

RVP Activities **January-December 2024**

Annual Seminar

Aug. 19-Sept. 20, 2024: Modernity and Multiple Modernities: The Tension between the Universal and the Particular
(CUA McLean Center for the Study of Culture and Values, Washington DC)

International Conferences

June 29-30: Common Values and Human Civilizations in the 21st Century
(in collaboration with Shandong University, Jinan, P.R. China)

July 3-4: The Meaning of Modernizations in the Contemporary World
(in collaboration with Yangzhou University, Yangzhou, P.R. China)

July 7-8: Dialogue among World Religions Today
(in collaboration with Wuhan University, Wuhan, P.R. China)

July 11-12: Understanding the Meaning of a Better Life from a Global Perspective
(in collaboration with Tongji University, Shanghai, P.R. China)

July 29-31: Discerning Boundaries: Philosophy across Cultures
(RVP pre-World Congress of Philosophy Conference held at Sapienza University, Rome, Italy)

August 1-8: RVP Sessions at the World Congress of Philosophy
(Sapienza University, Rome, Italy)

Special Research Projects

October 21: Understanding the Signs of Our Times: Philosophical and Theological Perspectives: The Virtues: On Forms of Moral Life
(in collaboration with University of Erfurt, Erfurt, Germany and Pontifical Gregorian University, Rome, Italy)

December 7-9: Indigenous Peoples, the Church, Interculturality and Interreligious Dialogue
(in collaboration with the Indigenous Catholic Research Fellowship, CUA McLean Center for the Study of Culture and Values, Washington DC)

The Council for Research in Values and Philosophy

Gibbons Hall B-20, 620 Michigan Avenue, NE, Washington DC, 20064

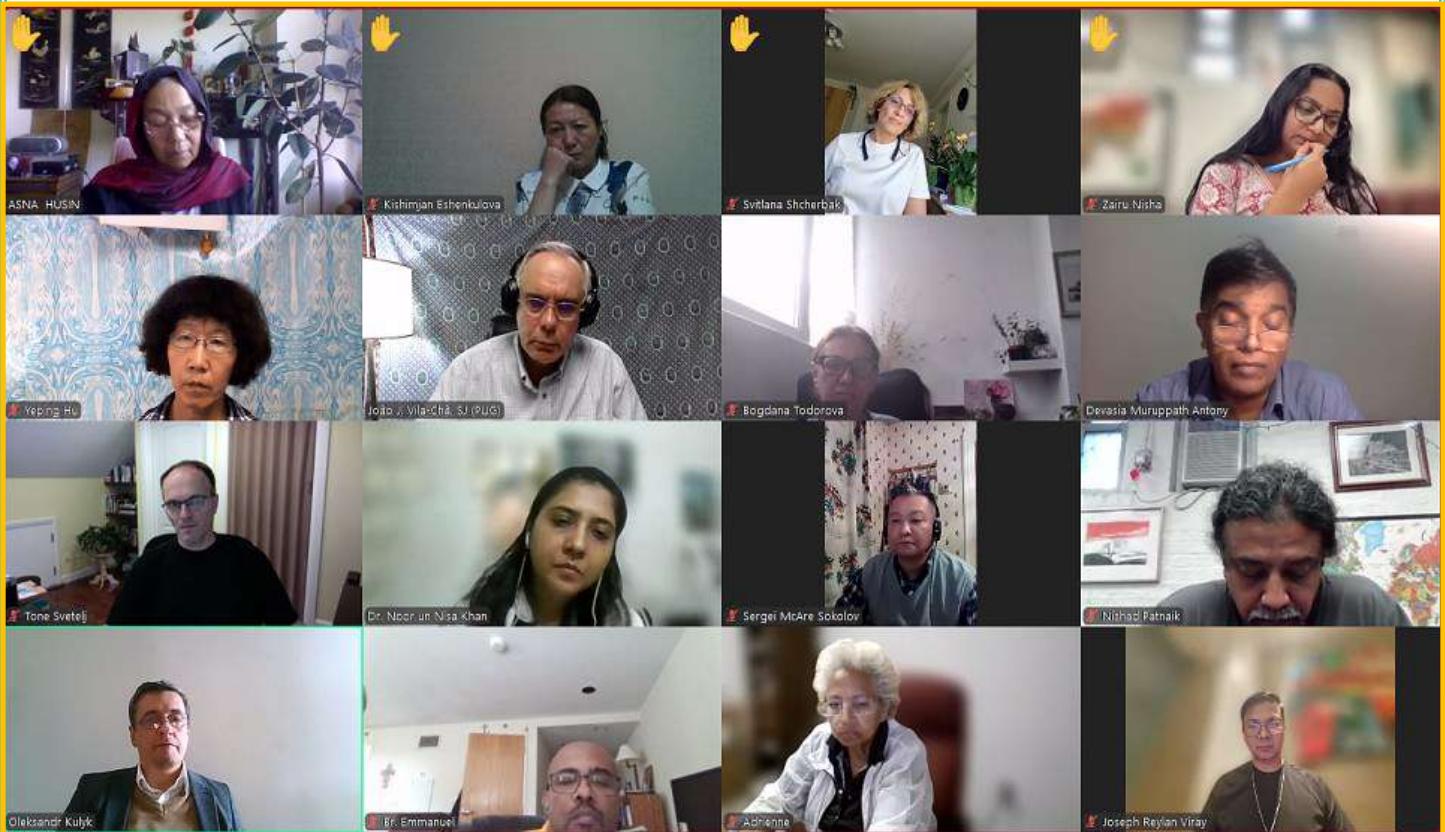
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ANNUAL INTERNATIONAL SEMINAR (2024)

Washington, DC

August 19-September 20, 2024: **“Modernity or Multiple Modernities: The Tension between the Universal and the Particular.”** According to the seminar description, the process of modernization has become complex and challenging, debates on the idea of multiple or alternate ways of modernity require a more objective understanding of reality in the contemporary world and an attention to the hermeneutics of the idea of modernity. Would the understanding of the meaning of modernization be sufficient to grasp the meaning of modernity? Is the nature of the question chronological or ideological? Modernization has brought a dramatic increase in the material level of well-being for millions of human beings across the globe, yet these gains have been accompanied by growing inequality. Tensions and armed conflicts remain active in various regions. The level of global danger accompanying nuclear proliferation is compounded not just by geopolitical and socio-economic intricacies but also by profoundly divergent visions of the world (*Weltanschauungen*) and understandings of the meaning of history itself.

For some, modernity constitutes a way of social life and organization that arose in Europe in the late 17th century and rapidly exerted its influence on the rest of the world. In this sense, Western modernity became the primary model for the rest. Others, however, consider that the European model of modernity cannot account for the multiplicity of socio-political and cultural transformations around the world as other civilizations have developed their own ways of coping with social progresses and transformations. Philosophically speaking, perennial questions still remain with respect to modernity regarding the tension of the universal and the particular, the one and the many, the same and the other. Hence, any serious effort to analyze the impact and the configuration of modernity of human existential reality and the process of modernization are closely associated with an apparent de-Westernization of human self-understanding. The issue is quite complex and a proper



understanding requires collaborative efforts from different cultural, religious and civilizational traditions. The 2024 international annual seminar was designated as such a collaborative space for the research of the meaning of modernity, aimed to cultivate both a grasp of its universal dimensions and the study of some of its particular configurations. The goal was to pursue an understanding of modernity in its heterogeneity and diversity while at the same time taking into consideration some of the most significant developments within major geo-cultural traditions. Is an “American modernity” different from the “European modernity”?; How might a “Latin American modernity” diverge not just from its North American and European counter-parts but also from its Asian or African equivalents? The intention was to study not only the European matrix of modernity but also how modernity itself has been reconfigured in other civilizational and cultural contexts. Looking at modernity as a European development could produce debates on the heterogeneity of modernity as a phenomenon that varies whenever we look East or West, journey North or South, stay on the shores of the Mediterranean or face the Atlantic, and venture onto the Pacific Rim or follow any other of the civilizations that have prospered along the shores of the world.

The 2024 seminar was held in a hybrid format as previous years after the pandemic, the majority of participants took part online and a few came to Washington to attend in person. The seminar has



João J. Vila-Chã



Devasia Muruppath Antony



Adrienne Black



Kishimjan Eshenkulova



Asna Husin



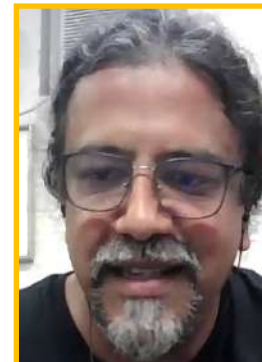
Noorunnisa Khan



Oleksandr Kulyk



Zairu Nisha



Nishad Patnaik



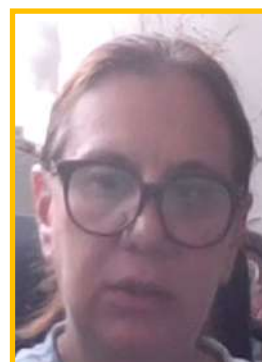
Svitlana Shcherback



Sergei Makorovich Sokolov



Tone Svetelj



Bogdana Todorova



Joseph Reylan B. Viray



Jean Emmanuel Meloncourt

two phases: the first (August 19-September 20, 2024) focused on reading materials related to the seminar thematic; the second (once a month, October-April, 2025) is intended to discuss and cri-



tique the seminar participants' own contributions. Seminar sessions took place on Mondays, Wednesdays, and Fridays from 9.00am to 12.30pm Washington DC time (EST).

