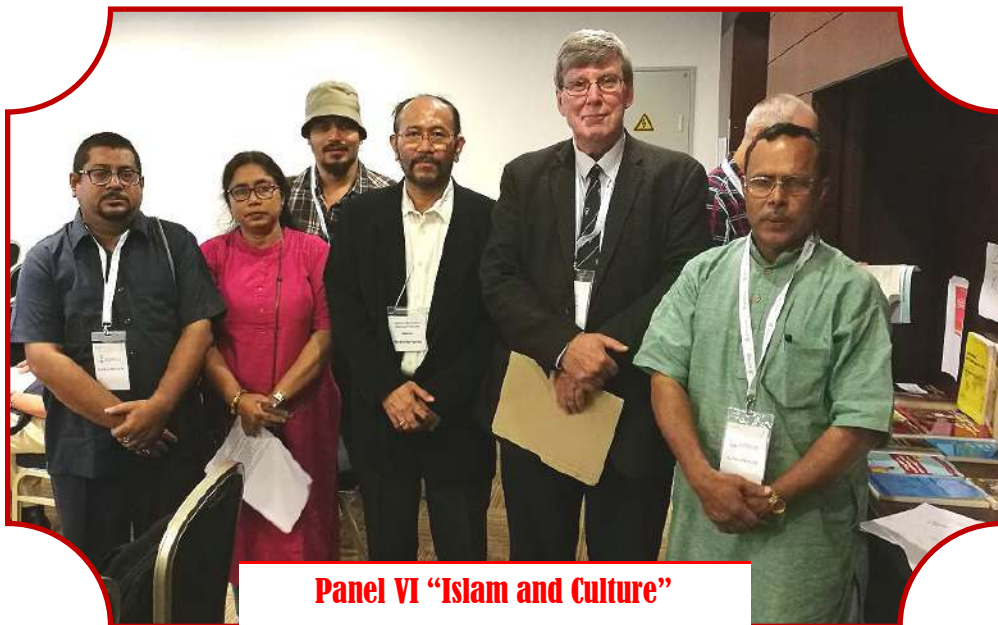
Sanjib Kumar Dutta (Kalyani University, India) on Indian tradition on logic.

Panel VII "Forgiveness and Reconciliation: Onto-Political Dimensions" was collaborated with COMIUCAP and chaired by **João J. Vila-Chã** (Pontificia Università Gregoriana, Italy). The speakers included



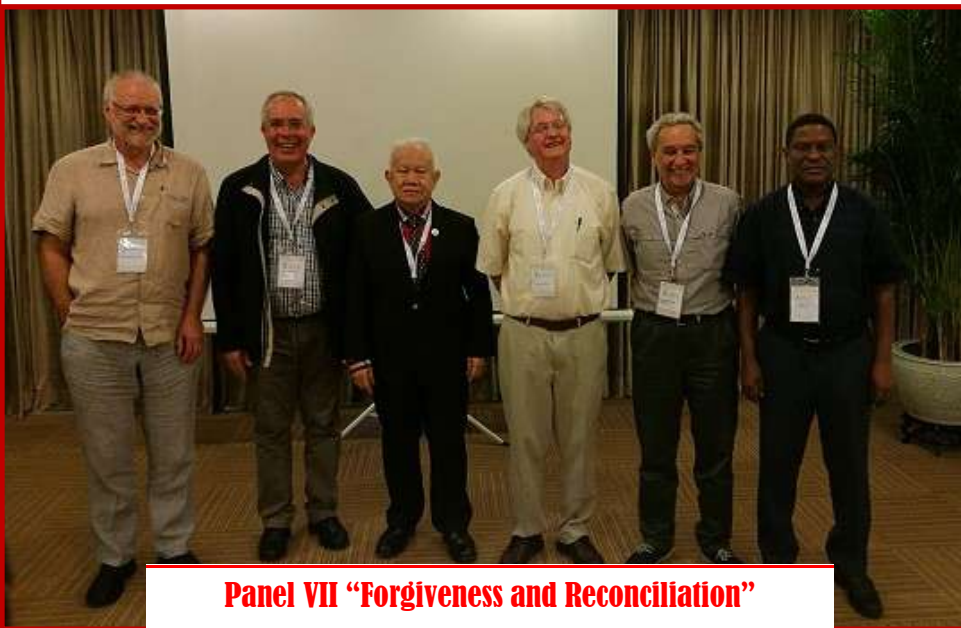
Panel V "The Role of Intercultural Encounters"

Joseph C. A. Agbakoba (University of Nigeria, Nigeria) "Forgiveness and Reconciliation in the African Context"; **Alfredo Co** (University of Santo Tomas, Philippines) "Forgiveness and Reconciliation: The Chinese Approach"; **Miguel Giusti** (Universidad Católica del Peru, Peru) "Hegel on Forgiveness"; **John T. Ozolins** (Catholic University of Australia, Australia) "Augustine on Forgiveness"; and **Brendan Sweetman** (Rockhurst University, USA) "The Politics of Forgiveness."



Panel VI "Islam and Culture"

Panel II was a special session dedicated to "**George F. McLean: A Service to World Philosophy.**" It was chaired by **William Sweet** (St Francis Xavier University, Canada) with a number of speakers who testified their personal experience about McLean's spirit and legacy: **Gholamreza Aavani** (Iranian Institute of Philosophy, Iran), **John Abbarno** (D'Youville College, USA), **Joseph C. A. Agbakoba** (University of Nigeria, Nigeria), **S.R. Bhatt** (Indian Council for Philosophical Research, India), **Dan Chitoiu** (Alexandru Ioan Cuza University of Iași, Romania), **He Xirong** (Shanghai Academy of Social Sciences, China), **Husain Heriyanto** (Paramadina University, Indonesia), **Peter Jonkers** (Tilburg University, the Netherlands), **Ouyang Kang** (Huazhong University of Science and Technology, China), **William McBride** (Purdue University, USA), **Asha Mukherjee** (Visva-Bharati University, India), **Herta Nagl-Docekal** (University of Vienna, Austria), **Theophilus Okere** (Owerri, Nigeria), **S. Paneerselvam** (University of Madras, India), **Vincen Shen** (University of Toronto, Canada), **Tran Van Doan** (National University of Taiwan, Taiwan), **João J Vila-Chã** (Gregorian University, Italy), **Yu Xuanmeng** (Shanghai Academy of Social Sciences), etc.



Panel VII "Forgiveness and Reconciliation"

At the 23th World Congress of Philosophy held in Athens in August 2013 **George F. McLean** (1929-2016), the late President of the RVP, received the global award for dialogue for his life-long efforts and achievements in building bridges among peoples, cultures, religions and civilizations and in mobilizing scholars and philosophers across the world to work on issues important to their regions and their peoples. Under his

leadership, the RVP, for more than 30 years, has been holding international annual seminars, publishing more than 300 philosophical studies, and co-organizing regional conferences with local universities in different countries across the world. For more information on McLean see the RVP website www.crvp.org.

The RVP would like to congratulate **Husain Heriyanto** (Indonesia), **Peter Jonkers** (Netherlands), **Asha Mukherjee** (India) and **João J Vila-Chã** (Portugal/Rome) for being elected as members of the FISP Steering Committee at the 24th WCP, and also to **Gholamreza Aavani** (Iran), **Joseph C.A. Agbakoba** (Nigeria), **Pham Van Duc** (Vietnam) and **Mogobe Ramose** (South Africa) for being reelected in the same Committee. With their diverse cultural backgrounds and scholarships together with other philosophers they can make rich contributions to the development of world philosophy.



Speakers on George F. McLean



Jinan, P.R. China

August 7-9, 2018 (Shandong University, Jinan): **"Re-Learning to be Human for Global Times: Dialogue of Cultures and Civilizations."** According to George F. McLean as humanity moves ahead it is challenged by its own global reach; but globalization is not entirely new and the "global imaginary" seems to promise great opportunities. Moving forward with the progress of the world, we must not lose what had been acquired, rather on what had been achieved. Questions arise: how to discover challenges and opportunities; how to create the paths ahead; and how to interrelate one culture to another in ways which gather together in a pattern that is not abstract but concrete and continuous, analogous and dialogical? To navigate globalization as a major transition, which threatens the world order and generates millions of immigrants as the special challenge of our times, is to go both more broadly and deeply in dimensions that are both horizontal and vertical with inclusive breadth and inspiring transcendence.



