

**Conference Report - Summary**  
**International Conference on**

**Convergence and Divergence;  
An Intercultural- Interreligious Dialogue**

**Institute for Humanities and Cultural Studies**

In cooperation with

Iranian Society of Intercultural Philosophy

And Supported by

Alexander von Humboldt Foundation

**Tehran, Iran**

**March 11-13, 2019**

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## **Prologue**

The international conference on "Convergence and Divergence; An Intercultural-Interreligious Dialogue" held at Institute for Humanities and Cultural Studies in cooperation with Iranian Society of Intercultural Philosophy and Supported by Alexander von Humboldt Foundation at March 11-13, 2019.

The subject of this conference is one of the key problems of the contemporary world. We are living in a world where most of the current processes are towards divergence, whereas facing crises which require convergence at different levels to be solved. Convergence does not mean to unite, nor does it mean to omit distinctions or ignoring differences, but its objective is to solve problems and encounter crises through collective effort. In the past, the concept of convergence has been put forward using the titles such as accommodate, cooperation, friendship and solidarity. Such concepts had specific meanings and connotations in the past and were related to the values and realities that strengthened the lives of different nations and peoples. However, we are facing a different situation in the contemporary world. People with different pasts have joined each other in the shade of global civilization and its norms, while the means to realization of past convergences has been weakened.

Running the conference on Convergence and Divergence is the first attempt for the participation of a group of philosophers and those studying in humanities to explain and describe a global problem. A number of significant Iranian and foreign professors along with a group of young researchers have participated in this attempt. The foreign professors are come from Germany, Italy, Switzerland, Indonesia, India and Austria.

## Conference Report

### Opening Session, March 11, 9:00- 10:45 AM, Hekmat Hall

Chair: Shahin Aawani

Lecturers: Aliasghar Mosleh; Hosseinali Ghobadi, Reza Davari Ardakani, Hans-Christian Günther.

After recitation of Quran and broadcasting I.R.I Anthem, the session was opened by prof. Shahin Aawani's speech, professor of philosophy at Iran's "Institute for Research in Philosophy", as the chair of the session. Prof. Aliasghar Mosleh as the chairman of the conference was the first lecturer of this session. The other lecturers were Prof Hosseinali Ghobadi, President of IHCS; Prof. Reza Davari Ardakani, President of Academy of Sciences of IRI; and Prof. Hans-Christian Günther, Professor of Philosophy at Freiburg University.

- Prof. Mosleh in his speech explained about the importance of convergence in contemporary world. Then he gave a report from the formation of the conference and appreciated from the organizers and supporters.
- Prof. Gunther introduced the Alexander von Humboldt Foundation and explained about that how this foundation support researchers.
- Prof. Hosseinali Ghobadi welcomed the guests and the audience first, then he spoke about situation in the contemporary world, especially in the West Asia, that someone have deliberately created conflicts by contributing to disagreements; Then he said: "differences, more than being the sources of mutual damage, could be utilized as a focal point for co-operation, learning, and acquiring knowledge." He pointed that establishing a platform for dialogue and convergence is the duty of humanities scholars. He mentioned the establishment of a "Center for the Study of Cultures", a "Center for Asian Studies", and an "Asian Cultural Documentation Center" besides other similar sections in IHCS could well illustrate the special interest in this approach.
- Next lecturer was prof. Davari Ardakani that lectured with title "Loneliness and Boredom in the City of Modernity and the Pain of Underdevelopment in the Era of Modernism". The main theme of his speech was philosophical analyse of modern cities and their differences with the cities in the past eras. He tried to illustrate how the relationship between "me" and "the other" is firmly established in these cities by explaining the conditions that led to the emergence of modern cities.
- The last lecturer of the opening session was prof. Günther that lectured with title "Religious truth, what is that?" He showed the etymology of the term "religion" in different traditions, and explained each of them how understands this term.

**Session One: Convergence and Divergence: Cases (1); Monday, March11, 11:00-12:30 AM, Andishe Hall**

Chair: Mohammadreza Hosseini Beheshti, Associate Professor of Philosophy at University of Tehran.

Lecturers: Nasrollah Pourjavadi, Professor of Philosophy at University of Tehran; Ahmadali Heidari, Associate Professor of Philosophy at Allameh Tabataba'i University; Farzane Ghadamyari, Researcher of Philosophy at IHCS.

- The first lecturer of this session was Nasrollah Pourjavadi, who presented his lecture in English under the title "Hakim Iranshahri's Notion of "The Unity of all Faiths". In this lecture, while explaining the social, cultural and political situation of Hakim Iranshahi's era, he argued that it was possible to claim that from the beginning there was a convergent approach in Iran.
- The second lecturer of this session was Ahmadali Heidari, who presented his lecture in German under the title "Hermeneutik des Dialogs in der Formulierung von Abdoldjavad Falaturi; Ein Weg für die Konvergenz der Religionen". In this lecture, an account was made of Abdoljavad Falaturi's personality and his philosophical ideas, and the possibilities offered by him in the formation of the intercultural and interreligious dialogue were taken into consideration.
- The third lecturer of this session was Farzane Ghadamyari, who spoke in English under the title " The Experience of Religious Convergence in (200-300) AH". The main theme of her speech was to present a historical analysis of positions in the history of Islam, in which opportunities for religious dialogue were provided, as well as showing the positions of the theory that strengthened the spirit of tolerance.