Seminar participants are from diverse cultural backgrounds **Devasia Muruppath Antony** (Hindu College, University of Delhi, India), **Adrienna Black** (Catholic University of America, Washington, DC), **Kishimjan Eshenkulova** (Kyrgyz-Turkish Manas University, Kyrgyzstan), **Asna Husin** (Ar-Raniry State Islamic University, Indonesia), **Noorunnisa Khan** (Iqra University, Pakistan), **Oleksandr Kulyk** (Oles Honchar Dnipro National University, Ukraine/University College Cork, Ireland), **Jean Emmanuel Meloncourt** (Missionary Oblates of Mary Immaculate, Washing-



ton DC/Haiti), **Zairu Nisha** (Ramanujan College, University of Delhi, India), **Nishad Patnaik** (Indraprastha Institute of Information Technology, Indi), **Svitlana Shcherbak** (The National Academy of Science of Ukraine, Ukraine/ RWTH Aachen University, Germany), **Sergei Makarovich Sokolov** (East Siberia State University of Technology and Management, Russia), **Tone**



Svetelj (Hellenic College Holy Cross, Massachusetts), **Bogdana Todorova** (Bulgarian Academy of Sciences, Bulgaria), **Joseph Reylan B. Viray** (Polytechnic University of the Philippines, Philippines), and **João J. Vila-Chã** (Pontifical Gregorian University, Italy/Portugal) who conceptualized and moderated the seminar.

During the five week seminar, participants read assigned materials and presented their summaries of the readings. After each presentation there was a lively discussion. Each participant carefully prepared a power point to present his or her summaries and comments. Their dedication and effort were greatly appreciated by all. They also watched a few movies related to the seminar thematic.

Patnaik and **Nisha** presented the first part of Karl Jaspers' *The Origin and Goal of History*, while **Sveteglj** and **Shcherbak** summarized the second part of the same book. **Kulyk** discussed Hannah Arendt's "The Modern Concept of history." Michael Allen Gillespie's book entitled *The Theological Origin of Modernity* was presented by **Antony, Black, Husin, Patnaik, Shcherbak, Todorova,** and



Viray. Stephen E. Toulmin's *Cosmopolis: The Hidden Agenda of Modernity* was summarized by **Eshenkulova, Sokolov, and Todorova.** Mark Douglas's book on *Modernity, the Environment, and the Christian Just War Tradition* was discussed by **Eshenkulova, Kulyk, and Sveteglj.** *Modernity: Critical Concepts. Vol. I: Modernization*, edited by Malcolm Waters, was read by **Antony, Eshenkulova, Khan, Kulyk, Nisha, Patnaik, Shcherbak, Sokolov, Todorova, and Viray.** Jurgen Habermas *The Philosophical Discourse of Modernity: Twelve Lectures* was presented by **Antony,** David Walsh *The Modern Philosophical Revolution: The Luminosity of Existence* by **Viray,** and Zygmunt Bauman's "Sociology after the Holocaust" by **Khan.** All participants were asked to read Romano Guardini's *Letters from Lak Como* and Martin Heidegger's *The Question Concerning Technology and Other Essays.*



Among the participants, **Nisha, Patnaik, and Shcherbak** were invited to come to Washington to attend the five week seminar in person. During their stay, they visited the national gallery and museums in downtown Washington, and also made a trip to the Great Falls Park and the Sandy Point beach in Maryland. They drove to Lancaster to visit the Amish community in Pennsylvania and spent a wonderful afternoon at **Ira's** home (**Patnaik's** aunt) having an Indian meal. At the residence, they had a couple of gatherings along with **William Sweet** and **Karim Crow** in Labor Day and **William Barbieir, John Farina, Crow** and **Tim Tsai** at the final gathering.

On September 6, a memorial celebration of **George F. McLean** was conducted by **Vila-Chã** and **Meloncourt** at the Oblate Chapel. Afterward participants were invited to have lunch with the Oblate Provincial and other members, **Emanuel** and **Geanina Salagean** from Romania also presented.



INTERNATIONAL CONFERENCES (2024)

Jinan, P.R. China

June 29-30, 2024: **“Human Civilizations and Common Values in the 21st Century.”** This international conference was initiated by **Fu Youde** (Director, the Center for Judaic and Inter-religious Studies and Professor, School of Philosophy and Social Development, Shandong University, Jinan, Shandong Province, P.R. China). **Fu Youde**, one of RVP Advisory Members, organized the RVP pre-Congress conference at Shandong University in 2018.



Fu Youde

The 2024 conference description stated that human history is the history of civilizations, stretching through generations of a few millennia and experiencing ups and downs in the long historical process. Originally, civilization indicated a “civilized society” that differentiated itself from a so-called “uncivilized (barbarian) society.” For S. Huntington, a civilization as a broadest cultural entity



involves material factors and mechanics, and as a cultural area it contains a set of cultural characteristics and phenomena, a worldview, customs, structure, etc. Whereas culture covers values, ideals, and intellectual and moral qualities. Civilization is the inevitable destiny of culture, while culture is the common theme in defining civilization. However, both civilization and culture refer to the over-



all way of life of a people who live together and develop something distinctive to themselves. Each civilization is a culture writ large. Civilizations as well as cultures are dynamic and enduring, rise and fall, merge and divide. Each singular civilization or culture is only a particular form of the uni-



versal whole. In response to challenges and crises through history, each raises up and weighs in what is worthy and good for living. Gradually, each develops a ranking of values that are important to life as the choice of freedom. For instance, through their long historical struggle, Chinese have developed their value preferences, for instance, benevolence, righteousness, propriety, sincerity, etc., which are important to their way of life; Indians have their own; Africans; Europeans, and so on. Questions may arise: Are there something in common in all these value judgements? Do these different value preferences cause conflict or confrontation? How to understand common values in all human civilizations and cultures?

Although human civilizations vary in sizes, locations, formations, etc., they are all based on certain common principles, ideals or ideas, values and virtues, all of which aim at something that is good, important, and worthy for each people in their own life. What can bring all people together are these shared common principles, ideas or ideals, values and virtues. However, today in our complex and pluralist 21st century, living together peacefully among different civilizations and cultures, religions and peoples becomes a challenge. It is rather urgent and necessary to look for values that are common and can be shared by all peoples and all cultures in order to construct a human



civilization in its best form. In this regard, the conference focused on the following issues: Is it possible to pursue common values among human civilizations? What are the common values that can be shared by all peoples and civilizations? How to understand the uniqueness and commonality of different civilizations? What are fundamental values that are important for all civilizations? How to



have effective dialogue and communication among cultures and religions? What are traditional value systems? Can they still function in the 21st century? What are new values that should be produced in the new challenging world?

The conference was held at Zhixin Building, the location of the Center for Judaic and Inter-religious Studies at Shandong University. **Fu Youde** and **Hu Yeping** spoke at the opening session on behalf of the Center and the RVP. Session One “Diverse Civilizations and Values” was moderated by **Wen Haiming** (School of Philosophy, Renmin University of China, Beijing and Nishan World Center of Confucian Studies, Qufu) and presented by **Riccardo Pozzo** (Tor Vergata University of Rome, Italy) “Dialogue between Civilizations on Global Commons,” **Fu Youde** “Human Nature and Human Needs: Internal Dimensions of Understanding Culture and Civilizations,” **Huang Yushun** (Advanced Institute for Confucian Studies, Shandong University) “On Confucianism and the Construction of Human Common Civilization,” **Han Dongping** (Huazhong University of Science and Technology, Wuhan) “Human Beings Can Have a Common Value System,” **Nie Minli** (School of Philosophy, Renmin University of China) “The Universal Value and Contemporary Significance of



Modern Civilization,” and **Guo Ping** (Advanced Institute for Confucian Studies, Shandong University) “Three Layers of Consensus for Coexistence of Diverse Civilizations.” Session Two “Diverse Civilizations and Mutual Learning” was chaired by **Wang Qingxin** (School of Public Policy and Management, Tsinghua University, Beijing) and included the following speakers: **Wen Heiming**



“World Confucianism from the Perspective of Dialogue among Civilizations,” **Shen Shunfu** (Advanced Institute for Confucian Studies, Shandong University) “Traditional Confucian View of the Classics,” **Fu Shouxiang** (Center for Cross-cultural Studies, Xinjiang University and School of Humanities, Huzhou University, Hangzhou) “Cultural Misinterpretation in Mutual Learning among Civilizations and the Ecological Civilization of Mutual Prosperity,” and **Andrew Tsz Wan Huang** (Hong Kong Polytechnic University, Hong Kong) “Wainwright and Ricoeur on Religious Dialogue.”