Bian Shaobin



Vincent Shen



Liu Senlin



Fu Youde

what had been should build up- been achieved. how to discover challenges and opportunities to create the paths ahead; and how to interrelate one culture to another in ways which gather together in a

Responding to this process of globalization will require delineating a complex of ideas and insights. Singly or conjointly, these should drive research and teaching forward in a cohesive and cre-

Re-Learning to Be Human for Global Times: Dialogue of Cultures and Civilizations
School of Philosophy and Social Development, Shandong University, China
The Council for Research in Values and Philosophy, Washington DC, U.S.A

Shandong University, August 7-9, 2018

**A Group Photo**

ative manner to reach minds and hearts of many in this complex age. Facing the emerging global crises the overall effort of the RVP would seem to cluster around the theme: “Re-Learning to be Hu-



A Conference Session

man for Global Times: Challenges and Opportunities” in corresponding to the main theme of the 24th WCP. Under this general theme there was a set of subthemes for the RVP pre-Congress Conference: (1) Listening and Discerning the Signs of the Times, (2) Ways of Thinking and Knowing: Distinctive and Sharable, (3) Ways of Being and Ontological Commitments, (4) Wisdoms as Ways of Life in Different Cultures, (5) Ways of Acting (Ethic and Religious) in the Major Civilizations, (6) Human Flourishing (Economic, Political, Cultural, etc.) and Global Challenges, (7) Social Imaginaries and Values through Different Cultural Traditions, (8) Crossing Boundaries and Fusion of Horizons, and (9) Uniqueness and Commonality in Aesthetics and Arts. Each of these subthemes suggested multiple more focused interdisciplinary research. Scholars could draw upon and contribute to their own cultures understood as ways of life.

The RVP has the tradition to hold its quinquennial conferences in collaboration with local universities just prior to the WCP. For instance, it cooperated with Boston College in 1998 on “Philosophical Challenges and Opportunities of Globalization,” with University of Istanbul in 2003 on “The Dialogue of Cultural Traditions: Global Perspectives,” with Soongsil University, Seoul in 2008 on “Philosophy Emerging from Culture,” with University of Athens in 2013 on “Philosophy as Ways of Life” and with Shandong University in Jinan in 2018 on “Re-Learning to be Human for Global Times: Challenges and Opportunities.” The purpose is to gather philosophers across the world to come together for two to three days to focus on particular issues and then to bring insights and ideas collected to different sessions at the WCP.

The 2018 RVP pre-Congress conference was co-organized with the School of Philosophy and Social Development, Shandong University (SU) in Jinan, Shandong Province. It was initiated by **Vincent Shen** and **Fu Youde**, Director of



A Conference Session

the SU Center for Judaic and Inter-Religious Studies, and coordinated by **Bian Shaobin**, Professor of the SU School of Philosophy.

At the opening session moderated by **Fu Youde**, **Liu Senlin**, Dean of SU School of Philosophy and Social Development, and **Vincent Shen**, Vice President of the RVP, spoke on behalf of the two institutions. In the keynote sessions the following speakers presented their papers: **Vincent**

Shen "Becoming Human and Confucian Spirituality," **Golamreza Aavani** (Iranian Institute of Philosophy, Iran) "Philosophy as a Way of Self-Realization: An Islamic Perspective," **João J. Vila-Chã** "Homo Hermeneuticus: Anthropological Im-



A Conference Session

lications of Contemporary Hermeneutics," **Fu Youde** "Filial Piety in Ancient Confucianism and Judaism: A Comparative Study," **Asha Mukerjee** (Visva-Bharati University, India) "Culture and Globalization: Dialogue through Self-Giving," and **Joseph C.A. Aghakoba** (University of Nigeria, Nigeria) "Culture and Civilizational Progress: The Problems of Dialogue." These sessions were moderated respectively by **Fu Youde**, **William Sweet**, **William Barbieri** (Catholic University of America, USA) and **Peter Jonkers** (Tilburg University, the Netherlands).

There were eight parallel sessions in the afternoon. Session I "Philosophy and Encounter" was moderated by **Shen Shunfu** (Shandong University) and **Katarína Valčová** (University of Zilina, Slovakia) with following speakers: **Theophilus Okere** (Hermeneutics of African Cultures, Nigeria)



A Conference Session

"Philosophy in the Dialogue of Cultures," **William Sweet** "Dialogue and Conscience," **Varghese Varghese** (Vianney College, India) "Globalization - as Crossing Boundaries and Fusion of Horizons?," **Ananta Kumar Giri** (Madras Institute of Development Studies, India) "Learning to Be Human for Our Global Times: Confucianism, Vedanta and the Contemporary Challenges of New Social Imaginations, Social Theorizing and Planetary Conversations" and **Peter Jonkers** "Inescapable Boundaries. Examining the Limits of Intercultural Dialogue and the Fusion of Horizons."



A Conference Session

Session II "Comparative Understanding of Chinese Traditions" was moderated by **Bian Shaobin** and **Liu Yong** (Yangzhou University, China) with such presenters as **Huang Yushun** (SU Advanced Institute for Confucianism Study) "Construction of Common Human Civilization: Concerns on the Relationship between Confucianism and Common Community of Human Civilization," **Han Dongping** (Huazhong University of Science and Technology, Wuhan, China) "The Meaning of the Doctrine of Culture as Instruments," **Gong Qun** (Renmin University of China, Beijing) "On the Dignity of Daoism," **Tu Keguo** (Shandong Academy of Social Sciences, China) "Six Classical Forms of the Confucian View of Responsibility to the World," and **Guo Ping** (Shandong Academy of Social Sciences, China) "Confucian Liberalism and Liberty Confucianism: The Two Thought-forms for Confucianism and Western Liberalism."

Session III "Intercultural Dialogue and Society" included the following speakers **William Barbieri** "Migration, Citizenship, and Intercultural Dialogue," **Michal Valco** (Constantine the Philosophy



A Conference Session

University in Nitra, Slovakia) "Crisis of Western Liberal Societies through the Lens of a Metanarrative Critical Analysis," **Mihai-Dan Chitoiu** (Alexandru Ioan Cuza University of Iasi, Romania) "Encountering the Cultural Other as Way of Re-learning to be Human," **Xing Jianhua** (Fuzhou University of Technology, China) "An Analysis of the Current Development of Civil Society in China," and **Mikhael Dua** (Atma Jaya Catholics University of Indonesia, Indonesia) "Ethics: Facing the Autonomy of Digital Technology in Virtual Community." This session was moderated by **Husein Heri-**



A Conference Session

yanto (Paramadina University, Indonesia) and **Robinah S. Nakano** (Makerere University, Uganda).

Session IV "Understanding the Other from Different Perspectives" was

moderated by **Pavol Dancák** (University of Presov, Slovakia) and **Bernd Buldt** (Indiana U-Purdue U Fort Wayne, USA) and was presented by **Astrid Vicas** (Saint Leo University, USA) "Ways of Acting in Major Civilizations: Revisiting Hegel and Nietzsche in Understanding Social Stratification," **Wojciech Golubiewski** (Fu Jen Catholic University, Taiwan) "Natural Guidelines for Practical Wisdom in Aquinas's Philosophy of Love," **Dariusz Dobrzański** (Adam Mickiewicz University, Poland) "On the Construction of the Experience of Strangeness in Witold Gombrowicz's Diary Notes," and two scholars from the SU School of Philosophy and Social Development: **Feng Zheng** "Nostalgia for Community in the Process of Globalization: Zygmunt Bowman's Thought on Community" and **Dong Xiuyuan** "Maimonides and Zhu Xi on the Role of Classical Norms in Pursuit of Human Perfection."

Session V "Being Human and Person" was moderated by **Astrid Vicas** (Saint Leo University, USA) and **Feng Bo** (SU School of Philosophy and Social Development) with the following speakers:



A Conference Session

Wilhelm Danca (University of Bucharest/Romanian Academy, Romania) "Person First. For the Dignity of the Human Being," **Shen Shunfu** (SU School of Philosophy and Social Development) "The Consensus of Confucianism and Humanism," **Thummapudi Bharathi** (S.P. Mahila University, India) "Civility is Beauty of Behaviour: An Interpretation of Tagore's Essay on 'The Poet's Religion'," **Carmen Cozma** (Alexandru Ioan Cuza University of Iasi, Romania) "The Today's Need of



A Conference Session

Virtue and the Timeliness of Lao-Tzu and Aristotle's Teachings," and **Wang Shiyu** (Minzu University of China) "Unity of Tian and Human Beings: Cultural Differences: East and West."

Session VI "Islamic Traditions" was presented by **Husein Heriyanto** (Paramadina University, Indonesia) "Self-Knowledge as A Way of Building Bridge between Being and Thinking," **Chun-Ping Yen** (National Tsing Hua University, Taiwan) "Ibn 'Arabi's Concept of Barzakh," **Robinah S. Nakabo** (Makerere University, Uganda) "The Dialectic of Followership and Leadership in Relation to Globalization: A Case of Uganda," and **Prakriti Mukherjee** (Jawaharlal Nehru University, India) "Women's Position and Values in Early Indian Tradition," and moderated by **Dariusz Dobrzański** (Adam Mickiewicz University, Poland) and **Anthony Savari Raj** (Manipal University Jaipur, India).

