

Contact: Mary Ann Meyers, Ph.D., Senior Fellow

## Purpose

Above: The engraving shows the 15th-century High Street frontage of All Souls College from the west in 1834. Founded nearly four centuries earlier, in 1438, the unique Oxford college is primarily an academic research institution. It has strong ties to the public domain and no undergraduate members.

*Courtesy of Stephanie Jenkins*



The purpose of this symposium is to explore the many contributions that the eminent Polish philosopher and historian of philosophy Leszek Kolakowski has made to our understanding of modernity, Marxism, secularism, and atheism. It provides an occasion to celebrate Professor Kolakowski's eightieth birthday. The conversation is focused not only on his impact on contemporary thought but also the clash of ideas currently ascendant in Europe. The scholars gathered at All Souls have come to Oxford to evaluate the present state of the debate over the origins, future, and characteristics of modernity, with particular reference to how Professor Kolakowski has moved forward the discussion, while at the same time opening up some related questions that emerge from this assessment – such as the future roles of religion and secularism in society.

Religious leaders in the West, notably Pope Benedict XVI and Archbishop of Canterbury Rowan Williams, have recently called attention to the challenge an increasingly secular Europe poses to the Church in the first decade of the twenty-first century. At the same time, patterns of immigration have strengthened the presence of Islam and Indian religions in the major cities of the West, while various forms of Pentecostalism brought to the continent and the United Kingdom by immigrants from Africa and Asia have become a rapidly growing force. If the influence of established churches appears to be at a nadir, an interest in a loosely defined spirituality is a potent undercurrent in the lives of young people from Manchester to Moscow.

Secular values like freedom of inquiry, equal justice, and widespread public education, attributable to the process of laicization, were undoubtedly associated with astounding economic and social progress in post-World War II Europe. But is Benedict right to fear that secularization, when it involves the transfer of religious essence from a divine object to a humanistic one, compromises the future of European society? When, elsewhere in the world, whole cultures blaze with spirituality, is Europe, the birthplace of modern science and nurturer of liberal democracy, still in the vanguard of history? Is it possible, to quote Archbishop Rowan Williams's memorable phrase, "to reignite the Christian imagination" of the secular West? How large will newer forms of spirituality loom in the religious landscape of the future? Can we any longer identify fundamental truths at the

heart of European culture? How will the conflict between heterodoxy and orthodoxy play out in the years ahead? The conversation addressing these questions at the fifteenth century College of All Souls of the Faithful Departed, founded by Henry VI and Henry Chichele, the Archbishop of Canterbury, takes place under the aegis of the John Templeton Foundation.

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## Approach



he symposium is part of the Templeton Foundation's *Humble Approach Initiative*. The goal of the initiative is to bring about the discovery of new spiritual information by furthering high-quality scientific research. The "humble approach" is inherently interdisciplinary, sensitive to nuance, and biased in favor of building linkages and connections. It assumes an openness to new ideas and a willingness to experiment. Placing high value upon patience and perseverance, it retains a sense of wondering expectation because it recognizes, in Loren Eiseley's haunting phrase, "a constant emergent novelty in nature that does not lie totally behind us, or we would not be where we are." A fundamental principle of the Foundation, in the words of its founder, is that "humility is a gateway to greater understanding and open[s] the doors to progress" in all endeavors. Sir John Templeton believes that in their quest to comprehend foundational realities, scientists, philosophers, and theologians have much to learn about and from one another. The humble approach is intended as a corrective to parochialism. It encourages discovery and seeks to accelerate its pace.

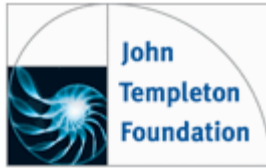


Coat of arms mounted in the cloister of the North Quad.

*All Souls College, Oxford University*

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## Chair



Gate to the choir area of the chapel, All Souls College, Oxford University.

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**Alister E. McGrath**, professor of historical theology at Oxford University, is a Christian theologian with a background in molecular biophysics. For nine years, he served as principal of Wycliffe Hall, a center for evangelical Anglican study at Oxford. Last year, he took up a senior research fellowship at Harris Manchester College, Oxford, where he directs a new research project on natural theology funded by the John Templeton Foundation. A prolific writer, he is widely known for studies on Reformation history and theology, atheism, notably, *The Twilight of Atheism: The Rise and Fall of Disbelief in the Modern World* (2004) and *Dawkins' God: Genes, Memes, and the Meaning of Life* (2004), and on scientific theology. Born in Belfast, Northern Ireland, Dr. McGrath was educated at Methodist College there and won a scholarship to Wadham College, Oxford. After taking first class honors in chemistry, he subsequently studied at both Linacre College and Merton College, and began research in molecular biophysics. He earned a D.Phil. in biochemistry at Oxford in 1978 followed by a first class honors degree in theology. The recipient of a Naden Studentship in Divinity, he went on to study at St. John's College, Cambridge, and at Westcott House, an Anglican theological college in Cambridge. Ordained a priest in the Church of England in 1981, he returned to Oxford two years later as a lecturer in Christian doctrine at Wycliffe Hall. Appointed University Research Lecturer in Theology in 1993, he was also named a research professor in theology at Regent College, Vancouver, a post he held for four years. He was elected principal of Wycliffe in 1995 and awarded his personal chair in theology at Oxford four years later. Dr. McGrath, who had earned a B.D. at Oxford in 1983 for research on late medieval theology, received a doctorate in divinity from Oxford in 2001 for research on historical and systematic theology. He became director of the newly-established Oxford Centre for Evangelism and Christian Apologetics in 2004 and was named president two years later, a post he relinquished on becoming senior research fellow at Harris Manchester. Formerly the Ezra Squire Tipple Visiting Professor of Historical Theology at the Drew University Theological School in Madison, New Jersey, he has given invited lectures throughout the United Kingdom, Europe, China, Australia, New Zealand, and North America and will deliver the Gifford Lectures at the University of Aberdeen in 2009. Dr. McGrath is a fellow of the Royal Society of Arts and a former member of the board of advisors of the Templeton Foundation. The author of more than fifty papers published in academic journals, he is the editor or co-editor of four books and the author