**Session Two: Convergence and Divergence with respect to Grounds and Models; Monday, March11, 14:00-15:30 PM, Andishe Hall**

Chair: Asfa Widiyanto

Lecturers: Dominic J. O'Meara; Dagmar Dotting; Hossein Shaqaqi

- The first lecturer of the session, prof. O'Meara, spoke in English under the title "Greek Virtues in Islamic Philosophy". He emphasized on the available translations of the writings of Greek philosophers in the Islamic world, and showed that the views of the Greek philosophers (or their respective works) had influenced the formation of the moral views of Islamic philosophers, and stated that the views of Islamic philosophers were a step beyond the mere repetition Greek philosophers.
- Dagmar Dotting was the next lecturer at the session, who spoke in German under the title of " Selbst-Bild Kalligraphie als Ort der formlosen Form innerhalb Nishidas Philosophie". Her speech was an explanation of the philosophical views of the Japanese philosopher Nishida Kitaro, who focused on his calligraphy works to focus on his theory of "self." From the point of view of "self", she was to explain the central concepts of Nishida's philosophy about nothingness and place.
- The last lecturer of the session was Hossein Shaqaqi, who was presented in English under the title "The Necessary Extent of Convergence for the Beginning of

Understanding, in Light of Glock's Criticism about Davidson's Principle of Charity". With respect to the philosophers like Quine, Davidson, and Glock, Shafaqi focused on the issue of how much convergence with 'the other' would have to be made in order to negotiate with him or her.

**Session Three: Convergence and Divergence: Cases (2); Monday, March 11, 16:00-17:30 PM, Andishe Hall**

Chair: Nasrollah Pourjavadi

Lecturers: Abbas Manoochehri; Felix Bachmann; Mohammad Hossein Saranjam

- The first lecturer of this session was Abbas Manoochehri, who presented his research entitled " Meet Again Differently: A Poetic Grammar in Line with Convergence". His speech focuses on the writings of Attar and in particular the Mantiq Al-Tayr. He showed how it could be a model for convergence through attention to his writings. Manoochehri, arguing that ultimately *Thirty Birds*, while maintaining differences in the form of the Phoenix, appears to be a model for convergence while preserving differences, he tried to summarize his presentation with Attar's poems. Manoochehri was presented in English.
- The second lecturer of the session, Felix Bachmann, spoke " Das Erbe der Aufklärung: „Aufgeklärte“ Reisende in den Orient und ihre Reflexionen zur Religion am Beispiel der Orientreise Herzog Bernhards III" in German. The main focus of this presentation was to review the contents of "The Book of Travels" of one of the German princes, Bernhard III (1881-1928) in the years 1872-1872. Bachmann tried to clarify the role of Enlightenment doctrines in confronting this prince with his Eastern "other".
- The third lecture of the session was related to Mohammad Hossein Saranjam, whose title was " Convergence and Divergence in Arba'een Pilgrimage as an Intercultural Event" in Farsi. The content of this lecture was the analysis of the content of the pilgrimage of Arba'een. He attempted through a first-hand analysis of the pilgrimage search for the possibilities of this disgust for convergence (or divergence).

**Dinner Ceremony:** At the end of the first day of the conference, lecturers of the conference attended the dinner at the Academy of Sciences of the Islamic Republic of Iran. At this ceremony, prof. Ali Asghar Mosleh made a brief statement. Then, prof. Davari, welcomed the conference guests and cherished the formation of such collections, and introduced the Academy of Sciences and its field of activities. Following him, Professor O'Meara, thanked for the hospitality and pleasure of being in Iran, and spoke about his experiences in this encounter and presence in Iran.

**Session Four: Analysis of the theoretical grounds of Convergence and Divergence (1); Tuesday, March 12, 09:00-10:30 AM, Andishe Hall**

Chair: Mohammad Javad Safian

Lecturers: Seyyedhamid Talebzadeh; Shamsolmoluk Mostafavi; Reza Dehghani

- The lecture by Seyed Hamid Talebzadeh entitled " Transcendent Theosophy and Possibility of Convergence" was presented in Farsi. In this lecture, he tried to find an ontological basis for convergence with a new interpretation of Mullasadra, and followed this interpretation based on a concept called " co-relational existence". Eventually, Talebzadeh attempted to show that divergence was achieved by giving primacy to essence.
- The second lecture, " The Role of Mystical Discourse in Creating Cultural-religious Convergence" was presented by Shamsulmoluk Mostafavi in Farsi. In this lecture, Mostafavi, with focusing on the thought of Muslim mystics, showed how can find a basis for convergence with relying on the concept of love, and tried to find confirmations for it in history.
- The third lecturer of the session was Reza Dehghani, who was presented in German under the title of ""Politik des Betrauerns" als Nährboden für die Divergenz". In this lecture, focusing on the Israeli-Palestinian conflict, he emphasized the duality of decent livelihoods and unscrupulous lives for mourning, and showed how, by overcoming this duality, a basis for divergence and justification of state violence is provided.

### **Session Five: Analysis of the theoretical grounds of Convergence and Divergence (2);**

**Tuesday, March 12, 11:00-12:30 AM, Andishe Hall**

Chair: Hans-Christian Günther

Lecturers: Mohammad Javad Safian; Mojtaba Amiri; Mohammad Mehdi Fallah

- The first lecturer of the session was Mohammad Javad Safaian, who was presented in Farsi under the title " A Contemplation on the Possibility and Necessity of Convergence". In this lecture, he attempted to make an ontological analysis of "human being" as the basis for convergence. For this, Safaian criticized Subjective Understanding of "human being", according to which "human being" is a Self-sufficient existence and sets out his rules.
- The second lecturer of the session was Mojtaba Amiri, who presented his lecture entitled " Theoretical Foundations of Convergence and Divergence in the Interactions of Muslims and Christians" in English. In this lecture, Amiri considered that the message of Islam and Christianity is love and intellect. He stated that convergence would be achieved on these two axes. But he explained that the fact of these religions is that we have a history of divergence and tried to determine the causes of this divergence.
- The third lecturer of the session was Mohammad Mahdi Fallah, who was presented in English under the title " Religious Truth in Raimon Panikkar's View; a Place for the Convergence of Religions". Fallah, explaining the pluralism of the truth in Panikkar's view, stated how to obtain a religious convergence model based on Panikkar's understanding of religious truth.