Session VII "Civilizations and Religions" was moderated by **Mihai-Dan Chitoiu** (Alexandru Ioan Cuza University of Iasi, Romania) and **Mao Linlin** (SU School of Philosophy and Social Devel-



Conference Sessions

opment) and included such speakers as **Pavol Dancák** "Sacred Character of Free Time as an Opportunity for the Recovering of Culture," **Katarína Valčová** (University of Zilina, Slovakia) "Moralistic Therapeutic Deism and its Ethical Consequences: A Kierkegaardian Existentialist Critique," and **Michal Reka** (John Paul II Institute, Poland) "Fear? Proof? Truth? What Can Enable Our Move?."

Session VIII "Dialogical Language" was moderated by **Ananta Kumar Giri** (Madras Institute of Development Studies, India) and **Michal Valco** and presented by **Bernd Buldt** "On Norms Underlying Different Conversational Practices,"

Anthony Savari Raj "Towards an Intercultural Language: The Role of Words," and **Bo R. Meinertsen** (Tongji University, Shanghai, China) "On the Value of Hygge." Papers presented at the conference will be published by the RVP in its publication series.

The conference was the first RVP pre-Congress conference held after the passing of **George F. McLean** who initiated the tradition. It was a great success. Participants not only shared their philosophical insights and ideas from different perspectives on various aspects of the conference theme but also paid a special visit to **Confucius'** hometown, Qufu, about 80 miles south of Jinan. Especially partici-



In Qufu: Confucius' Hometown



Confucius' Hometown

pants visited the Three Confucian Sites: Temple of Confucius, the Cemetery of Confucius and Confucian Family Mansion. All are designated as the UNESCO World Heritage in 1994.

Ayutthaya, Thailand

August 3-4, 2018 (Mahachulalongkornrajavidyalaya University (MCU), Ayutthaya): **“Re-Learning to be Human for Global Times: The Role of Hermeneutics in Philosophy and Religious Studies.”**

This conference was initiated by **Tikumporn Dhammajoto Rodkhunmuang**, a Buddhist monk and a Ph.D. student of MCU, and coordinated and organized by **Lampong Klomkul**, Director of the MCU ASEAN Studies Center. MCU is one of the largest Buddhist Universities in Thailand with 20 some branches across the country.

In these complex and pluralistic global times the importance of “hermeneutics” has urged us to rethink and reevaluate human communities in terms of philosophy and religious studies. The mode



Lampong Klomkul

Phra Sitawatchamethi

Phra Rajapariyatkavi

Waryuth Sriwarakuel

João J. Vila-Chã

Veerachart Nimanong

of proper understanding and adequate interpretation is not merely scientific, but belongs to human experience of the sacred and the secular. This is concerned with the verification of knowledge, which can satisfy the methodological ideal of science as well as the understanding of human relations to the world. Any attempt to reinterpretation merely in terms of scientific method is not helpful, because hermeneutical understanding is connected to modes of experience which is beyond sciences. According to H.-Georg Gadamer hermeneutics is an art and not a mechanical process. With the rich experience in diverse religious lives in Southeast Asia the current interest in hermeneutics of philosophy and religious studies can develop a unique investigation and make a profound contribution to help understand other peoples, cultures and religious traditions in this pluralist world today. Under the main theme there were a set of subthemes: (1) Nature and characteristics of hermeneutics studies; (2) Philosophical understanding of hermeneutics; 3) The role of hermeneutics in



A Group Photo

religious studies; (4) The varieties of hermeneutical studies; (5) Hermeneutical understanding of other cultures and religions; and (6) The implications of hermeneutics in diverse society.

The conference was held at the MCU Rector Building. The opening session began with a Buddhist ceremony. **Phra Rajapariyatkavi**, MCU Rector, gave the opening speech; **Phra Sitawatchame-thi**, Vice-Director of the MCU ASEAN Studies Center, introduced the thematic; **Warayuth Sriwara-kuel**, Vice President for Research and Academic Services of the Assumption University, Thai-



A Conference Session

land, gave a welcome speech; **João J. Vila-Chã** and **Veerachart Nimanong**, Chairman of Department of Philosophy, Assumption University, were the keynote speakers. **Lampong Klomkul** and **Anurak Sakaew** (MCU Lecturer of Linguistics) chaired the session.

The conference was divided into five sessions: Session I was entitled “Hermeneutical Understanding in a Multiple World” chaired by **Phramaha Yuthana Narajetho** (MCU Lecturer) and **Veerachart Nimanong**. The following speakers spoke at the session: **Javad Raghavi** (Al-Mustafa International University, Mashhad, Iran) “The Implications of Hermeneutics in Diverse Society: A Critique of the Effectiveness of Philosophical Hermeneutics in Creating Religious Solidarity by a Hermeneutical Approach to the Transcendental Unity of Religion,” **Amal Kumar Harh** (Cooch Be-



A Group Photo

har Panchanan Barma University, India) "Hermeneutical Understanding of the Concept of Being," and **Rekha Ojha** (Visva Bharati University, Santiniketan, India) "Feminist Hermeneutics: A Discourse." Session II chaired by **Michal Valco** and **Lampong Klomkul** was on "Hermeneutics in Islamic Thought and Hindu Tradition" and included the following speakers: **Badruddin** (FES's RSN Col-



At Buddhist Ceremony

lege of Arts and Science, Goa University, India) "Hermeneutics in Islam: A Case Study of India," and **Abani Sonowal** (North Eastern Hill University, Shillong, India) "The Role of Hermeneutics in Understanding the Text of the Bhagavadgita."

Pintong Mansumittrchai (MCU Lecturer of International Buddhist Studies College) and **Javad Raghavi** chaired the third session on "Hermeneutics in the Western Traditions" with the following presenters: **Michal Valco** and **Katarína Valčová** (University of Žilina, Slovakia) "The Epistemological Challenge of Kierkegaard's Truth Is Subjectivity Principle: A Case Study in Theological Hermeneutics," **Jagadish Basumatary** (North Eastern Hill University, Shillong, India) "Michel Foucault's Concept of Power and Power in the Catholic Church: A Study of the Productivity of Power," **Kim Jayson G. Villezca** (The Pontifical and Royal University of Santo Tomas, Manila, Philippines) "Gadamer and the



ASEAN Studies Center Staff Members

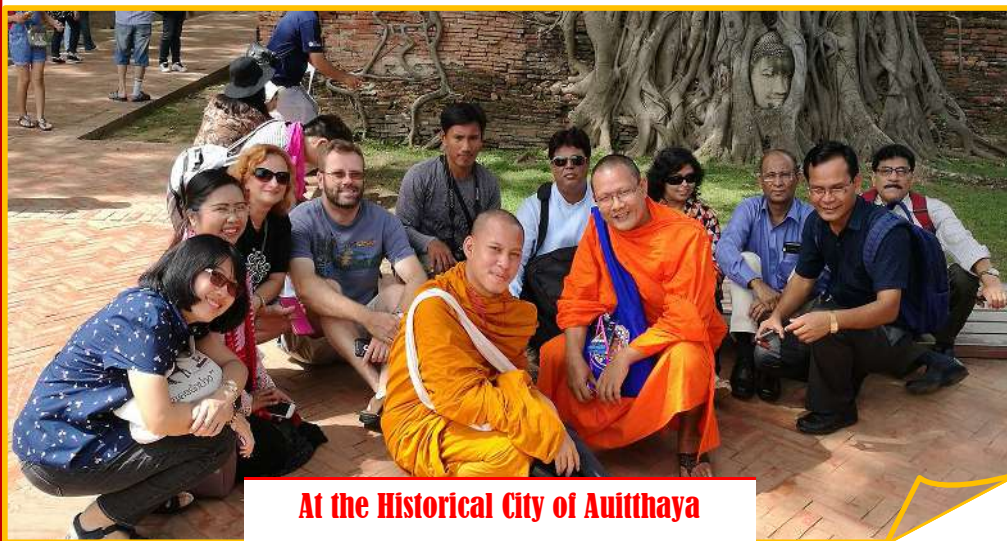
Challenges of Inter-Religious Dialogue as an Opening of Horizons: "On Religious Transcendence and the Universality of Hermeneutic Ethos."