of thirty others. In addition to eight widely-read academic textbooks, they range from an early study in historical theology, *Luther's Theology of the Cross: Martin Luther's Theological Breakthrough* (1985 and 1990), to his three-volume exploration of the interface between Christian theology and the natural sciences, *A Scientific Theology* (*Nature* 2001, *Reality* 2002, *Theory* 2003), to, most recently, *Christianity's Dangerous Idea: The Protestant Revolution from the Sixteenth to the Twenty-First Century*, a highly original exploration of the origins, character, and future prospects of Protestantism, and (with Joanna Collicutt McGrath) a response to the well-know contemporary atheist Richard Dawkins in support of the relevance of faith, *The Dawkins Delusion? Atheist Fundamentalism and the Denial of the Divine*, both published earlier this year by, respectively, HarperOne and SPCK. His newest book, *The Open Secret: A New Vision for Natural Theology*, which will be published by Blackwell in 2008, opens a dialogue with the cognitive sciences that argues for a broadened and enhanced vision for natural theology, which reconnects it with the classic quest for truth, beauty, and goodness.

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## Participants

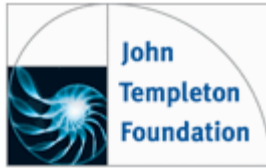
**Alain Besançon**  
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Steven M. Lukes  
Krzysztof Michalski  
Alan C. Montefiore  
Krzysztof Pomian  
Gesine Schwan  
Janet Martin Soskice

A renowned French historian and culture critic, **Alain Besançon** is an expert on Russian politics and intellectual history who serves as honorary director of studies at the Ecole des Hautes Etudes en Sciences Sociales (EHESS) in Paris. He presides over the philosophy section of the Institut de France's Académie des Sciences Morales et Politiques. Educated at the Collège Stanislas and at the Lycée Louis le Grand in Paris, he went on to study at the Ecoles des Sciences Politiques and at the Sorbonne where he earned a diploma in history. He was awarded a doctorate in history in 1967 and a doctorate in letters and human sciences a decade later. Dr. Besançon first taught at the Lycée de Montpellier and then at the Lycée Carnot in Tunis and the Lycée Pasteur in Neuilly. In 1960, he was appointed to the staff of the Centre National de la Recherche Scientifique, and he was subsequently a research associate at the Russian Academy of Sciences in St. Petersburg and at Columbia University. He joined the faculty of EHESS as a lecturer in 1965 and was named associate director of studies in 1969 and director six years later, a post he held until 1993. Dr. Besançon has been a visiting professor at the University of Rochester and at the Universidad del Norte Santo Tomás de Aquino in San Miguel de Tucumán, Argentina, a visiting scholar at the Woodrow Wilson Center in Washington, D.C., the Hoover Institution at Stanford University, and Princeton University, and a visiting fellow at All Souls College, Oxford. He was an editorial writer for *L'Express* for five years and regularly contributes to *Le Figaro*. An officier of the Légion d'Honneur, an officier of the Palmes Académiques, and a member of the Académie Scientiarum et Artium Europaea and the Académie des Sciences Morales et Politiques, he is the recipient of the Prix de l'Essai of the Académie Française and of an honorary degree from the University of Moscow. Dr. Besançon is a member of the editorial boards of *Cahiers du Monde Russe* and of *Commentaire*. In addition to more than three hundred papers published in academic journals, he is the author or co-author of twenty books, including *Une Génération* (1987), winner of Prix d'Histoire of the Académie Française, and *L'Image Interdite: Une Histoire Intellectuelle de l'Iconoclisme* (1994), awarded both the Grand Prix d'Histoire Chateaubriand-La Vallée aux Loups and the Médaille de Fondation Michel Perret. Published in English to wide acclaim as *The Forbidden Image: An Intellectual History of Iconoclasm* (2000), it traces the privileging and prohibition of religious images over a span of two and a half millennia in the West. His most recent book, *La Malheur du Siècle: Communisme, Nazisme et*

*l'Unicité de la Shoah* (Fayard, 1998), was published in English earlier this year as *A Century of Horrors: Communism, Nazism, and the Uniqueness of the Shoah*, and in it, the historian turns to theology as the only resource that can shed even feeble illumination on how we remember ideologies responsible for incalculable destruction.

