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
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.

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 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
Liudmila Kryshtop (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 College de France (1983-84) introduced by Kathia Reynders and Christian Bryan S. Bustamante; (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 Kryshtop; (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
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 Menamparampil (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.

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.

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

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.
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.

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-
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 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-
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 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:

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.”

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. Kromkowsk, 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 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.
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-Iași Center’s project “Re-Learning to be Human for Cultural Encounters” (https://interculturalencounters.blog/), the November conference aimed to investigate 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 boundary that delineates a community and separates it from others. This means that consciously want to keep or change border as the contiguity of several different communities meet. It allows interactions and exchanges. Around borders hybrid culture and heterogeneous border emergence of border identities, which cannot be defined as permanent or only by one aspect, but rather 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
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 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-Iaşi 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)

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
World” and “Carpathian Cultural Areas: Maramures, 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.”

Session IV was presented by Tony Svetelj (Hellenic College, Boston College, U.S.A.) via skype “Freedom of Speech: New Boundary of Liberal Culture?”; Catălin Bobb (Technical University of Cluj-Napoca) “Borders of Culture and Practical Wisdom”; Costin 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.
This conference was organized by H. Daniel Dei and 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 (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
Universe of Alejo Carpentier and Juan José Saer: A Reading of the Narrative Ontology of Los asos perdidos and Nadie nada nunca”; Luciano Córsico (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.
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 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 sessions. The RVP has actively participated in the WCP since 1970s and engaged and supported activities of the International Federation of 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 Barbie, 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-
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 Opportunity 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.”

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 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 Menamparampil (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 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.

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 lifelong 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.
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 build upon what had been achieved. How to discover the main challenges and opportunities; how to create the paths ahead; and how to interrelate one culture to another in ways that 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.

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-
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-
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
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 Implications 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 Katarina Valčová (University of Zilina, Slovakia) with following speakers: Theophilus Okere (Hermeneutics of African Cultures, Nigeria)

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
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-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:

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-
development) 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 participants 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.
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 Kloomkul, 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 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
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 Sriwarakuel, Vice President for Research and Academic Services of the Assumption University, Thai-

land, gave a welcome speech; João J. Vila-Chá 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-
“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 College 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 Mansumitrchai (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 Challenges of Inter-Religious Dialogue as an Opening of Horizons: “On Religious Transcendence and the Universality of Hermeneutic Ethos.”
Session IV was on “Hermeneutics and Social Studies” chaired by Phramaha Pornchai Sirivaró (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 (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.
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 Lenehan from Fujen 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 described education is the indispensable stable development. The educational process determines not only 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 educational 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,
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 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. Scripter (The Chinese University of Hong Kong, Shenzhen) “Meaning and Self-cultivation.”

Katia Lenehan and Wei-Ding Tsai summarized the conference at the concluding session.
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 humankind; hence cultural hegemony is now replaced by cultural pluralism. In these global times inculturation, one of the most effective 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
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 Scripter** “Moral Theory and Cross-Cultural Philosophy.” Session II “The Actual Encounter of East and West Today: The Role of Inculturation” 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 Kijn 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-gions.” Session IV “The Process and Relearning” were **Mei-Chen** and **Chun-**spectively. Speakers **Hoa** “The Dominance Limits the Formation in Vietnam,” **Jesus** “Twice Other: Being

**Presentation Ceremony**

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.
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, 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
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 “Love Understood by the Medieval Scholars.”


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 Cornice, Souq Waqif and other interesting places.
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 respect 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
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 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 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-Châ 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.
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-Ḵāmil) and the Recovery of Human Dignity,” and João J. Vila-Chã “Towards a Culture of Authenticity: Compassion and Gratitude as Human Existentials.” The second session was chaired by Synaryo and presented by Husain Heri-yanto “Anthroposophy Emerging from Indonesian Islamic Culture and Its Relevance to the World Today: Introducing Ki Ageng Suryamentaram’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 Rahmania 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 StateIslamic 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-
“Being Human in Contemporary Time: A Reflection from Aristotelian Tradition.”


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 some of the RVP publications to the 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 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 Jaotong 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 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.

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 discuss 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 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.”

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 HuYeping 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.
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.

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.

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.

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.
10 Books Were Published in 2018
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**Series II. African Philosophical Studies**

**Series III. Asian Philosophical Studies**

**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**

**Series VII Seminars: Culture and Values**

**Series VIII. Christian Philosophical Studies**
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:**

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