At the University Gate

Session IV was on “Hermeneutics and Social Studies” chaired by **Phramaha Pornchai Sirivaro** (MCU Lecturer of Graduate School) and **Katarína Valčová**. Paper presentations included **Bernard Luwerekera** (School of Liberal and Performing Arts, College of Humanities and Social Sciences, Makerere, Kampala, Uganda) “ICT and the Public School as New Opportunities for Interfaith Dialogue and for Fostering Hermeneutical Consensus” and **Trishna Pallabi Lekharu** (North Eastern Hill University, Shillong, India) “Postmodern Perspective of Hermeneutics Studies in Northeast India.”

The last session was on “Hermeneutic Implications” chaired by **João J. Vila-Chã** and **Supakorn Napikul** (MCU Lecturer). The following speakers presented their papers: **Sowit Bamrungphak**



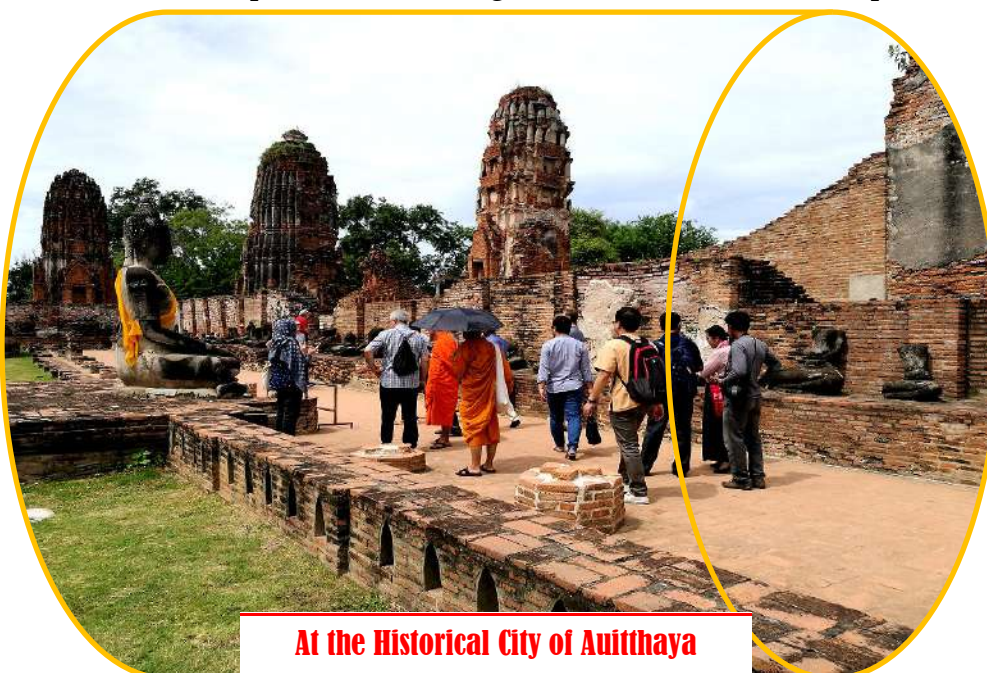
At the Historical City of Auitthaya

(MCU Khon Kaen Campus) “Siho: Spiritual Symbol in Khon Kaen City,” **Sanjoy Barua Chowdhury** (MCU International Buddhist Studies College) “Nāgārjūna’s Challenge to Ancient Buddhist Hermeneutics: An Inquiry into Evolving Emptiness (Śūnyatā) Doctrine in Buddhism,” **Probin Narzary** (Post-Graduate in the department of Master of Social

Work, Dibrugarh University, Assam, India) “Influence of Christianity on Bodo Culture: A Case Study of the Bodo Christians in Assam,” and **Hadje Cresencio Sadje** (Evangelical Theological Faculty, University Leuven, Belgium/The Center for Palestine Studies [SOAS], University of London, United Kingdom) “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.”

At the concluding session **Hu Yeping** and **Lampong Klomkul** spoke respectively on behalf of the RVP and the MCU ASEAN Studies Center to express their willingness to continue their cooperation in different ways. Papers presented at the conference will be published by the RVP in its publications series.

After the conference some of the participants visited the historical city of Ayutthaya, which was founded in 1350 as the second capital of the Siamese Kingdom in Thailand. They also visited some Buddhist temples in the area. Participants appreciated the local organizer’s generosity and amiable atmosphere.



At the Historical City of Auitthaya

Taichung, Taiwan

August 1-2, 2018 (Taichung University, Taichung): **“Re-Learning to be Human for Global Times: Becoming Human and Education for/in Global Times.”** This conference was initiated by **Katia Lenahan** from Fugen Catholic University, Taipei and organized by **Wei-Ding Tsai**, professor of Department of Philosophy, Tunghai University, Taichung and is now teaching at National Cheng Chi University, Taipei. The two organizers took part in the RVP annual seminars held in Washington in the past. Together they conceived the conference theme which emphasized on the significance of education in this global times. As the conference thematized education as the indispensable stable development. The education determines personal knowledge and character formation, but also wellbeing and happiness of human life. Educational issues are one of the most complex fields in social sciences. This is because education deals with the “person.” To become a “person” is an endless task for education. Education in the process of forming a “person” is unlike animal training, but a non-stop process of human awakening.

In these global times education faces not only the various new challenges and predicaments but also new opportunities. Education must make effort to overcome the malpractices resulted from commercialization, massive information, etc., and to strengthen the advantages and progresses of our times so that the ultimate goal of education as “forming person” can be truly accomplished. In order to focus well on concerned issues, the following subthemes were selected: (1) Foundations and Goals of Education; (2) Cultural Traditions and Character Development; (3) Moral Education in Schools, Families, Society and Beyond; (4) The Impact of Information Technology on Education; (5) Human Person and Education; (6) The Past, Present and Future of Education; (7) The Integrity of Person and Education; (8) The Spirituality, Freedom and Education; and (9) Globalization and its Impact in Education.

Vincent Shen and **Yih-Hsien Yu**, Professor of Department of Philosophy, Tunghai University,



Yih-Hsien Yu



Wei-Ding Tsai & Katia Lenahan



Vincent Shen



A Group Photo

gave opening remarks on behalf of the RVP and the University. The keynote speech was given by **Vincent Shen** on "Becoming Human, and Further: Confucian Spirituality and Education." The speakers from different Universities in Taiwan and abroad presented their papers: **Yih-Hsien Yu** "On the Way-Out of the Predicament of Moral Education in China: From the Perspectives of Global Ethics and *Tianxia*," **Venkataraman Prabhu** (Indian Institute of Technology Guwahati, India) "Issues in Privatization of Education," **Leo Hsu** (National Taiwan University of Sport, Taichung) "Global Education and Olympic Values Education: A Brief Inquiry," **Christiana N. Idika** (Sankt



Conference Sessions

Georgen Graduate School of Philosophy and Theology, Germany) "Education in/for Global: An Anthropological Question," **Tsz Wan Hung** (The Hong Kong Polytechnic University, Hong Kong) "Confucian Ritual Learning and Modern Moral Cultivation," **Yen-yi Lee** (National Taichung University of Education, Taichung) "Character Education in the Classical Confucian Perspective," **Ming-Chen Lo** (National Taiwan University, Taipei) "Adorno's Concept of Intersubjective Communication," **Shih-Wei Tsai** (National Sun Yat-Sen University, Kaohsiung) "Deconstruction and the Right of Learning and Thinking, with the Example of Philosophical Education in Taiwan," **Chen-Yu Ko** (University of Munich, Munich, Germany) "Confucian Paternalism and Its Ethical Cultivating Meaning for Modern Public Administration," **Ya-Hsien Huang** (National Central University, Taoyuan) "The Liberal Arts and the Principle of Reason as the Foundation of the University," **Jean-Yves Heurtebise** (Fujen Catholic University, New Taipei) "Re-learning to Be Human or De-leaning to Be only Human?," **Hans Louis G. Marasigan** (Angeles University Foundation, Philippines) "Natural Learning: A Schopenhauerian Concept of Education," and **Lucas A. Scripser** (The Chinese University of Hong Kong, Shenzhen) "Meaning and Self-cultivation."

Katia Lenehan and **Wei-Ding Tsai** summarized the conference at the concluding session.



