



**Re-Learning to be Human for Global Times:
Dialogue of Cultures and Civilizations**

Shandong University, Jinan, P.R. China

August 7-9, 2018



Re-Learning to Be Human for Global Times: Dialogue of Cultures and Civilizations
School of Philosophy and Social Development, Shandong University, China
The Council for Research in Values and Philosophy, Washington DC, U.S.A

Shandong University, August 7-9, 2018









Re-Learning to Be Human for Global Times:
Dialogue of Cultures and Civilizations
全球化时代重新学做为人：文化跨文明对话

Hosain Hartyuni

Wilhelm Dawu

Wilhelm Hartmann

Peter Johnson



Re-learning to Be Human for Global
Dialogue of Cultures and Civilization
全球化时代重新学习为人：文化兴文

Gege Qin

Han Dongping

Huang Yushun

Global Times.
Dialogues
與文明對話



Pambok

Robina

郭萍







Speaker at the podium

Seated man in a suit

Projection screen showing a presentation slide



Audio equipment rack with a mixer and amplifiers



黄玉顺



韩



龚群



William Sw



非工作人员
请勿动



Vincent Shen



Opening Address:

Vincent Shen, Vice President, The Council for
Research in Values and Philosophy (RVP)

Moderator: **Fu Youde**, Director, Center for Judaic
and Inter-Religious Studies, Shandong University



Re-Learning to Be Human for Global Times:
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全球化時代重新學習為人：文化與文明對話

August 7-9, 2018

Shandong University, Jinan, P.R. China

The Council for Research in Values and Philosophy, Washington DC, U.S.A.

二〇一八年八月七日-九日

山东大学

国际价值与哲学研究会

Vicent Sheu

Liyi Shen

Fu Youde



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Re-learning to Be Human for Global
Dialogue of Cultures and Civilizations
全球化時代重新學習為人：文化與文明



Han Dongping

Huang Yushun

Ananta Kumar Giri

Astrid Vices

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Dialogue of Cultures and Civilizations
時代重新學習為人：文化與文明對話



毛林林

Zaini Masri

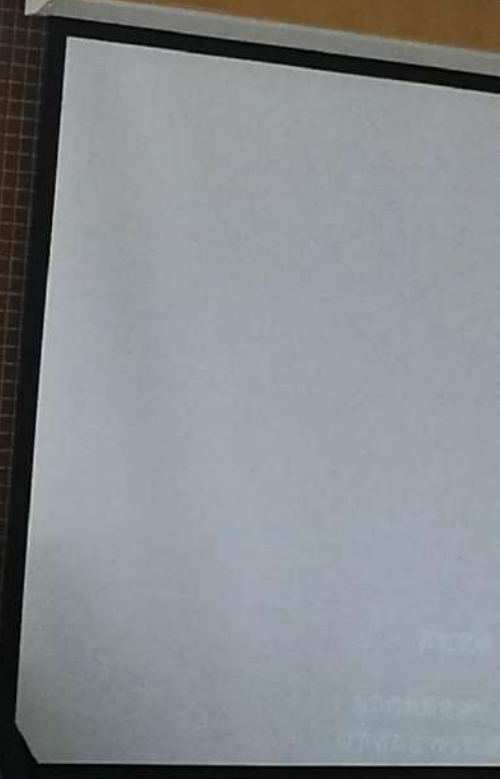
Andrey V. Pavlov

郭萍

李

傅有德

Husain Heriyanto







Re-learning to Be Human for Global
Dialogue of Cultures and Civilization
全球化時代重新學習為人：文化與

Conference attendees seated in blue chairs with name tags. Visible names include: Han Dongping, Huang Yushun, Duan, Astrid Vicas, and Ananta K.

Re-learning to Be Human for Global Times:
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全球化時代重新學習為人：文化與文明對話





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The philosopher's pursuit of an all-around to all and equality of all, in order to attain the good of all and thus to bring happiness to the world, reflects a profound love for mankind and a sense of responsibility for the future of mankind. It is a noble and lofty ideal that has inspired generations of people to strive for a better world. This is the essence of the philosopher's pursuit of truth and wisdom.