Session Three “Diverse Civilizations and Politics,” moderated by **Nie Minli**, included **João J. Vila-Chã** (Pontifical Gregorian University, Italy) “The Virtue of Nations and the Transformation of Political Orders,” **Charles Kitima** (St. Augustine University, Tanzania) “Value-based Global Governance: Tanzanian Perspective,” **Bian Shaobin** (School of Humanities, Southeast University, Nanjing) “Autonomy and Community: From the Perspective of Kant’s Practical Philosophy,” and **Wang Ding** (School of Philosophy and Social Development, Shandong University) “Dionysus as a Symbol of Cultural Exchange.” Session Four “Diverse Civilizations and Philosophy,” chaired by **Hu Yeping**, was presented by **Wang Qingxin** “Locke, Mencius and Their Conceptions of Natural Rights,”



Nurrohman Syarif (State Islamic University Sunan Gunung, Indonesia) “Common Values and Human Civilizations: Philosophy of Sharia for the 21st Century,” **Ding Guangli** (School of Marxism, Jiangnan University, Wuhan) “The Value Orientation and Civilization Characteristics of the People’s City,” and **Geetesh Nirban**

(Kamala Nuhru College, University of Delhi, India) "Ethical Wisdom and Wellbeing: Analyzing Common Shared Humanity through the Indian Text Bhagavadgita." Session Five "Diverse Civilizations and Religion," chaired by **Shen Shunfu**, was presented by **Sin Pan Ho** (Lutheran Theological

Seminary, Hong Kong) "Biblical Values of the Sermon on the Mount and Its Significance to Common Values of Modern Cultures and International Peace," **Pu Rongjian** (the Center for Judaic and Inter-religious Studies, Shandong University) "Son of Heaven and Dynastic Changes in

Historical China Compared to Biblical Standards," **Yang Jie** (School of Marxism, Chongqing Technology and Business University, Chongqing) "Does Eliade's Understanding of Hierophany Fit into the Christian Prayer," and **Liang Yan** (Party School of the Dingtao District, Heze) "The Hidden and the Manifest of the Bahai's Faith."

At the concluding session, **Fu Youde** and **Hu Yeping** spoke respectively to summarize the conference and encouraged future cooperation. After the conference, **Chen Yanyan**, one of the main contact persons from the Center for Judaic and Inter-religious Studies, accompanied some of the visiting participants to see a few well-known sites in Jinan, such as the Buddhist Mountain, Daming Lake, Baotu Spring, etc. Jinan, the capital city of Shandong Province, is famous for its many springs and is called Spring City.



Yangzhou, P.R. China

July 3-4, 2024: **"The Evolution and Development of Human Civilization."** In order to promote in-depth research on the evolution and development of human civilization, it is necessary to study the connotation and value of the new form of civilizations as well as to enhance the international dis-



semination and Chinese theory and course. It has been a great interest for scholars to study the evolution and development of human civilization related to common kind and the influence of Chinese theory and course in the 21st century. It has been a great interest for scholars to study the evolution and development of human civilization related to common kind and the influence of Chinese theory and course in the 21st century. It has been a great interest for scholars to study the evolution and development of human civilization related to common kind and the influence of Chinese theory and course in the 21st century.



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philosophical studies, the construction of a community with a shared future for humankind, the world significance of new human civilization, the path and value orientation of the Chinese civiliza-



tion in the past and at present, the Chinese cultural heritage in the new age, the international communication of new human civilization and China's narrative, etc. At this conference a group of graduate students from the School of Marxism, Yangzhou University presented their research findings on these topics.

RVP cooperated with the School of Marxism of Yangzhou University in the past and co-organized a few conferences at Yang-



zhou University. **Lui Yong**, a professor at Yangzhou University then, made the connection. **Xu Jianfei**, a current professor of the School and a Visiting Scholar in Washington in 2019, coordinated

this conference.

Wang Xueting chaired all the sessions. **Hu Lifa** (Dean, the School of Marxism at Yangzhou University) gave an opening remark stating the importance of the theme.



There were two sessions: "Human Civilizations in the Socio-Political" and "Human Civilizations in the Cultural Spiritual." The following graduate students from the School of Marxism of Yangzhou University made their presentations: **Yang Long, Xu Jing, Ren Yujie, Ji Yating, Chen Yueming, Zhu Manyi, Zhou Shenchang, Liu Siyao, Zhao Yihuan, Wang Puzhen, Song Shujing, Wang Wenjing, Hu Yudie, Ni Na** as well as **Yang Shuxian** and **Zhang Xiaoyan** from Tongji University. The visiting scholars **João J. Vila-Chã, Mikhael Dua, Nurrohman Syarif, Geetesh Nirban, Sin Pan Ho** and **Andrew Tsz Wan Huang** gave their comments to the presentations. **Liu Yong**, Vice Dean of the School of Marxism, Tongji University, concluded the meeting.

Yangzhou, located on the north bank of the Yangtze river, is a city with a long history. It has many historical sites, intellectual traditions,



and beautiful gardens. In the past, many emperors, officials, literati visited and stayed in Yangzhou. In the 13th century, **Marco Polo** came to Yangzhou and served here. The visiting participants visited the Yangzhou museum, the Grand Canal museum, the Slender West Lake, the Dongguan Ancient town.



Wuhan, P.R. China

July 7-8, 2024: **“Dialogue among World Religions Today.”** This conference was planned and organized by **Huang Chao**, Professor and Vice Dean of the School of Philosophy, Wuhan University (WU). He spent a year as Visiting Scholar in Washington and attended the RVP 2010 Seminar. He and his colleagues organized a few such conferences in the past.



Huang Chao

According to the conference description, the spirit of each religion is not only the moral guidance for action but also the fundamental to bond its people. Religious differences, however, could cause tensions and sometimes even conflicts. In order to minimize the misunderstanding and conflict between religions, it is necessary to have consistent dialogue and communication between and among different religious traditions. As the twenty-first century has entered its third decade, dialogue between religions is particularly urgent. **Hans Küng**, the famous advocate of global ethics and religious dialogue, once said: “There will be no peace between the civilizations without a peace



between the religions! And there will be no peace between the religions without a dialogue between the religions.” This is one of the main axioms for his project on global ethics. Theories of global ethics can be employed as the basis for promoting world peace through dialogue among world religions and preventing the regression of global political and economic moral standards. The purpose of this academic conference was to explore the historical gains and losses and theoretical development of religious dialogue, to respond to the urgent propositions raised by our contemporary times, and world and to expand the theoretical vision and practical space for



religious dialogue based on realistic concerns of a community with a shared future for humankind. The conference covered (but not limited to) the following topics: history and theory of religious dialogue, religious dialogue and world peace, religious dialogue and a community with a shared future for humankind, and issues of our times regarding religious dialogue.



The conference was held at the School of Philosophy, Wuhan University. At the opening, **Huang Chao** and **Hu Yeping** spoke on behalf the School of Philosophy and

the RVP, tracing back their cooperation and the influential figures on such efforts, such as **George F. McLean** (1929-2016), **Vincent Shen** (1949-2018), **Duan Dezhi**, **Guo Qiyong**, etc.

The plenary session, "Religious Dialogue and a Community with a Shared Future for Humankind," moderated by **Huang Chao** and translated by **Du Xiaoran** (Shanxi University of Science and Technology, Xian), included **Wu Genyou** (School of Philosophy, WU) "How to Build a Theoretical Ramp for Dialogue on Core Religious Doctrines: Proceeding from the Historical Experience of the Dialogue between Buddhism and Confucianism," **João J. Vila-Chã** "Discerning the Roots of War and Peace: The Role of Religion and the Overcoming of Violence," **Chen Na** (Institute of Development, Fudan University, Shanghai) "Translation of Religious Terms and Its Impact: The English-Chinese Translation of Conversion and Commitment," and **Nurrohman Syarif** "Islam, Global Ethics and Peace: Sharia in Contemporary Socio-Political Discourses."

Parallel session I "History and Theory of Religious Dialogue" was moderated by **Zhao Pan** (School of Philosophy, WU) and presented by **Mikhael Dua** (Atma Jaya Catholic University, Indonesia) "Religion and the Moral Foundation of Human Rights," **Zhao Pan** "Theory and Methods of

the Reception: History of the Bible and Its implications for Religious Dialogue," **Deng Zizhou** (School of Philosophy, WU) "My Own God and Its Potency for Peace," **Li Xing** (School of Philosophy, WU) "The



Qing between Tian and Man and the Love of God: A Comparative Analysis of the Relationship between Tian and Man in Confucianism and the Relationship between God and Man in Christianity.”

Parallel session II “Issues of Our Times Regarding to Religious Dialogue,” moderated by **Qian**



Yue (School of Philosophy, WU), included **Sang Jingyu** (School of Philosophy, WU) “Technology, Religion, and Ecological Crisis: From Lynn White’s Eco-religion to *Tao Te Ching*,” **Huang Chao** “The Order of Love, the Rule-based International Order and a Community of a Shared Future for Humanity: The Dilemma and Resolutions of Religious Dialogue,” **Katja Wengenmayr** (School of Foreign Languages, Huazhong University of Science and Technology, Wuhan) “The Discourse on Marxist Study of Religion in the PRV: An Outsider Perspective,” **Qian Yue** “Exploring the Development of Civilian Ethics in the Edo Period through Sekimon Shigaku Songs,” and **Wei Yafei** (Wuhan Qingchuan College, Wuhan) “A New Exploration of Thomas Aquinas’ Rationalization of Christian Beliefs: A Reexamination of the Validity of the Five Ways.”