Conference Sessions

Tainan, Taiwan

July 26-28, 2018 (Changjung Christian University, Tainan): **“Re-Learning to be Human for Global Times: Inculturation and the Shaping of Global Man.”** This conference was planned by **Tran Van Doan** and coordinated by **Liao Hsueh Ming** from Changjung Christian University (CJCU). As the conference theme described cultural domination has brought more disasters and conflicts to human-kind; hence cultural hegemony is now replaced by cultural pluralism. In these global times inculturation, one of the most effective



Vincent Shen



Lee Yung-Lung



Ahmad Dallal

ways in dealing with cultural conflicts and understanding other cultures, can be re-discovered as the basis for fruitful interactions among different cultures, religions and civilizations. Inculturation is the process of learning

from other cultures in order to come to terms with them. The goal of the conference was to study how peoples with different modes of life and different cultural and religious backgrounds are looking for ways to build bridges and have dialogues in order to understand each other. The aspects discussed during the conference were: (1) The Sources of Misunderstanding; (2) The Conflict of Ideologies and Cultural Traditions; (3) The Meeting of East and West in History; (4) The Actual Encounter of East and West Today: The Role of Inculturation; (5) The Dialogue between the North and the South (focus: Southeast Asia and East Asia); and (6) The Process of Mutual Learning and Relearning; Inculturation and Hermeneutics; Inculturation and Cultural Pluralism.

The opening session was held at Changjung Christian University. **Yung-Lung Lee**, President of the University, gave welcome remarks. Musicians played indigenous music. **James Wu** and **Huang Po-Ho**, professors of CJCU School of Theology, chaired the session. Keynote speakers included **Vincent Shen** “Christian Mysticism and Chinese Spirituality Viewed in a Globalizing World,” **Luis Gutheinz** “The Blessed Trinity and Inculturation-Globalization,” **Liu Yi-Chang** “Southeast Asian



A Group Photo

Populations and Cultures before the Formation of the Modern Era,” and **Huang Po-Ho** “A Theological Revisit of Christian Cogitation of Being Human.” **Chen Yuh-Neu** and **Liu Tien-Jen** chaired the keynote sessions.

Session I “The Conflict of Ideologies and Cultural Traditions” was moderated by **Po-Chi Huang** and presented by **Tu Chia-Lin** “Nietzsche on God,” **Albert M. Lagliva** “Basic Sector Participation in Governance as Key to Human Flourishing” and **Lucas Scriptor** “Moral Theory and Cross-Cultural Philosophy.” Session II “The Actual Encounter of East and West Today: The Role of Inculturation”



A Group Photo

was chaired by **Ueng Jia-Sheng** with the following presentations: **Wang Shang-Wen** “Technology in the Age of Globalization,” **Hsu Wan-Lin** “Rethinking the Relationship between Human and the Earth: An Inculturation Perspective on Genesis 1-4,” **Wu Kijin James** “The Inculturation of Christian Gospel in Taiwan? Some Theological Reconsiderations,” and **Hye Kyung Park** “Minjung Mothers’ Prayer: The Hermeneutical Encounters among Hannah, Mary, and Lee So Seon.”

Session III “The Meeting of East and West in History” was chaired by **Chin Ken Pa** and included the following speakers: **Hung Tsz Wan Andrew** “A Communitarian Approach to the Clash of Civilizations” and **Tsai Wei** “Reflections on the In-Reflexions.” Session IV “The Dialogue between the North and Southeast Asia” and Session V “The Process and Relearning” were moderated by **Mei-Chen** and **Chun-Chen** respectively. Speakers **Hoa** “The Dominance Limits the Formation in Vietnam,” **Jesus** “Twice Other: Being

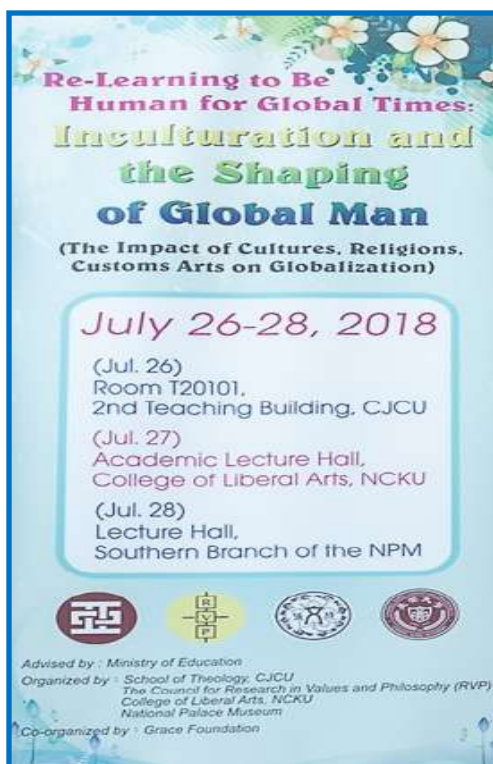


Presentation Ceremony

-Ding “Hermeneutical culture of Religion” “The Dialogue between the South (Focus: East Asia)” and Session VI “Mutual Learning” moderated by **Ching Lin Liu Nguyen** re-included **Do Thi Kim** of Traditional Culture of Democratic People’s Republic of Vietnam, **Deogracias Principle** Muslim and Woman,”

Tai Dong "The Concept of *Xin* [Heart/Mind] in Nguyen Du," **Prabhu Venkataraman** "A Response to Atheists' Position of Religious [Mis-]Understanding," **Michal Valčo** "The Value of Kierkegaard's Relational Subjectivity for our Re-Learning to be Human," and **Katarína Valčová** "Moralistic Therapeutic Deism as a Challenge for A Kierkegaardian Existentialist

Session VI "Inculturation chaired by **Tu Chia-Lin** with tions **Katia Lenehan** "The Edu-Paul Yü Pin and Inculturation **Morvarid** "Inculturation and Games of Later Wittgenstein," Place of Religion : Review of Political Liberalism," and **Chu** of J.P. Sartre and Buddhism on "Inculturation and Cultural **Hye Kyung Park** and present-"Otherness and Becoming: The French and German Modern "From 'Pre Sino-Theology' to Century]" and **Wang Shiyu** View of Historical and



our Re-learning to be Human: Critique."

and Hermeneutics" was the following paper presentational Theory of Cardinal of Catholic Thought," **Jafar** Hermeneutics of Language **Liu Chun-Lin** "The Public the Republican Conception of **Văn Tuấn** "Comparing Views Human Essence." Session VII Pluralism" was moderated by ed by **Jean-Yves Heurtebise** Representation of China in Philosophical Texts," **Dai Jin** 'Sino-Theology' [after the 20th "Democracy and Freedom: in Philosophical Thinking."

A special session was held at the National Palace Museum in Chiayi. **Tran Van Doan** chaired the first session and **Lin Tien-Jen**, Director of the Museum, gave the welcome speech. **Sun Huey-Min** chaired the keynote speech by **Pham Quang Minh** on "Internalization of Higher Education: Vietnamese Context." In the afternoon a roundtable discussion was held at the Museum. **Hsin-Huang Michael Hsiao** chaired and introduced the panelists: **Huang Po-Ho**, **Lin Tien-Jen**, **Pham Quang Minh**, **Chen Yuh-Neu** and **Tran Van Doan**.

After the conference the participants visited the Museum and other cultural sites in the area. The conference proceedings will be published by the RVP in its publication series.



A Conference Session

Doha, Qatar

January 7-8, 2018 (Georgetown University (GU), Doha): **"Re-Learning to be Human for Global Times: Philosophy as Love of Wisdom and Its Relevance to the Global Crisis of Meaning."** This conference was thematized and planned by **Patrick Laude**, Professor of Georgetown University in Doha. The conference theme was centered on philosophy as wisdom and its contemporary relevance. The goal was to explore the ways in which philosophy has provided, in various civilizations,



Patrick Laude



Ahmad Dallal



João J. Vila-Chã

not only an avenue of intellectual inquiry but also practical, spiritual and ethical means of achieving "the good life" both individually and collectively. The philosophical paradigms of Neo-Platonism, Advaita Vedānta, Daoism and Confucianism, and Islamic philosophy, among others, can provide particularly fertile grounds for such an inquiry. The conference provided an opportunity for scholars

from different traditions to explore the articulation of love and desire within the widest range of meaning and philosophical pursuits. It was hoped that a holistic concept of philosophy is relevant to our current, environmental, spiritual and socio-economic global crisis, and provides ways to address its challenges. The central questions discussed during the conference were: 1. What is the relationship between philosophy and contemplative practices? 2. How can philosophy inform religious and spiritual perspectives? 3. What are the ethical and spiritual contributions of philosophy to the current crisis of meaning? And 4. Philosophy as inter-religious and inter-civilizational domain.

