

Council for Research in Values and Philosophy



RVP Newsletter – 2016

Message from the President:

2015 was a year of multiple achievements: 15 books were published, over ten international conferences were held in as many countries and two seminars were conducted in Romania and Washington of DC. Below is the detailed summary of these activities.

2016 is already proving to be another active year. Please continue to send your ideas and suggestions for research projects. The RVP is delighted and ready to work with you in whatever ways are helpful, especially on your work in and between the various cultural regions and with resulting book publications.

The next World Congress of Philosophy will be in Beijing August 2018 on the theme “Learning to be Human.” In order for this to project your work across the globe the RVP is now launching an international research project on “**Re-Learning to be Human for Global Times: Challenges and Opportunities**” and invites philosophers and scholars to form research teams in their cultural region in order to conduct in-depth studies and cooperative research. The RVP publishes the results both in print and on the web.

The RVP wishes to thank all who have made great efforts in promoting peace, dialogue and cooperation among peoples, cultures and civilizations.



George F. McLean

*George F. McLean
January 2016*

Highlights in this Edition

New Project “Relearning to be Human for Global Times: Challenges and Opportunities”

Seminars

Washington, D.C.
Constanta (Romania)

Other Academic Activities

Publications (more than 300 books)

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International Conferences (2015)

Lebanon: Notre Dame University-Louaize	9
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2 Kyrgyzstan: International University of Kyrgyzstan	13
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**For more information on the work, projects and publications of
The Council for Research in Values and Philosophy (RVP),
visit the website: www.crvp.org**

A NEW PROJECT ON “RE-LEARNING TO BE HUMAN”

Boston, USA

December 18-19, 2015: “**Relearning to be Human for Global Times**”. This consultation organized by the RVP was aimed at launching its new coordinating international project for the next few years following the previous project: “Faith in a Secular Age” (2009-2015). The RVP began by listening, especially to the cultures of China and India, in this consultation of 15 select scholars.



A Consultation Session

This new project is to discover the paths ahead, the main challenges and opportunities in these global times and how scholars can be interrelated one to another, in a way which gathers together the light and the dark to form a pattern that is not univocous but analogous and dialogical. This moves ahead with the progress of the world, not to lose what had been acquired, but to build upon what had been achieved.

The challenge is to go both broadly and deeply with dimensions that are horizontal and vertical with both inclusive breadth and inspiring transcendence. How to make this major transition which threatens world order and generates masses of immigrants? The combination of the horizontal and the vertical, at the same time entering deeply within and reaching out globally is the special challenge of our times which is to be confronted by the current project.

Parallel to the previous project the structure will require delineating a complex of some five

subthemes. Singly or conjointly, these should drive forward research and teaching in a cohesive and creative manner to reach minds and hearts in this complex global age. Each of the subthemes should suggest



A Group Photo

multiple items for interdisciplinary research teams, related conferences, papers, books, etc. Moreover, these teams should draw upon, or contribute to, one or more global cultures, understood as ways of life.

In order to identify a set of subthemes by which international research teams can be mobilized to take up one of the issues for in-depth work and share their research findings with other scholars across the world, the RVP invited some RVP Council Members to discuss issues related to the general theme of the next World



A Consultation Session

Congress of Philosophy (on “Learning to Be Human” August, 2018, Beijing, P.R. China) and thence to the home universities of the many thousands of participants from all parts of the world.

The consultation began with an introduction by **George F. McLean**, RVP President, followed by such thematic presentations and discussions as (1) “re-learning” by **Charles Taylor**, McGill University, Canada (resolving tensions between 1. the grain of the world, 2. universal human rights, and 3. the social imaginary; **William A. Barbieri**, Catholic University of America, USA (response to Taylor’s remarks) and **José Casanova**, Georgetown University, USA (religious engagement, local and global); (2) “in global times” by **Anthony Carroll**, Heythrop College, University of London, England (spirituality, Buddhism, Panentheism) and **Peter Jonkers**, Tilburg University, the Netherlands (reaching out, interculturality, tolerance); and (3) “to be human” by **William Sweet**, St. Francis Xavier University, Canada (self, community, nature, sacred, transcendence); **Staf Hellemans**, Tilburg University, the Netherlands (Christian Humanism); **Philip J. Rossi**, Marquette University, USA (vulnerability, not superficial, but profound engagement with the real); **Oliva Blanchette**, Boston College (dehumanization, destabilization); **João J. Vila-Chã**, Gregorian University, Italy (gratitude and compassion, communication) and **Jeffrey Bloechl**, Boston College, USA (suffering and pain, embodiment); (4) “Indian and Chinese traditions” by **Intra Nath Choudhuri**, Literature Association of India, India, (Hindu, consciousness and unity) and **Robert Neville**, Boston University (Confucian ritual/religious Ultimacy).

A set of **five subthemes** should deepen human wisdom, move ahead with the general processes of human need and discovery, and engage in intensive global dialogue. These include: (I) Listening and Discerning the Sign of the Times; (II) Ways of Thinking/Knowing (Social Imaginaries and wisdom through the long process of evolution from the most remote past into the future); (III) Ways of Being (shaping the major world cultures with onward creativity); (IV) Aesthetics (comprehensive Norms and Cultural Uniqueness); (V) Cultural, Transcendent and Religious Values (Ways of Acting in the Major Civilizations). These could be variously divided or combined as for example, (1) global challenge and human flourishing (e.g., culture, values, economy, etc.); (2) crossing boundaries and the fusion of horizons (e.g. not “we and ours” but “they and theirs”); (3) wisdom in specifically different cultures as ways of life.

ANNUAL SEMINARS

Washington, D.C.

August 17-September 18, 2015: "Religion, Reconciliation and Peace: Philosophical, Theological and Political Perspectives". The five week seminar was directed by **João J. Vila-Chã**, RVP Vice President and Gregorian University Professor, Rome. The seminar participants came from such countries as China, Georgia, India, Philippines, Romania, Ukraine, etc. This was the 32th annual seminar held in Washington.

The issues of violence and war, injustice and hatred have always been major challenges to human beings. The philosophical work of reflection and political praxis have always been inseparable from the attempt to understand and to solve issues related to the human condition of being-with and of being-for others. The issues at stake are intimately related to the human self-understanding and demand from each and every generation, from each and every culture, from each major religion or system of values both a deepening in understanding as well as the willingness to pragmatically transform the «*status quo*» and contribute significantly both in terms of intelligibility as well as of action. All major socio-political, ethical and religious visions of humanity are based in some attempt to answer the questions that historical or pragmatic deficits bring to the horizon of human thought.

All religions and cultures, but most specifically philosophy and politics are called to answer questions about the best way to live, to foster communality and to find ways to overcome negativity and social evils. Individuals and societies have always been attempting to articulate the ultimate goal of human thinking and acting in the world in terms of a methodic search for justice and goodness, for reconciliation and peace.

The goal of the seminar was to deepen human self-understanding while at the same time promoting clarification and transparency in relation to the institutional dimension of the human search for peace and re-conciliation. The seminar treated the above issues with both an intercultural as well as inter-disciplinary approach. Besides giving attention to some elements of philosophy of religion and culture it dealt with issues pertaining to the inter-relational dimension of human life, to the structural moment of politics and economics, to the philosophical understanding of both state and society, and,



João J. Vila-Chã



A Group Photo

finally, to the religious understanding of peace as gift and, at the same time, as a matter of personal engagement and responsibility.

The seminar participants studied a set of related materials from different philosophical traditions with such authors as Thomas Aquinas, St. Augustine, Machiavelli, Erasmus, Francisco Suarez and Francisco de Vitoria from the medieval period in Europe, John Calvin, Immanuel Kant and Martin Luther from modern times in Europe, Martha Nussbaum from contemporary America, the ancient Indian author Kautilya, the Islamic thought of Erwin Rosenthal, and the Chinese political philosophy of Bai Tongdong from Fudan University in Shanghai.



Maryann Cusimano Love



William A. Barbieri

Two guest speakers were from the Catholic University of America: **Maryann Cusimano Love** from the Department of Politics spoke on “Just Peace” and **William A. Barbieri** from School of Theology and Religious Studies presented a paper on “War, Film and Visual Ethics”.

During the seminar each participant presented his or her own research paper: **Monica D. Merutiu** (Romania) from Babes-Bolyai University presented her paper on “The Role of Religion in International Relation in the 21st Century”; **Ionut Untea** (Romanian) from University of Geneva Switzerland on “Multicultural Citizenship, Secularism and Religious Diversity”; **Mamuka Dolidze** (Georgia) from Tbilisi State University on “Motives of Christianity in William Faulkner's Fiction”; **Leni dLR. Garcia** (Philippines) from De La Salle University on “Harmonizing (Eastern) Meditation and (Western) Reflection: Insights on Teaching Mindfulness in Philosophy Classes (Contextualized Pedagogies: Marcel's Reflection and Dogen's *Zazen* Education towards Compassion)”; **John Farina** (USA) from George Mason University on “Tocqueville: The Heart of the Matter”; **Wang Tianen** (P.R. China) from Shanghai University on “A Solution to Some Social Paradoxes Caused by Underlying Stipulations”; **Huan Qihong** (P.R. China) from Xinan University on “Study on Confucian Religious Pluralism and Transcending Religious Violence”; **Zhao Sikong** (P.R. China) from Shanghai Academy of Social Sciences on “The Limit of Freedom”; **Svitlana Shcherbak** (Ukraine) from Skovoroda's Institute of Philosophy on “Radical Conservatism and Modernity: Forms of Co-existence”; **Denys Kiryukhin** (Ukraine) from Skovoroda's Institute of Philosophy on



Seminar Sessions



A Visit to the USCCB



A Seminar Session

“Recon-ciliation, Boundaries and Justice: The Ways to Community in a Heterogeneous World”; **Remi Rajani** (India) from Andhra University on "The way to Purification is essentially a way of reconciliation: Perspectives of Patanjali Yoga"; **Sayed Hassan Hussaini (Akhlq)** (Afghanistan) on "The Failure of Islamic Protestantism to Reconcile with the “Other” and **Marcelle Muasher Khoury** (Jordan) from University of Petra on “Hermeneutic Freedom as Indispensable Path to God and to Peace: The ‘Ideological’ versus ‘Hermeneutic’ Interpretation of Marie de France’s *Lai le Fresne*”.

All seminar participants actively engaged in presentations and discussions. Sometimes the debate went on much longer and was intensive but enriching and inspiring. The seminar participants had an intensive discussion with **Richard Coll**, **Stephen Hilbert** and **Virginia Farris**, specialists from the Office of International Justice and Peace of the USCCB on how religious organizations can play an important role in global justice and peace. They spoke on the basis of their own personal experiences in the areas of Africa, Latin America and Southeast Asia.

As usual the Grahams Family invited the seminar participants for a day’s outing at their naturalistic and inspiring house and the visitors experienced the true spirit generosity and kindness of the American people.



An Outing at the Grahams

Iași, Romania

August 17-23, 2015: "The Role of Spirituality in Promoting Reconciliation". This seminar was held at St. Helena Monastery, Constanta, Romania. It was . It was organized by **Dan Chițoiu** from the Romanian Academy (Iași Branch) and Alexandru Ioan Cuza University of Iași with hosting by the RVP Center in Iași.



Dan Chițoiu

Today's Global Age brought a new and unprecedented situation at the community level (local or national) as well as for the most of us as individuals. Our neighbors are no longer just our relatives or our conationals, but people from different cultures and religions, recently arrived. This is a situation of potential conflict, tensions arising from different cultural and religious values, from different understandings of the meaning of social and individual life. And because these newcomers are not long in their new place, they bring with them a stronger sense of diverse traditional values, an identity preserved through fervent practice of their cultures and religions. This situation can give rise to tensions, sometimes very serious ones. As the risks are very high there is now a quest for the best ways to reconcile people and communities.

On the other hand, spirituality, understood as a practice of a particular religious tradition and aiming at personal and community's betterment, has the ability to provide empathy for the other, because somebody having a spiritual practice can recognize a similar need of other humans. But for this ability to be effective there is required an understanding of self and of other, i.e. a form of philosophical reflection, even if this is not formal or theoretical. To reconcile can have many meanings, from reconciling individuals, to reconciling neighborhoods, communities, entire countries, or even reconciliation with self (since we often have contradictory elements in our formal instruction or in our thinking).

The aim of the seminar was to bring thinkers from around the world for insights on how spiritual practice can offer solutions to various conflicts and to an understandings of that in which reconciliation consists. The seminar was opened by **Archbishop Teodosie Petrescu** (Romania) from the Ovidius University on "Experience in Authentic Spirituality: Way of Communion between Peoples and Nations"; **Edward J. Alam** (Lebanon), Director, RVP center at the Notre Dame-Louaize University on "A Brief Meditation on the Relation between



A Group Photo



Seminar Session

Genuine Spirituality and Reconciliation: The Reality of Lebanon"; **Abdul Rashid** (Pakistan) from Federal Urdu University of Arts, Science and Technology on "Spirituality as a Milestone for Reconciliation: Pakistan's Experience in a Changing World"; **Rolando Gripaldo** (Philippines) on "The Concept of Spirituality"; **Dan Gabriel Sambotin** (Romania) from Romanian Academy-Iasi Branch on "Beliefs and Truth: Do We Have Foundation for Universal Truth?";

John Farina (USA) from George Mason University on "Religion and Identity"; **Noel Sheth** (India) from St. Xavier's College on "The Distinctiveness of Buddhist Reconciliation, Based on its Distinctive Spirituality and Philosophy"; **Mohamed Ahmed Suleiman** (Egypt) from University of Beni Suf on "Spirituality as a Source for Religious Dialogue"; **Constantinos Athanasopoulos** (United Kingdom) on "Lessons in Reconciliation between Christianity and Islam in the Discussions of St. Gregory Palamas with Ishmael, Chiones and Tasimanes"; **Varghese Manimala** (India) from Henry Martin Institute on "Sacred Secularity as Spirituality"; **Flroozeh Papan-Matin** (USA) on "The Spiritual Significance of Love in Islam"; **Dan Chițoiu** (Romania) on "The Practice of Spirituality as a Way to Reconcile with the Other"; **Osman Bilen** (Turkey) from Dokuz Eylul University on "Saving Face or Giving Spirit to Letters: Reconciliation by Inspiring New Meaning and Value to Words"; **Tone Svetlej** (USA) from Merrimack College on "Universal Humanism: Global Spiritual Renaissance Grounded on Forgiveness and Reconciliation"; and **Anthony Savari Raj** (India) from Manipal University Jaipur on Cosmic Confidence in Interreligious Spirituality"; **Lazar Nikolic** (Serbia) from Belgrade University on "The Process of Reconciliation in the Countries of Former Yugoslavia-the Role of Religious Communities"; **Ioan Dura** (Romania) from Ovidius University on "The Reconciliatory Dimension of Romanian Spirituality in the Thought of Dumitru Staniloae"; and **Cornelia Margareta Gasparyl** (Romania) from Romanian Academy-Iasi Branch on "Woman and Reconciliation in Contemporary World Ethos".

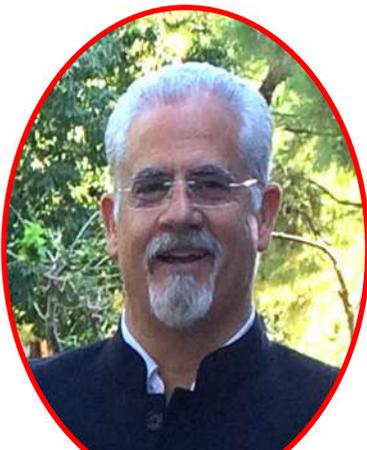


Seminar Sessions

INTERNATIONAL CONFERENCES

Beirut, Lebanon

November 16-23, 2015: “**Philosophy and Religion as a Way of Life**”. This conference was held at the RVP Center at Notre Dame University-Louaize (NDU) in Lebanon and organized by the Center’s Director, **Edward J. Alam**, the NDU’s Benedict XVI Endowed Chair of Religious, Cultural, and Philosophical Studies in collaboration with the Anis Makdisi Program in Literature, the Center for Arab and Middle Eastern Studies at the American University of Beirut (AUB) and the Cedars Institute. A group of five Iranian scholars from three institutions in Iran, namely Al-Mustafa International University of Mashhad, Ferdowsi University of Mashhad, and the University of Qom participated in this program which was coordinated by **Honorée Claris Eid**.



Edward J. Alam



Honorée Claris Eid

This much needed philosophical interreligious/intercultural philosophical dialogue was timely and important, especially at a time when violence in the name of religion is sending shock waves of fear and anger around the world. Such violence can only be overcome by good thinking and good will, both of which are nourished by genuine religion and philosophy.

The program was launched with an opening dinner at NDU, at the beginning of which **Javad Raghavi**, philosopher and theologian, began with an opening prayer and **Edward J. Alam** chanted a hymn by the late great Lebanese poet, **Said Akel**. This set the stage for a genuine openness between the professors and students at NDU and their Iranian guests. The dinner was attended by select NDU professors and students as well as by the Chairperson of the Faculty of Humanities.

The second day began with some welcoming notes by **Doumit Salameh**, Chairperson of the NDU Department of Religious, Cultural, and Philosophical Studies and **Edward J. Alam**’s introductory remarks regarding the work and legacy of the RVP and future plans of the Benedict XVI Endowed Chair. Present were important members of the Faculty of Humanities, with years of experience in intercultural/interreligious dialogue..

The first paper was titled “The Necessity of Interreligious Dialogue: Philosophical and Theological (Dogmatic) Obstacles” by **Jafar Morvarid**, from Ferdowsi University of Mashhad and Al-



Left to Right: Edward J. Alam, Javad Raghavi, Jafar Morvarid, Vahid Mahdavimehr, Mohsen Javadi, Mahmoud Youness

Mustafa International University of Mashhad. During the conversation that followed, the question of how or whether to translate into English the Arabic word, *Allah*, led to a discussion regarding the divine names, naming in general, and the ontological problem of universals.

The second paper, "Whose Intuition? Which Track?" was given by **Mahmoud Youness** from American University of Beirut. He

masterfully surveyed the question of *Intuition* in the modern analytic tradition, periodically pointing to ways in which the rich Islamic tradition of philosophy can help shed light on the intricate epistemic problems raised by the practice of "thought experiments". After this excellent start, the day culminated in a visit to and lunch at the Jeita Grotto, a finalist in the 15 Natural Wonders of the World. The guests enjoyed the natural wonder and then spent the evening in a visit to Beirut.

The third paper, "The Mutual Relation of Moral and Doxastic Materialism" was given by **Mohsen Javadi** from the University of Qom and Al-Mustafa International University of Mashhad. The discussion that followed revolved around perennial problems associated with ontological dualism, especially for these problems related to meaningful moral living.

The fourth day took place at AUB began with a welcoming note by **Nader El-Bizri**, Director, Anis Makdisi Program in Literature and Civilization Studies Program, and coordinator of the AUB Islamic Studies program. **Ayman Almesry** from Almustafa University of Qom spoke on "The Proof of Reason and its Limits." This was in Arabic and argued for the primacy of reason in matters of morality and religion. A number of challenges from members of the audience focused around the danger of falling into various kinds of "rationalisms" if such a method is not approached carefully and critically.

The fifth paper, "What do I Know?" was presented by **Vahid Mahdavi-mehr**, from Al-Mustafa International University of Mashhad as well as Paderborn University, Germany. His paper focused on the necessity of the cardinal virtue of humility for epistemic health and showed how Islamic wisdom was commensurate with the Socratic approach to knowledge and virtue.



A Group Photo



A Conference Session

Buenos Aires, Argentina

September 25, 2015: “The Question of the Other in Philosophy, in Politics, in Society, and in Culture”. This conference was planned and organized by **H. Daniel Dei** from the Department of Humanity and Arts of the National University of Lanús (UNLa) and RVP Regional Coordinator. The conference organizers included **Marisa Divenosa, Oscar Conde, Claudia Bértolo, Viviana Alejandra Ojeda, and Andres Mombrú**; scientific committees: **Graciela Fernández, Cristina Ambrosini, Marisa Divenosa, Silvia Rivera, Hammurabi Noufour, Oscar Conde, and H. Daniel Dei.**

The conference was opened by **Ana Maria Jaramillo**, Rector of the UNLa, **Daniel Bozzani**, Director of the Department of Humanities and Arts of UNLa and **H. Daniel Dei**, director of Doctorate of Philosophy and Ethics Research Center (UNLa).

The goal of the conference was to invite scholars and thinkers to think together on how and why the presence of the other and the environment in which the other can be configured as a possible existence in philosophical reflection and politics (place of the citizen), society (as the locus of intersubjective links) and culture in diverse forms; how and why can the identity of the other be considered a space itself with shared universal meaning; how to investigate historical memory and the inclusion of the presence of the other; how a dialogic reason that effectively ensures the sense of diversity through the exercise of freedom can be possible today. There were four round tables focusing on philosophy, politics, society and culture, respectively.

During the conference four panels focused four questions: 1. Reflection on the Other in philosophy; 2. Reflection on the Other in politics; 3. Reflection on the other in society; and 4. Reflection on the other in culture. According to those questions participants presented their papers and engaged in intensive discussion. **H. Daniel Dei** from UNLa spoke on “Is it Possible to Live with the Other in a Society that Exalts Us?”. Scholars from UNLa and University of Buenos Aires (UBA) presented their papers: **Antonio Tursi** on “The One and the Other: Foucault Reads Seneca”; **Cristina Ambrosini** on “The Question of the Other in Social Network”; **Alberto Damiani** on “Intersubjective Sources of Self-Consciousness in Political Philosophy”; **Marcelo Weissel** on “Reflection on Human Place as Object



H. Daniel Dei



A Group Photo



A Conference Session



A Music Show

of Historical Heritage”. Scholars from UBA presented their papers: **Carlos Enrique Berbeglia** on “Other than the I”; and **Monica B.**

Cragnolini on “Otherness Policy: Animal Matter”. **Ricardo Alvarez** from University of Morón spoke on “Otherness and the Problem of Discrimination”; **Noufourri Hammurabi** from National University of Tres Febrero on “Orientalism and Its Ravages in Argentina Cultural and Religious Diversity”; **Horacio Esteban Correa** from the National University of Lomas de Zamora and University of Economics and Social Sciences on “Islam as a ‘Shadow’ of the West”.

Scholars from other countries also presented their papers: **Ricardo Gacki** (Brazil) from Universidade Federal do Pampa on “Hermeneutic Dialogue in Society: Biopolitics and Finding the Other in Teacher Training”; **Françoise Prioul** (France) from Université Paris XIII on “Cultural Otherness and Identity: Reflection on the Teachings of the History of the Tango”; **Georghe Petraru** (Romania) from Universitatea Alexandru Ioan Cuza on “Transcendence and Politics”; **Christiana Idika** (Germany) from Universität Würzburg on “Otherness and Interculturality”.

The Full text of RVP publications are available for free download on the web and also in the Google Book Partner Program

In order to share the work of the many teams and constitute a truly global network the **full texts** for free down of all RVP books and their individual chapters are available not only in print, but also on the RVP web: www.crvp.org. Please see the “**Publications**” section of that website. Additionally, full text, exact image versions of all RVP books are now available through the Google Book Search Partner Program. Though not able to be downloaded, all pages of each book appear in exact image for word search and research citation; search by name of book, author, or individual chapter at www.books.google.com.

Bishkek, Kyrgyzstan

July 26-27, 2015: **"Tradition and Innovation in the Global Dialogue of Cultures"**. This conference was planned and organized by **Alieva Cholpon Erikovna** from the Department of Philosophy, Inter-



Alieva Cholpon Erikovna

national University of Kyrgyzstan (IUK) and RVP Regional Coordinator.

Globalization can be both positive and negative. Positively, it can unite the



Opening Session

world into a humane civilization; negatively, it might disintegrate the world by generating regional conflicts. According to Pitirim Sorokin, wars and revolutions in modern times were not so much about crises of economy, political systems, etc., but rather about the "sensate culture", which dominates the consumer society and material values. Martin Heidegger points out that the crisis of modern industrial civilization is the crisis of subjective consciousness and subject-object thinking. It is the crisis of monocentric consciousness, and a soulless man with rational-technical thinking, who has lost touch with a divine-spiritual source of Being. A fundamental solution of global crises such as socio-political, economic, ethnic and religious conflicts could possibly be based on the transformation of our consciousness, and through a dialogue of philosophies. Therefore, it is necessary for different philosophical schools to think deeply regarding the implications and implementation of their dialogic heritages, the experience of cultures and development of potential and practical dialogue.

The opening ceremony was conducted in the Kyrgyz tradition. The entire conference was held in an ethno-nomadic style. At the opening **Tynaev Nurdin Raatbekovich**, the Head of the Apparatus of Municipality the city Bishkek, **Aidaraliev Asylbek Akmatbekovich**, President UNPK -IUK; **Togusakov Osmon Asankulovich**, Director of the Institute of Philosophy and Political and Legal Studies National Academy of Sciences of the Kyrgyz Republic; **Ormushev Asan Sulaymanovich**, Chairman of the National Committee of the Platform "Dialogue Eurasia" in Kyrgyzstan and **Kojoyarov Sharshenaly**, President of the Charity



A Conference Session



A Group Photo

Foundations "Uyut-Kut" gave welcoming remarks.

Participants from various countries presented their papers: **Anatolii Sergeevich Kolesnikov** (Russia) from St. Petersburg State University spoke on "Dialogue of cultures, glocalization and tolerance"; **Singh Raghwendra Pratap** (India) from Javaharlal Nehru University on "Dialoguing Cultural Diversity in Multiculturalism"; **Jonar-**

don Ganeri (United Kingdom) from School of Oriental and African Studies on "Cultural Dialogue and Cultural Reverence"; **Christopher Schwartz** (Belgium) from Leuven Catholic University on "Jurgen Habermas and the Model of the Chaikhana"; **Isakova Alla Anatolievna** (Russia) from Tyumen State Oil and Gas University on "Advertising as a reflection of the dialogue of languages and cultures"; **Gaziz Turysbekovich Telebaevy** (Kazakhstan) from Eurasian National University on "Culture of Peace"; **Seyed Javad Miri, Alireza Mollaiy Tavany** and **Mohammad Amir Ahmadzadeh** (Iran) all came from Institute of Humanities and Cultural Studies presented their papers respectively on "Farabian Legacy Revisited: House Mentality versus Field Mentality, "Tradition and Innovation in the Religious Thought of Shaykh Ebrahim Zanjani" and "Transition from tradition to innovation in political writings in Iran"; **Kishimzhan Eshenkulova** from Kyrgyzstan Turkey "Manas" University on "Mind-Body Dualism: Plato, Ibn Sina and Descartes"; **Cholpon Alieva, Seit-alieva Gulmiza Askarbekovna** and **Toktosunova Elmira Satyvaldieva** all from IUK spoke respectively on "The Nomadic philosophy of Central Asia: Kyrgyz Philosophy of Dialogue," "Features of Islamic education in Kyrgyzstan" and "The problem of dialogue and ethno-political processes in Kyrgyzstan"; **Farida Balbakova** from the World Wildlife Fund in the Kyrgyz Republic on "Ecological Problems and Ethnoecology"; **Samatov Abdurahman Samatovich** and **Sharshenaly Kojoyarov** both from the Public Charitable Fund "Uyut-Kut" spoke respectively on "Kyrgyz Philosophy of the Name and Management" and "The Philosophy and Etymology of the Kyrgyz Language".

The conference participants not only had a lively presentation and discussion, but also enjoyed a rich cultural experience of the Kyrgyz tradition and visited its well-known lake "Issyk-Kul".



Outings

At the opening session, Nankai University Vice President **Zu Guangliei**, and Dean of School of Philosophy, **Wang Xinsheng** presented welcoming remarks; **Li Deshun**, President of Chinese Association of Values and Philosophy (CAVP) and **William Sweet**, RVP Vice President spoke on behalf of the two philosophical organizations. **He Xirong** and **Liu Jintian**, Vice Presidents of CAVP and **Hu Yeping**, the RVP Executive Director also spoke at the opening as well as at the closing session along with **Li Deshun** and **Yan Mengwei**.



During the conference many Chinese scholars from various universities across China took part and presented their papers. **Wang Xinsheng** from Nankai University spoke on “Fairness and Justice in the Present Period of Chinese Social Transition”; **Li Deshun** from China University of Political Science and Law on “Fairness is A Substantive Justice”; **Zhang Shuguang** from Beijing Normal University on “Justice and Civilization in Multiculturalism”; **Zhu Baowei** from Chinese Academy of Social Sciences on “The Development of High-technology and Social Fairness”; **Yang Xuegong** from Peking University on “Rejection or Defense: Universalism and Particularism in Globalisation”; **Gong Qun** from Remin University of China on “Isaiah Berlin on Freedom and Responsibilities”; **Sun Meitang** from China University of Political Science and Law on “How Possible is International Justice?”; **Zhou Fan** from Beijing Normal University on “The Supplement to Critique of Justice and Discontents”; **He Xirong** from Shanghai Academy of Social Sciences on “The Concept of Righteousness in Chinese Tradition”; **Hu Bo** from Chongqing Academy of Social Sciences on “The Axiological Basis and the Justice of the Rule of Law”; **Yin Yan** from Shanghai University on “On the State’s Responsibility for the Realization of Individual-subject Identification”; **Li Qin** from Tianjin Academy of Social Science on “Philosophical Values and Consumer Society”; **Shu Nianchun** from Huazhong University of Science & Technology on “Patriotism in Multiple Cultures”; **Li Hecheng** from Shaanxi Normal University on “What is Justice and Virtue”; **Wang Xuan** from Shaanxi Normal University on “The Value Paradigm of Spiritual Life and a Logic of Self-governance”; **Zhang Na** from Shanghai Normal University on “A Probe into the Significance of Socialist Core Values”; **Yan Mengwei** from Nankai University on “The Value Appeal of the Concept of Justice”; **Liu Yu** from Sanxia University on “Value Nihilism: A Common Problem in Modernization”; **Zou Pinglin** from Jinggangshan University on “On Three Dimensions of the Rationality of the Socialist Road



Conference Sessions



with the Chinese Characteristics **Zhao Yaqiong** from Nankai University on “Comprehensive Reflection about Justice”; **Yi Xiaoming** from Jishou University on “The Principle of Distributive Justice in the Real Chinese Situation”; **Han Dongping** from Huazhong University of Science and Technology on “How to Reach a Consensus on Values?” **Liu Jintian** from North-West University of Political Science and Law on “Marx’s Justice Values and Its Contemporary Significance”; **Yu-an Zushe** from Shaanxi Normal University on “The

Value Basis of Global Justice under the Concept of Action”; **Xu Mengqiu** from Xiamen University on “Equity of Opportunity and Equity of Rights” **Qiu Renfu** from Shanghai University on “Value Language from Multi-cultural Interaction”; **Li Shumei** from Nankai University on “Constructing a Common Ideal, against the Hegemonism”; **Zhao Fujie** from Northwest University of Political Science and Law on “Values of Righteousness in Chinese Philosophy”. A group of visiting scholars also participated and presented their papers: **William Sweet** (Canada) from St Francis Xavier University on “Two Kinds of Justice”; **Thomas Menampampil** (India) on “Justice and Responsibility in Multiple Cultures”; **Edward Wamala** (Uganda) from Makerere University on “Metaphysics and Justice”; **Denys Kiryukhin** (Ukraine) from the Skovoroda’s Institute of Philosophy on “Individual and Collective Responsibility and the Problem of Justice”; **Charles C. Verharen** (USA) from Howard University on “Evolution in Ethics: From the Ancient Egyptian View of Vengeance through the Lens of Contemporary Neuroscience”; **Hu Yeping** from the RVP on “Peace and Harmony as the Ultimate Goal of Justice”.



Tianjing City

Wuhan, P.R. China

July 12-13, 2015: **“The Methods of Matteo Ricci and Communication between Western and Chinese Cultures”**. This conference was held at the Wuhan University and organized by **Huang Chao** from the Department of Religious Studies, the School of Philosophy, Wuhan University and host of the RVP Center at Wuhan University.



Huang Chao



Zhai Zhihong



Wu Genyou

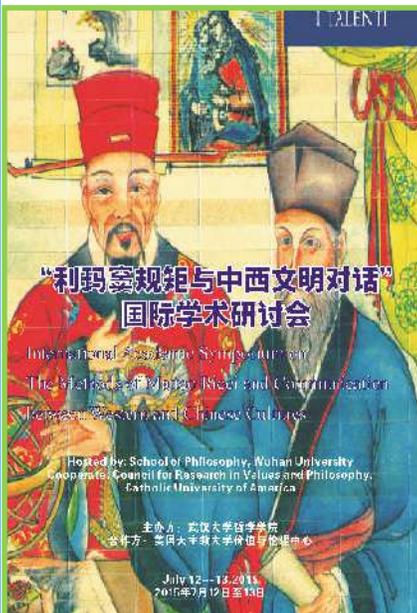


Vincent Shen



Guo Qiyong

Matteo Ricci is known as “the greatest contributor to communication between Western and Chinese culture”. As a Jesuit coming in the late Ming, he originated a series of methods and strategies adapted to the Chinese tradition. These methods and strategies characterized by “adjustment,” were followed by most of the Jesuits, and called “the methods of Matteo Ricci” by the Emperor Kangxi. Allowing Chinese Catholic believers to worship Heaven, their ancestors and Confucius, the Methods were intended to combine Confucianism with Christianity. They triggered widespread and sustained arguments over Chinese rituals between the Jesuits and the Mendicant orders in China, both within the Western world and in China. In the present age of globalization and diversification, these Methods have been re-discovered and their meanings and significance re-defined and re-annotated. In 2001, Pope John Paul II considered Matteo Ricci’s best contribution to be in the area of “cultural communications”, and pointed out parallels of his method and those of the early Church Fathers’ in perceiving creative connections of Christianity with Greek and Roman cultures.



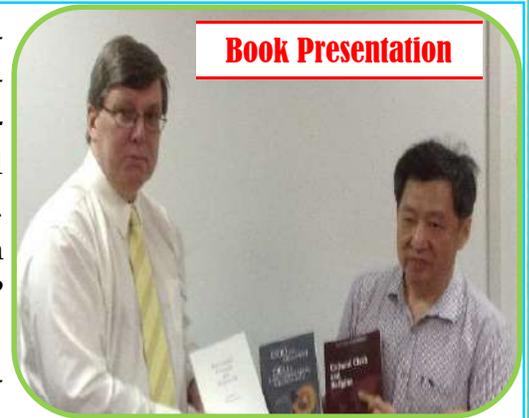
A Group Photo

Wu Genyou, Dean of School of Philosophy, Wuhan University and **Vincent Shen**, RVP Vice President and Lee Chair Professor of University of Toronto, gave opening remarks. **Zhai Zhihong**, Chairperson of the Department of Religious Study and **Hu Yeping** from the RVP spoke at the concluding session. Both expressed a great hope in continuation of the cooperation between Wuhan University and the RVP. **William Sweet**, RVP Vice President presented RVP books to the library.

At the conference scholars from Wuhan University presented their papers: **Guo Qiyong** "Confucian View on Others Ma Tianxiang A Book on Dialogue between Catholicism and Buddhism in Late-Ming Dynasty"; **Wen Bifang** "Han-Yu and Buddhism Fang Yong Choices Made by Matteo Ricci"; **Hu Zhihong** "A Rethink of the Methods of Matteo Ricci and the Manners of Mission Cao Yan"; **Li Yong** "Moral Relativity, Moral Relativism and Accommodation"; **Huang Chao** "Integrating and Embedded: The Comparative Study of the Localization Missionary Strategy of Kumarajiva and Matteo Ricci"; **Sang Jingyu** "A Discussion on Western Scholars' Three Different Interpretations of Li: From Matteo Ricci and Leibniz to Joseph Needham"; **Wu Genyou** "World History and the Beginning of Comparative Philosophy: A Review on Vom Ursprung und Ziel der Geschichte"; **Lian Fan** "A Comparison of the theory of the Soul between Huang Zongxi and Matteo Ricci: Confucian Scholars' Responses under the influence of the Methods of Matteo Ricci". **Wang Limin** from the School of Chinese Catholic Theology spoke on "Matteo Ricci and the Cultural Silk Road"; **Du Xiaoan** from the University of Sanxi Science and Technology on "A Rethinking of the Conflict between Confucian and Christianity in the Context of Contemporary China"; and **Liu Mingqiang** and **Liu Junxing** from Zhaoqing, Guangdong where Mateo Ricci first stayed on "The First Place Built by Matteo Ricci Where Exchanges between Christianity and Confucian Happened in Zhaoqing Chongxi Pagoda Park".

Participants from other countries also presented their papers. **Edward Wamala** (Uganda) "Appreciating Intercultural Relations from the Perspective of The Hegelian Master-Slave Dialectic"; **Vincent Shen** (Canada/Taiwan) "Reflection on Matteo Ricci's Mutual Strangification Strategy in China: with Early Jesuits and Chinese Disciples as Examples"; **Thomas Menampampil** (India) "The Dialogue of Civilizations Xu Tao Huineng's Theory of Self-Heart and its comparison to Christianity"; **Marcos Jaramillo** (Chile)

"Building a Legal Bridge between East and West"; **Hu Yeping** "Matteo Ricci and His Method of Cultural Accommodation"; **Wojciech Golubiewski** (Poland) "From the imitation of nature to a meeting between cultures: Wang Limin Matteo Ricci and the Cultural Silk Road"; **William Sweet** (Canada) "The Project of Intercultural Philosophy and Intercultural Communication".



Da Nang City, Vietnam

July 8-9, 2015: “**Hermeneutic Understanding of Classical Philosophies in Contemporary Times**”. This conference was co-organized with the Institute of Philosophy of the Vietnamese Academy of Social Sciences (VASS), Ho Chi Minh National Academy of Politics III, and the Institute of Scholas-



Nguyen Van Ly

Yu Huang Chieh

Pham Van Duc

Tran Van Doan

Nguyen Tai Dong

Tran Tuan Phong

tic Philosophy and Department of Philosophy, Fu Jen University, Taiwan.

Pham Van Duc, Vice President, Vietnam Academy of Social Sciences and the RVP Regional Coordinator, **Nguyen Van Ly**, Director, Ho Chi Minh National Academy of Politics III, **Hu Yeping**, RVP Executive Director, **Tran Van Doan**, Fujen Academia Catholica, **Yu Huang Chieh**, Chair, Department of Philosophy, Fujen University and **Nguyen Tai Dong**, Vice Director of the Philosophy Institute of VASS spoke at the opening.

Participants from Vietnam presented their papers: **Do Minh Hop** “Philosophical Hermeneutics of Gadamer”; **Tran Nguyen Viet** “Eternal Problem of Oriental Philosophy on the Human Being and Its Meaning in Contemporary Times”; **Nguyen Tien Dung** “Psychoanalysis in the Hermeneutical View of Simone De Beauvoir on “The Second Sex” and Its Meaning in Contemporary Times”; **Nguyen Thi Lan Huong** “Environmental Ethics and Utilitarianism”; **Le Thuy Hanh** “Culture in Immanuel Kant’s Thought”; **Le Kim Binh** “History of Philosophical Hermeneutics: From Sleyermacher to Dilthey and Heidegger”; **Ngo Huong Giang** “Hermeneutics in the Spirit of Intercultural Philosophy”; **Tran Thi Huyen** “On the Justice Concept of Plato in The Republic”; **Lam Ba Hoa** “Philosophical Hermeneutics of Communication”.

At the conference the delegation from Fujen University responded: **Tran Van Doan** on “Radical Hermeneutics and the Search for Authentic Understanding”; **Pan Hsiao Huei** on “Con-fucian Ethics and Common Ethics for Human Beings: Discussion Based on the Life in



A Group Photo



A Conference Session

Mencius”; **Yu Huang Chieh** on “Pursuing Harmony but not Similarity: A Reflection from Traditional Chinese Philosophy”; **Wen Hsiang Chen** on “On Scientific Inquiry as well as Love and Freedom in Faith”; **Levine Andro H. Lao** on “The Relation between the Human Person and the World in Aesthetic Experience”; **Ho Chia Jui** on “Contemporary Interpretation Concerning Art Education: Jacques Maritain’s Philosophy of Art”; **Ying-Fen Su** on “Another way of thinking on the modern group-self relationship: the dimension of humanistic healing of “existential experience” in the Zhuangzi”.

Participants from other countries also presented papers: **Dilipkumar Mohanta** (India) on “Reflections on Nagarjuna's Denial of the Law of Excluded Middle”; **Astrid Vicas** (USA) on “Ownership of Actions and the Mine”; **Roberto Catalano** (Italy) on “Philosophy as Spiritual Exercises: A Critical Reading of Pierre Hadot’s Approach to Greek Philosophy for Its Relevance in Today’s World”; **Paul Gallagher** (Australia) on “Benefiting to the World: a Mohist Approach to Global Citizenship”; **Vasil Gluchman** (Slovakia) on “Kant and Consequentialism”; **Hu Yeping** on “An Attempt to Restore Human Nature: A Study on St. Bonaventure’s Illumination in the Human Soul”. Four came from Philippines: **Roland Theuas DS. Pada** on “Elements of Freedom: A Contemporary Reading of Hegel through Axel Honneth's Theory of Recognition”; **Anthony Lawrence A. Borja** on “The Ruler, the Prince, and the Process of Statecraft: A Conversation between Machiavelli, Xunzi, and Han Fei”; **Mark Kevin S.** On “Confucius and Edith Stein: On the Recognition of the Other”; **Jenina G. Redrino** on “Ethics in Shang Yang’s realpolitik”.

At the concluding session **Pham Van Duc**, **Hu Yeping**, **Yu Huang Chieh** and **Tran Van Doan** spoke respectively on behalf of each organizer.

Nguyen

Ngoc Toan, the Department of Scientific Management and International Cooperation from the Institute of Philosophy of VASS with and his colleagues and students coordinated and managed the entire conference.



Nguyen Ngoc Toan



A Group Photo

Hanoi, Vietnam

July 4-5, 2015: “**Value Education in the Context of Social Integration**”. This conference was co-organized with the Academy of Journalism and Communication and the Institute of Philosophy of the Vietnamese Academy and was initiated by **Tran Hai Minh**, Vice Dean, Faculty of Philosophy, Academy of Journalism and Communication (AJC) who took part in the RVP annual seminar on religion and violence and peace in 2014.

Values determine our everyday actions. The question of what constitutes our



Truong Ngoc Nam



Pham Van Duc



Tran Van Doan



Tran Hai Minh



Hu Yeping

value system is, however, still controversial. In the contemporary context, when many different value systems and forms co-exist and interact, this could create value crises and conflicts due to different positions regarding values, value education and orientation is substantially and urgently needed. How can values be educated? Such education can be carried out through the mass media, traditional schooling nationwide, internationally or even globally. Each methodology has its own advantages and disadvantages. We need therefore to determine how to improve the effectiveness of value education to the fullest. The conference focused on such issues as communication and value education, value systems in the development of education and international experiences in (global) value education.

At the opening **Pham Van Duc**, Vice President, Vietnamese Academy of Social Sciences (VASS), **Truong Ngoc Nam**, Rector, Academy of Journalism and Communication II (AJC), **Luu Thuy Hong**, AJC Faculty of Politics and **Hu Yeping** spoke on behalf of the organizers.

During the conference, Vietnamese participants presented their papers: **Tran Ngoc Them** and **Hoang Chi Bao** from Central Theoretical Council spoke respectively on “Value research and education by yiology systemic-typological method in the context of integration” and “Sustainable Value



A Conference Session



A Conference Session

of Ho Chi Minh's ideological legacy"; **Nguyen Tai Dong** and **Hoang Thi Tho** from VASS spoke respectively on "Social responsibility as a value" and "Buddhist Ethical Value through the Four Noble Truths for Education of Personality in the Context of Integration"; **Luong Dinh Hai** from Institute of Human Studies on "Vietnamese Value System in a Time of Industrialization, Modernization and International Integration"; **Nguyen The Kiet** from Ho Chi Minh National Academy of Politics and **Hoang Anh** from AJC spoke on "Value Theory and the Transformation of the Ethical Values Scale in Vietnam in Integration Context."

Scholars from AJC included **Tran Hai Minh** who presented a paper on "Education of Vietnamese Patriotism in the Context of Integration"; **Do Thi Thu Hang** on "Values Education of Youth in the Press in Vietnam Today"; **Nguyen Xuan Phong** on "School Education and Values Formation Orientation in the Context of Globalization in Vietnam Today"; **Bui Thi Thanh Huong** on "Preservation of National Values for the National Development in the Context of Integration."

Scholars from other countries presented their papers: **Tran Van Doan** (Taiwan) from Fujen University spoke on "Education for Autonomy: Is It Possible?"; **Cornelia Bogen** (Germany) from Miltersen and Tongji University, Shanghai on "The middle kingdom on the high seas: on the value crisis of modern Chinese society"; **Sergey Nizhnikov** (Russia) from Peoples' Friendship University of Russia, Moscow on "Religion and Education in contemporary Russia: tasks and problems"; **Hu Yeping** on "Human Self-understanding: A Study of Aquinas' on Human Nature."

During the conference, the leadership from VASS, AJC and RVP had a special session to discuss possibilities of future cooperation, such as joint publications, joint conferences, etc.

Participants also visited some historical and cultural sights after the conference.



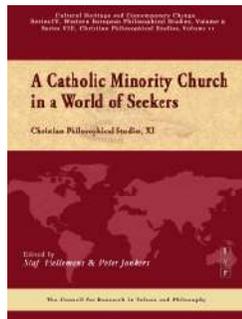
A Group Photo

Tilburg, the Netherlands

June 25, 2015: “**The Late-Modern Transformation of Religion**”. This was a book launch planned by **Peter Jonkers**, RVP Regional Coordinator, and **Staf Hellemans** of Tilburg University, as part of the RVP project “Faith in a Secular Age” begun on 2009 and ending with the conference on “Renewing the Church in a Secular Age: Holistic Dialogue and Kenotic Vision” held in Rome, March 4-5, 2015.



Staf Hellemans



Peter Jonkers



A Conference Session

The old models do not work anymore. The Catholic Church is breaking open new ground. To investigate this new situation, this international project “Faith in a Secular Age” was under the general direction of Charles Taylor, José Casanova and George F. McLean.

A book was generated by a group of scholars from the area entitled *A Catholic Minority Church in a World of Seekers*, edited by **Staf Hellemans** and **Peter Jonkers**, including contributions of social scientists, philosophers, and theologians from Belgium, the Netherlands and Germany-Austria, with Tilburg University in the lead.

The book launch focused on the present position and the future prospects of the Catholic Church in a post-Christian world. At the Utrecht campus of the Tilburg School of Catholic Theology, authors discussed the possible appeal of the Church in the world of the seekers.

Marcel Sarot, Dean of the Tilburg School of Theology (TST), gave a welcome and introductory remarks, followed by paper presentations: from the TST **Staf Hellemans** spoke on “A Catholic Minority Church in a World of Seekers: A Sociological Perspective;” **Peter Jonkers** on “A Catholic Minority Church in a World of Seekers. A Philosophico-Theological Perspective”; **Johannes Först** on “The Theological Worth of Secular Life and Society. A Practice Related Response to ‘A Catholic Minority Church in a World of Seekers’”; **Anthony J. Carroll** and **James Sweeney** from Heythrop College, London, on “Authority for Seekers” and “Speaking with Authority: the Contemporary Challenge”; and **Terrence Merrigan** from KU, Leuven on “The Notion of ‘Exile’ and the Condition of the (Post-)Modern Religious Subject”. **Nico de Groot** from TST took these photos.



Marcel Sarot



Jim Sweeney



Anthony Carroll



Terrence Merrigan



Kees de Groot



Johannes Först



London, United Kingdom

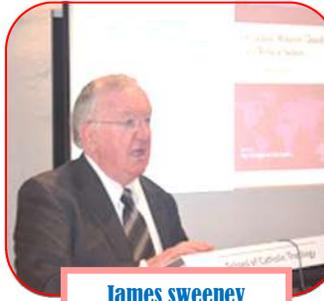
June 16, 2015: “**Church and Magisterium: At the Crossroads of a Post-Christian Society**”. This was a book launch planned by **Anthony J. Carroll**, RVP Regional Coordinator and Heythrop College



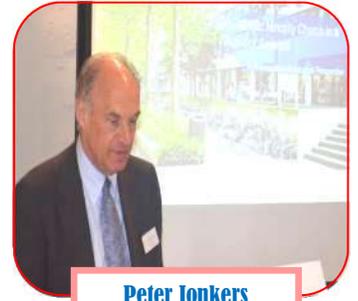
Anthony J. Carroll



Staf Hellemans



James Sweeney



Peter Jonkers

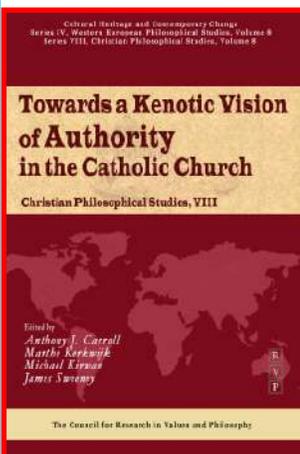
(HC), University of London, as part of the RVP project “Faith in a Secular Age” begun on 2009 and ending with the conference on “Renewing the Church in a Secular Age: Holistic Dialogue and Kenotic Vision” in Rome, March 4-5, 2015.

In today’s pluralistic age the appropriate understanding of the nature and extent of authority takes on a particularly important role. An authority can provide guidance as to the better option, the choice which leads to flourishing rather than to diminishment. The specific area of competence within which the magisterial authority of the church operates is that of faith and morals. The role of the Magisterium is to regulate interpretations of the deposit of faith in such a way that they are both faithful to the traditional teachings of the church and expressed in a manner which speaks to our times. The love of the faithful for the hierarchy originates in the recognition of the vocation of the Magisterium to lead and to guide as much by example as by formal teaching. Such a kenotic style of leadership should characterise the church as it reflects the mind of the divine in the institution, made visible in the Magisterium. The Magisterium brings people to the divine through the kenotic witness in the religious institution. This is why images of the pope kissing babies, or visiting prisoners, even forgiving those who have tried to kill him, are such a powerful sign of the gospel.

A book was generated by a group of scholars from the region entitled *Towards A Kenotic Vision of Authority in the Catholic Church*, edited by **Anthony J. Carroll**, **Marthe Kerkwijk**, **Michael Kirwan** and **James Sweeney** from the Heythrop College.

James Sweeney gave welcome and introductory remarks. A few authors from HC spoke during the conference. **Anthony J. Carroll** on “Faith in a Secular Age: The Overall Project”; **Roger**

Mitchell on “Authority without Sovereignty”; **James Sweeney** on “Speaking with Authority: the Contemporary Challenge”; **Staf Hellemans** and **Peter Jonkers** from Tilburg University spoke respectively on “A Catholic Minority Church in a World of Seekers: a Sociological View” and “A Catholic Minority Church in a World of Seekers: A Philosophico-Theological Perspective”; and **Louis Caruana** from Gregorian University, Rome, on “Who Are the Experts? The Dynamics of Authoritative Know-how in Church and Society”.



Iași, Romania

June 13-14, 2015: **“Philosophy Emerging from Cultural Traditions and Its Role in a Global Age”**. This conference was planned and organized by **Dan Chițoiu**, Director of RVP Center in Iasi and from the Romanian Academy-Iași Branch and Alexandru Ioan Cuza University of Iași, Romania.



João J. Vila-Chã & Teodosie Petrescu



Dan Chițoiu



Teodor Dima



Nicu Gavriluță

Philosophy can be the result of speculative or theoretical thinking, but it also can have roots in cultural traditions. A certain cultural tradition is a very complex milieu constituted by the symbolic codes motivating collective and individual conduct, by expressing reality, by the ways of preserving past heritage and by specific spiritual practices. Being the ‘interface’ through which concrete humans can live their lives, a cultural tradition is also dynamic, reflecting and including continuous changes induced by the new happenings, trends and life experiences, both individual and collective. This dynamic balances the need to preserve the heritage while integrating novelty and leads to reflection, to meditation, and to philosophy. Such philosophizing originates in concrete reasons and seeks to provide practical solutions for life. More than that, a major aim of such philosophy is to deliver a comprehensive vision of reality able to address the needs of a certain historical time. At times, this kind of philosophy has not been recognized due to an inadequate hermeneutics which offered too narrow a description of what can be designated as ‘philosophy’.

In today’s global age, philosophy emerging from cultural and spiritual traditions plays an important role, because it provides much more complex, nuanced and refined solutions for current



A Group Photo

quests and dilemmas. The reason is that such reflection brings forward values preserved by tradition and the

learnings and findings of many generations, but can express their essence in response to the challenges of the moment. Our Global Age calls for global answers, but such answers can be provided only from particular cultural areas, and from philosophies which arise thence. We cannot have unique and univocal answers even if we have now global questions, so it is more than ever necessary to bring together thinkers from every major cultural area in the attempt to build a multi-perspective response to the crises and challenges of today.



A Conference Session

The conference focused such issues as 1. the status and role of philosophy emerging from cultural traditions; 2. spiritual practice as source of philosophy; 3. the religious role in today's society; 4. cultural traditions as resources of new scientific insights and explanations, and 5. hermeneutic perspectives on tradition as a cultural fact.

At the opening session, **Teodor Dima**, Member of the Romanian, **Nicu Gavriluță**, Dean of the Faculty of Philosophy and Social-Political Sciences of Alexandru Ioan Cuza University of Iași gave welcome remarks. **João J. Vila-Chã** (Portugal/Italy), RVP Vice President from the Pontifical Gregorian University, Rome, spoke on "The Hermeneutical Paradigm: The In-Between of Meaning and Action in the Western Tradition" and **Teodosie Petrescu**, Archbishop of Tomis, Romania of "Ovidius University of Constanța and the Role of Religion in a Globalized Society".

The conference was divided into four sessions. Many scholars came from other countries to present their papers: **John Farina** (USA) from George Mason University spoke on "The Idea of Europe: European Exceptionalism and Religion"; **Bogdana Todorova** (Bulgaria) from the Bulgarian Academy of Science on "Religious Role in Today's Society: Axiological Potential of Secular Theology"; **Fatemeh Taromirad** (Germany) from Ludwig-Maximilians-Universität on "Cultural Philosophy: A New Way of Approaching Modernity"; **Suleiman Mohamed** (Egype) from University of Beni Suf on "The Philosophical and Theological Hermeneutics of Adoptionism"; **Rudi Capra** (Ireland) from University College Cork on "The Roots of the Sky: Immanence and Spirituality in Dōgen's Zen"; **Pierre Graham** (Canada) from the University of Montreal on "The Role of Philosophy in the Age of Crisis: A Critical Reading of Husserl's Crisis"; **Mihail Evans** (United Kingdom) from the University of the West of England on "Constantin Noica and the Comedy of Philosophy"; **Fainos Mangena** (Zimbabwe) from University of Zimbabwe on "Tradition, Culture and Political (dis)order in Post-colonial Zimbabwe: A Philosophical Exposition"; **Osman Bilen** (Turkey) from Dokuz Eylul University on "Alfarabi's Hermeneutics of Religion: Contemporary Relevance of Some Muslim Philosophers' Perspectives on Freedom of Religion"; **Teodor Negru** (Netherland) from Radboud University



A Conference Session

Nijmegen, the Netherlands "Toward an Integrative Theory of Free Will"; **Olga Gaydamachuk**, (Ukraine) from the National Technical University on "Intonation Status's Change as a Certain Sign of Philosophy Status's Change?".

Scholars from the host institutions presented their papers: **Petru Bejan** spoke on “Ethics of Interval”; **Anton Adămuț** on “Romania Considerations on the Nature of Evil in Saint Augustine”; **Carmen Cozma** on “Romania’s Overarching Role in Learning Ethics for the Humanness in Global Evolution”; **Alexandru Tofan** on “Romania, The Desert and the City. Monastic Tradition and Urban Environment”;



A Conference Session

Rodica Pop on “A Change of DNA, the Bridge between Scientific Reality and Mystical Experience” **Cristina Lucia Șuțiu** on “Totalitarianism in the Light of Dualist Religious Traditions”; **Marius Liviu Ciuraru** on “Secularizing Christian Religion in Contemporary Society”; **Victor Pricope** on “Two Cultural Traditions in Collision”; **Mădălin Onu** on “Reason and/or Tradition? Hamann and Herder vs. Kant Concerning the Purism of Reason”; **Cătălin Diaconu** on “Divergent Perspectives on Contemporary Cosmopolitanism”; **Ruxandra Stoia** on “The actuality of the Stoic philosophy of Constantin”; **Eronim-Celestin Blaj** on “The Impact of New Technologies on Life and Human Activity: Ethical Issues”; **Marian Vild** on “Interpretation in the Church as Basic Principal of Patristic Biblical Exegesis (the 4th to the 18th century)”; **Ionuț Bârliba** on “The Trăirism between Existentialism, Cultural Traditions and Orthodoxy”; **Arsenie Boca** on “Idolatrous Methaphysics. The Emergence of European Thought and the Merging of Cultural Traditions”; **Flor-entina Grigore** on “The Concept of Justice (Δικη and Θέμις) in the Teachings of Neagoe Basarab: An Anthropocentric Perspective”; **Răzvan Constantin Cîmpulungeanu** on “Apophatic Knowledge as an Authentic Way for the Experience of Divine”; **Ioan Drăgoi** on “A Possible Philosophical Implication of Dogma: Mystery and Style in the Constitution of Religious Phenomena”; **Liviu Petcu** on “Χάρισμα του λόγου. The Gift of Word in the Orthodox Spirituality: Tradition in the Present”; **Ionuț Mihai** on “The Reception of Patristic Texts in Twentieth Century Romania”; **Constantin Rusu** on “Second Kiss of Judas. Preservation of Tradition and the Risks of Pluralistic Neoiluminism”; **Ionuț Cambei** on “Integrative and Formative Dimensions of Love in the Exercise of Existential Becoming”; and **Dan Chițoiu** on “Role of Philosophy Emerging from a Spiritual Tradition”.

Scholars from other Romanian Universities also presented their papers. **Ana Bazac** from Polytechnic University of Bucharest on “In science we trust. Really?”; **Mihaela Pop** and **Viorel Cernica** from the University of Bucharest on “Meanings of Tradition in Dimitrie Cantemir’s Hieroglyphic History” and “The cultural forms as spiritual functions”; **Smaranda Buj** from Gheorhe Asachi Technical University in Iași on “Romania Christian Tradition between the Typical and Atypical: Michel Henry on the Reception of the Message of Christ”; **Bogdan Chiriluță** and **Ioan Dura** from “Ovidius” University-Constanța on “Between Tradition and Modernity: Religious Issues in the Context of a Globalized Society” and “Identity and Otherness in the Horizon of Globalization: The



A Conference Session

Role of Religion in the Interaction of Cultural Traditions”.

Abakaliki, Nigeria

June 10,-14 2015: “**African Philosophical and Intellectual Responses to the Development Crisis in Africa**”. This conference was planned and organized by **Joseph C. A. Agbakoba**, RVP Regional Coordinator and DVC of Madonna University and **Jerry C. Chukwuokolo**, Ebonyi State University.



Joseph C. A. Agbakoba

The conference focused on evaluating the responses of the African intelligentsia to the current development crisis in the continent. It also encouraged reflection on the recurrent issues in the development crises. These include the need to evolve a viable indigenous development oriented ideology that would adequately address such issues as identity and its construction in the context of globalization and cultural pluralism, determinism, freedom and responsibility, the individual and the collective, justice



Jerry C. Chukwuokolo

in plural, multi-cultural and international contexts, faith and reason in the public sphere, etc. The main themes discussed during the conference included 1. classifications of responses such as: Afro-pessimism and the re-colonization thesis; 2. nationalism; Afro-constructivism; 3. African theories of development; 4. ideology and development; 5. justice and development; 6. freedom and responsibility; 7. ideology, determinism and the mechanisms of change; 8. globalization, pluralism and the state; and 9. faith and reason in the public sphere and development.

At the opening Ebonyi State University (ESU) officials **Uduma Oji Uduma**, the Head of Department of Philosophy, **Eugene Nweke**, Dean of FSSH, **F.I Idike**, Vice Chancellor, gave welcome remarks. **Joseph C.A. Agbakoba**, and **T.U. Nwala** from University of Abuja also spoke. **J. Chidozie Chukwuokolo** gave a vote of thanks.

Conference participants were divided into 14 groups for their presentations. Scholars from the Ebonyi State University from different departments presented their papers: **Isidore U. Nwanaju** spoke on “Religion and the Prospect of Peace in a Pluri-Religious Society”; **Ogbonnaya J. Okereke** on “Responsibility of Freedom in Nigeria”; **Nwabuiro Idenyi** on “Leadership and Justice and their Relevance to Quest for Africa Department: A Critical Reflection”; **Godswill. P. Nnaemeka Agashi** on “Transitional Justice: Its Relevance for African Development”; **Barnabas. A. Ovuoba** on “The Ethno-Religious Foundation for the Failure of Leadership in Africa: A Perspective on Nigeria”; **Patricia Ebere Nwazanobi** and **Richard Ogbonna Eze** on “The Igbo Moral Code: A Reconstructive Interpretation”; **Evaristus. C. Obioha** and **Chidimma S. Ukaullor** on “Post-Colonial Military Mis-



Speakers at the Opening

conduct During Internal Operation in Nigeria: An Appraisal”; **Okolie Charles Nkem** on “Law as a Tool for Social Control: Towards a Philosophical Jurisprudence for Contemporary Africa”; **Ngozi U Emeka-Nwobia** “Tackling Xenophobic Phenomena in Ezza-Ziullo Crises: Utilizing the Lin-Resolution”; **Kingsley Okoro** on ing Practices in African (Igbo) for Criminal Justice, Moral Detention in Modern African”; **J.N. Ag-**Building and the Challenges of Development for Dasein Africana”; **Patricia E. Nwazonobi** and **Abrabam O. Eboym** on “Salvation, Faith and Reaction: A Noble Alternative for National Development”; **Albert O. M. Ogoko** on “Rationality in Confronting African Transformational Challenges: Nigeria as a Case in Point: A Hermeneutic Phenomenological Approach”; **Onyeawuna Charles Emeka** on “Resource Course in Africa: A Psycho-Analytic Perspective”; **C.M. Okoro** on “Naming Africa Logic and Full African Humanity”; **Stephen Chijoke Nwainya** on “Africa’s Quest for Development and the Conflation of Westernization and Modernization”; **Ukoma Amarachi Nnachi** on “Cessation of Pneumatic Elements in the Contemporary Church: A Critique of the Pauline Instruction on Orderliness”; **Macaulay N Kanu** on “Philosophy of Quantum Mechanics and its Relevance to Scientific and Technological Development in Africa”; **Donatus I Njoku** on “Justice and Development in Africa: Role of Religious Studies”; **Clement I. Osunwokeh** on “Faith and Reason in the Public Sphere and Development”; **Sylva Emma** on “Transparent Leadership and the Security of Aba: A Check on Economic Collapse”; **Owo, Gideon Idike** on “The Role of Logic in Alternative Dispute Resolution and its Relevance in Conflict Management in Developing Nation”; **Doris Patrick** from Ebonyi State University and **Anthony. C. Ajah** from University of Nigeria on “On the Sociological and Philosophical Roots of a “Culture of Low Expectation; An Assessment of the Role of Ideology in Social Development”; **Umezurike Grace** on “The effect of Xenophobia on International Relation”

Scholars from University of Lagos presented their papers: **Ayodele Okalekan Shotunde** on “Freedom as the Foundation of Human Right: An Existentialist Perspective”; **Chris Osegenwune** on “Justice and the Contradictions of Development”; **Chiedozi Okoro** on “National Ideological School and the Problem of Ideological Alienation”; **Ihejirika Cardinal I.C.** “Implications of Globalization for Pan Africanism: A Philosophical Reflection”; **Peter Oni** on “Challenging African Scholar’s through



A Group Photo

African Language: A Re-Examination of the Language Question in Development’; **Modestus N Onyeagbalaji** on “Theorizing ‘Intelligent Social Reconstruction’ for Full Orbed Development in Africa”; **Tony Okeregbe** on “Knowledge Flow of Africa as Cultural Expropriation: An Afro-pessimistic Evaluation”; **Moses Debo Gbadebo** on “The Language Question in Africa and the Challenge of Underdevelopment”; **Okpowhoavotu Dan Ekere** on “The Quest for Development in a Globalized World”; **Owosho, Sirajudeen** on “Towards Africa’s Transformation in The 21st Century: A Dialectical Appraisal of Nationhood”.

Scholars from the University of Calabar presented their papers: **Maduka Enyimba** on “Towards a Genuine National Development: A case for Kant’s Epistemic Cooperationism in Nigeria”; **Stephen Stanislaus Udo** on “In Search of Answers to the Problem of Human Relations in Contemporary Africa”; **Avibiah David Attoe** on “A Philosophical Inquest into the Proper Ideology for the Development of the Nigerian State”; **Ojong Lawrence** from on “The Crisis in Africa as a Consequence of Social Injustice”; **Peter Bisong** “The Boomerang Effect of Environmental Degradation: The Way Forward” and “Xenotransplantation and its Potential Contribution to Environmental Degradation”;



A Group Photo

Jonathan O Chimakonan on “Building a knowledge Society for Africa’s Development: Revisiting the Question of Modernity in the Light of African Philosophy”; **Ogbonnaya Lucky Uchenna** on “The Question of Development in Africa: An Ibuanyidanda Perspective”; **Nweke Victor** on “Ibuanyidanda Logic as an Algorithm for Peaceful Co-existence and Good Governance in Africa”.

Martin U. Nwankwo from Imo State University and **Denis U Ashara** from University of Ibadan spoke on “Nigeria: The Dilemma of Ethnic Divide and National development”; **Stephen Azubuike Oguji** Imo State University on “Exploring Soren Kierkegaard’s Philosophy of Subjective Existences as in existentialist option for Africa in her developmental Aspiration”; **Nwabueze Moses Nwokocha** and **Evaristus C Obioha** “Are Human Embryo Life Forms?”.

Denis Osuagwu and **John Ezenwankwor** from Imo State Polytechnics University spoke on “The Theory of “Ima-Mmadu”-Knowing somebody who “knows somebody who “knows” somebody and underdevelopment in Nigeria: An Analysis” and **Onwunali Kevin Ugochukwu** on “Self-Crafting, an Ideology for Human Development: A Philosophical Approach”; **John Ezenwankwor** on

“Africa Unfreedom: An Escapist Excuse for Underdevelopment”.

Ichaba Amos Ameh and **Idachaba Philip** from University of Nigeria presented their papers on “Freedom, Determinism and Social Change: Reflections on Korner’s Theory of Freedom in Nature”; **F.O.C. Njoku** on “Rediscovering Personhood in Multi-Culturalism and a Covenant Theory of Development”; **Chrysanthus Nnaemeka Ogbozo** on “Creativity and Responsibility as Necessary Potentials for a Nation’s Development”.

Scholars from other universities and institutions presented their papers: **Victor O. Jeko** from Nnamdi Azikwe University on “The Crisis of Development and Globalization in a Multi-Cultural Context: The Challenge for Africa Examined in the Light of Wanger Maathai”; **Christiana I Idika** from University of Wuerzburg Germany on “Rethinking Principles of Justice in Africa for a Just political order: A Normative Reconstructive Model”; **Shitta Bey Olanrewaju Abdul** from Lagos State University on “Human Will as the Ontological Basis of Africa’s Predicaments”; **Victor Oghene** from Nnamdi Azikiwe University on “Dynamics of the African leadership Structure: Towards Development Strategies and Transformation”; **Ayang Ethelbert E**, from Cross River University of Technology on “The Problem of Technology in Nigeria: A Reflection of the Educational System”; **Peter Tarvor Etta** from Cross River State College of Education on “The Place of Political Scientists in the Quest for Development in Africa: A Philosophical Reflection”; **Opara T. Akaegbulem** from Federal University of Technology on “Technological Development and Culture in Africa”; **Ejike Akpa** from Madonna University on “Ideology as a Panacea to the Challenge of Development in Africa: An Appraisal of Julius Nyerere’s Ujamaa Socialism”; **Obozulike Ofoelue** from African Thinkers’ Community of Inquiry College of Education Enugu on “Actualizing a Meaningful Education and Manpower Development through Philosophy for Children (P4C) Paradigm of Education”; **Araka Lillian** from Megs College Enugu on “The Challenges and Prospects of Child Adoption in Igbo Land: A Case Study of Enugu State”; **Samuel Nduka Nwekpe** from Trinity College Umuahia on “The Shema and Godly Parentage: A Panacea for Development in Nigeria”; **Ikpoyi Jonathan** from Bishop Crowder Seminary on “Heretical Teachings: A Blessing in Disguise to Christians”; **Anosike Romanus** from Seat of Wisdom Seminary on “African Philosophical and Intellectual Responses to the Development Crisis in Africa: Lessons for Nigeria”; **Chukwugozie Donatus Nwoye** from John-Paul II Major Seminary on “Religion, Public Sphere and African Development”; **Ugwu Anayochukwu** from Kingsley Johnpaul on “The Concept of Old People’s Home: An Evaluation of Africa Community and the African Perception of Home”; **Ibolekwu Benedict Chika** on “Wojtula’s Notion of Freedom and Responsibility: A Panacea for Development Crises in Africa”; **Ejikemeuwa J.O. Ndubisi** from Tansian University Umuunya on “Traditional African Festivals in Globalized Society: A Philosophical Examination of Egba-Eze Ibagwa Aka Community”; **K. Victor Babu** (India) from Andhra University on “Human Values and Their Relevance to a Global Era”.



PROJECT ON SECULAR AGE

50 Years After Vatican II

Towards
A Listening Church, A Discerning Church
A Welcoming Church, A Serving Church

**RENEWING
THE CHURCH
IN A SECULAR AGE:
HOLISTIC DIALOGUE AND KENOTIC VISION**

March 4-5, 2015
Pontificia Università Gregoriana, Rome

Pontificia Università Gregoriana
A Joint Conference with
Council for Research in Values and Philosophy
and the High Patronage of
Pontifical Council for Culture

Rome, Italy, March 4-5, 2015: **“Renewing the Church in a Secular Age: Holistic Dialogue and Kenotic Vision”**. The two-day conference was held at the Pontifical Gregorian University and attended by over 300 participants.

This was a joint effort of The Council for Research in Values and Philosophy (RVP) and The Pontifical Gregorian University (PUG), with the High Patronage of the Pontifical Council for Culture of the Holy See under Cardinal **Gianfranco Ravasi**.

It was the result of an effort which began with the identification by **Charles Taylor**, author of *A Secular Age*, and **José Casanova** of four disjunctions between Church and People related to: (a) seekers who have left ecclesial practice in search of the Spirit, and (b) the magisterium charged with pastoral responsibilities; (c) its contemporary moral guidance, and (d) the world of plural spiritualities. Presently the project has advanced to articulate four emerging conjunctions of the Church as (a) not only listening to the experience of the laity (b) but discerning the path ahead, and hence (c) welcoming the seekers and (d) serving their broad religious needs in a context deeply marked by pluralism and diversity.

Scholars around the world, but particularly in the West, were invited to join the effort of Church renewal which this conference represented, based on the work of more than a dozen research teams in different parts of Europe and North America. The conference was intended to engage the intellectual mind and so better contribute to the universal Church as it faces the many present challenges. As such, the conference was intended also to function as a launching pad for similar initiatives to follow on the impact of secularization across Asia, Africa and Latin America and so contribute to the worldwide renewal of the Church as a Communion of Dialogue in search of Truth, Beauty and the Good as the emergence of God’s Kingdom in human history.