Parallel session III “Theory and Practice of Religious Dialogue,” moderated by **Cao Yan** (School of Philosophy, WU), was presented by **Xu Tao** (School of Philosophy, WU) “Christian Missionaries to China and the Origin of Western Taoist Studies,” **Huzaifa Sarfraz** and **Aisha Khalid** (Iqra Uni-



versity, Pakistan) “Analyzing Interfaith Inclusivity in Pakistan Classrooms: A Mixed Method Study,” **Cao Yan** “Rethinking the Separation of Church and State,” **Xiong Wei** (Central China Normal University, Wuhan) “Different Paths to the Same Destination: Social Interaction and Cultural



Logic of Catholicism and Folk Beliefs in Norther China,” and **Li Meilin** (School of Philosophy, WU) “The Thought of Anonymous Christians from the Perspective of Phenomenology.”

Parallel session IV “Theory and Practice of Religious Dialogue” was moderated by **Bai Hong** (Wuhan University of Light Industry, Wuhan) and presented by **Jo Young-Gi** (School of Philosophy, WU) “Methodology for Interreligious Dialogue of Non-duality: Focusing on the Interpretation of Nothingness of the Trinity and the Consideration of the Possible Principles,” **Bai Hong** “The Implied Meaning of Religious Dialogue: The Transcendence of Professor Duan Dezhi’s Theory of Religious Dialogue to the Huntington’s Civilization Clash Theory and the Religious Pluralism,” **Wen Bifang** (School of Philosophy, WU) “A Study of the Religious Thought of Ying Lianzhi,” **Fang Yong**



(School of Philosophy, WU) "The Foundation of Marriage: From Human Relations to Interpretational Relationships," **Liu Ru** (School of Philosophy, WU) "The Contribution and Significance of Master Yu-an Ying to the Modernization of Buddhism," and **Xie Zhuoyue** (School of Philosophy, WU) "Exploring the Elderly Care Model for Buddhist Staff



Adapted to the New Era: Taking D Temple in Jingzhou City, Hubei Province as an Example."

At the concluding session, **Dao Xiaoran** presented his paper "On the Relationship between Religious Dialogue and



the Community of Shared Future for Humankind." **João J. Vila-Chã** and **Huang Chao** made concluding remarks.

After the conference some participants visited a Daoist



Temple and attended various ceremonies there. They listened to the head of the Temple, the first Abbess, who talked about her belief as well as Daoist principles and practices. They also visited the Xinhai (1911) Revolution museum, the Wuhan University museum, the old Hankou town, a Catholic church, etc.

Shanghai, P.R. China

July 11-12, 2024: "Understanding a Better Life from a Global Perspective." The conference description states that our era is not only full of great hope but also great challenges that are unique and unprecedented in human history. Such questions as unity or diversity, peace or conflict, cooperation or confrontation have once again become the challenges of our times. Although people have different cultural traditions and value systems, speak different languages, and live different lifestyles, all wish to live a better life and yearn happiness, which is a common human pursuit. This



common pursuit requires us to take up our responsibilities and together to face the great challenges of our times. In this regard, we need to continue reminding ourselves of our original aspiration and mission, to carry on the spirit of unity and cooperation, and to do our best to sustain world peace and stability. Presentations and discussions of the conference covered the following topics: a better life seen from the perspective of multi-civilizations; a better life understood in the new era; philosophical examination and analyses of a better life and happiness; indigenous narratives regarding a

better life, the value orientation for a better life; modernity and modernization vs a better life; Chinese modernization and a better life; achievement of a better life from the global perspective, etc.

Li Yong, Professor and Vice Dean of the School of Marxism, Tongji University, planned and conducted this conference along with his colleague **Xu Yong**, Dean of the School of Marxism. In 2013, **Li Yong** was in Washington as a Visiting Scholar and took part in the RVP 2023 annual seminar. He has coordinated a numeral conferences in different universities across China over the years and published a conference proceeding by the RVP.



Xu Yong

The conference was held at the lecture hall of the School of Marxism at Tongjin University. **Lu Juyi**, Party Secretary of the School of Marxism, chaired the opening session. **Fang Ping**, Deputy Party Secretary of Tongji University, and **Hu Yeping** gave opening remarks. **Xu Yong** chaired the plenary session with the following keynote speakers: **Wang**



Li Yong



Yonggui (School of Marxism, Nanjing Normal University, Nanjing) "Features of the Discourse with Humanity's Shared Values," and **Xiang Jiuyu** (School of Marxism, Wuhan University, Wuhan) "Chinese Expression of a Better Life."

The first thematic session was moderated by **Zhou Zhiqiang** (Jiefang Daily Press and the Society for Popularizing Social Sciences, Shanghai) and presented by **João J. Vila-Chã** "On the Correlation of Friendship, Virtue, and Happiness," **Cai Wencheng** (School of Marxism, Lanzhou University) "Reducing Poverty through Digitalized Intelligence and Exploring a Better Life," **Geetesh Nirban**



"Quest for Happiness: Exploring Indian Philosophy Through the Bhagavadgita's Ethical Framework," **Wu Xinwen** (China Institute, Fudan University, Shanghai) "A Better Life and a New Type Framework," **Mikhael Dua** "Harmony and the Moral Self: Jawanese Understanding of Happiness," **Hao Yuqing** (School of Public Management, East China Normal University, Shanghai) "A Better Life: Between Certainty and Uncertainty."



The second thematic session was chaired by **Li Yong** and included **Li Zhiqiang** (School of Marxism, China University of Political Science and Law, Beijing) "On the Defining Properties of a Better Life with Socialist Morality," **Nurrohman Syarif** "Understanding Family Happiness among Muslim Countries in Sharia Perspective," **Wang Gonglong** (School of Marxism, Shanghai Party Institute and Shanghai Administration Institute, Shanghai) "Inner Logic of The Two Spatio-Temporally Transcending Answers," **Noorunnisa Khan** "Sa'adah: Happiness in Islamic Intellectual Tradition," **Bao Jin** (School of Marxism, Shanghai Jiaotong University, Shanghai) "How Is Life Meaning Perceived?," **Charles Kitima** "Value-based Global



Governance: Tananian Perspectives,” **Hu Lifa** “Rich Content, Generative Logic and the Path to Achieving a Better Life: A Global Perspective,” **Aisha Khalid** and **Huzaifa Sarfraz** “Fostering Inter-faith Inclusivity in Pakistani Classrooms: A Mixed-method Exploration,” **Qi Guang** (School of Marxism, China University of Mining and Technology) “Digitalized Life and a Better Life,” **Liao Xiaoqin** (School of Marxism, Tongji University) “Scientific Content of Enriching Human Spirit in Chinese Modernization Path and Its Practical Requirement,” **Xu Jiaye** (School of Marxism, Tongji University) “Cultural Logic of the CPC’s Leading the Chinese People to Build a Better Life.”

In the concluding session, **Li Yong** summarized the entire conference, pointing out the difference between a happy life and a better life, the proper understanding of the meaning of life, the Chinese model of modernization in promoting a better life, the socio-political and cultural effort in satisfying people’s material and spiritual life.

During the conference, accompanied by student volunteers, the visiting participants visited the commercial Nanjing Road, the Bund, and the place (now a museum) where the Chinese Communist Party (CCP) had its first meeting in 1921, which marks its official establishment. Today each year in China, the CCP celebrates its anniversary on July 1st.



Rome, Italy

July 29-31, 2024: "Discerning Boundaries: Philosophy across Cultures." In conjunction with the 25th World Congress of Philosophy entitled "Philosophy across Boundaries" (Rome, August 1-8, 2024), the Council for Research in Values and Philosophy (RVP) along with the CUA McLean Cen-



ter for the Study of Culture held the pre-World Congress of Philosophy conference entitled "Discerning Boundaries: Philosophy across Cultures" at the historical Villa Mirafiori (Department of Philosophy, Sapienza University of Rome, Rome, Italy), July 29-31, 2024. It was under the auspices of Sapienza University of Rome and the 25th World Congress of Philosophy.

It has been a tradition for the RVP to organize such pre-Congress conferences, for instance, in 1998 at Boston College "Philosophical Challenges and Opportunities of Globalization," in 2003 at the University of Istanbul "Philosophical Challenges and Prospects of the Dialogue of Cultural Traditions," in 2008 at the Soongsil University "Philosophy Emerging from Culture," in 2013 at University of Athens "Culture and Philosophy as Ways of Life in Times of Global Changes," and in 2018 at



Shandong University “Re-Learning to Be Human for Global Times: Dialogue of Cultures and Civilizations.” The conference proceedings have been published respectively in the RVP’s publication series “Cultural Heritage and Contemporary Change.”

