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

Date: 14-26, 2014
Shanghai, PRC
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.
The theme of the conference is different from Confucian philosophy, which places emphasis on the expression of emotions and the maintenance of harmony. Confucianism stresses the importance of language as a means of communication and the role of culture. Language is not only a means of expressing ideas but also a means of expressing emotions. In Confucianism, every language and every expression of thought is important. As Confucius said, "A person who does not learn the Book of Poetry, is not a person."

Learning language and expressing ideas is not only important in education but also in life. Language is the basis of human communication, and it is through language that we learn about the world around us. Learning language is not just about learning vocabulary or grammar, but also about learning to think, to reason, and to express oneself clearly and effectively.
Mencius’s Idea of the Great Man

- one of the important goals of Confucian moral self-cultivation.
- one can maintain strictness no matter if the environment is favorable, and it’s desire for exercising benevolent governance or not.
to nurture the “vast, flowing or 阿兰之气 (haoran zhongqi) in order to possess an unperturbed mind/heart (不動明心, budong xin).

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.
Cultivating the Virtues in Mengzi and Aquinas East and West Compared
Curriculum: Comparative Medicine and Aquinas East and West Compared
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.
Council for Research in Values and Philosophy

国际价值与哲学研究会

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St. Bai’s Alternative

The Qi in our body is always in a process of flowing, which is responsible for health, 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 path of Qi in nature.