As a cumulative effort by these research teams, the conference drew on those who have been reflecting on the challenges and opportunities of secularity faced by the various cultural traditions in the West in the project “Faith in a Secular Age”. This project, initiated and carried out by the RVP, began in 2009 with a dialogue between Cardinal **Francis George** from Chicago and **Charles Taylor**, moderated by **José Casanova**. Since then, the representatives of the research teams met annually in Washington and Vienna, Austria (see the reports of those annual meetings www.crvp.org) to plan with their members personal research, reflection, and writing. This gave founded hope that light would be shed on the crucial issues of our secular age. The teams consisted of leading religious scholars, philosophers, sociologists, etc.

Council for Research in Values and Philosophy

The Rome conference was preceded by a morning closed faculty seminar held at the Gregorian University (9.0am -12.30pm, March 4, 2015) with the 30 conference speakers, moderators and team representatives. This brainstorming session before the conference reflected on the



pre-conference seminar

development of the conference thematic from the four disjunctions to four conjunctions. In the afternoon of March 4, 2015, the conference was opened by **François-Xavier Dumortier** (Rector of the PUG); remarks by **George F. McLean** (President of the RVP); and an extensive address by Cardinal **Gianfranco Ravasi** (President of the Pontifical Council for Culture).

The first panel "The Dynamics of Secularity in the West." **José Casanova** (Georgetown University, USA) «A Catholic Church in a Global Secular World» and **Hans Joas** (Humboldt-Universität zu Berlin, Germany) «The Church in a World of Options»; moderators Archbishop **Thomas Menamparampil** (India) and **João J. Vila-Chã**.

The conference then turned to four characteristics of a renewed Church as listening and discerning, welcoming and serving.

The second panel "A Listening Church: Implications of Science and Technology, Imagination and Subsidiarity." **Louis Caruana** (Dean of Faculty of Philosophy, PUG) «Nurturing the Human Face of Science»; **Leon Dyczewski** (John Paul II Catholic University of Lublin, Poland) «New Technologies and Styles of Evangelization»; and **Daniel Deckers** (Frankfurter Allgemeine Zeitung, Germany) «Being Pope Francis»; moderators **Nicolas de Bremond D'Ars** (Centre d'Études Interdisciplinaires des Faits Religieux [CEIFR], France) and **Richard Rouse** (Pontifical Council for Culture, Rome).

The third panel "A Discerning Church: the Gospel Experience, and Foundations in Secular Times for Renewed Hope." Speakers included **Tomáš Halík** (Charles University, Czech Republic) «Discerning the Signs of the Times»; **Juan Carlos Scannone** (Colegio Máximo de San José, Argentina) «Iglesia y Discernimiento Espiritual en una Edad Secular y



A conference session



The Opening session



The First Panel



The Second Panel



The Third Panel



The Fourth Panel



The Fifth Panel



The Final panel

un Mundo Global»; and **Massimo Grilli** (PUG) «Tutto è grazia. Rilettura dei macarismi/beatitudine oggi, nella Chiesa»; moderators **Philip J. Rossi** (Marquette University, USA) and **Pavel Hosek** (Charles University, Czech Republic).

The fourth panel “A Welcoming Church: Pluralism, Encounter and Dialogue.” **Robert Schreiter** (Catholic Theological Union-Chicago, USA) «Spirituality as Platform and Forum for Encounter»; **Anthony Carroll** (Heythrop College, University of London, United Kingdom) «Dialogue with Skeptics»; and **Adriano Fabris** (Università di Pisa, Italy) «Rethinking Universality for a True Interreligious Dialogue in a Pluralistic Age»; moderators **Helen Alford** (Pontificia Università San Tommaso, Roma) and **Taras Dobko** (Ukrainian Catholic University, Ukraine).

The fifth panel “A Serving Church: Polarization, Participation and Peace.” Speakers included **Ade-la Cortina** (University of Valencia, España) «Religiones y Ética Cívica Transnacional en el Espacio Público: Un Camino hacia la Paz»; **Peter Jonkers** (Tilburg University, Netherlands) «A Serving Church: Overcoming Polarization through Participation»; and **William Barbieri** (Catholic University of America, USA) «Kenotic Ethics for a Servant Church»; moderators **Staf**

Hellemans (Tilburg University) and **James Corkery** (PUG).

A magisterial lecture was delivered by **Charles Taylor** (McGill University, Canada) “Authenticity: The Life of the Church in a Secular Age”; commented on by **William Desmond** (Katholieke Universiteit Leuven, Belgium) and moderated by **Mary McAleese** (Ex-President of the Republic of Ireland).

The conference concluded with brief notes of thanks by **George F. McLean**, **Louis Caruana** and **João J. Vila-Chã**.

At the end of each session participants from the audience actively engaged in dialogue with speakers and raised insightful issues. The conference was well attended by participants from all parts of the

Council for Research in Values and Philosophy

world but mainly from the European countries such as Austria, Belgium, Czech Republic, Denmark, France, Germany, Ireland, Italy, Lithuania, Malta, Netherland, Poland, Portugal, Romania, Russia, Spain, Sweden, Switzerland, Ukraine, and United



Kingdom, as well as from Australia, Brazil, Canada, Cameroon, China, India, Mexico, South Africa, Sri Lanka, Peru, the United States, etc.

On March 6, 2015 late in the afternoon (17.30-19.30) there was a dialogue among **Charles Taylor**, **José Casanova**, and three Italian scholars **François Bousquet**, **Alessandro Ferrara** and **Giacomo Marramao** in a “Cortile dei Gentili” entitled “La Piazza e il Tempio”. It was moderated by **Giuliano Amato**.

Some 20 reports in the Roman press as well as other news agencies (the Osservatore Romano, Avvenire; Catholic News Service, National Catholic Reporters; Crux; Tracce; Societa per l’Informazione Religiosa; Noticias; Zenit; Roma Sociale, etc.) covered the conference held at the Gregorian University. Live streaming of the conference can be found on the web at www.crvp.org.

This conference was made possible by the generous support of the Gregorian University (PUG) and the Council for Research in Values and Philosophy (RVP) as cosponsors and two foundations: the Our Sunday Visitor Institute and the Raskob Foundation; the Oblate community; the staff members of the Gregorian’s program office and many volunteer students from the University; as well as Hu Jiayue in China who designed the poster and John Staak in New York who created the online registration service; and the participants. Those who shared the concerns but were not able to come to Rome are able to follow the complete conference on the RVP web at www.crvp.org.

The conference papers will be published by the RVP in 2016.



OTHER ACADEMIC ACTIVITIES

Washington, D.C.

Washington, D.C., April 13-15, 2015: **Golfo Maggini**, Department of Philosophy, University of Ioannina, Greece, gave three lectures sponsored by the Onassis Foundation (New York) for The RVP University Seminars Program. The topics of the three lectures were “Heideggerian Insights Into Contemporary Technoscience The Presence of Aristotelian Technē”, «Zoē and Bios: On the Way to a Phenomenology of the Political (Jan Patočka, Hannah Arendt, Michel Henry)”, and “Phenomenological Aristotle: Heidegger and Patočka”.



Golfo Maggini



Golfo Maggini along with other colleagues co-organized one of the RVP pre-Congress conferences at the University of Ioannina on the theme of “Philosophy and Crisis” as well as worked on the massive collection of the proceeding which is to be published by the RVP.

Washington, D.C.

Washington, D.C., April 23, 2015: **Dicky Sifjan, Siti Syamsiyatun, Jeanny Dhewayni, and Maufur**, Universitas Gadjah Mada (UGM), Yogyakarta, Indonesia, paid a visit to explore the possibility of future cooperation between the UGM and the RVP. The Visitors gave a brief introduction of their University’s graduate program and other academic activities. **Hu Yeping** and **Sayed Hassan Hussaini (Akhlaq)** attended the discussion.



Washington, D.C.

Washington, D.C., April 30, 2015: Nur Kirabaev, Russian People's Friendship University (RPFU),



Moscow, Russia, visited to discuss future cooperation, such as 1. the May 27-29, 2016 conference on "Interaction of Cultures and Values: Philosophical Crossroads: Philosophical and Political Approaches". This discussed revival of nationalism, crises of multiculturalism in Europe, stereotypes of dialogue between cultures, the problem of transition from cultural to philosophical categories in the worldview process, description, comprehension and difficulty of translating philosophical texts from one culture to another; 2. a possible research project on "Philosophy in the context of culture: comparative studies"; and 3. articles for the RPFU academic journal.



Nur Kirabaev

RPFU and RVP have been closely cooperating since the 1990s. A number of faculty members took part in the RVP annual seminars in the past years in Washington, D.C.



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*** 2016 Reginal Conferences *****March:**

- Bucharest, Romania, with the University of Bucharest "Religion, the Sacred and Hospitality"
- Andhra Pradesh, India, with Andhra University "Being Human in Multi-cultural Traditions"

May:

- Moscow, Russia, with People's Friendship University of Russia "Interaction of Cutures and Values: Philosophical Crossroad"

June:

- Lviv, Ukraine, with Ivan Franko National University of Lviv "Philosophy of Dialogue and Understanding in the Construction of the European and World Communities"
- Shanghai, P.R. China, with Shanghai University "Reciprocity: A Human Value in a Pluralistic World"

July

- Shangrao, P.R. China, with with Shangrao Normal University and Renmin University of China "Moral Responsibility and Humanity"
- Wuhan, P.R. China, with the Wuhan University "Hermeneutic Understanding of Translation of Early Buddhist and Christian Scriptures: Theories and Praxis"
- Beijing, P.R. China, with Beijing Shichahai College and Peking University "Dialogue of Religions and Beliefs in China"

September

- Poznan, Poland, with Adam Mickiewicz University "Ethos and Violence"

December/January

- Chennai, India, with University of Madras "Religious Pluralism: An Hermeneutical Understanding for the 21st Century"

PUBLICATIONS

15 Books Published in the RVP Publication Series “Cultural Heritage and Contemporary Change”

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- IVA53 *Secularization and Development of Religion in Modern Society: Polish Philosophical Studies, XIV*. Leon Dyczewski, ed. ISBN 9781565183032 (paper)

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- VIII.19 *Religion and Culture in the Process of Global Change: Portuguese Perspectives: Christian Philosophical Studies, XIX*. José Tolentino Mendonça, Alfredo Teixeira and Alexandre Palma, eds. ISBN 9781565183148 (paper).