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## Participants

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Gesine Schwan  
Janet Martin Soskice

**Grace Davie**, a sociologist of religion with a particular interest in currents of religion outside the mainstream churches and the significance of the religious factor in modern European societies, is a professor of sociology at the University of Exeter. Her early work involved studies of faith in the inner cities of contemporary Britain. She moved on to a more general consideration of religious life in the United Kingdom, and then to a study of patterns of religious activity in Western Europe and their relationship to what is happening in the rest of the modern world. A graduate of Exeter, where she took first class honors, Dr. Davie earned a Ph.D. in sociology from the London School of Economics in 1975. She held honorary research fellowships at the University of Liverpool and at Exeter and was a tutor at Exeter before joining the faculty as a lecturer in sociology in 1993. Appointed to a senior lectureship in 1997, she became a reader in sociology three years later, and for four years, she directed Exeter's Centre for European Studies. Dr. Davie was named to her present position in 2003. She has been a visiting scholar on the Faculty of Theology at the University of Uppsala as well as the Kerstin Hesselgren Professor at Uppsala, a visiting lecturer at the Jagiellonian University in Krakow, a visiting scholar at Edith Cowan University in Western Australia, and a "professor invité" at both the Ecole Pratique des Hautes Etudes and the Ecole des Hautes Etudes en Sciences Sociales in Paris. Her research has been supported by the Christendom Trust, the Inter-faith Network, the British Academy, the Leverhulme Trust, the Tercentenary Fund of the Bank of Sweden, and the John Templeton Foundation. A former president of the (American) Association for the Sociology of Religion, she also has served as president of the Research Committee of the International Sociological Association and as general secretary of the International Society for the Sociology of Religion. She is a trustee of the Scott Holland Trust, the Reid Trust, and the St. Luke's College Foundation. Dr. Davie has delivered numerous invited lectures in the United Kingdom, in many parts of Europe, in Turkey, in the United States, in South Africa, and in China. She is currently a member of the editorial boards of *Religion, State and Society*, *Implicit Religion*, *Archives de Sciences Sociales des Religions*, the new *Journal of Religion in Europe*, and the revised edition of the Routledge Encyclopedia on Politics and Religion as well as the editorial advisory board of Sage Publications' *Encyclopedia of Global Religions*. In addition to some seventy-five papers published in academic journals or as chapters in volumes of collected works, she is the co-editor of four books

and the author of five others, including (with Geoffrey Ahern) *Inner City God* (1987), *Religion in Britain since 1945* (1994), *Religion in Modern Europe: A Memory Mutates* (2000), *Europe: The Exceptional Case, Parameters of Faith in the Modern World* (2002), and, most recently, *The Sociology of Religion*, a volume published earlier this year by Sage Publications, which critically examines both the content and method of the discipline with an emphasis on the importance of contextual factors in its development in different parts of the world. She is currently writing (with Peter Berger and Effie Fokas) a book on the nature of religion in Europe in comparison with the United States, *Euro-secularity: Theme and Variations*, which will be published by Ashgate.

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An award-winning writer about the political transformation of Europe, **Timothy Garton Ash** is a professor of European studies at Oxford University where he is also Isaiah Berlin Professorial Fellow at St. Antony's College. He is the former director, and now honorary chair, of St. Antony's European Studies Centre. Since 1990, he also has been a senior fellow at the Hoover Institution at Stanford University. His essays appear regularly in the *New York Review of Books*, and he writes a weekly column for the *Guardian*, which is widely syndicated in Europe, Asia, and North America. Professor Garton Ash read modern history at Oxford and took both a B.A. and M.A. there. He studied first at St. Antony's and then did further graduate work at the Free University in West Berlin and at Humboldt University in East Berlin as part of his ongoing research into the German resistance to Hitler. After living in the then divided city for several years, he traveled widely behind the Iron Curtain. Throughout the 1980s, he reported on and analyzed the emancipation of central Europe from communism, and for two years, he served as an editorial writer on central European affairs for the *London Times*. He was also foreign editor of the *Spectator* and a columnist for the *Independent*. Professor Garton Ash went to Washington, D.C. as a fellow at the Woodrow Wilson Center in 1986-87. The next year, he conducted a research project on Ostpolitik at St. Antony's and was appointed to its Senior Research Fellowship in Contemporary History in 1990. He directed St. Antony's European Studies Centre for six years. A Fellow of the Royal Society of Literature, the Royal Historical Society, and the Royal Society of Arts, Professor Garton Ash is a corresponding fellow of the Berlin-Brandenburg Academy of Sciences. He was recognized as Commentator of the Year in 1989, and he is the recipient of the David Watt Memorial Prize, the Premio Napoli, the Imre Nagy Memorial Plaque, the Hoffmann von Fallersleben Prize, and the Order of Merit of three countries—Germany, Poland, and the Czech Republic. In addition, he is a commander of the British Order of St. Michael and St. George. His eight books, all presenting a compelling history of the present, include, in addition to an early work in German: *The Polish Revolution: Solidarity* (1983), which won the Somerset Maugham Award; *The Uses of Adversity: Essays on the Fate of Central Europe* (1989), for which he was awarded the Prix Européen de l'Essai; *We the People: The Revolution of '89 Witnessed in Warsaw, Budapest, Berlin and Prague* (1990), his witness to epochal events that was published in the United States as *The Magic Lantern* and translated into fifteen languages; *In*