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Re-Learning to Be Human for Global Times
Dialogue of Cultures and Civilizations
全球化時代重新學習為人：文化與文明對話



A group of international participants are seated around a large, dark wood conference table in a meeting room. The participants are engaged in discussion and reading documents. Nameplates are placed in front of each person, and several bottles of water are distributed on the table. The room features a red banner with the event's title and a traditional Chinese painting on the wall.

Participants and nameplates visible in the foreground and middle ground:

- William Sweet
- Amal Kumar
- Peter Jonkers
- Michael Dua
- Varghese Manimala



Theophilus Owere

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Dialogue of Cultures and Civilizations
文化時代重新學習為人：文化與文明對話



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為 人 : 文化與文明對話

山東大學現狀與跨宗教研究中心
CENTER FOR MODERN AND INTER-RELIGIOUS
STUDIES OF SHANDONG UNIVERSITY

教育部人文社会科学重点研究基地
山东大学犹太教与跨宗教研究中心
The Center for Jewish and Interreligious Studies of Shandong University

中國簡介
國際學術信息



Session II. Comparative Understanding of Chinese Traditions

Huang Yuehua (Advanced Institute for Confucianism Study, Shandong University)
"Construction of Common Human Civilization: Concerns on the Relationship Between Confucianism and Common Community of Human Civilization"

Han Dongping (Huaibei University of Science and Technology, Wukou, China)
"The Meaning of the Doctrine of Culture as Inseparable"

Gong Qun (Renmin University of China, Beijing)
"On the Dignity of Doctors"

Tu Kexun (Shandong Academy of Social Sciences, China)
"Six Classical Forms of the Confucian 'Fan of Responsibility to the World'"

Gao Ping (Shandong Academy of Social Sciences, China)
"Confucian Liberalism and Liberty Confucianism: The Two Thought Paths for Confucianism and Western Liberalism"

Moderators: Bian Shaobin (Shandong University, China) & Liu Yong (Yangzhou University, China)



Learning to Be Human for Global Times:
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球化時代重新學習為人：文化與文明對話



山东大学汉学与跨文化研究中心
FOR HANXUE AND INTER-CIVILIZATION
STUDIES OF SHANDONG UNIVERSITY

Wang Shuchun

Li Jing

Liu Yong

Gong Qun
School of Education of Shandong University

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logue of Cultures and Civilizations
時代重新學習為人：文化與文明對話

東亞區域史學研究中心
Center for the Study of the History and Culture of the East Asian Region

東亞區域史學研究中心
Center for the Study of the History and Culture of the East Asian Region



No Learning to Be Human
Dialogue of Cultures
全球化時代重新學習為



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時代重新學習為人：文化與文明對話



Re-Learning to Be Human
Dialogue of Culture
全球化時代重新學習









Looking for solutions

It is essential to ensure that the standards for the law as a whole are high, and that the standards for the individual cases are also high, and that the standards for the individual cases are also high, and that the standards for the individual cases are also high.

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Houan Harpman

华东理工大学
Robiah Nakabo

华东理工大学
Development



...ning to Be Human for Global Times
Dialogue of Cultures and Civilizations
時代重新學習為人：文化與文明對話









Astrid Vicas
Chairman and Editor





Filial Piety is one of the basic concepts in Confucian tradition. Since the period of Pre-Qin Dynasty, filial piety had been highly advocated as a major virtue by Confucians till the end of imperial system. Meanwhile, filial piety is also an important concept in Jewish literature like the Bible and Talmud. It played a significant role in both Jewish and Confucian traditions in history. In view of the meaning and roles of filial piety in both traditions, there is an eminent comparability.

To compare filial piety in ancient Judaism and early Confucianism, not only because of the comparability, but also for a practical reason. China today is in the process of social and cultural transformation, which require a new type of filial piety. For the purpose of formulating a new Confucian view of filial piety, we need assimilation of the traditional Chinese and Jewish cultures, therefore a comparison is necessary. That is to say, I am doing this comparison for both academic and practical reasons.