**Session Six: Efficacy of Convergence and Divergence on Religion Studies; Tuesday, March 12, 14:00-15:30 PM, Andishe Hall**

Chair: Dominic J. O'Meara

Lecturers: Muhammad Legenhausen; Irmgard Pinn; Malek Shojaei

- The first lecturer of the session was Muhammad Legenhausen, who presented his lecture in English under the title " A False Trilemma: Exclusivism, Inclusivism, Pluralism ". He criticized John Hick's analysis of the phenomenon of religious diversity that led to the trilemma of monopolism, inclusiveness, and pluralism, and said that this triple is fundamentally not valid because it does not rely on a set of prescriptive assumptions; Among them is belief in an absolute value-maker approach and having a particular view of salvation. Finally, referring to some of Hick's critics, he obtained a non-reformist pluralistic model.
- The second lecturer of the session was Irmgard Pinn, who presented her lecture entitled " Monotheismus, Wahrheit und Gewalt " in English. She criticized the view of Jan Assmanns by explaining his theory about Abrahamic religions and the plot of the separation of friends and enemies in them that leading to violence.
- The third lecturer of the session was Malek Shojaei Jeshvaghani, who spoke in Farsi, lectured on " Religion and Human Sciences; From Divergence to Convergence". In this speech, Shojaei referred to the theory of Max Weber's theory of capitalism and about the theological origins of the theory and stated that the humanities are generally affected by religious discussions. He further stated that by clarifying the religious implications of the humanities, a decisive contradiction between religion and the humanities has been eliminated and opportunities for convergence have been achieved.

**Session Seven: Condition and Platform of Dialogue and Convergence; Tuesday, March 12, 16:00-17:30 PM, Andishe Hall**

Chair: Heinz-Gerhard Justenhoven

Lecturers: Asfa Widiyanto; Hamid Parsania; Mohammad Mahdi Ardebili

- The first lecturer at the session was Asfa Widiyanto, who presented his lecture entitled " Interreligious Dialogue in the Post-truth Age" in English. In this lecture, he described the features of the post-truth age and emphasized on the role of mass media in the formation of new religious authority, and stated that in the post-truth age, how can academicians to strengthen the interreligious and intercultural dialogue.
- The second lecturer of the session was Hamid Parsania, who presented his lecture entitled " Meaning and Intercultural Relations" in Farsi with simultaneous translation. In this speech, he attempted to refer to the interpretation of Allamah Tabataba'i from Transcendent Wisdom, to establish a new basis for meaning and according to that looking for possibility of dialogue between different cultures.
- The third lecturer of the session was Mohammad Mehdi Ardebili, who spoke in English under the title " A Platform for Dialogue: Culture or Metaphysics?". In this

lecture, Ardebili, by explaining that culture is an area of plurality, tried to find opportunities for dialogue between cultures by referring to metaphysics and reason. His alternative, ultimately, was to look for a new "We", which has a dialectical character in Hegelian terms, which can look for dialogue by relying on this "We".

**Dinner Ceremony:** At the end of the first day of the conference, lecturers of the conference attended the dinner at the Iran's "Institute for Research in Philosophy". The guests first visited the library and the works held at the institute, and then Prof. Zakiani, the presidency of the Institute, Prof. Ali Asghar Mosleh and Prof Gholamreza Aawani and Prof. Riccardo Pozzo, talked briefly.

**Session Eight: Convergence in the light of Religion and Ethics; Wednesday, March 13, 09:00-10:30 AM, Andishe Hall**

Chair: Salvatore Lavecchia

Lecturers: Riccardo Pozzo; Maryam Sanepour; Zahra Sharif

- The first lecturer of the session was Riccardo Pozzo, who presented his lecture on "Social innovation, cultural innovation, religious innovation" in English. In his speech, he outlined the concepts of social, cultural and religious innovation, defining how religious innovation could be achieved through structural innovation, and what social and cultural benefits would be achieved by reaching this stage.
- The second lecturer of the session was Maryam Sanepour, who presented her lecture in English titled " Ethical Convergence in the Virtual World Using the Holy Qur'an". In this lecture, she sought the extraction of the ethical principles from the Holy Qur'an, in order to rely on it to achieve moral and rational action in virtual world. She claimed that the Qur'an, in addition to its particular audience, which is Muslim, has a general audience and, based on that, the message is not limited and makes all human beings aware.
- The third lecturer of the session was Zahra Sharif, who presented her lecture titled "Fundamental Moral Virtues; the Basis of Cultural Convergence" in English. Her main claim in this presentation was an attempt for the establishment of fundamental moral virtues on the basis of common human components that could be achieved by relying on them to approximation of cultures. In fact, the main claim of this presentation was that the behavior of humans depends on their inner beliefs and that by achieving a moral peace within, behaviors will also be convergent.

**Session Nine: Convergence and Divergence with respect to Islamic Mysticism; Wednesday, March 13, 11:00-12:30 AM, Andishe Hall**

Chair: Riccardo Pozzo

Lecturers: Salvatore Lavecchia; Shahin Aawani; Zohre Memari

- The first lecturer of the session was Salvatore Lavecchia, who presented his lecture entitled "Towards a Dialogical Self. Metaphysics of Light as Philosophical

Perspective for Interreligious Encounter". In this lecture, he referred to the ideas of the Neoplatonic philosophers (and the Islamic philosophers affected by them), attempting to put forward a theory about "self" that was absent in contemporary philosophy. According to this concept, human contemplates himself, the whole world, and other human beings, and on this basis, convergence takes place in the human reflection.

- The second lecturer of the session was Shahin Aawani, who spoke in Farsi as " Divergence and Convergence of the Believer and the Nonbeliever in Masnavi". In this speech, she emphasized the understanding of the Mulavi of the believer and the nonbeliever, to show how one can draw on the basis of love for a convergent understanding of the world and relying on it to speak of the inner differences between the believer and the nonbeliever.
- The third lecturer of the session was Zohre Memari who presented her lecture in English under the title " The Convergence and Divergence of Religions and the Question of its Necessity in the Present World". Her speech focused on two topics in the Abrahamic religions, one that is theoretical and the other is practical: the savior and the sacrifice (Eid al-Adha). Based on this, the focus on the differentiation and sharing of these three religions was emphasized and applied to the convergent and divergent contexts of these three Abrahamic religions.