Patrick Laude chaired both the opening and the first session: **Ahmad Dallal**, Dean of Georgetown University in Doha, and **João J. Vila-Chã** spoke on behalf of the GU, Doha and the RVP. At the first session the following participants presented their papers: **Joseph I. Fernando** (University of Pune, India) "Philosophy as Love of Being and Its Role in Recovery of Meaning Today," **Ananta Kumar Giri** (Madras Institute of Development Studies, India) "Cultivating New



A Group Photo

Circles of Meaning Generation: The Calling of a New Planetary Lokasamgraha," **Martin Lu** (Bond University, Australia) "Do Humans Need to Make Clear and Proclaim what They Believe or Disbelieve?," and **John Paraskevopoulos** (International Association of Shin Buddhist Studies, Australia) "Wisdom and Compassion as Enduring Values in Shin Buddhism." **Amira El-Zein** (GU, Doha) chaired the second session with the following speakers: **Sukla Chatterjee** (West Bengal State University, India) "Women Empowerment and Karma-yoga: Contribution of Sister Nivedita in India," **Po-chi Huang** (National Chengchi University, Taiwan) "The Ideal of Humanity: A Comparison of Confucius' Jen and Gandhi's Ahisā," **L.P. Singh**



Arriving at the University

(Gautam Buddha University, India) "Advaita Vedanta and Cosmic Religious Feeling," and **João J. Vila-Chã** "Love Understood by the Medieval Scholars."

The third session was chaired by **Firat Oruc** (GU, Doha). Four participants spoke: **Hu Yeping** "Philosophy as a Way of Life," **Adrien Leites** (University of Paris-Sorbonne, France) "Can Love be a Principle of Tolerance? Confronting Augustine, Ghazālī and Locke," **Peter Jonkers** (Tilburg University, The Netherlands) "Philosophy and the Fragility of (Christian) Wisdom," and **Benjamin Timi Olujohungbe** (University of Ibadan, Nigeria) "Al-Farabi in the Nigerian Polity: Proposition for Virtue Politics and the Moderation of Identity Politics." **Akintunde Akinade** (GU, Doha) chaired the fourth session with speakers: **Gyu-Eon Jang** (The Academy of Korean Studies, Seoul, South Korea) "Soteriological Meaning of Buddhist Wisdom with Regard to the Opposing Views on Agotrasattva: Based on Won-cheuk's View," and **Olatunji A. Oyeshile** (University of Ibadan, Nigeria) "Morality, Moral Values in Traditional Yoruba Culture and their Imperative for Global Quest for Meaning."

Papers presented at the conference have been edited and are ready for the final publication by the RVP thanks to the generous support of GU. After the conference participants visited the Qatar national library, Museum of Islamic Art, the Corniche, Souq Waqif and other interesting places.



The National Library



A Conference Session

Jakarta, Indonesia

January 3-4, 2018 (Paramadina University (PU)): **“Re-Learning to Be Human for Global Times: A Dialogue between Islam and Culture.”** This conference was planned and thematized by **Husain Heriyanto**, professor of Paramadina University. He is also coordinating the RVP network of the Muslim scholars and took part in the RVP annual seminar in 2008 on “Faith and Reason Today” with a set of Muslim scholars from various countries. The conference took place at PU. A group of scholars from various universities across Indonesia and abroad took part in the conference.

As the conference theme described the major concern today is about the fundamental cause of religious violence and extremism in the current world. On the one hand, the religious claims to re-



Din Syamsuddin



Firmanzah



Vice Rector



Ahmad Rifai Hasan



Husain Heriyanto

spect the human being in the name of sacred divine virtues. On the other hand, the secular values cultivated in modern society have lost the true meaning of being human in the name of secularism. Both have put the human being in the peripheral existence. In the contemporary Muslim world it seems that there is a latent theological tension between Islam as a religion based on the divine revelation and culture as a product of human creativity. The former is universal and unchangeable, while the latter is historical and always in the process of change.

Questions arise: Is the tension the effect of the contradiction between the absolute and the relative? Does the tension arise from an inadequate understanding of the notion that Islam is a religion



A Group Photo

while culture means something else? Or is the tension merely the product of reductionism occurring in the connotative and denotative meaning of religion and culture? In fact, Islam is not only a religion, but also a civilization according to **Seyyed Hossein Nasr** and **Nurcholish Madjid**. The historical facts have shown that Islam has given birth to a glorious culture and civilization with various



R. Emil

scientific heritages as well as intellectual and spiritual traditions. These have been all well-preserved to this day. The Islamic civilization is extremely rich in poetry, music, and other forms of arts. It goes widely from Morocco in the West to Indonesia in the East. Why, then, should there be terms as "Cultural Islam" or "Religious Islam"? Why should there be the discourse of dialogue between Islam and culture? Is it not true that Islam



Aan Rukmana

itself both a religion and a civilization? Such issues have become increasingly urgent and highly relevant, especially

when radicalism and religious extremism try to occupy the intellectual and spiritual sphere among the young people with certain superficial and impoverished religious symbols. In this sense, religion becomes an idol that curbs the potential of humanity and even against the nature of humanity and universal human values. In the name of puritanism and orthodoxy, any religion may become a tool to suppress the creativity of mind, science, wisdom, and culture.

On this basis, a dialogue between Islam and culture is one of systematic strategies to attempt properly to understand radicalism and religious extremism and reduce their negative influence not only upon the young people but also on religion itself. This is an important academic task in our complex and globalized times to pioneering the effort of reconciliation between Islam and culture.

At the opening, **Husain Heriyanto**, **Ahmad Rifai Hasan** and **João J. Vila-Chã** spoke respectively on behalf of the organizers: Paramadina University, IC-THuSI and the RVP. **Din Syamsuddin** gave the keynote speech. He is the special envoy for Indonesian President for the interfaith and intercivilizational dialogue and cooperation. **Firmanzah**, PU Rector, came to welcome the participants and listened to the thematic introduction by **Ahmad Rifai Hasan**, **Husain Heriyanto** and **Hu Yeping**.



A Conference Session

Ahmad Rifai Hasan chaired the first session with the following speakers presented their papers: **Martha C. Beck** (Lyon College, USA) "The Important Place of Indonesian Islam in the Formation of International Culture Today," **Mulyadhi Kartanegara** (University of Brunei Darussalam, Brunei) "The Perfect Man (al-Insān al-Kāmil) and the Recovery of Human Dignity," and **João J. Vila-Chã** "To-

towards a Culture of Authenticity: Compassion and Gratitude as Human Existentials." The second session was chaired by **Synaryo** and presented by **Husain Heri-**



A Group Photo

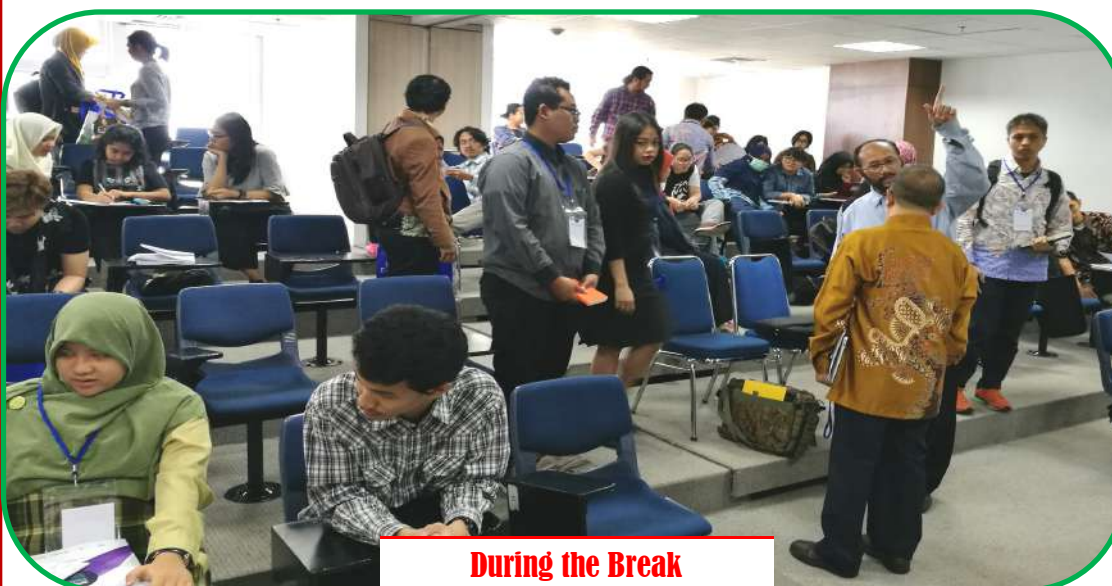
yanto "Anthroposophy Emerging from Indonesian Islamic Culture and Its Relevance to the World Today: Introducing Ki Ageng Suryomentaram's Philosophy," and **Azhar Ibrahim** (National University of Singapore, Singapore) "Nurturing Emancipative Cultural and Religious Ethos in Muslim Nusantara: Learning from the Grundtvigian Paradigm."