*Europe's Name: Germany and the Divided Continent* (1993), named Political Book of the Year in Germany; *The File: A Personal History* (1997), a memoir that has so far appeared in sixteen languages; *History of the Present: Essays, Sketches and Dispatches from Europe in the 1990s* (2000), and, most recently, *Free World*, which was published by Penguin in 2004, and presents the author's vision of how the United States and Europe can collaborate to preserve the future of liberty in a dangerous world.

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**Roger Kimball**, a noted art critic and social commentator, is the co-editor and co-publisher of *The New Criterion* and president and publisher of Encounter Books. He contributes regularly to numerous journals in the United States and Britain, including *The Wall Street Journal*, *National Review*, *The Spectator*, *The Weekly Standard*, and *Commentary*. A graduate of Bennington College, he earned an M.A. and an M.Phil. in philosophy at Yale University in 1978 and 1982, respectively. He taught at Yale and at Connecticut College before embarking on a publishing career as a cultural critic in the early 1980s. In 1989, Mr. Kimball became managing editor of *The New Criterion* and was named to his present positions at the magazine in 2005. Also in 2005, he was appointed president and publisher of Encounter Books, which he moved from San Francisco to New York the next year. He lectures widely and appears often on radio and television programs. A member of the board of advisors of the Gilder-Lehrman Institute of American History, he also serves on the board of visitors and governors of St. John's College (Annapolis and Santa Fe) and the boards of directors of The National Center for the Study of Civic Literacy and Transaction Publishers. Mr. Kimball is the editor or co-editor of nine books and the author of six others, including *Tenured Radicals: How Politics Has Corrupted Our Higher Education* (1990 and 1998), *The Long March: How the Cultural Revolution of the 1960s Changed America* (2000), *Experiments Against Reality: The Fate of Culture in the Postmodern Era* (2000), *Lives of The Mind: The Use and Abuse of Intelligence from Hegel to Wodehouse* (2002), and *Art's Prospect: The Challenge of Tradition in an Age of Celebrity* (2003). His most recent book, *The Rape of the Masters: How Political Correctness Sabotages Art*, an excoriation of new academic art criticism on the grounds that it has turned the study of art history into an expression of cultural politics by other means, was published by Encounter Books in 2004. Among his current book projects are a biography of John Witherspoon, the sixth president of Princeton and a signer of the Declaration of Independence, for ISI Books and a critical appraisal of the twenty-first century American university, which will be published by Encounter Books in 2008.



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Philosopher, intellectual historian, and cultural critic, **Leszek Kolakowski** has examined the relationships of freedom and belief, in many different contexts, for half a century. His scholarly work has made him a preeminent spokesperson for, and exemplar of, European culture. In recognition of his wide ranging contributions to many disciplines, but particularly to the history of philosophy and philosophy of religion, he became, in 2003, the first recipient of the John W. Kluge Prize, an award made for lifetime achievement in the humanities and social sciences by the United States Library of Congress. Since 1970, Dr. Kolakowski has been a fellow of All Souls College, Oxford, where, upon his retirement in 1995, he was given the title of honorary emeritus senior research fellow. He is the author of a monumental study, *Religious Consciousness and Church Allegiance: Studies in 17th Century Non-denominational Christianity* (1965 and 1997 in Polish; published in French as *Chrétiens sans Eglise*, 1969), an examination of a vast array of little-known thinkers from all over Europe who embraced Christian ideas but rejected traditional ecclesial affiliations. But surely he is best known for his prophetic three-volume *Main Currents of Marxism: Its Rise, Growth and Breakdown* (1976-1978), a stunningly comprehensive history of the origins, structure, and posthumous development of the system of thought that was unrivaled in its impact on the last century.

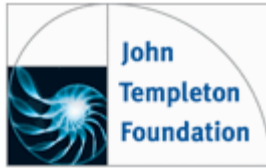
Born in Poland eighty years ago, Dr. Kolakowski was educated in his country's underground school system during the Nazi occupation. After World War II, he joined the Communist party and continued his studies at the University of Lodz. He received a Ph.D. in philosophy from the University of Warsaw in 1953. He taught at both universities and at the Institute of Social Sciences run by the party's Central Committee. Sent to Moscow by the party to take a course for promising young Communist intellectuals, he published political essays in various papers and journals upon his return to Poland while continuing his academic career. With the tightening of the Stalinist's repressive grip in the mid-1950s, however, Dr. Kolakowski became one of the leading voices for the democratization of Polish life. As a revisionist Marxist, he wrote "What Is Socialism?" (1956)—a short, incisive critique of Stalinism that was banned in his own country, though it was circulated privately and later published in English. He became increasingly outspoken even as he was made professor and chairman of the history of

philosophy at the University of Warsaw in 1959. Expelled from the party in 1966, he was dismissed from his academic chair two years later and left Poland.