### **Session Ten: Dialogue and the possibility of religious convergence; Wednesday, March 13, 13:30-14:30 PM, Andishe Hall**

Chair: Ahmadali Heidari

Lecturers: Aliasghar Mosleh; Anwar Alam; Mandana Chegeni Farahani

- The first lecturer of this session was Aliasghar Mosleh, who presented his lecture under the title of "Convergence of "I" and "the other" in the conditions of "Power" dominance". In this lecture, Dr. Mosleh while emphasizing the new global conditions and the reflections that have been made in recent decades to understand the contemporary world, tried to address the need for making a relationship between "I" and the "Other".
- The second lecturer of the last session was Anwar Alam, presented in English under the title " Islam and Modernity: A Need for Inter-Cultural Dialogue over International System of Governance with special reference to Iranian Nuclear issue". The main focus of this lecture was the case study of Iran's nuclear issue, in which it was shown what is understood by another in the minds of today's European countries and today as a relation between the West and the other East.
- The last lecture at the last session of the conference was Mandana Chegeni Farahani, which was presented in English under the title "'Dasein" and the possibility of religious convergence". The main idea of this lecture was to focus on Heidegger's analysis of Dasein and an attempt to answer the question of " Can one adopt Heidegger's ideas on "Dasein", mode of being of Dasein and Dasein's existentials to

discuss an essential prospect in order to deliberate and comprehend different human states, namely, the religious dimension? "

### **Closing Session, March 13- Hekmat Hall**

Chair: Irmgard Pinn

Lecturers: Mohammadreza Hosseini Beheshti, Heinz-Gerhard Justenhoven

- The first lecturer of this session was Heinz-Gerhard Justenhoven, who presented his lecture in English under the title of "Truth in political ethics". After the definition of Christian truth, he also tried to define the truth in philosophy and politics. He, by referring to two distinct historical facts, the Hitler and the East German experience, tried to show the position of truth in the political relations, and finally what do people mean by truth in international relations.
- The second lecturer of the session was Mohammadreza Hosseini Beheshti, who presented his lecture in German under the title of "Interkulturelles Denken als mögliche Bedingung für interreligiöse Verständigung". In this lecture, with regard to the history of intercultural and inter-cultural discussions in Europe and Iran, the contexts and groundworks of convergence between cultures and the obstacles against this convergence were discussed.
- At the end of the closing session, Dr. Mosleh as the conference secretary summed up the three compressed days of the conference and evaluated the conference as a successful team work in general. He presented some perspectives for future cooperations and thanked all organizers, participants and the Executive Committee, especially young colleagues, and gave some gifts to the non-Iranian guests. At the end, Prof. Heinz-Gerhard Justenhoven acknowledged the organizers of the conference.

### **Report of entertainments and visits for guests**

The Guests who arrived in Tehran before the conference, had visited different sights in Tehran. A visit to Isfahan and Qom after the conference was planned for all the guests. They started their trip just after the closing session. In the way to Isfahan, they visited the shrine of Imam Khomeini and had a rest in kashan. The first day of the trip began with a visit to the Constitutional House in Isfahan and a brief history of the Constitutional Revolution of Iran was presented for the guests. The trip was continued by visiting Naqsh-e Jahan Square and Vank Cathedral and other prominent sights of Isfahan. The next destination was Qom, where the guests visited the holy shrine of Fatima Masumeh and the tomb of great Iranian figures in the history of Islamic studies and also political history. In Qom, the guests visited the Seminary (Hawza) and became familiar to the subjects and also the method of Islamic studies in Hawza. At last before leaving Qom, the group visited the University of Religions and Denominations.

### **Summary of the conference**

The conference of convergence and Divergence can be evaluated as a successful conference from different perspectives.

- The conference was held with the close cooperation of two prestigious Iranian and German research institutes and an Iranian scientific association. The topic of the conference is one of the most significant issues, and even a rigorous problem of the contemporary age. The level and reputation of the lecturers made the event a high level one. The company of young researchers, along with the seniors, was one of the privileges of the conference.
- During the three days of the conference, every session was welcomed by noticeable number of audiences.
- Participants experienced much less problems with communication than usual conferences with lecturers from different nations in the world.
- After the completion of each lecture, discussions were held that followed the end of the sessions, which was a sign of this success. The majority of the participants spoke at least in two languages from the three which were spoken in the conference (English, Farsi and German).
- The Institute for Humanities and Cultural Studies, Alexander von Humboldt Foundation and Hamburg Theology and Peace Foundation, Kessler Foundation of Italy and the Secretariat of the World Congress of Philosophy as organizers and participants in the conference, came to a primary agreement for further cooperation.

The secretariat of the conference intends to publish a book of articles of the conference by November 2019.

## Appendix

### Appendix1: Lecturers brief CVs

| N<br>O | Lecturer                                 | Topic   | Brief CV   |
|--------|--|---|--|
| 1      | Reza<br>Davari<br>Ardakani               | The Loneliness and Boredom in<br>the city of modernity and the pain<br>of being undeveloped in the<br>modernistic era | Emeritus Professor of department of<br>Philosophy, University of Tehran; President of<br>Academy of Sciences of The Academy of<br>Sciences of Islamic republic of Iran   |
| 2      | Nasrollah<br>Pourjavadi                  | Hakim Iranshahri's Notion of "<br>The Unity of all Faiths"  | Emeritus Professor of department of<br>Philosophy, University of Tehran; Founder and<br>Head of Iran University Press (from 1359 to<br>1382); Fellow member of Academy of Sciences<br>of IRI. AvH Fellowship   |
| 3      | Mohammad<br>reza<br>Hosseini<br>Beheshti | Interkulturelles Denken als<br>mögliche Bedingung für<br>interreligiöse Verständigung                                 | Associate Professor and Head of Department<br>of Philosophy, University of Tehran; Fellow<br>member and Head of Department of<br>Philosophy, Iranian Academy of the Arts;<br>President of Noarghanoon Cultural Institute;<br>Member of board of founders of Iranian Society<br>of Intercultural Philosophy   |
| 4      | Seyed<br>hamid<br>Talebzadeh             | Transcendent Theosophy and<br>Possibility of Convergence  | Professor of Philosophy, University of Tehran;<br>Head of the Council of Development and<br>Promotion of humanities associated with the<br>Supreme Council of the Cultural Revolution;<br>Member of board of founders of Iranian Society<br>of Intercultural Philosophy                                      |
| 5      | Shahin<br>Aawani                         | Divergence and Convergence of<br>the Believer and the Nonbeliever<br>in Masnavi                                       | Associate professor of Philosophy and Vice<br>Chancellor for Research and Graduate Studies<br>(1393-1397) Iran's "Institute for Research in<br>Philosophy" (IRIP); Member of board of<br>founders of Sohrevardi Foundation; Member of<br>board of founders of Iranian Society of<br>Intercultural Philosophy |

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| 6      | Shamsol<br>moluk<br>Mostafavi | The role of mystical discourse in<br>creating cultural-religious<br>convergence  | Associate Professor of Philosophy and Vice<br>Head of Department of Philosophy, Islamic<br>Azad University, Tehran North Branch;<br>Member of board of founders of Iranian Society<br>of Intercultural Philosophy   |
| 7      | Ahmadali<br>Heydari           | Hermeneutik des Dialogs in der<br>Formulierung von Abdoldjavad<br>Falaturi; Ein Weg für die<br>Konvergenz der Religionen | Associate Professor of Philosophy, Allameh<br>Tabataba'i University; Vice Chancellor for<br>Research, Faculty of Persian Literature and<br>Foreign Languages(1388-1391); Head of<br>Department of German Language, Allameh<br>Tabataba'i University; Vice president of Iranian<br>Society of Intercultural Philosophy; Member of<br>board of founders of Iranian Society of<br>Intercultural Philosophy |
| 8      | Abbas<br>Manoochehri          | Meeting Again Differently: A<br>Poetic Grammar for Convergence   | Professor of Political Sciences, Tarbiat<br>Modares University; Member of board of<br>founders of Iranian Society of Intercultural<br>Philosophy  |
| 9      | Mojtaba<br>Amiri              | Theoretical foundations of<br>convergence and divergence<br>in the interactions of Muslims and<br>Christians             | Associate Professor and Head of Department of<br>Public Administration, University of Tehran;<br>Head of Centre of Practical Research of Faculty<br>of Management; Member of Board of Directors<br>of Iranian Society of Intercultural Philosophy   |
| 1<br>0 | Mohammad<br>Javad<br>Safian   | A contemplation on<br>possibility and necessity of<br>convergence and divergence   | Associate Professor and Head of Department of<br>Philosophy, University of Isfahan; Member of<br>board of founders of Iranian Society of<br>Intercultural Philosophy  |
| 1<br>1 | Aliasghar<br>Mosleh           | Convergence of "I" and "the<br>other" in the conditions of<br>"Power" dominance  | Professor of Philosophy, Allameh Tabataba'i<br>University; President of Faculty of Persian<br>Literature and Foreign Languages (1393-1395);<br>Head of Department of Contemporary Culture,<br>Institute of Humanities and Cultural Science;<br>AvH Fellowship; President of Iranian Society<br>of Intercultural Philosophy  |

|        |                               |  |   |
|--------|-------------------------------|--|---|
| 1<br>2 | Hamid<br>Parsania             | <b>Meaning and Intercultural Relations</b>   | <b>Associate Professor of Sociology, University of Tehran; President of Bagher Al-Olum University; Head of the council of Hawza in Supreme Council of the Cultural Revolution, Member of board of founders of Iranian Society of Intercultural Philosophy</b>   |
| 1<br>3 | Maryam<br>Sanepour            | Ethical convergence in the virtual world based on the Holy Qur'an  | Assistant Professor of Philosophy and Head of Department of Contemporary Culture, Institute of Humanities and Cultural Science; President of Society of Female researchers on Islamic Studies (From1382)  |
| 1<br>4 | Hans-<br>Christian<br>Günther | Religious truth, what is that?   | Professor for Classics in the Albert-Ludwigs-Universität-Freiburg; Vice-President of the 'International Association for Comparative Studies of China and the West' (IACSCW); AvH Fellowship   |
| 1<br>5 | Muhammad<br>Legenhausen       | A False Trilemma: Exclusivism, Inclusivism, Pluralism  | A member of the academic personnel of Imam Khomeini Educational Research Institute; The Founder of Muslim students at Texas Southern University   |
| 1<br>6 | Dominic<br>J.<br>O'Meara      | Greek Virtues in Islamic Philosophy  | Professor of Philosophy, University of Fribourg, Switzerland; AvH Fellowship  |
| 1<br>7 | Salvatore<br>Lavecchia        | Towards a Dialogical Self.<br>Metaphysics of Light as<br>Philosophical Perspective for<br>Interreligious Encounter | Associate Professor of Ancient Philosophy, University of Udine, Italy; AvH Fellowship   |
| 1<br>8 | Riccardo<br>Pozzo             | Social Innovation, Cultural Innovation, Religious Innovation   | Chair of the History of Philosophy at Università di Verona; Director of the Institute for the European Intellectual Lexicon and History of Ideas of the National Research Council of Italy (2009-2012); Director of the Department of Humanities and Social Sciences, Cultural Heritage of the National Research Council of Italy (2012-2017); Scientific Ambassador for Italy of the Alexander von Humboldt Foundation; Chair of the World Congress of |

|        |                                  |  |  |
|--------|----------------------------------|--|--|
|        |                                  |  | Philosophy Beijing 2018 Programme Committee; member of the Scientific Committee of Fondazione Bruno Kessler  |
| 1<br>9 | Asfa<br>Widiyanto                | Interreligious Dialogue in the Post-truth Age  | Philipps University Marburg, Political Science, Faculty Member; Senior lecturer at the State Institute for Islamic Studies (IAIN), Salatiga; AvH Fellowship  |
| 2<br>0 | Heinz-<br>Gerhard<br>Justenhoven | Truth in political ethics  | Associate Professor at the Theological Faculty of the Albert-Ludwigs University, Freiburg; Visiting Professor at the Catholic Theological Union, Chicago (2006) and Hekima College, Nairobi / Kenya (2007/2009); Director of the Institute for Theology and Peace, Hamburg; AvH Fellowship                               |
| 2<br>1 | Irmgard<br>Pinn                  | Monotheismus, Wahrheit und Gewalt  | Visiting Professor at University of Tehran   |
| 2<br>2 | Anwar<br>Alam                    | Islam and Modernity: A Need for Inter-Cultural Dialogue over International System of Governance with special reference to Iranian Nuclear issue                                    | Senior Fellow with Policy Perspectives Foundation, New Delhi; Full Professor in the Department of International Relations, Faculty of Economics and Administrative Science, Zirve University, Gaziantep, Turkey; Professor and Director of the Centre for West Asian Studies, Jamia Millia Islamia (JMI); AvH Fellowship |
| 2<br>3 | Felix<br>Bachmann                | Das Erbe der Aufklärung:<br>„Aufgeklärte“ Reisende in den Orient und ihre Reflexionen zur Religion am Beispiel der Orientreise Herzog Bernhards III. von Sachsen-Meiningen 1872/73 | Lecturer of German Languages, Allameh Tabataba'e'i University  |
| 2<br>4 | Dagmar<br>Dotting                | Selbst-Bild<br>Kalligraphie als Ort der formlosen Form innerhalb Nishidas Philosophie  | PhD candidate of Philosophy, Vienna University   |
| 2<br>5 | Zohre<br>Memari                  | The convergence and divergence of religions and the question of its  | Researcher of Philosophy, IHCS   |

|        |                                 |   |   |
|--------|---------------------------------|---|---|
|        |                                 | necessity in the present world  |   |
| 2<br>6 | Mohammad<br>Mehdi<br>Ardebili   | A platform for dialogue: culture<br>or metaphysics?   | Assistant Professor of philosophy, IHCS                                   |
| 2<br>7 | Hossein<br>Shaqaqi              | Necessary extent of convergence<br>in order to beginning of<br>communication, in the light of<br>Glock's criticism about<br>Davidson's principle of charity | Assistant Professor of philosophy, IHCS                                   |
| 2<br>8 | Reza<br>Dehghani                | "Politik des Vertrauens" als<br>Nährboden für die Divergenz   | Assistant Professor of philosophy, IHCS                                   |
| 2<br>9 | Malek<br>Shojaei<br>Jeshvaghani | Religion and Human Sciences<br>From Divergence to Convergence   | Assistant Professor of philosophy, IHCS                                   |
| 3<br>0 | Zahra<br>Sharif                 | Foundational Moral Virtues; the<br>Basis of Cultural Convergence  | Lecturer of Moral Philosophy, Qom University                              |
| 3<br>1 | Mandana<br>Chegeni<br>Farahani  | Dasein analysis and the possibility<br>of religious convergence   | Researcher of Philosophy, IHCS  |
| 3<br>2 | Farzane<br>Ghadamyari           | The Experience of Religious<br>Convergence in (300-400) AH  | Researcher of Philosophy, IHCS  |
| 3<br>3 | Mohammad<br>Mahdi<br>Fallah     | Religious Truth in Raimon<br>Panikkar; a base for convergence<br>between Religions  | Ph.D. Student of Philosophy of Religion,<br>Allameh Tabataba'i University |
| 3<br>4 | Mohammad<br>Hossein<br>Saranjam | convergence and<br>divergence in "Ziyarat Arba'een"<br>as an intercultural event  | PhD Candidate of Art Philosophy, Allameh<br>Tabataba'i University         |

**Appendix2: Conference Schedule**

**International Conference on  
Convergence and Divergence;  
An Intercultural-Interreligious Dialogue**

**March 11-13, 2019  
Institute for Humanities and Cultural Studies**

**Opening Session  
Monday, March 11- Hekmat Hall**

| <b>Time</b> | <b>Program</b>   |
|-------------|--|
| 08:30-09:00 | Registration   |
| 09:00-09:05 | Recitation of Quran-I.R.I Anthem   |
| 09:05-09:20 | Dr. Aliasghar Mosleh, Conference Secretary   |
| 09:20-09:30 | Presentation of the AvH and its Programs   |
| 09:30-09:45 | Dr. Hosseinali Ghobadi, President of IHCS  |
| 09:45-10:15 | Dr. Reza Davari Ardakani<br>President of Academy of Sciences of IRI<br>" The Loneliness and Boredom in the city of<br>modernity and the pain of being undeveloped in<br>the modernistic era" |
| 10:15-10:45 | Prof. Hans-Christian Günther<br>Professor of Philosophy, Freiburg University<br>" Religious truth, what is that?"  |
| 10:45-11:05 |   |

**Monday, March 11, 11:00-12:30 AM**  
**Convergence and Divergence: Cases (1)**

| Andisheh Hall |   | Chair: Mohammadreza Hosseini Beheshti   |
|---------------|---|---|
| <b>Time</b>   | <b>Lecturer</b>   | <b>Lecture Subject</b>  |
| 11:05-11:30   | Nasrollah Pourjavadi  | Hakim Iranshahri's Notion of " The Unity of all Faiths"   |
| 11:30-11:50   | Ahmadali Heidari  | Hermeneutik des Dialogs in der Formulierung von Abdoldjavad Falaturi; Ein Weg für die Konvergenz der Religionen |
| 11:50-12:05   | Farzane Ghadamyari  | The Experience of Religious Convergence in (200-300) AH   |
| 12:05-12:30   | Free Discussion   |   |
| 12:30-14      |  |   |

**Monday, March 11, 14:00-15:30 PM**  
**Convergence and Divergence**  
**with respect to Grounds and Models**

| Andisheh Hall |   | Chair: Asfa Widiyanto  |
|---------------|---|--|
| Time          | Lecturer  | Lecture Subject  |
| 14:00-14:25   | Dominic J. O'Meara  | Greek Virtues in Islamic Philosophy  |
| 14:25-14:50   | Dagmar Dotting  | Selbst-Bild<br>Kalligraphie als Ort der formlosen Form<br>innerhalb Nishidas Philosophie   |
| 14:50-15:05   | Hossein Shafaqi   | Necessary extent of convergence in order to<br>beginning of communication, in the light of<br>Glock's criticism about Davidson's principle of<br>charity |
| 15:05-15:30   | Free Discussion   |  |
| 15:30-16      |  |  |

**Monday, March 11, 16:00-17:30 PM**  
**Convergence and Divergence: Cases (2)**

| Andisheh Hall |                           | Chair: Nasrollah Pourjavadi   |
|---------------|---------------------------|---|
| Time          | Lecturer                  | Lecture Subject   |
| 16:00-16:25   | Abbas Manoochehri         | Meeting Again Differently: A Poetic Grammar<br>for Convergence                |
| 16:25-16:50   | Felix Bachmann            | Das Erbe der Aufklärung: "Aufgeklärte"<br>Reisende in den Orient              |
| 16:50-17:05   | Mohammad Hossein Saranjam | convergence and divergence in "Ziyarat<br>Arba'een" as an intercultural event |
| 17:05-17:30   | Free Discussion           |   |

**Tuesday, March 12, 09:00-10:30 AM**  
**Analysis of the theoretical grounds of Convergence and Divergence (1)**

| Andisheh Hall |   | Chair: Mohammad Javad Safian  |
|---------------|---|---|
| Time          | Lecturer  | Lecture Subject   |
| 09:00-09:25   | Seyedhamid Talebzadeh   | Transcendent Theosophy and Possibility of Convergence                     |
| 09:25-09:50   | Shamsolmoluk Mostafavi  | The role of mystical discourse in creating cultural-religious convergence |
| 09:50-10:05   | Reza Dehghani   | "Politik des Betrauerns" als Nährboden für die Divergenz                  |
| 10:05-10:30   | Free Discussion   |   |
| 10:30-11      |  |   |

**Tuesday, March 12, 11:00-12:30 AM**  
**Analysis of the theoretical grounds of Convergence and Divergence (2)**

| Andisheh Hall |  | Chair: Hans-Christian Günther   |
|---------------|--|---|
| Time          | Lecturer   | Lecture Subject   |
| 11:00-11:25   | Mohammad Javad Safian  | A contemplation on possibility and necessity of convergence   |
| 11:25-11:50   | Mojtaba Amiri  | Theoretical foundations of convergence and divergence in the interactions of Muslims and Christians |
| 11:50-12:05   | Mohammad Mehdi Fallah  | Religious Truth in Raimon Panikkar; a base for convergence between Religions                        |
| 12:05-12:30   | Free Discussion  |   |
| 12:30-14      |  |   |

**Tuesday, March 12, 14:00-15:30 PM**  
**Efficacy of Convergence and Divergence on Religion Studies**

| Andisheh Hall |   | Chair: Dominic J. O'Meara                                  |
|---------------|---|--|
| <b>Time</b>   | <b>Lecturer</b>   | <b>Lecture Subject</b>                                     |
| 14:00-14:25   | Muhammad Legenhausen  | A False Trilemma: Exclusivism, Inclusivism, Pluralism      |
| 14:25-14:50   | Irmgard Pinn  | Monotheismus, Wahrheit und Gewalt                          |
| 14:50-15:05   | Malek Shojaei   | Religion and Human Sciences From Divergence to Convergence |
| 15:05-15:30   | Free Discussion   |  |
| 15:30-16      |  |  |

**Tuesday, March 12, 16:00-17:30 PM**  
**Condition and Platform of Dialogue and Convergence**

| Andisheh Hall |                         | Chair: Heinz-Gerhard Justenhoven                 |
|---------------|-------------------------|--|
| <b>Time</b>   | <b>Lecturer</b>         | <b>Lecture Subject</b>                           |
| 16:00-16:25   | Asfa Widiyanto          | Interreligious Dialogue in the Post-truth Age    |
| 16:25-16:50   | Hamid Parsania          | Meaning and Intercultural Relations              |
| 16:50-17:05   | Mohammad Mahdi Ardebili | A platform for dialogue: culture or metaphysics? |
| 17:05-17:30   | Free Discussion         |  |

**Wednesday, March 13, 09:00-10:30 AM**  
**Convergence in the light of Religion and Ethics**

| Andisheh Hall |   | Chair: Salvatore Lavecchia  |
|---------------|---|---|
| Time          | Lecturer  | Lecture Subject   |
| 09:00-09:25   | Riccardo Pozzo  | Social Innovation, Cultural Innovation, Religious Innovation      |
| 09:25-09:50   | Maryam Sanepour   | Ethical convergence in the virtual world based on the Holy Qur'an |
| 09:50-10:05   | Zahra Sharif  | Foundational Moral Virtues; the Basis of Cultural Convergence     |
| 10:05-10:30   | Free Discussion   |   |
| 10:30-11      |  |   |

**Wednesday, March 13, 11:00-12:30 AM**  
**Convergence and Divergence with respect to Islamic Mysticism**

| Andisheh Hall |  | Chair: Riccardo Pozzo   |
|---------------|--|---|
| Time          | Lecturer   | Lecture Subject   |
| 11:00-11:30   | Salvatore Lavecchia  | Towards a Dialogical Self. Metaphysics of Light as Philosophical Perspective for Interreligious Encounter |
| 11:30-11:50   | Shahin Aawani  | Divergence and Convergence of the Believer and the Nonbeliever in Masnavi                                 |
| 11:50-12:05   | Zohre Memari   | The convergence and divergence of religions and the question of its necessity in the present world        |
| 12:05-12:30   | Free Discussion  |   |
| 12:30-13:30   |  |   |