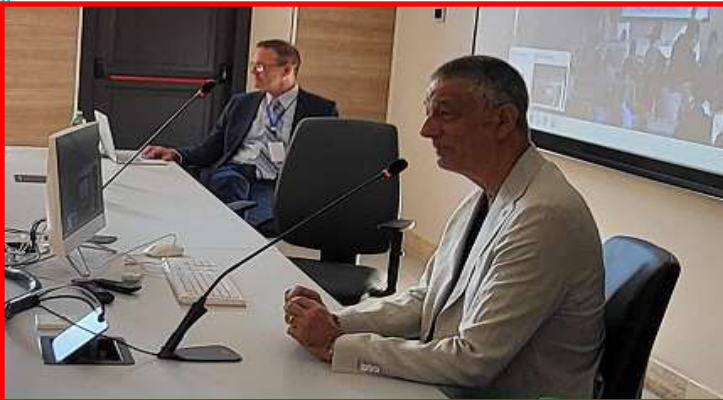
What do boundaries mean from a philosophical perspective as well as in our lived experience? What kinds of boundaries are necessary and what not? How are we to discern boundaries (positive/



negative) in our world and beyond? How is philosophy able to play its role in crossing boundaries, not only within the discipline of philosophy itself – different philosophical schools, traditions, ideas, etc. – but also with other disciplines – the social sciences, natural sciences, and so on? What are the relationships between philosophy and culture? Do we know the true meaning of philosophy and culture? In order to answer these and other questions, it is necessary for philosophy as one of the humanities to continue to deepen and widen its range according to the circumstances of the times and to relearn its meaning and relevance in the ever-changing world. This requires philosophers



and thinkers to work within the contemporary life of all peoples, cultures, and traditions to generate new visions of philosophy. And this requires philosophy to embrace all aspects of the lifeworld – economics, socio-politics, culture, ecology, science and technology, etc. – so that philosophy can develop new inquiries into fundamental questions. Indeed, these philosophical investigations are



significant in shaping human minds and hearts. Although philosophical traditions, which are as old as humanity, are different, all have things in common. All peoples have developed their ways of thinking, acting, and being as well as their understandings of reality; accordingly each culture has produced its own thought and value systems and made its unique contribution to world philosophy as a whole, while being open to other philosophical traditions through dialogue and communication. As George F. McLean once stated: there is need for dramatically new ways of thinking in terms both of the whole in which all are related and of the responsive individual person by which values are shaped, freedom is exercised, and hope is generated. Dialogue that is universal and



global—open and mutual—is necessary in the present intercultural context; such conversation, not clash, is the philosopher’s trade. Through such thinking what is personal can become more social, and what is global more humane; ethics can thereby be enriched by the cumulative cultural experience of many peoples, and civilizations can be more dialogical in an aesthetic context marked by harmony and beauty. This is the real challenge to philosophers in our day. Such a conversation is most urgent, practical, and filled with promise and can help understand the real meaning of



philosophy and culture across boundaries. In these complex times, the challenges have become ever more daunting and unprecedented, but opportunities are also plenty and foreseeable. In order to assure a better future, the role of philosophy becomes even more vital because philosophical wisdom can help humanity not only understand the meaning and purpose of existence, human and non-human, but also provide some guidance for our socio-political lives. If philosophy means “love of wisdom,” people who truly love philosophy should live up to its meaning and give up their philosophical prejudices so as to embrace as much as possible the given, with no artificial or man-made boundaries either conceptually/philosophically or physically.

In this light, the pre-Congress conference intended to explore such issues as (1) the human person and politics: philosophizing socio-political meaning for the common good; (2) cultural and religious values: social imaginaries and human creativity; (3) openness to many others and multi-

cultural and intercultural and interreligious harmony: engagement and encounters; (4) human transcendence in metaphysics and religions: hermeneutical transformations; (5) challenges and responsibilities to nature and science-technology: contesting human conditions; and (6) universal norms and cultural uniqueness: aesthetic and inter-disciplinary approaches. Accordingly, more specific topics were allocated to different conference sessions. A detailed conference program can be found on the RVP website www.crvp.org.

The three-day pre-Congress conference was structured with 3 symposia, 6 plenary sessions and 19 parallel sessions. More than 150 philosophers and scholars from different countries with different cultural traditions across the world sent their abstracts. Unfortunately, some could not come to Rome to attend the conference due to visa issues, financial challenges, and so on. However, ever, the conference was well attended with some 100 participants who presented their research findings during the three full day conference. Each day the sessions started at 9.00 in the morning and ended at 19.00 or even later in the evening.



At the opening session, **Emidio Spinelli**, Vice Rector of Sapienza University and President of the Italian Organizing Committee of the 25th World Congress of Philosophy, gave welcome remarks; **William Barbieri**, Director of the CUA McLean Center, provided a detailed conference thematic. **Luca Maria Scarantino**, President of the International Federation of Philosophical Societies, was scheduled to speak but did not make it due to the conflictual schedule.



The first plenary session "*The In-Between of Boundaries: An Hermeneutical Perspective*" in the morning of July 29 was moderated by **João Vila-Chã** and presented by **William Desmond** (Villanova University, United States; Katholieke Universiteit Leuven, Belgium) "Boundaries, the Porosity of Being and Philosophizing in the Between: Must Hermes Remember Hestia, can Hestia allow Hermes?" and **Raffaella Giovagnoli** (Pontifical Lateran University, Italy) "Normativity of Dialogue beyond Boundaries."



The second plenary session "*Understanding Boundaries across Traditions*" in the afternoon of July 29 was chaired by **Gail Presbey** (University of Detroit Mercy, United States) and included the following speakers: **Pavo Barisics** (University of Zagreb, Croatia) "Philosophy Transcends Boundaries in Defence of Human Dignity: Georgius Benignus' Apologies of Bessarion, Mirandola, Savonarola and Reuchlin" and **Chae Young Kim** (Sogang University, South Korea) "A Lonerganian Sketch of Seon Master Daehaeng's Heart: Rhythms and Patterns."

The third plenary session "*Religion and Spirituality: Looking beyond Cultural Boundaries*" in the morning of July 30 was moderated by **Peter Jonkers** (Tilburg University, Netherland) and presented by **Tomáš Halík** (Charles University, Czech) "Religion as a 'New Hermeneutics': The Contemplative Approach and Its Therapeutic Significance," **Catherine Cornille** (Boston College, United States) "Crossing Philosophical Boundaries in Comparative Theology," and **Huang Yong** (The



Chinese University of Hong Kong, Hong Kong, China) “Intercultural Hermeneutics: Understanding Others as (Well as) They Understand Themselves.”

The fourth plenary session “*Faith in a Secular Age*” in the afternoon of July 30, chaired by **William Sweet** (St Francis Xavier University, Canada), had the following speakers as **Irene Kajon** (Sapienza University, Rome) “God as the Infinite: Martin Buber’s Interpretation of Kant’s Concept of Religion,” **Herta Nagl-Docekal** (University of Vienna, Austria) “Re-considering the Distinction between Atheists and Believers, or Max Horkheimer’s Reading of Kant,” and **Ludwig Nagl** (University of Vienna, Austria) “Beyond Dogmatic Scientism: Hilary Putnam on Religious Faith.”



The fifth plenary session “*Nation-States and Democratic Values*” in the morning of July 31 was moderated by **William Sweet** and presented by **Miguel Giusti** (Pontificia Universidad Católica del Perú, Peru) “The Cultural Boundaries of Human Rights,” **Zurab Tchiaberashvili** (Ilia State University, Georgia) “Can We Have New Westphalia?” and **Li Yong** (Wuhan University, China) “Democracy across all Cultures: Between Confucianism and Democracy.”

The sixth plenary session “*Nature and Culture*” in the afternoon of July 31 was chaired by **Jānis (John) Tālivaldis Ozoliņš** (University of Divinity/University of Notre Dame Australia, Australia) and presented by **Workineh Kelbessa** (Addis Ababa University, Ethiopia) “In Defence of



Grounding Environmental Ethics on Indigenous Values,” **Balaganapathi Devarakonda** (Delhi University, India) “Action is Nonaction: Environmental Crisis,” and **Luiz Rohden** (University of Vale do Rio dos Sinos, Brazil) “Hermeneutics and Ecology: Changing Values and Environmental Responsibility.”



The first symposium “*Philosophy across Boundaries*,” moderated by **William Barbieri**, was held in the evening of July 29 with the keynote speaker **Charles Taylor** (McGill University, Canada), the honorary President of the RVP, discussing, through zoom, his latest book entitled *Cosmic Connections: Poetry in the Age of Disenchantment*.

The second symposium “*Challenges and Opportunities of Scientific-Technological Innovations*,” moderated by **João J. Vila-Chã**, was held in the evening of July 30 and presented by **Luisa Damiano** (IULM University, Italy) “Social Robots: Challenges and Opportunities (From an Epistemological Point of View)” and **Riccardo Pozzo** (Tor Vergata University of Rome, Italy) “Teilhard’s Cosmic Liturgy: Biosphere and Noosphere.”

The third symposium “*Jagiellonian Ideas toward Modern Challenges*” was held in the evening of July 31 and moderated by **Leszek Korporowicz** (Jagiellonian University, Poland) with the presenters



Volodymyr Yevtukh (Mykhailo Dragomanov Ukrainian State University, Ukraine) "Cultural Heritage under the Threat: New Challenges and New Opportunities for Intercultural Communication: The Case of Borodyanka and Ivankiv in Ukraine," **Anna Walulik** (University Ignatianum, Poland) "Gospel Values in the Thought of Paul Wlodkowic," and **M.A. Wojciech Kaczmarczyk** (Cardinal Stefan Wyszynski University, Poland) "Civil Society: A Manifestation of the Cultural Legacy of Jagiellonian Ideas in the Modern World." The third symposium was part of the Jagiellonian project, other speakers presented their ideas in two parallel sessions.