Dr. Kolakowski became a visiting professor of philosophy at McGill University in Montreal and, in 1969, at the University of California at Berkeley before taking up his fellowship at All Souls. His works, appearing in Poland in underground editions, continued to shape the opinions of the Polish intellectual opposition to Communism and inspired the activities of the Committee for the Defense of Workers, of which he was a foreign member, and of the underground educational enterprise known as the Flying University. As an active supporter, from abroad, of Solidarity, he inspired and empowered the movement that challenged and began unraveling the Soviet system in Eastern Europe.

In the West, Dr. Kolakowski became increasingly recognized for his defense of the human longing for the transcendent; his work offered an alternative to a pervasive secularism, especially within the academy. He was as a visiting professor at Yale University in 1974 and, from 1981 to 1994, a professor in the Committee of Social Thought and in the department of philosophy at the University of Chicago. A fellow of the British Academy and the Polish Academy of Sciences, he is also a foreign fellow of the American Academy of Arts and Sciences. Dr. Kolakowski's numerous other honors include the Peace Prize of the German Booksellers' Association, the Erasmus Prize, the Prix Tocqueville, the Jefferson Award, the Jerusalem Prize, the University of Chicago Laing Award, the Vellion Foundation European Prize for the Essay, the Jurzykowski Prize, and a MacArthur Fellowship. The author of some four hundred essays in four languages, he has written more than thirty books. The earliest included a series of major studies on a wide range of European philosophers, beginning with one on Spinoza entitled *The Individual and Infinity* (1958). It was followed by *Positivist Philosophy from Hume to the Vienna Circle* (1966 and 2003), *Husserl and the Search for Certitude* (1975), works on Bergson (1957 and 1984), *Metaphysical Horror* (1988 and 2001), and *God Owes Us Nothing: A Brief Remark on Pascal's Religion and the Spirit of Jansenism* (1995). A collection of Dr. Kolakowski's early essays on Marxism was published as *Towards a Marxist Humanism* (1970), a volume that made clear his rejection of determinism and belief in individual moral responsibility. His hugely influential *Main Currents of Marxism*, first published in Polish by Instytut Literacki (in Paris) then in English by Oxford University Press, was reprinted in a single volume by Norton last year—and remains a testimony to its author's analytical sophistication in tracing a history of ideas. His uncompromisingly moral reading of the past is reflected in his most recent book, *My Correct View of Everything*, which was published in 2005 by St. Augustine's Press and addresses virtually every major historical, philosophical, and political problem of the twentieth century, along with the enduring dilemmas of the human condition.





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A professor of sociology at New York University, **Steven M. Lukes** has written extensively on political and social theory. His research has ranged from the work of Emile Durkheim and his followers to individualism to conceptions of power to the sociology of morality to various themes in the philosophy of social science. Educated at the Royal Grammar School in Newcastle-on-Tyne, he read philosophy, politics, and economics at Balliol College, Oxford, where he took first class honors. He went on to study at Nuffield College, Oxford, and became a research fellow there while also lecturing on politics at Oxford's Worcester College. He became a fellow and tutor at Balliol in 1966 and received his D.Phil. in sociology from Oxford in 1968. Dr. Lukes moved on to the European University Institute in Florence in 1987 as professor of political and social theory, and eight years later he was named director of its European Forum on Citizenship. He became professor of moral philosophy at the University of Siena in 1996 and accepted his present position in 2003. Dr. Lukes has been a Visiting Centennial Professor at the London School of Economics, a Hofmeyer Fellow at Witwatersrand University, and a visiting professor the University of Paris, University of Sao Paulo, the Colegio di Mexico, Temple University, the University of California at San Diego, Hebrew University of Jerusalem, and the Central European University in Warsaw as well as a "professor invité" at the Ecole Pratique des Hautes Etudes in Paris. He is a fellow of the British Academy and has served as president of the Committee for the History of Sociology of the International Sociological Association. Co-editor (with William Connolly) of the Blackwell and New York University Press series entitled *Readings in Social and Political Theory* and (with Raymond Williams) of the Marxist Introduction series for Oxford University Press, he is co-editor of the *European Journal of Sociology* and a member of the editorial boards of *Political Theory*, *Philosophy and the Social Sciences*, *Iride*, *Critical Review*, *Contention*, and the *Human Rights Review*. Dr. Lukes is the author of more than 110 papers published in scholarly journals, the editor or co-editor of eight books, and the author of ten, including *Emile Durkheim: His Life and Work* (1975 and 1985), *Individualism* (1973 and 2006), the now classic *Power: A Radical View* (1975 and 2005), *Marxism and Morality* (1985), *Moral Conflict and Politics* (1991), *The Curious Enlightenment of Professor Carriat: A Comedy of Ideas* (1995), a satirical fable about the history of ideas, and, most recently, *Liberals and Cannibals: The Implications of Diversity*, a defense of liberalism's ability to address

questions of pluralism in democratic societies, which was published by Verso Books in 2003. He is working on an English language edition of *Sketch for a Historical Picture of the Progress of the Human Mind and Other Writings* by the French philosopher, mathematician, and political scientist, the Marquis de Condorcet, for Cambridge University Press and finishing a new book, *Moral Relativism*, to be published by Profile Books.

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## Participants

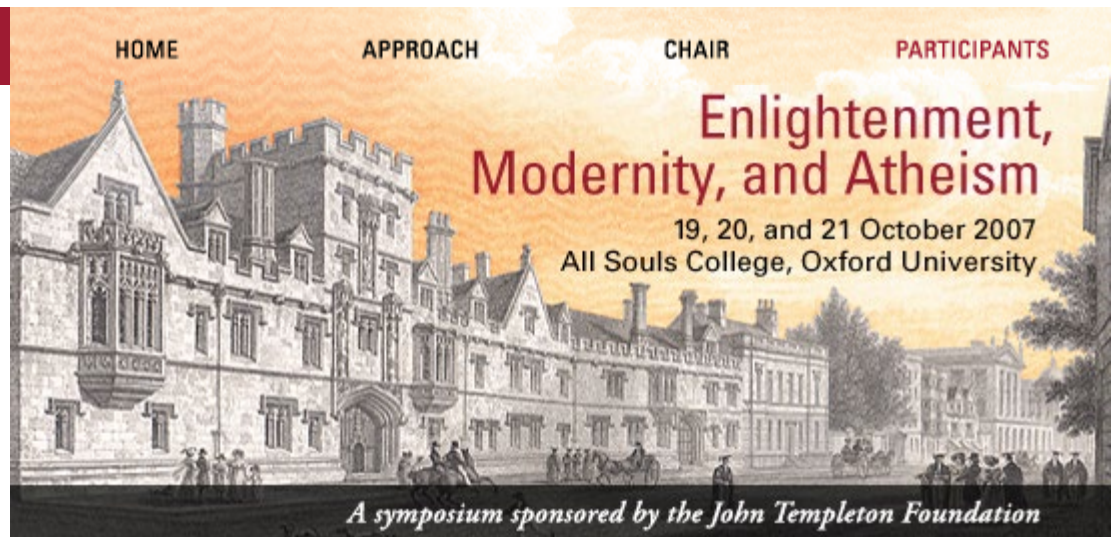
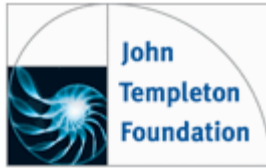
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Krzysztof Pomian  
Gesine Schwan  
Janet Martin Soskice

**Krzysztof Michalski** is the rector of the Institut für die Wissenschaftern vom Menschen (Institute for Human Sciences) in Vienna and a professor of philosophy at the University of Warsaw, where he holds the Erasmus chair. He also has been a professor of philosophy at Boston University (BU) for the past seventeen years. His research interests include phenomenology, hermeneutics, and continental philosophy. A graduate of the University of Warsaw, he took his Ph.D. in philosophy there in 1974 and then joined the philosophy faculty as an assistant professor. Dr. Michalski was promoted to associate professor in 1978 and named to his present full professorship in 1994. He was appointed rector of the Institut für die Wissenschaftern vom Menschen in 1983. He has held an Alexander Humboldt Fellowship at the University of Cologne, a Thyssen Fellowship at the University of Heidelberg, and been a Fellow Commoner of Churchill College, Cambridge, as well as a visiting professor at the University of Vienna and at BU. A founding member of the Polish Society for the Advancement of Science, he served as chair of the European Commission's Reflection Group on the Spiritual and Cultural Dimensions of Europe, of the board of directors for the new Institute for Human Sciences at BU, and of the supervisory board of the Instytut Spraw Publicznych (Institute for Public Affairs) in Warsaw. He is a member of the international advisory council of the Duitsland Institut at the University of Amsterdam, the governing council of the Stefan Batory Foundation, and the academic board of the Mitteleuropa-institut Muerz in Styria. His honors include Poland's Officer's Cross of the Order of Merit, France's Officer's Cross of L'Ordre National du Mérite, and the Theodor-Heuss-Prize for his role in deepening political and cultural dialogue between East and West. Dr. Michalski is the editor of the *Transit Europäische Revue*. In addition to publishing more than seventy papers in academic journals and in volumes of collected works, he edited and translated into Polish a selection of Heidegger's essays, *Budowac, Mieszkac, Myslec* (Building, Dwelling, Thinking, 1977), which was re-published as *Heidegger i Filozofia Współczesna* (Heidegger and Contemporary Thought) in 1998, edited a volume of the late Hans-Georg Gadamer's works, *Rozum, Slowo, Dzieje* (Reason, Word, Event, 1979 and 2000), and co-edited (with Krzysztof Maurin and Enno Rudolph) a volume of essays in German, *Logik und Zeit* (Logic and Time, 1981), and (with Nina zu Fürstenberg) *Europa Laica e Puzzle Religioso* (2005). His book *Logika I Czas: Próba Analizy Husserlowskiej Teorii Sensu* (1988 and, in English translation, *Logic and Time:*

*An Essay on Husserl's Theory of Meaning*, 1996), is an analysis of Edmund Husserl's phenomenological theory. Dr. Michalski's most recent works to appear in English are two edited volumes on the conditions of European solidarity, *What Holds Europe Together?* and *Religion in the New Europe*, both published last year by the Central European University Press. His newest book, *Płomień Wieków: Eseje o Myślach Fryderyka Nietzschego*, was published in Polish and in German (*Die Flamme der Ewigkeit Essays über das Denken Nietzsches*) by Znak in 2007.

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Emeritus fellow at Balliol College, Oxford, **Alan C. Montefiore** has written on a wide variety of philosophical topics including moral and political philosophy, the philosophy of education, aspects of contemporary French philosophy, problems of identity, and issues connected with the description and explanation of goal-directed action. Educated at Clifton College and at Balliol, where he read philosophy, politics, and economics and took first class honors, Mr. Montefiore did graduate work in philosophy at Oxford before joining the philosophy faculty of the University of Keele as an assistant lecturer. He was appointed senior lecturer in moral and political philosophy in 1959, a post he held until returning to Balliol in 1961 as Jowett Fellow and Tutor in Philosophy. After becoming emeritus in 1994, he spent the next three years as an academic visitor in the philosophy department at the London School of Economics. Since 1997, he has served as a visiting professor at the Centre for Research in Modern European Philosophy at Middlesex University. Mr. Montefiore also has held visiting appointments at McGill University, the University of Montreal, the University of Western Australia, the University of Singapore, and the University of Quebec. In addition, he has visited various universities in India at the invitation of the Ford Foundation as well as visiting the Institute of Philosophy in Beijing and various philosophical groups and institutions in the Czech Republic, Slovakia, and Romania. The former chair of the board of governors of the Froebel College of Education in London (now a constituent part of the Roehampton Institute of Higher Education), he also was deputy chair of the board of directors of the Wiener Library in London, subsequently its president and now one of its two joint-presidents. Mr. Montefiore is the editor of three books, *Philosophy and Personal Relations* (1973), *Neutrality and Objectivity: The University and Political Commitment* (1975), and *Philosophy in France Today* (1983), and co-editor of four others, most recently (with David Vines), *Integrity in the Private and Public Domains*, which was published by Routledge in 1999. He is the author of *A Modern Introduction to Moral Philosophy* (1958).



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**Krzysztof Pomian**, a philosopher and historian specializing in the socio-cultural history of France, Italy, and Poland, is director of research emeritus at the Centre National de la Recherche Scientifique (CNRS) in Paris and professor of the history of culture at Nicolaus Copernicus University in Toruń, Poland. He also serves as chair of the Scientific Committee of the Museum of Europe in Brussels. Educated at the University of Warsaw where he was awarded a Ph.D. in philosophy in 1965, Dr. Pomian taught there until 1968 when he was dismissed because of his political opinions. In 1973, he emigrated to France where he joined the CNRS. He also taught history at the Ecole des Hautes Etudes en Sciences Sociales and the University of Geneva and museology at the Ecole du Louvres. His particular interests are the history of history and the history of collections and museums. A member of the Ateneo Veneto (Venice) and Bologna's Accademia Clementina, he is the recipient of Mieroszewski Prize for political essays and the Premio Letterario Montesilvano. Dr. Pomian is a Commandeur de Polonia Resituta and a Commandeur des Arts et des Lettres and holds honorary degrees from Marie Curie-Sklodowska University in Lublin (Poland) and from the University of Geneva. He is an editorial advisor to the journal *Le Débat*. In addition to numerous articles published in scholarly journals, he is the editor of two books, the co-editor of four, and the author of fifteen others, including, most recently, *Des saintes reliques l'art moderne: Venise-Chicago, XIIè – XXème siècle* (2003) and *Ibn Khaldūn au prisme de l'Occident* (2006).



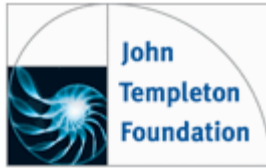
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Janet Martin Soskice