**Wednesday, March 13, 13:30-14:30 PM**  
**Dialogue and the possibility of religious convergence**

| Andisheh Hall |                          | Chair: Ahmadali Heidari   |
|---------------|--------------------------|---|
| Time          | Lecturer                 | Lecture Subject   |
| 13:30-13:50   | Aliasghar Mosleh         | Convergence of "I" and "the other" in the conditions of "Power" dominance   |
| 13:50-14:10   | Anwar Alam               | Islam and Modernity: A Need for Inter-Cultural Dialogue over International System of Governance with special reference to Iranian Nuclear issue |
| 14:10-14:25   | Mandana Chegeni Farahani | Dasein analysis and the possibility of religious convergence  |
| 14:25-14:40   | Free Discussion          |   |

**Closing Session**  
**March 13- Hekmat Hall**

| Time        | Program  |
|-------------|--|
| 14:40-15:05 | Dr. Mohammadreza Hosseini Beheshti<br>Head of Department of Philosophy,<br>University of Tehran<br>"Interkulturelles Denken als mögliche Bedingung für interreligiöse Verständigung" |
| 15:05-15:30 | Prof. Heinz-Gerhard Justenhoven<br>Institute for Theology and Peace, Hamburg<br>"Truth in political ethics"  |
| 15:30-15:40 | Conference Summary   |
| 15:40-16:00 | Acknowledgement  |

### Appendix3: Pictures

The poster features a green top section with logos for the Iranian Society of Intercultural Philosophy, the Institute for Humanities and Cultural Studies, and the Alexander von Humboldt Foundation. Below the logos is Persian text: 'پژوهشگاه علوم انسانی و مطالعات فرهنگی با همکاری انجمن فلسفه میان فرهنگی ایران و با حمایت بنیاد الکساندر فون هومبولت آلمان برگزار می کند:'. This is followed by English text: 'An Event of Institute for Humanities and Cultural Studies (IHCS) in cooperation with Iranian Society of Intercultural Philosophy Supported by Alexander von Humboldt Foundation'. The main title in Persian is 'همگرایی و واگرایی؛ گفت و گویی میان فرهنگی - میان دینی'. A central graphic shows a stylized map of the world with various religious and cultural landmarks. The bottom section is orange and contains the English title: 'International Conference on Convergence and Divergence; An Intercultural-Interreligious Dialogue Konvergenz und Divergenz; Ein interkulturell-interreligiöser Dialog'. It also lists the dates '۲۰ تا ۲۲ اسفند ۱۳۹۷' and 'March 11-13, 2019', and the location 'Institute for Humanities and Cultural Studies, Tehran, Iran'.

Iranian Society of Intercultural Philosophy

Institute for Humanities and Cultural Studies

Alexander von Humboldt Stiftung / Foundation

پژوهشگاه علوم انسانی و مطالعات فرهنگی با همکاری انجمن فلسفه میان فرهنگی ایران و با حمایت بنیاد الکساندر فون هومبولت آلمان برگزار می کند:

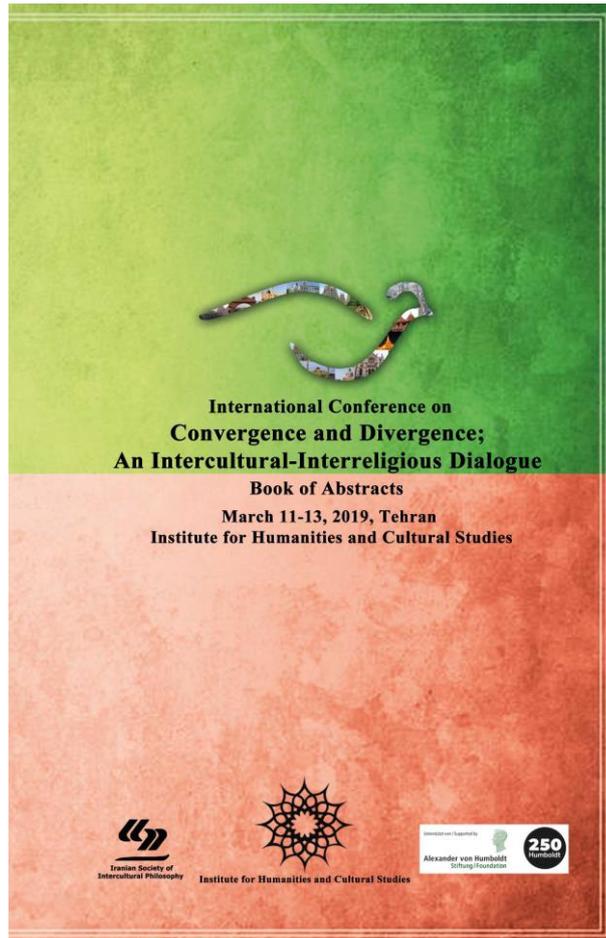
An Event of Institute for Humanities and Cultural Studies (IHCS) in cooperation with Iranian Society of Intercultural Philosophy Supported by Alexander von Humboldt Foundation

همایش بین المللی

**همگرایی و واگرایی؛  
گفت و گویی میان فرهنگی - میان دینی**

International Conference on  
**Convergence and Divergence;  
An Intercultural-Interreligious Dialogue  
Konvergenz und Divergenz;  
Ein interkulturell-interreligiöser Dialog**

۲۰ تا ۲۲ اسفند ۱۳۹۷  
بزرگراه کردستان، خیابان دکتر آئینه‌وند (۶۴ شری)، پژوهشگاه علوم انسانی و مطالعات فرهنگی  
March 11-13, 2019  
Institute for Humanities and Cultural Studies, Tehran, Iran



**Conference Organizer:**

Institute for Humanities and Cultural Studies

In cooperation with

Iranian Society of Intercultural Philosophy

And Supported by

Alexander von Humboldt Foundation

**The Address of the Conference Secretariat:**

Institute for Humanities and Cultural Studies, 64<sup>th</sup> Street, Kordestan  
Highway, Tehran, Iran.

**Conference Website:**

<http://ihcs.ac.ir/cdiid/fa>

**Email:**

[cdiidconference2019@gmail.com](mailto:cdiidconference2019@gmail.com)