Panelist 1: A man in a white short-sleeved shirt and glasses, sitting on the left side of the panel.

Panelist 2: A woman in a patterned top and glasses, sitting in the middle of the panel.

Panelist 3: A man in a dark suit jacket and glasses, sitting on the right side of the panel.

Projection screen content: A presentation slide with a light blue background and some text, which is mostly illegible due to the distance and angle.

Audience: The backs of several audience members' heads and shoulders are visible in the foreground, seated in blue chairs. Some nameplates are visible on the table in front of them, including one that reads "Geophilus Oko".

Learning to Be Human for Global Times.
Dialogue of Cultures and Civilizations
時代重新學習為人：文化與文明對話



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Be Human for Global Times.
Cultures and Civilizations
學習為人：文化與文明對話

The presentation screen displays a slide with a grid of 18 small portraits of individuals, arranged in two rows of nine. The slide includes a logo on the left and text in Chinese and English. The English text includes the word "INTRODUCTION" and several paragraphs of text. The Chinese text includes the name of the center: "孔子學院人文社會科學研究中心" (Confucius Institute Center for Humanities and Social Sciences) and "孔子學院人文社會科學研究中心" (Confucius Institute Center for Humanities and Social Sciences).









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Bernd Buldt

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Robinah Nakabo

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Chun-Ping Yen

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人：文化與文明對話



Re-Learning to Be Human for Global Times.
Dialogue of Cultures and Civilizations
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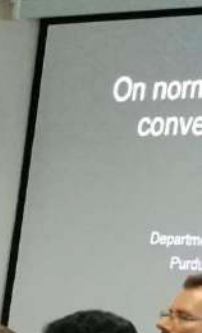


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Be Human for Global Times
of Cultures and Civilizations
新學習為人：文化與文明對話







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The aim of this paper is to highlight the importance of ethics in a
range of situations both the obvious and the subtle and the
difficult. I will explore the relationship between the
character of people, their virtues and the quality of the
education they receive. I will also explore the
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Re-Learning to Be Human
Dialogue of Cultures and
Globalization
全球化時代重新學習為人





Scho

Carmen Cozma

Pavel Duncik

Catrina Veloso

冯波

SHANGHAI UNIVERSITY
School of Philosophy
and Social Development
(1901)





Re-learning to Be Human
Dialogue of Cultures and
全球化時代重新學習為人：

山東大學校長國際學院
CENTER FOR LEADING AND BROAD
SCHOOL OF MANAGEMENT

Re-Learning to Be Human for Global Times:
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全球化時代重新學習為人：文化與文明對話



ReLearning
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...a form of "voluntary cooperation" is which all
...er in the spirit of good will, are called to
...people speak in cordial and affable tones
...come centrally into play. Such considerations
...of weight. But none is more basic than the
... "speaking too much" [...].
...to describes too boldly, who supplies too many
...times...presumes without warrant on the right
...the speaker is civil objections. With too many
...on or too audacious by assuming to say, arrogantly
...everything that happened, how it happened, and
...or words, persons who speak too much must be
...backing their training [...]. and "holding their
... will expect just enough for you to see what
...aps why it happened. Add on to these objections
...to "open up thinking," thereby encouraging the or



Be Human for Global Times
Cultures and Civilizations
新學習為人：文化與文明對話

The presentation screen displays a slide with a grid of 18 small portraits of individuals. The slide includes the following text: "INTRODUCTION" at the top right, a logo on the left, and several columns of text in Chinese characters. The slide is titled "Cultures and Civilizations" and appears to be an introductory slide for a conference or meeting.



