In collaboration with the Knowledge Integration and Translation laboratory at Cadi Ayyad University in Marrakech and the Translation and Teaching research team at Ibn Zohr University in Agadir, The Translation studies, Communication and Literature research laboratory (TCL) at Chouaib Doukkali University in El Jadida organizes the Third International Conference on the issue of the relationship between ethics and dialogue in contemporary thought: the Moroccan philosopher Taha Abdul Rahman as a case study on 4-5 May 2016 at the Faculty of Arts and Humanities in El Jadida, Morocco.

Contemporary thought has witnessed a new challenge relating to the issue of ethics and dialogue as two of its components and manifestations, gaining in strength as they flourish, weakening as they decline, and almost fading in their absence. Without dialogue, contemporary thought would develop in complete isolation from society's general intellectual propensity, and without ethics, human societies would not gain a form of rational thinking open to issues of common concern.

This has led those interested in the future of contemporary thought to believe that its renewal will necessarily have to pass through the gate of "dialogue and ethics," which increasingly proves that the era of the isolated academic philosopher who practices theoretical thinking about knowledge, existence, and values is not enough. The contemporary thinker has to contribute to the problems posed by the requirements of dialogue and has to open up to the world of ethics and related applications in such fields as politics, sociology, medicine, religion, law and other fields of knowledge to keep pace with the new generations concerns.

No one disputes the fact that contemporary thought has accumulated a history of discussion of ethics and how it relates to religious, worldly, or legal issues; a discussion which dates back to the German philosopher Immanuel Kant (1724-1804), especially in his "Critique of Practical Reason" which explored the question of human morality and conscience. This trend of thought has been extended to contemporary philosophy by the German philosopher Jurgen Habermas, in his Theory of Communicative Action and his defense of the concepts of reason and ethics, and the American philosopher John Rawls (1921-2002) in his Theory of Justice and his contributions to political and moral philosophy, among other contemporary philosophers.

However, starting from the sixties of the last century, the great social transformations of the modern world have brought about a feeling of moral emptiness which has resulted in a call to moralize different fields, including philosophy, religion, medicine, economy, the law, etc. The moral debate in contemporary thought has subsequently focused on issues such as justice, fairness, social services forms of rationality in various fields, and the moral life.
of individuals within communities, to extend to the moral discussions of intellectual pluralism and cultural diversity in societies where moral values do not necessarily represent a common pool of references, but may serve as tools to establish a mechanism for dialogue, ideological coexistence, and respect of differences.

The Moroccan philosopher Taha Abdul Rahman is well aware of the problematic nature of the relationship between dialogue and ethics, considering the latter as the key to philosophy, dialogue, and the revival of humanity. His work has thus offered an intellectual and philosophical monitoring of the transformations imposed by the global ethical norms on modern man who has substituted morality for an abstract rationality which ranks low in the human rationality scale. Taha Abdul Rahman distinguishes between the "theoretical mind" which probes the nature of phenomena, their causes, and relations by means of proof, and this kind of mind has nothing to do with ethics, and the "practical mind" which determines how man can acquire virtues in his quest for happiness and how he can be a good citizen.

For him, contrary to a number of philosophers, man's humanity is primarily determined by morality, not by an abstract rationality, as he shows in some of his books, including The Question of Ethics, The Question of Work, and The Spirit of Modernity. He considers that all human actions, including the functions of the mind, are moral actions and that the mind should be part of ethics.

Following the 1st and 2nd international conferences, held in Agadir and Marrakesh over the past two years respectively, the present 3rd edition invites contributions from scholars working in different disciplines to discuss issues related to the concepts of ethics and dialogue in contemporary thought and sub-topics related to ethics rationalization, secularization, and history, based on international experiences, in light of the modern world communities different intellectual challenges.

Participants are invited to propose contributions as related, but not restricted, to the following themes:

**Theme 1: The concept of "man" between rationality and morality**
1. Limits of reason in the system of ethics
2. Human nature and acts of ethics
3. Reason and ethical knowledge
4. The ideal morality

**Theme 2: Dialogue moral requirements**
1. Moral foundations of dialogue
2. Ethical principles of dialogue
3. Forms of dialogue and ranks of reason
4. Ranks of dialogue
5. Ranks of ethics
Theme 3: Modern theories of dialogue and their relation to ethics
1. Status of "testimony" in dialogue
2. Importance of "honesty" in dialogue
3. Role of "responsibility" in dialogue
4. National/international dialogue and contemporary ethical challenges
5. Importance of debate in the Islamic heritage

Theme 4: Ethics and dialogue between rationalization and renewal
1. Ethics and dialogue and the principle of openness to others
2. The esthetic dimensions of ethical values
3. Artistic and moral values

Theme 5: Communication and dialogue across civilizations
1. The principle of recognizing the other and the need for dialogue and ethics
2. Towards a global ethical dialogue of cultures
3. The secularization of moral concepts
4. Media and ethics
5. Translation and ethics

- Important dates:
  - October 30, 2015: Deadline for submitting participation applications
  - November 30, 2015: Notification of acceptance
  - February 28, 2016: Deadline for submitting papers
  - March 30, 2016: Final notification of acceptance
  - May 4-5, 2016: Conference date

- Venue: Faculty of Letters and Human Sciences at Eljadida, Morocco
- Languages of the conference: Arabic, English, or French.
- Participation applications and papers should be sent to the following address: ibdaf3@gmail.com
- Taha Abdul Rahman Conferences coordinator: Pr. Ahmed Kerroum

- Scientific Committee:
  - Wael Hallaq, Columbia University, New York
  - Hammou Ennaqari, Mohamed 5 University, Rabat
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Participation Application:
Full Name:
email address:
Phone number:
Rank and specialty:
University affiliation:
Theme of your participation:
Title of your participation:
Abstract:
Short CV: