

# Philosophy and Life World

**December 15-16, 2014, Shanghai, P.R. China**

**International Conference on  
"Philosophy and Life World"  
"哲学与生活世界"国际研讨会**

**五楼第五会议室  
2014年12月12日**

上海社会科学院研究生院













Alexandre Palma

Cheng Sheng

OFFICE  
MEMBER





Wang Yong

Wang Yong

Wang Yong

Cheng Santos

Amala Edward

Alex

OFFICE

“Philosophy and Life World”  
“哲学与生活世界”国际研讨会

International Philosophy - Shanghai Institute of Social Sciences  
上海社会科学院哲学研究所  
Center for Research on Values and Philosophy  
国际价值与哲学研究会  
Dec. 14-16, 2014  
Shanghai, P. R. C.







Wei Haibo

Wu Xiaojiang





Vincent shen

OFFICE  
WRITING BOOK



V. Venkatesh

OFFICE

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### 3. Dao as Discourse and Discourses in the City

■ *Dao* also means 'to say,' 'to speak,' or 'to discourse,' as in the second use of *Dao* in this saying of Laozi's: 'Dao could be told, but the Dao told is not the constant Dao.' This understanding shows a negative view of language and discourse in Daoist philosophy. Discourse, once pronounced, must be hushed; words, once written, must be erased, because the Ultimate Reality is never to be disclosed as such by any human language. This idea calls for a transcendence from the limit of language.





This is quite different from Confucian philosophy, which believes positively in the expressive function of language and the rectification of humans as to its reality. Confucius said, "The use of language is simply a matter of expressing one's intent." Also, he emphasized the learning of elegant language to enhance one's ability of expression. "If you do not learn the *Book of Poetry*, you will not be able to see things properly." Learning language and speaking them well are therefore a Confucian concern to be implemented in education.



...the city should not be seen as a pot of human selfish desires, nor should money and power be blamed for people falling into a sickness of soul.







# Urban Life-world Manifesting Dao

By  
Vincent Shen  
University of Toronto

Yang Jinyan

Yang Xiaodong

Li Qin







### Mencius's Idea of the Great Man

- one of the important goals of Confucian moral self-cultivation.
- one can remain steadfast in being *ren*, no matter if the environment is favouring one's desire for exercising benevolent governance or not.



• To nurture the "vast, flowing qi" (浩然之氣, *hāoránzhīqì*) in order to possess an unperturbed mind/heart (不動心, *búdòngxīn*).

- derived from accumulation of righteous deeds and reasoning
- individual critical thinking and moral self-reflection
- follow the great body (mind/heart) instead of small body (five senses)
- asceticism





Two-dimensional liberty

- Isaiah Berlin
- Negative liberty
  - free from state interference by others
- Positive liberty
  - free to exercise self-realization
- Berlin criticizes positive liberty
- Macneil's idea of the great man supports positive liberty

# Cultivating the Virtues in Mengzi and Aquinas East and West Compared



11 October 2014, 10:30 AM





# Confucius and Aquinas East and West Compared





Agustin says things are made in the image of God.  
Human beings are endowed with the capacity  
or seeds of virtue.  
Aquinas sees the end of human beings as  
union with God.  
Muller sees the end of human beings as  
fulfillment of what heaven has ordained for  
them.

Wang Juyun

Yang Xiaodong

Li Qia







Need of technology to improve air quality  
- The FACTS 2016 has provided preliminary  
evidence that cities are capable of making the  
necessary progress in air quality.

Need for improved understanding of  
- How to improve air quality in cities using  
"integrated climate solutions" - the ability to be  
resilient to our own actions in the future.  
- (Source: FACTS 2016, Urban Air Quality  
in the 21st Century)

Speaker at podium

Shi Yong

He Xiang

Wang Youjun



International Conference on  
"Philosophy and Life World"  
"哲学与生活世界" 国际研讨会

2014 Annual Meeting of Philosophy Department of Fudan University  
2014 Annual Meeting of Philosophy Department of Fudan University  
2014 Annual Meeting of Philosophy Department of Fudan University

Nov. 27-29, 2014  
Shanghai, P. R. C.

Jiang Yuhui

Qi Qin

Yang











1. 项目背景与意义  
2. 项目目标与范围  
3. 项目组织架构  
4. 项目进度与里程碑  
5. 项目风险与应对措施

Yang Xiaolong

Yang Xiaolong

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Yang Xiaolong

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Thank you

Igor I. Kostrov





Thank you

谢谢

Wang You



Thank you

谢谢

Wang Youju

Cheng Hui

Cheng Hui

Cheng Hui

Cheng Hui





International Conference on  
"Philosophy and Life World"  
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CONFERENCE PROGRAMME  
CONFERENCE ON PHILOSOPHY AND LIFE WORLD  
CONFERENCE ON PHILOSOPHY AND LIFE WORLD

Nov. 20-26, 2013  
Beijing, P. R. C.







## 1.4 Analytic approach

Usually taking analysis as starting point.

The relationship between traditional and modern just like this in Chinese culture:

**Chinese Taiji diagram.**







1.4 Analytic approach

Usually taking analysis as starting point.

Yang Xiaodong

LIOM



Institute of Philosophy, Chinese Academy of Social Sciences  
2014  
Council for Research in Modern Chinese Intellectual History  
Prof. J. ...  
Shanghai

H. Haiqing

Bo Meinertsen

Chibala

Shen

Wang

Wang

Wang



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... 10-16, 2014  
... Shanghai, P. R. C.



Vincent. shen

Hu Yeping

Edo and L. Khan

“哲学与生活世界”国际研讨会

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Yuri I. Kondratiev

Yong Liu

Alexandre Palma





International Forum  
"Philosophy and Life"  
"哲学与生活世界"

The University of Hong Kong, Chinese University of Hong Kong, and other institutions are participating in this forum.





Qi Gong and Tai Chi

Qi Gong's Alternative

The Qi in our body is always in a process of flowing, which is responsible for birth, bodily growth, and vitality. And, when we have a tranquil state of mind, we can be completely concentrated on the things we are doing, which will promote an excellent flow of Qi.

Importantly, the excellent circulation of Qi can help us establish a relationship with nature. Since nature is understood as being made up of Qi, it is not surprising that, when we try to cultivate a tranquil state of mind, the Qi in our body will circulate in an excellent way, which will unite us with the flow of Qi in nature.



Wojciech Gulbisowski

Zhao

Qi Gong

Qi Gong

Qi Gong

Qi Gong

Qi Gong

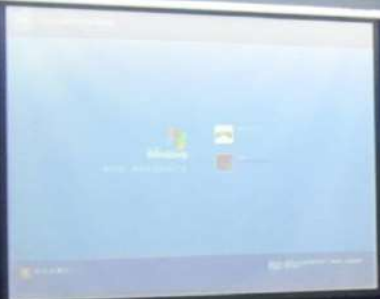
Qi Gong

Qi Gong

Qi Gong

Qi Gong





Shang Shou

Wang Yunjun