The president of Europa-Universität Viadrina in Frankfurt (Oder) on the German-Polish border, **Gesine Schwan** is a political scientist and former candidate for the presidency of Germany. For the past thirty years, she also has been a professor of political science at the Free University of Berlin. Her principal areas of research are political philosophy, particularly Marxism and socialism, theories of democracy, and, more recently, problems of political psychology and political culture. Educated at Berlin and at the University of Freiburg, she received a Ph.D. in political science from the Free University in 1970 with a dissertation on Leszek Kolakowski. She was appointed an assistant professor of political science the next year and named a full professor in 1977. The same year, Dr. Schwan was made a member of the Commission for Fundamental Values of the Social Democratic Party of Germany (SPD), a post she continues to hold, having served until 1984 and then accepting re-appointment in 1996. Eight years later, she was the SPD and the Grüne (Green Party) candidate for president of her country, losing to Horst Köhler, the candidate in 2004 of the major parties. She was appointed to the presidency of the Europa-Universität Viadrina in 1999 and currently represents the German Government as coordinator for German-Polish relations. Dr. Schwan has been a fellow of the Woodrow Wilson Center in Washington, D.C., a visiting fellow at Robinson College, Cambridge, and a visiting professor at the New School for Social Research in New York. She is the recipient of the Federal Cross of Merits and the Federal Cross of Merits, First Class, of the Order of Merit of the Federal Republic of Germany, the Urania Medal for contributions to scientific national education, the Marion Dönhoff Award for international understanding and reconciliation, the annual award of the Berlin Foreign Press Association, the Pauline Staegemann Award given by the Committee of Social Democratic Women in Brandenburg, the Women in Europe - Germany 2005 Award, the *Głos Wielkopolski* Award, and the Tolerance Award of the Ecumenical Foundation in Warsaw. Co-editor of the political science journal *ZPol*, she has published numerous articles in scholarly journals and seven books, including *The Social Critique of Karl Marx* (1974), (with Alexander Schwan) *Marxism and Social Democracy* (1974), *Socialism in Democracy* (1982), *Politics and Guilt: The Destructive Potential of Silence* (1997), *Anti-Communism and Anti-Americanism in Germany: Continuity and Change since 1945* (1999), *Demokratische Politische Identität: Deutschland, Polen, Frankreich im Vergleich* (2005) and, most recently, *Vertrauen und Politik: Politische Theorie in*







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**Janet Martin Soskice**

**Janet Martin Soskice** is a reader in philosophical theology at Cambridge University. She has written on metaphor as integral to religious understanding and about the mysterious reality of the absolute otherness of God combined with God's total presence in the world. Her interest in religious language also has led her to investigate the gender symbolism in the Bible and historical theology—and its implications for the role of women in the Church. A native of western Canada, she earned a B.A. at Cornell University, went on to Sheffield University in England for an M.A. in biblical studies and then to Oxford, where she pursued linguistic philosophy and took a D.Phil. in philosophy of religion 1982. While the Gordon Milburn Junior Research Fellow and subsequently as a lecturer at Ripon College, Cuddesdon, she taught philosophy at Oxford and at Heythrop College, London. Dr. Soskice moved on to Cambridge in 1998 as a university lecturer in modern theology and as fellow of Jesus College. The recipient of a Canadian Commonwealth Research Fellowship and a British Academy Senior Research Fellowship, she has been a visiting professor at the universities of Uppsala, Calgary, and Virginia and was the first woman to be a Eugene McCarthy Visiting Professor at the Gregorian University in Rome. She delivered the Stanton Lectures at Cambridge in 1998-99 and was the Woods-Gumbel Lecturer at the Tantur Ecumenical Institute in Jerusalem in 2005. A past president of the Catholic Theological Association of Great Britain and the Theological Society of Cambridge, as well as a former ecumenical advisor to the Archbishop of Canterbury and member of the English Anglican-Roman Catholic Commission, she has acted for the Catholic bishops of England and Wales in consultations on Europe and on matters of faith and reason and for the Pontifical Council for Christian Unity on Jewish-Catholic relations and ecumenism. Until last year, she was chair of the board of the Margaret Beaufort Institute of Theology of the Cambridge Theological Federation, a Catholic college she was instrumental in founding. Dr. Soskice has been a member of the board of the Center for Theology and the Natural Sciences in Berkeley. She is a director with responsibility for fundamental theology of the international journal *Concilium* and serves on the editorial panel for the SCM Press series in Studies in Philosophical Theology, the academic advisory board of *Reviews in Religion and Theology*, the editorial advisory board of *Ars Disputandi: the Online Journal for Philosophy of Religion*, and the editorial boards of Studies in Christian Ethics and *Modern Theology*. In addition to more than sixty articles in scholarly journals and essays in volumes of

collected works, she is the editor or co-editor of three books, including (with Grant Gillett and K.W.M. Fulford) *Medicine and Moral Reasoning* (1994) and, more recently, (with Diana Lipton) *Feminism and Theology*, which was published by Oxford University Press in 2003, as well as four special issues of *Concilium*. Her widely acclaimed *Metaphor and Religious Language* (1985), a book of considerable influence in the science and religion debate for its defense of critical realism, has been published in three subsequent paperback editions and translated into Japanese. Dr. Soskice's latest book, *The Kindness of God*, which will be published by Oxford University Press in December, discusses biblical imagery for sex, gender, and kinship in the context of the central teachings of Christian theology. Another forthcoming book, *The Last Gospels from Sinai*, weaves together the story of the discovery of an early New Testament manuscript by two Victorian sisters and a discussion of the impact of modernity on nineteenth-century belief. It will be published next year by Chatto (London), Knopf (New York), Edition Lattes (Paris), and Wahlstrom & Widstrand (Stockholm). She is completing a new manuscript, *Naming God*, for the University of Virginia Press.

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