There were several parallel sessions in the afternoon: **Fuad Mahbub Siraj** and **Tia Rahman** chaired the Group A with speakers **Suhermanto Ja'far** (Sunan Ampel State Islamic University, Surabaya) "Power Relation of Madura Kyai Community in Madurese Culture," **Nuruddin Al Akbar** (Gadjah Mada University, Yogyakarta) "The Two Dragons: Islam's Answer to the Culture of Death," and **Syukron Jazila** (Sunan Kalijaga State Islamic University, Yogyakarta) "Re-reading the Relation between Religion and the State in Indonesia." **Alfikalia** and **Sahal Mubarak** chaired Group B with the following presentations: **Siti Rohmah Soekarba** and **Eko Wijayanto** (University of Indonesia, Depok) "The Trace of Local Islamic Values on the Muludan Cirebon (West Java): A Cul-



A Conference Session

tural Evolution Theory," **Zainul Maarif** (PU) "Islamizing Java and Javanizing Islam: A Philosophical Reflection of Sunan Kalijaga's Acculturation," **Alif Jabal Kurdi** and **Nur Azka Inayatussahara**



During the Break

(Sunan Kalijaga State Islamic University, Yogyakarta) "Civil Society in the Harmonization between Culture and Dakwah," **Muhammad Supraja** (Gadjah Mada University, Yogyakarta) "To be Human in the Vortex of Globalization," and **Sunaryo** (PU)

"Being Human in Contemporary Time: A Reflection from Aristotelian Tradition."

Emil Rahardiansyah and **Handi Risza** chaired the Group C with the following speakers: **Kunawi Basyir** (Sunan Ampel State Islamic University, Surabaya) "Actualization of Religion and Culture: A Review of Religious Practice of Islam Nusantara," **John Giordano** (Assumption University, Thailand) "Viewing the Globe from a Mountain Top: From Al-Bīrūnī to Contemporary Globalization," **Zulfikar Ali Buto** (IAIN Lhokseumawe, Aceh) "SWOT Analysis of Islamic Education Facing Globalization Era," **Andhika Riyadi** and **Sonny Yuliar** (Bandung Institute of Technology, Bandung) "Islamic Learning as Quranic Textual Learning," **Ansharullah** (University of Muhammadiyah, Jakarta) "The Concept of Intelligence in the Names of Names of God," **Mutaqin Al Zam-zami** (Sunan Kalijaga State Islamic University, Yogyakarta) "Reconceptualizing the Method of Da'wah according to the Perspective of the Qur'an," **Deti Rahmawati** and **Difa Kusumadewi** (Bandung Institute of Technology, Bandung) "Hijab and The Construction of Religious Beauty."

After the conference, **João J. Vila-Chã**, **Martha C. Beck** and **Hu Yeping** visited **Din Syamsddin** and his colleagues at the Center for Dialogue and Cooperation among Civilizations (CDCC) to explore the possibility of future cooperation between the CDCC and the RVP. **Vila-Chã** presented



A Visit to CDCC

some of the RVP publications to the CDCC.



A Visit to CDCC

ACADEMIC VISITS AT THE MCLEAN CENTER

January 23-February 22, 2018: **Emmanuel Salagean**, Doctorate Candidate from the University of Bucharest, Romania, came to the McLean Center to work on his research project about McLean's philosophical-theological thought. During his one month stay, he collected McLean's books, articles and



Emmanuel Salagean



At the Discussion

unpublished writings and other materials related to the topic. His dissertation is under the guidance of **Wilhelm Danca** who has been associated with the RVP since 2004. When in Washington **Salagean** took part in various academic activities organized by the McLean Center and shared his research plans and findings with the Center members: **John A. Kromkowski**, Director of the McLean Center, **John P. Hogan**, Senior Fellow of the McLean Center, and **William V. D'Antonio**, Professor of Sociology; and some Chinese visitors: **He Xirong**, Visiting Scholar, Shanghai Academy of Social Sciences, **Yang Bo**, Visiting Scholar, Wuhan Textile University, **Wang En**, Doctorate Candidate, Xian Jiaotong University, Xian, **Ding Guangli**, Doctorate Candidate, Huazhong University of Science and Technology, Wuhan, and **Liang Bingyang**, Doctorate Candidate, Fudan University, Shanghai.

February 6, 2018: **Ouyang Guangming** Professor of School of Social Sciences, Shanghai University, came to the McLean Center for an academic visit. At the lunch gathering he shared his thought on



At the Discussion



Ouyang Guangming

the current situation in China and around the world and discussed the possibility of future cooperation with the RVP. **John A. Kromkowski**, **William V. D'Antonio**, **Wang En**, **Ding Guangli**, **Liang Bingyang** and **Emmanuel Salagean** took part in the discussion and also shared their research.

February 18-25, 2018: **He Xirong**, Professor and former Director of Institute of Philosophy, Shanghai Academy of Social Sciences (SASS), Shanghai, China, spent a week at the McLean Center to work on her research project on the comparative study of philosophies East and West and to explore the possibility of continuation of cooperation between the Institute and the RVP. During her stay she shared her philosophical insights and experiences with other visitors at the McLean Center and met **John A. Kromkowski**, **John P. Hogan**, **Nicholas Lambordo**, **Wang En**, **Ding Guangli**, **Emanuel Salagean**, etc.



He Xirong



A Friendly Gathering

The Institute of Philosophy has cooperated with the RVP begun with a visit by **George F. McLean** in the early 1990s in Shanghai. Since then the two institutions have co-organized a good number of conferences and also published several books in the RVP publication series "Cultural Heritages and Contemporary Change."

June 18, 2018: **Huang Kaifeng**, **Zhao Qi** and **Gao Hua** from Institute of Philosophy, SASS, and **Li Deshun** and **Wang Min** from China University of Political Science and Law, Beijing, came to the Mclean Center for an academic visit to dis-



Wang En, Gao Hua, Ruzana Pskhu, Tatiana Korneeva, Li Deshun, Huang Kaifeng, Wang Min, Zhao Qi, Ding Guangli

cuss issues related to philosophical developments East and West and the possibility of future cooperation. **William A. Barbieri**, **Nicholas Lambordo**, **Wang En**, **Ding Guangli** as well as two Russian



At the Discussion

visitors, **Ruzana Pskhu** and **Tatiana Korneeva**, joined the discussion. **Li Deshun**, President of the Chinese Association of Values (CAV), presented the book *Values of Our Times: Contemporary Axiological Research in China*. The RVP and the CAV co-organized an international conference on justice and responsibility at Nankai University in 2015.

June 16-July 8, 2018: **Ruzana Pskhu**, Professor of Department of History of Philosophy, Russian People's Friendship University (RUND), Moscow and **Tatiana Korneeva**, Institute of Philosophy, Russian Academy of Social Sciences, Moscow, spent a few weeks to do their research on meaning and problems of hermeneutical understanding and translation of classical texts. **Ruzana Pskhu**, one of the RVP regional coordinators, took part in the 2010 RVP annual seminar and co-organized a number of conferences in Moscow. The RUND and the RVP have a longterm cooperation begun with the participation of **Yuriy Pochta** and **Nur Kirabaev** in the RVP activities in the 1990s.

During their stay **Pskhu** and **Korneeva** not only took part in the discussion with the Chinese delegate on June 18, but also held their own colloquium on July 3 presenting their research findings:

Ruzana Pskhu "Some Philosophical Approaches of Investigation of Indian Theology"; **Tatiana Korneeva** "Persian Philosophical Terminology"; and **Olga Panova**, Doctorate Candidate from Russian State University for the Humanities, Moscow "Terms of Appreciation: How Critics Talked about Paintings in 10th Century China."



Ruzana Pskhu

Tatiana Korneeva



Presenting Their Papers



At the Discussion with the Chinese Delegate

November 14, 2018: **Swami Shri Hari Prasad** and his colleagues from Sri Vishnu Mohan Foundation, Chennai, India, paid a short visit at the McLean Center. **John Kromkowski**, **William Barbieri** and **Hu Yeping** joined the discussion with Swami and his colleagues. At the conversation they explored the possibility of future cooperation between the two Centers. The Foundation sponsored a joint international conference on "Re-Learning to be Human for Global Times: An Hermeneutical Understanding of Religions for the 21st Century" with the RVP. It was held at the Foundation in Chennai, December 22-23, 2016. The Foundation is organizing its fourth conference on peace and reconciliation, January 19-21, 2019, Chennai. The McLean Center presented some RVP books to Swami and Sri Vishnu Mohan Foundation. They were written by Indian scholars.



Swami Shri Hari Prasad



At the Discussion

December 4, 2018: **Denys Kiryukhin** and **Svitlana Shcherbak** from the Skovoroda Institute of Philosophy, Kiev, Ukraine, had a short visit to discuss their research project on “Community and Tradition in Global Times.” It is planned that this research project will eventually be published by the RVP in its publication series “Cultural Heritage and Contemporary Change.” It is also hoped to have the possibility to hold a joint conference on the basis of their research findings.