Re-Learning to Be Human for Global Times:
Dialogue of Cultures and Civilizations
全球化時代重新學習為人：文化與文明對話













萬仞宮牆









专用
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山东大学
哲学与社会发展学院
敬世祖五
慎而不流



















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九帝齊命服榮符冠

五福集新春喜說兒孫聚令









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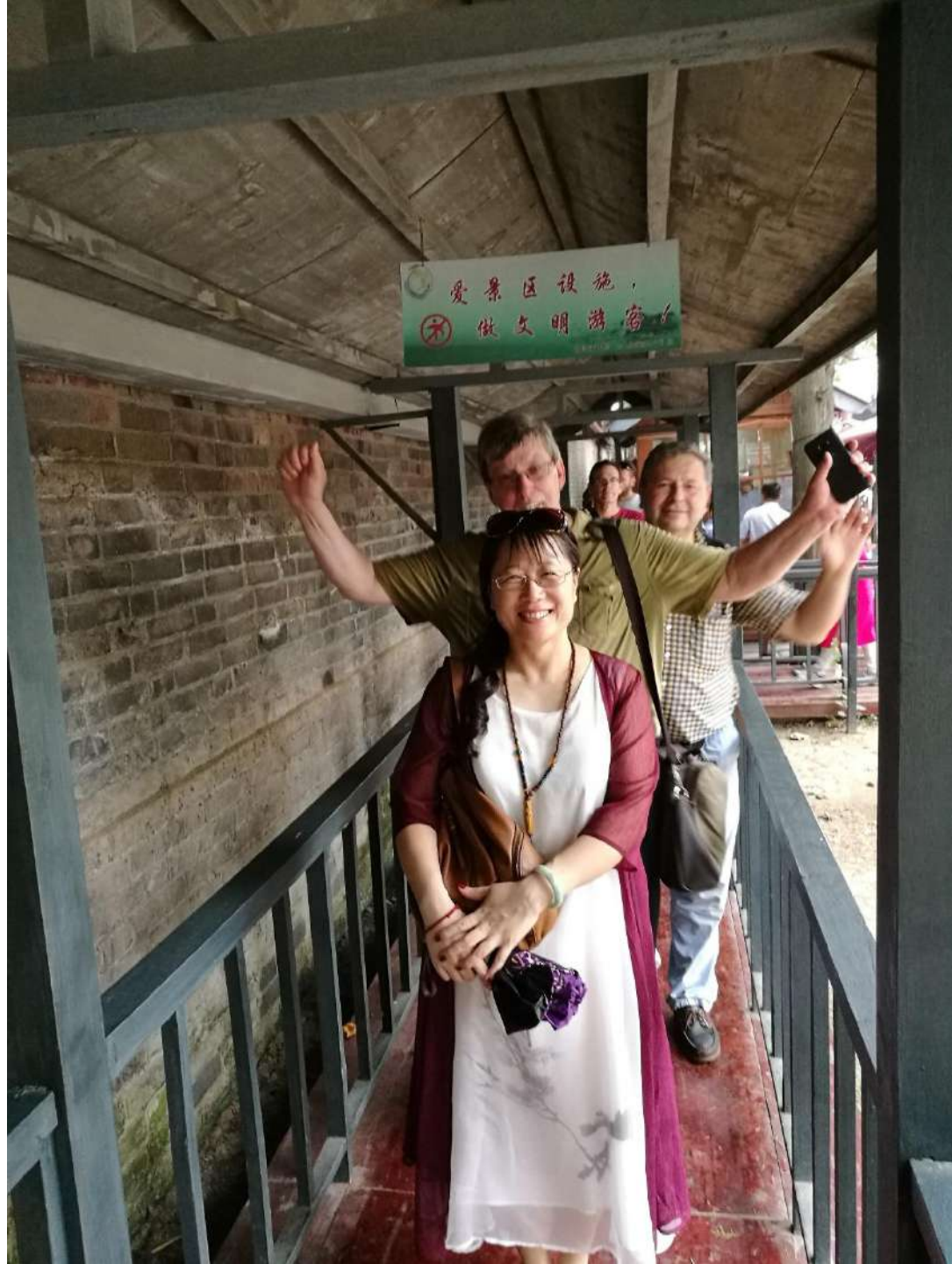


减速区请注意安全

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爱景区设施，
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