On July 29 there were 7 parallel sessions:

Parallel Session I was moderated by **Rosemary Jane Rizo Patron Boylan De Lerner** (Pontificia Universidad Católica del Perú, Peru) and presented by **Marco Antonio Azevedo** (University of Vale do Rio dos Sinos, Brazil) "The Four Basic Dimensions of Human Well-being," **Nicolas Masciopinto** (Pontifical Gregorian University, Italy) "The Authenticity of Existence: Care of Self and Parrhesia in Late Foucault's Thought," **Cholpon E. Alieva** (International University Ala-Too, Kyrgyzstan) "Cosmopolitan Philosophy of Chingiz Aitmatov: The Idea of Religious Assembly," and **Varghese Manimala** (Vijnanam Institute of Philosophy and Religion, India) "Crossing of Borders for an Inter-subjective and Proactive Existence: A Phenomenological and Contemporary Existential Approach."



Parallel Session II was moderated by **Asha Mukherjee** (Visva-Bharati University, India) and included **Jove Jim Aguas** (University of Santo Tomas, Philippines) "Asian Shared Spirituality and the Spirit of Dialogue: Transcending the Boundaries of Religions," **Adrienne Black** (Catholic University of America, United States) "The Epoch of Annihilation: The Sacrosanct Demolition of Boundaries and Borders," and **Tone Svetelj** (Hellenic College and Boston College, United States) "Nexus of Fear, Gnosticism, Dualism, and New Cultural Boundaries."



Parallel Session III was moderated by **Charles Kitima** (St. Augustine University, Tanzania) and presented by **Jarosl w Duraj** (University of Saint Joseph, Macau, China) "Transcending Boundaries: Buddhist Perspective on Global Ethics," **Terence Samuel Muthiah Pushpam** (Visva-Bharati University, India) "Boundaries Between External and Internal Forms of Colonialisms: Neo-Buddhist Readings of Ambedkar," **Emanuel Salagean** (University of Bucharest, Romania) "George McLean's Hermeneutics of Existence: A Way to Philosophize across Cultures," and **Sandip Chatterjee** (Indian Bank, India) "Discerning Boundaries in an Infinite Domain of Multiculturalism, Modernity and Identity: The Preaching of Vedanta and Experience of the Baul of Bengal."

Parallel Session IV, moderated by **Pavol Danc k** (University of Prešov, Slovakia), included **Ulrich Steinvorth** (University of Hamburg, Germany) "Saint Augustine crossing the Borders between Religion, Morality, and Politics," **Basia Nikiforova** (Lithuanian Culture Research Institute, Lithua-



nia) "A New Vocabulary of the Border as the Possibility for Dialogue," **Gail Presbey** (University of Detroit Mercy, United States) "Thoreau and Eastern Philosophy: Early American Philosophizing Across Boundaries," and **Dan Chițoiu** (Alexandru Ioan Cuza University of Iași, Romania) "Artifacts Role in Crossing Cultural Boundaries and Meaningful Intercultural Encounter."

Parallel Session V was moderated by **Müfit Selim Saruhan** (Ankara University, Turkey) and pre-



sented by **Rustem Kadyrzhanov** (National Academy of Sciences of the Republic of Kazakhstan, Kazakhstan) "National Imagination and the Emergence of Kazakh Nation," **Ouyang Kang** (Huazhong University of Science and Technology, China) "New Globalization, Chinese Modernization and the Construction of a Community with a Shared Future for Humankind: Isolation and Transcendence in the Unprecedented Great Change of the World in a Century," and **Mamuka Dolidze** (Tbilisi State University, Georgia) "Motherland – Georgia."

Parallel Session VI was moderated by **Mihaela Alexandra Pop** (University of Bucharest, Romania) and presented by **Maria Sozopoulou** (National and Kapodistrian University of Athens, Greece) "The Theory of Communism in Ancient Greek Political Thought," **P. K. Pokker** (Calicut University, India) "Western Influence in Converting Caste based Kerala with Reference to Literature," **Wen Haiming** (Renming University of China, China) "From National to International: How Confucian-



ism across Boundaries,” and **Sukla Chatterjee** (Derozio Memorial College, West Bengal State University, India) “Labour Migration: A Bridge over Cultures, Philosophies and Societies.”

Parallel Session VII was moderated by **Michal Reka** (Institute of John Paul II, Poland) and presented by the speakers who were part of the Jagiellonian project **Anna Matuchniak-Mystkowska** (Instytut Socjologii Uniwersytet Łódzki, Poland) “Art Transcends Boundaries: On Dialogical Func-



tions of Art,” **Tadeusz Kowalewski** (University of Lomza, Poland) “Bridging Cultural Boundaries in Social Work Practice,” and **Waldemar Świątkowski** (University of Lomza, Poland) “Kantian Cosmopolitanism in the Process of Europeanization. Its Criticism in the Thought of August Cieszkowski's Philosophy.”

On July 30 there were 8 parallel sessions:

Parallel Session VIII was moderated by **Marco Antonio Azevedo** (University of Vale do Rio dos Sinos, Brazil) and presented by **Ana Lucía Montoya Jaramillo** (Pontifical Gregorian University, Italy) “Forgiveness and Mastering the Course of Time in Paul Ricoeur: An Exercise in Discernment,” **Abdul Latif Mondal** (Karim City College, Kolhan University, India) “Breaking down the Barriers and Plato’s Cave Analogy: Relevance in the Present Era,” **Chen-Yu Ko** (Academia Sinica, Taiwan;



Ludwig-Maximilians-Universität München, Germany) “Ethical Life (Sittlichkeit) as Pre-political Support for Liberal Democracy: A Political-theoretical Comparison between Ernst-Wolfgang Böckenförde, Mou Zongsan (牟宗三) and Chen Ming (陳明),” **Prakriti Mukherjee** (University of Macau, Macau, China) “The Essence of Humanity: Interpreting Nationalist Views of Zhang Taiyan and Rabindranath Tagore.”



Parallel Session IX was moderated by **Md. Sirajul Islam** (Visva-Bharati University, India) and presented by **Pablo López López** (I. E. S. Emilio Ferrari, Department of Philosophy, Spain) “Philosophy within Cultures and Cultures within Philosophies,” **Sofia G. Simitzi** (H. M. of Education University, University of Ioannina, Greece) “Overcoming Western Modernity across Cultures: On the Edge of Philosophical Experience,” **Chidella Upendra** (Indian Institute of Technology Indore, India) “Philosophy as a Humanistic Discipline, Again,” and **Aidar Amrebayev** (National Academy of Sciences, Kazakhstan) “What Is the Significance of Cross-Cultural Communications in Kazakhstan’s Quest for Its Own Model of National Identity?”



Parallel Session X, moderated by **Yvonne Dohna Schlobitten** (Pontifical Gregorian University, Italy), included **Marcus Boeira** (Universidade Federal do Rio Grande do Sul, Brazil) "Possible Worlds, Contingency and Human Acts: Counterfactual Reasoning as a Tool for Social Control," **Carmen Cozma** (Alexandru Ioan Cuza University of Iasi, Romania) "Metaphorical Conceptualization: Interweaving Philosophy of Mysteries' Revelation and Phenomenology of Life," **Asha Mukherjee** (Visva-Bharati University, India) "Philosophy Unbounded: Women Philosophers in Modern India," and **Tsai Wei-Ding** (National Chengchi University, Taiwan) "Gadamer on Health."



Parallel Session XI was moderated by **Miguel Giusti** (Pontificia Universidad Católica del Perú, Peru) and presented by another group of scholars from the Jagiellonian project **Marcin Zarzecki** (Cardinal Stefan Wyszyński University, Poland) "Semantics of Subjectivity And Antisubjectivity in Politics," **Sylwia Jaskuła** (University of Lomza, Poland) "In Search of Dialogue in Modern Educational Space," and **Agnieszka Muzyk** (University of Lomza, Poland) "Intercultural Policy in the School Education System."

Parallel Session XII was moderated by **Wen Haiming** (Renming University of China, China) and presented by **Peter Jonkers** (Tilburg University, Netherlands) "Tolerance, Intolerance, and the



Challenge of the Intolerable," **Edward Demenchonok** (Fort Valley State University, United States) "Russian Philosophy on Intercultural Dialogue in a Multipolar World," **Müfit Selim Saruhan** (Ankara University, Turkey) "Our Need for the Culture of Peace and Tolerance Provided by Philosophy," and **Martin Lu** (Bond University, Australia) "Understanding Religions across Cultures."



Parallel Session XIII was moderated by **Jove Jim Aguas** (University of Santo Tomas, Philippine) and presented by **Mihaela Alexandra Pop** (University of Bucharest, Romania) "Philosophical Concepts and Artistic Individual Expression, Constantin Brâncuși: The Complex of Târgu-Jiu," **Yvonne Dohna Schlobitten** (Pontifical Gregorian University, Italy) "Spiritual Aesthetics: Encounter in a Sacred Space -- A Christian Seeing," **Mary Christine Ugobi-Onyemere** (Dominican University, Nigeria) "Cultivating Empathy: Exploring its Ontological Aesthetic Value across Cultures," **Zhyldyz Amrebayeva** (Al Farabi Kazakh National University, Kazakhstan) "The Concept of Hunting in Yusuf Balasaguni's Book *Blessed Knowledge*."

Parallel Session XIV was moderated by **Dan Chițoiu** (Alexandru Ioan Cuza University of Iași, Romania) and presented by **Wilhelm Dancă** (University of Bucharest, Romania) "If You Want Peace, Prepare Not for War but for Peace! A Few Steps in Building Peace Today," **Marta Turkot-**



Piesik (Warsaw School of Economics, Poland) "Boundary as a Philosophical Category in the Process of Defining the Common Good: Analysis of Selected Concepts of Geopolitical Order in Eastern Europe on the Example of NATO's Eastern Flank in Poland," **Pavol Dancák** (University of Prešov, Slovakia) "Inter Arma Silent Musae or Culture Versus Mass Culture in Times of War," and **Zairu Nisha** (Ramanujan College, University of Delhi, India) "The Desirability of Peace and Inevitability of War: Some Existentialist Moral Considerations."

Parallel Session XV was moderated by **Tsai Wei-Ding** (National Chengchi University, Taiwan) and presented by **Charles Kitima** (St. Augustine University, Tanzania) "Value-Based Global Governance in Tanzania," **Olga A. Burukina** (University of Business Innovation and Sustainability, United States) "Patriotism as an Axiomatic Value," **Chen Gang** (Huazhong University of Science and Technology, China) "Kuhn's Question and Jiang's Answer," and **Megi Popova** (Sofia University, Bulgaria) "Overcoming Nature-Culture Distinction as a Theoretical Ground for an Ecological Politics of Responsibility."



On July 31 there were four parallel sessions in the morning:

Parallel Session XVI was moderated by **Mary Christine Ugobi-Onyemere** (Dominican University, Nigeria) and presented by **Giorgio Verola** (Pontifical Gregorian University, Italy) "The Closed Future and the Theory of Causality in

Kant," **Anish Chakravarty** (Kamala Nehru College, University of Delhi, India) "The Question of Religious and Moral Freedom in Spinoza's Philosophical System," and **Giuseppe Ginepro** (Sapienza University of Rome, Italy) "Ontomethodology: Ontological Methodology in Action."

Parallel Session XVII was moderated by **Megi Popova** (Sofia University, Bulgaria) and presented by **Md. Sirajul Islam** (Visva-Bharati University, India) "Sufi Notion of Nature and Environment: Challenges and Responsibilities," **Martha Beck** (Lyon College, United States) "Creating a Model of Education for a Sustainable Future," **Kim Bernard Fajardo** and **Daniel Joseph U. Caasi** (Polytechnic University of the Philippines, Philippines) "Navigating Indigenous Narratives in the Philippines: A Media Analysis of Aeta and Igorot Cultures within the Interplay of



Nature, Science-Technology, and Cultural Uniqueness,” and **Thomas Menampampil** (Assam Don Bosco University, India) “Facing The Challenges in Multicultural Societies.”

Parallel Session XVIII was moderated by **Tone Svetelj** (Hellenic College and Boston College, United States) and presented by **William Sweet** (St Francis Xavier University, Canada) “Borders, Hospitality, and Cultural Identity,” **Jānis (John) Tāivaldis Ozoliņš** (University of Divinity/ University of Notre Dame Australia, Australia) “When the Welcome Mat Wears Out: Constraints on Immigration,” **Rosemary Jane Rizo Patron Boylan De Lerner** (Pontificia Universidad Católica del Perú, Peru) “Phenomenological Reflections on the Conditions of Cultural and Ideological Encounters and Conflicts,” and **Gabriele D’Amico** (Pontifical Gregorian University, Italy) “Faith Across Cultures: Facing the Challenges of Cultural Relativity to Contemporary Human Rights Discourse.”



Parallel Session XIX was moderated by **Wilhelm Dancă** (University of Bucharest, Romania) and presented by **Ugochukwu Stophynus Anyanwu** (Pontifical Gregorian University, Italy) “Gernot Böhme and the Problem of Invasive Technologies: Some Philosophical Considerations,” **Michal Reka** (Institute of John Paul II, Poland) “Transcendence of the Person through Values and Solidarity and the Utopian Project of Transhumanism,” and **Jayprakash Show** (Indian Institute of Technology Jodhpur, India) “Narrative Self and Cultural Witness.”

The conference ended with friendly ambience and atmosphere of camaraderie among the participants, who made further connections and plans with one another for future cooperation. Papers presented at the conference will be considered to be published by the RVP in its publication series “Cultural Heritage and Contemporary Change.”

The RVP would like to express its deep appreciation to all the participants for their willingness to share their research findings and insights on issues related to the conference thematic, especially, to thank **Luca Scarantino** for his generous support, as always, in contacting **Emidio Spinelli** for the



possibility of holding the pre-Congress conference at Villa Mirafiori. **Spinelli** kindly provided the best airconditioned rooms for the conference sessions as well as a room for book display. **Spinelli’s** colleagues and students, **Paola, Daniela, Michelangelo**, staff at the cafeteria, etc., offered their kind and generous assistance in assuring the success of the conference.

Rome, Italy

August 1-8, 2024: "Philosophy across Boundaries." The 25th World Congress of Philosophy focused on the general theme "Philosophy across Boundaries," which was held at Sapienza University of Rome, August 1-8, 2024. More than five thousand philosophers, scholars, and students from some 100 countries came to Rome to attend the Congress. The opening ceremony was held at Terme di Caracalla in Rome on August 1. **Roberto Gualtieri**, Mayor of Rome and **Antonella Polimeni**,



Rector of Sapienza University of Rome gave welcomed remarks; **Emidio Spinelli**, President of the Italian Organizing Committee and **Luca M. Scarantino**, President of the 25th World Congress of Philosophy spoke on the importance of the Congress theme. Followed by **Giacomo Puccini's** opera *Tosca* performed by Teatro Dell'Opera Di Roma.

During the World Congress of Philosophy, the RVP held six sessions which were moderated respectively by **William Sweet** and **João J. Vila-Chã**, RVP Vice Presidents.

On August 2, the RVP organized two sessions. In the morning 9.00-11.00, a session, moderated by **João J. Vila-Chã**, was on "Technological Challenges to Philosophy." Speakers included **Marcus Boeira** (Universidade Federal do Rio Grande do Sul, Brazil) "Possible Worlds, Contingency and





Human Acts: Counterfactual Reasoning as a Tool for Social Control,” **Luisa Damiano** (IULM University, Italy) “Social Robots: Challenges and Opportunities from an Epistemological Point of View,” and **Ugochukwu Anyanwu** (Pontifical Gregorian University, Italy) “Proposal for Electronic Personhood and the Anthropological Difficulties.”

In the afternoon 15.00-17.00, a session was entitled “National Values I” which was moderated by **William Sweet**. It included the following presenters **Rustem Kadyrzhanov** (National Academy of



Sciences of the Republic of Kazakhstan, Kazakhstan) “National Imagination and the Emergence of Kazakh Nation,” **Richard Feist** (Saint Paul University, Canada) “Developing National Values in the Neighborhood of American Power: The Canadian Experience,” **Li Yong** (Wuhan University, China) “Tianxia: Between Nationalism and Cosmopolitanism,” and **Asha Mukherjee** (Visva Bharati University, India) “Is Nationalism a Value?.”



On August 3, in the morning 9.00-11.00, **João J. Vila-Chã** moderated a session on “Philosophy and Ecology: Addressing Contemporary Global Concerns.” Presentations were made by **Martha Beck** (Lyon College, United States) “Philosophy and Ecological Challenges,” **Balaganapathi Deva-**



rakonda (University of Delhi, India) “Action vs Inaction: Addressing Environmental Crisis,” **Gail Presby** (University of Detroit Mercy, United States) “Concern for the Environment: Insights from Africa,” **Kim B. Fa-**

jardo and **Daniel Joseph U. Caasi** (Polytechnic University of the Philippines, Philippines) “Navigating Indigenous Narratives in the Philippines: A Media Analysis of Aeta and Igorot Cul-ures within the Interplay of Nature, Science-Technology, and Cultural Uniqueness,” and **Md. Sirajul Islam** (Visva Bharati University, India) “Sufi Notion of Nature and Environment: Challenges and Responsibilities.”



and **Md. Sirajul Islam** (Visva Bharati University, India) “Sufi Notion of Nature and Environment: Challenges and Responsibilities.”



In the afternoon 15.00-17.00, the session was on “National Values II” and moderated by **William Sweet**. Presenters included **Jing-Jong Luh** (National Central University, Taiwan) “National Values in the Dialogue-Context of Christianity and East Asian/Sino-Culture: A Systemic-Hermeneutical Approach,” **Zurab Tchiaberashvili** (Ilia State University, Georgia) “National Values in Georgia,” **Jove Jim Sanchez Aguas** (University of Santo Tomas, Philippines) “The Ambiguity of the Filipino Sense



of Nationalism,” **Wilhelm Dancă** (University of Bucharest, Romania) “National Identity and European Spirit in John Paul II’s Thought,” and **Workineh Kelbessa** (Addis Ababa University, Ethiopia) “National Values and Ethiopia.”

On August 5, in the morning 9.00-11.00, the session was entitled “Conquering Peace: Philosophical Contributions” and moderated by **João J. Vila-Chã**. Presentation was made by **Zurab Tchiaberashvili** (Ilia State University, Georgia) “Can We Have a New Westphalia?,” **Wilhelm Dancă** (University of Bucharest, Romania) “Peace of Religions or Christian Denominations? Some Remarks on the “De pace fidei” by Ni-colaus Cusanus in the Context of the Current Conflict,” **Gail M. Presbey** (University of Detroit Mercy, United States) “The Use of War Metaphors for the Struggle to Attain Peace: Pros and Cons,” and **Marta Turkot** (Warsaw School of Economics, Poland) “Boundary as a Philosophical Category in the Process of Defining the Common Good: Aalysis of Selected Concepts of Geopolitical Order in Eastern Europe.”