Denys Kiryukhin



Svitlana Shcherbak

Both **Kiryukhin** and **Shcherbak** took part in the RVP annual seminar in 2015 on “Religion, Reconciliation and Peace: Philosophical Perspectives” along with other ten international scholars.



Abdul Rashid

December 26, 2018: **Abdul Rashid**, Professor of the University of Karachi, Karachi, Pakistan, paid a visit at the McLean Center. He is also a distinguished international professor of the Ovidius University of Constanta, Romania and also has other academic obligations among which he is one of the RVP regional coordinators. **Rashid** took part in the RVP annual seminar on “Philosophy Emerging from Culture” in 2007. In 2005 he invited **George F. McLean** to Karachi to give a set of lectures on tolerance and peace and organized a set of seminars on issues important to the region and the people. He and his colleagues will organize a joint international conference with the RVP on “Peace and Reconciliation in Global Times” at the University of Karachi, July 28-29, 2019.



Minnie Yang

June-August, 2018: **Minnie Yang**, a student of history and documentary from Emory University, Atlanta, Georgia, USA, spent two months at the McLean Center to experience her first internship. During her two-month stay she helped proof-read a manuscript and prepare some RVP books for its website. Her careful work and serious attitude were appreciated by the McLean Center.

During her stay **Yang** also exchanged her ideas and personal experiences with other visiting scholars and students at the McLean Center. We wish her a great success in her study and future career.

RVP Publications

In order to share the work of the many teams and constitute a truly global network the full text of many RVP books is available not only in print but also on the RVP website: www.crvp.org under “[Publications](#).” The RVP publications are also available at many major booksellers such as [Amazon](#) where simply type “The Council for Research in Values and Philosophy” one will see the information of the available RVP books there.

PUBLICATIONS

10 Books Were Published in 2018 in the RVP Series “Cultural Heritage and Contemporary Change”

Series II. African Philosophical Studies

- II.19 *An African Path to a Global Future*. Rianna Oelofsen & Kola Abimbola, eds. ISBN 9781565183230 (paper).
- II.21 *Perspectives in Social Contract Theory*. Edwin E. Etieyibo, ed. ISBN 9781565183315 (paper).
- II.22 *Philosophy, Race and Multiculturalism in Southern Africa: Zimbabwean Philosophical Studies, III*. Fainos Mangena & John Douglas McClymont, eds. ISBN 9781565183360 (paper).

Series III. Asian Philosophical Studies

- III.34 *Reconstruction of Values and Morality in Global Times: Chinese Philosophical Studies, XXXIV*. Liu Yong & Zhang Zhixiang, eds. ISBN 9781565183278 (paper).
- III.35 *Traditional Values and Virtues in Contemporary Social Life: Chinese Philosophical Studies XXXV*. Gong Qun, ed. ISBN 978156518 (paper).
- IIID.8 *Practical Issues and Social Philosophy in Vietnam Today*. Pham Van Duc. ISBN 9781565183346 (paper).

Series IV. Western European Philosophical Studies

- IV.12 *Re-Learning to be Human in Global Times: Challenges and Opportunities from the Perspectives of Contemporary Philosophy and Religion*. Brigitte Buchhammer, ed. ISBN 9781565183339 (paper).

Series IVA. Eastern and Central European Philosophical Studies

- IVA.57 *Identity and Globalization: Ethical Implications: Lithuanian Philosophical Studies, VIII*. Dalia Stanciene, Irena Darginaviciene & Susan Robbins, eds. ISBN 9781565183261 (paper).

Series VII Seminars: Culture and Values

- VII.36 *Justice and Responsibility: Cultural and Philosophical Foundations*. João J. Vila-Chã & John P. Hogan, eds. ISBN 9781565183308 (paper).

Series VIII. Christian Philosophical Studies

- VIII.23 *Envisioning Futures for the Catholic Church: Christian Philosophical Studies, XXIII*. Staf Hellemans & Peter Jonkers, eds. ISBN 9781565183353 (paper).





The Council for Research in Values and Philosophy (RVP) is a 501C3 not-for-profit entity with the following goals, objectives and operations.

Goals:

To understand and appreciate the cultures and values that shape aspirations and motivate actions.

To understand one's own and other cultures and develop a positive yet critical appreciation thereof.

To build cooperation among peoples by providing horizons that heal deep tensions and promote peace and friendship on a global scale.

Objectives:

To mobilize research teams to study the nature, interpretation and development of cultures and to apply them to the challenges of contemporary change.

To publish and distribute the results of these efforts.

To organize extended seminars for deeper exploration of these issues and regional conferences for the coordination of this work.

Operations:

Research teams applying the resources of the cultural traditions to contemporary issues, and six to ten week annual seminars in Washington, D.C., for international scholars and representatives of the research teams.

Regional meetings for mutual critique and planning by these teams, and periodic world conferences for exchange of results on a global level.

Publication of the results of this research and critical reflection (over 300 volumes thusfar), and a unique distribution network to 350 university libraries worldwide, as well as through the usual book outlets, with the complete texts available on the web at www.crvp.org.

COUNCIL MEMBERS

A'arani, Gholam-Reza (*Tehran*)
 Bhatt, S.R. (*Delhi*)
 Buksiński, Tadeusz (*Poznan*)
 Casanova, José (*Washington*)
 Choudhuri, Indra Nath (*Delhi*)
 Desmond, William (*Leuven*)
 Dussel, Enrique (*Mexico*)
 Gyekye, Kwame (*Legon*)
 Joas, Hans (*Berlin*)
 Kirabaev, Nur (*Moscow*)
 McBride, William (*W. Lafayette*)
 Nasr, S.H. (*Washington/Tehran*)
 Nagl-Docekal, Herta (*Vienna*)
 Neville, Robert C. (*Boston*)
 Ouyang, Kang (*Wuhan*)
 Ramose, Mogobe B. (*Pretoria*)
 Rossi, Philip (*Milwaukee*)
 Scannone, Juan C. (*Buenos Aires*)
 Stepanyants, Marietta (*Moscow*)
 Tu, Weiming (*Beijing/Boston*)

UNIVERSITY CENTERS

Beirut—Alam, Edward J.
Notre Dame University
 Moscow—Pskhu, Ruzana &
 Pochta, Yuriy
Russian People's Friendship University
 Iași—Chițoiu, Dan
Alexandru Ioan Cuza University
 Delhi—Geetesh Nirban
University of Delhi
 Visakhapatnam—K.Remi Rajini
Andhra University
 Beijing—Gong, Qun
People's University of China
 Shanghai—He, Xirong
Shanghai Academy of Social Sciences
 Shanghai—Zou, Shipeng
Fudan University
 Shanghai—Wang, Tianen
Shanghai University
 Wuhan—Huang, Chao
Wuhan University

REGIONAL COORDINATORS

Africa
 Agbakoba, Joseph C.A. (*Nsukka*)
 Kelbessa, Workineh (*Addis Ababa*)
 Kaulum, David (*Harare*)
 Wamala, Edward (*Kampala*)
Asia
 Erikovna, A. Cholpon (*Bishkek*)
 Devarakonda, Bala (*Delhi*)
 Gan, Chunsong (*Beijing*)
 Panneerselvam, S. (*Chennai*)
 Pham, Van Duc (*Hanoi*)
 Sriwarakuel, Warayuth (*Bangkok*)
Europe
 Carroll, Anthony (*London*)
 Dancă, Wilhelm (*Bucharest*)
 Dobrzański, Dariusz (*Poznan*)
 Jonkers, Peter (*Tilburg*)
 Karas, Anatolij (*Lviv*)
Latin America
 Dei, H. Daniel (*Buenos Aires*)
Islam
 Crow, Karim (*Kuala Lumpur*)
 Heriyanto, Husain (*Jakarta*)
 Mohamed, Yasien (*Cape Town*)
 Nobaha, Rahim (*Tehran*)
 Rashid, Abdul (*Karachi*)

HONORARY PRESIDENT

Charles Taylor

VICE PRESIDENTS

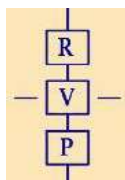
Halik, Tomas
 Heriyanto, Husain
 Sweet, William
 Vila-Chã, João J.

EXECUTIVE DIRECTOR

Hu, Yeping

EXECUTIVE COMMITTEE

Barbieri, William A.
 Hogan, John P.
 Hu, Yeping
 Kromkowski, John A.
 Lombardo, Nicholas E.



The Council for Research in Values and Philosophy

Gibbons Hall B-20, 620 Michigan Avenue, North East, Washington, DC, 20064; Telephone: (202)319-6089; Email: cua-rvp@cua.edu; Website: www.crvp.org