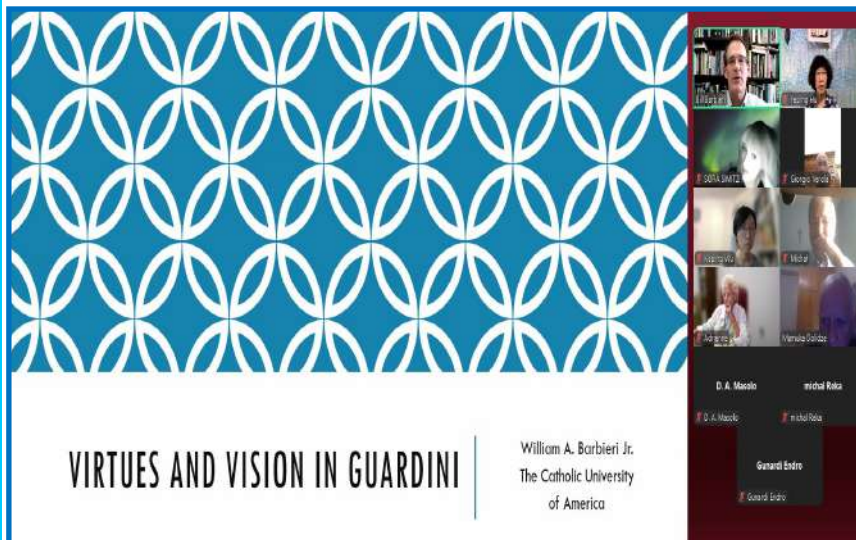
The afternoon 15.00-17.00 session was on “National Values III” which was moderated by **William Sweet**. Speakers included **Dan Chitoiu** (University of Alexandru Ioan Cuza, Romania) “National Values in Eastern Europe,” **Tran Van Doan** (Academia Catholica, Taiwan) “National Values and the Risk of Being Manipulated by Ideology: The Case of Vietnamese Confucianism,” **Kim Chae-young** (Sogang University, South Korea) “National Values and Korea,” and **Daniel Dei** (National University of Lanus, Argentina) “On the Meaning and Significant Origin of National Values” which was read by **Miriam L. Pereyra**. RVP would like to express its deep appreciation to all the speakers and participants who spoke and participated in these sessions.



SPECIAL RESEARCH PROJECTS (2024)

Washington, DC

October 21, 2024: "**Understanding the Signs of Our Times: Philosophical and Theological Perspectives.**" This special research project is a collaboration with the Pontifical Gregorian University, Rome, Italy and the University of Erfurt, Erfurt, Germany. It was initiated during the global pandemic which brought not only deep anxieties and fears but also profound quests and search for root causes and answers for our challenging situations -- socio-political, cultural, ecological, etc. In order to understand the uniqueness and specificity of our times and to look for some resources that may help us deepen our understanding, this project intends to explore the philosophical-theological writings of Romano Guardini, one of most important Catholic intellectuals in the 20th century. The



goal was not just to focus on Guardini himself or one particular religious tradition but to look into urgent issues and challenges the entire humanity is facing today. Guardini's philosophical and theological insight could provide us with a specific perspective to study and diagnose the contemporary conundrums and to inspire us to develop new insights and thoughts compatible and corresponding to the complex and globalized world in our times. The focus of this project is as

follows: the crisis of the modern world, the impact of technology, morality and spirituality. A set of online seminars was conducted and will continue in the following years to study four most important works written by **Guardini**: (1) *The End of the Modern World*, (2) *The Letter from Lake Como*, (3) *The Virtues: On Forms of Moral Life*, and (4) *Spirit of Liturgy*.

The project is coordinated by **William A. Barbieri** (Professor of Ethics, CUA), **Yvonne Dohna Schlobitten** (Professor of Theological Aesthetics, Gregorian University) and **João J. Vila-Chã** (Professor of Philosophy, Gregorian University), and **Holger Zaborowski** (Professor of Philosophy, University of Erfurt). The first online seminar, "The Crisis of the Modern World," was held on October 18 and November 1, 2021. **Zaborowski** reflected on the book *The End of the Modern World*.

The second one was conducted on April 2 and 9, 2022. **Schlobitten** shared her reflection on Guardini's Aesthetic thoughts. The third one was focused on *Power and Responsibility and the Challenge of Technologies (The Letter from Lake Como)* and presented by **Vila-Chã** on March 27, 2023. The fourth one was presented by **Barbieri** on October 21, 2024 on *The Virtues: On Forms of Moral Life*. The last one will be on faith and spirituality by **Zaborowski** and **Schlobitten** in March 2025.



Washington, DC

December 7-9, 2024: “**Indigenous Peoples, the Church, Interculturality and Interreligious Dialogue.**” CUA McLean Center for the Study of Culture and Values sponsored this event, which was organized by The Indigenous Catholic Research Fellowship (ICRF) and supported by Black and Indian Mission Office and Knights of Columbus. **Cecil Chabot**, Founding Board Member and Program Committee Co-Chair, initiated and coordinated the event.

The Indigenous Catholic Research Fellowship presents...
Sunday
December 8

Indigenous Peoples, The Church, Interculturality & Interreligious Dialogue

3:00 pm Panel Discussion + Q&A
Moderated by Dr. William Barbieri, with Fr. Henry Sands, Prof. Thomas Clemmons, Dr. Cecil Chabot, and Deacon Harry Lafond

4:30 pm Sunday Mass
Celebrated by Fr. Henry Sands, with prayers & hymns in Indigenous languages

The Catholic University of America
620 Michigan Ave NE
Room 204 and Chapel,
Maloney Hall

McLean Center for the Study of Culture and Values
Department of Anthropology

BLACK AND INDIAN MISSION OFFICE EST. 1994

THE CATHOLIC UNIVERSITY OF AMERICA

In the afternoon of December 7, **William Barbieri**, Director of the McLean Center, welcomed the participants at the Gibbons, followed by a brief introduction of the participants

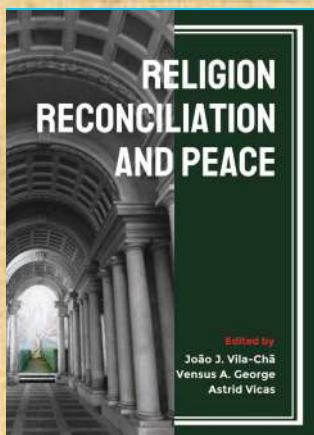


and the objectives of the ICRF. In the morning of December 8, **Chabot, Jaire Peltier** (Adjunct Professor, Turtle Mountain Community College, North Dakota) and **Margaret Mary Moore** (Professor of CUA School of Theology and Religious Studies) shared their insights on Catholic social teaching, indigenous peoples and the common good. Also **Donald Bolen** (Archbishop of Regina, Canada) spoke “Catholic Considerations in addressing the Doctrine of Discovery” via zoom. In the afternoon of December 8, a public panel was conducted., which was moderated by **Barbieri** and presented by **Maurice Henry Sands** (Executive Director of Bureau of Catholic Indian Missions, Washington DC) “Highlights of the Catholic Church’s Proclamation of the Gospel to Indigenous Peoples of North America,” **Thomas**

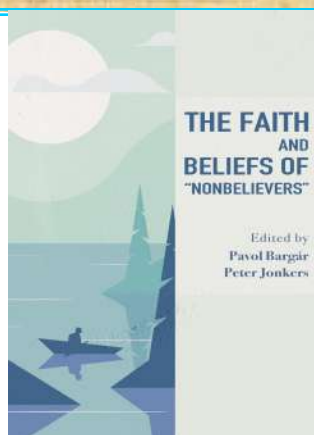


Clemmons (Professor of CUA School of Theology and Religious Studies) “The Proclamation of the Gospel to the Peoples of Europe,” **Chabot** “Reflections on Benedict XVI’s Vision of Interculturality and Emersion in a Subarctic Indigenous-Christian Community,” and **Harry Lafond** (Professor of Indigenous Education, St. Thomas More College, University of Saskatchewan, Canada) “Jesus Speaks to Us in Cree.” In the morning of December 9, the session was held at Saint John Paul II National Shrine to explore themes related to indigenous peoples and a bibliography project as well as the future research projects.

Other participants included **Adrienne Castellon** (Adjunct Professor, Saint Mark’s College, University of British Columbia, Canada), **Joseph Esparza** (PhD Candidate, Montana State University, MT), **Maria Lucas** (Junior Partner, Goldblatt Partners Law Firm, Canada), **Frances Maddalozzo** (PhD Student, University of British Columbia, Canada), **Margaret Mary Moore** (Director, Theology and Life Institute, MO), **Hayes Patrick** (Archivist for the Redemptorists in the United States, PA), **Mike Taylor** (Professor of Education, University of Mary, ND), and **Joshua Samuels** (Assistant Professor and Chair, CUA Anthropology Department) who designed the flyer with his colleague.



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