

A Review on the International philosophical Forum of Values in a changing world

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We are now living in a changing world with great challenges. The of the mode of modern production and the speedy development of modern science and technology, particularly in the area of information technology, have not only deeply changing the economic, political and social order of the world, but been profoundly changing values and cultures of our time; have been not only deeply changing the method of production and communication of people, but also have been changing lifestyle and values of human being. Therefore, Beijing Normal University Collaborative Innovation Center for Socialist Core School of Philosophy, Research Center for Value, Culture and International Society for Value Inquiry jointly organized the International Philosophical Forum with the theme “Values in a Changing World” from 6 to 7 June 2015 at Beijing Normal University. There about 100 scholars from home and abroad participate in the conference. They also discussion on four topics “Philosophy of Value and Dialogue on Values”, “Theories and Practices of Core Values”, “Values and Traditional Culture”, Identification and Value Education”.

1. Philosophy of Values and Dialogue on Values

With the development of globalization, conflicts often occur between different countries, nations and individuals because of. To this end, we need to further study of Axiology, reveal the inner mechanism of values, and promote dialogue in order to realize value consensus.

Axiology arose in the middle of the 19th century. It value the core problem of philosophy, its significance lies in philosophy back to human existence. Professor Cyril Hovorun from Yale University point out that secularization as separation of from, and/or vice versa, is a key to understand the of values. He conclude two possibilities of synthesis. One is the re-adoption of the traditional religious patterns to modern society, and the other is the construction of new pattern. He believes that the is more reasonable, which should be

acknowledged and respected by both society and church. Professor Huang Yusheng from Tsinghua University a speech on freedom and value. He thinks that freedom is the precondition of all ethical values, which means that humans necessarily live in the inevitability of being, but to live free. Meanwhile, he agrees that freedom good and evil. Professor Luca Maria Scrintino from IULM University a presentation on criticizing the concept of value. He claims that universality as the capacity of articulating diverse systems of ideas, as opposed to a dogmatic universalism, should be thought as obedience to a transcendental moral law, not as a system of shared values or universal ethics.

Values are an important philosophical issue in the field of Axiology. At the seminar, Professor SunZhengyu from Jilin University discuss three. First, he thinks that truthontology and axiology are unified from philosophical perspective. In this point of view, he agrees that any social values can't simply be separated as subjective or objective concept. Secondly, he points out that we should make a new rule the 21st century's value from the perspective of human civilization. Thirdly, he emphasizes that we construct the socialist core values in order to solve real problem from the perspective of practical philosophy. At the same time, Professor Thomas Magnell from Drew University point out that it's difficult to determine a duty proper when values conflict. But we can judge the conflict is of homogeneous values or heterogeneous values. Then make a duty choice. Professor Gong Qun from Renmin University of China a presentation on the history of values. He thinks that the tendency of human values is universal respect for people get more and more recognized, as the power of worship weaken.

The research of axiology and values are not only related to the general problem above, but also problem in China. Professor Liu Senlin from Sun Yat-sen University a speech about modern Nihilism. He thinks that modern Nihilism has three traditional culture to foreign culture, regard escapist "Anatta" as the highest level of personal spiritual pursuit, and stick to absolute freedom in the universe. Professor Jia Jianying from Party School of Shandong Province point out that modern transformation of Chinese society is process of integration the world of modern civilization, which will lot of Chinese culture risk in the of modernity. So he thinks that China has to establish some core values which reflect the characteristics of socialist value.

Meanwhile, scholars of values between different from the perspective of world civilization. Professor Alexander Clumakov from Saint Petersburg State University that modern globalization is most brightly manifested in culture. And relations between the Christian and Islamic World, between the East and West, whose value orientations differ significantly, contribute to, and obstacle to the processes of cultural globalization and civilization development. So he emphasized that dialog of various cultures on the basis of common civilizational achievements becomes a condition for the survival of the community in modern. Professor CAO Tianyu from Boston University out that the rapidly accelerated process of globalization bound to give rise to the dislocation between the newly emergent social-economic situation and the old cultural ideas in integrated economy. He also analyzed the dialectical relationship between the two value systems, between liberalism and Marxism.

2. Theory and practice of core values

Core values are the most fundamental and crucial part of national and ethnic value system, support and influence the judgments of other values. Socialist core values are fundamental ideals, principles and

standards of socialism, which constitute the essence of socialism and are of important theoretical and practical significance for contemporary China's development.

Construction of socialist core values is a complicated, which requires deep related important issues. By reflecting on several important problems in the development of modern Chinese history, Professor Li Jingyuan from the Chinese Academy of Social Sciences argue that if we want to get substantive achievements axiology, we should theoretically summarize experiences and lessons of changes core value system since modern times, accurately grasp the history and basic facts of constrained values and consciously use historical materialism to push forward the research of value theories. On the basis of analysis of relations between core values with nationalism, cultural relativism and postmodernism, Professor Feng Ziyi from Peking University argue that carry forward and cultivat the Chinese nation spirit break through national vision avoid cultural relativism. Professor Wu Xiangdong from Beijing Normal University that as the self-understanding and self-construction of socialism with Chinese characteristics, the socialist core values lead and build the value order of modern China, hence, they are the core of soft power Chinese culture. The most important task of fostering and practicing socialist core values is to integrate them into the building of national governance capacity. On the other hand, it is also important for us to deal with the relation socialist core values Chinese culture.

Construction of socialist core values not only needs to deal with related important issues, but also should be based on the reality of contemporary China its theoretical significance and practical requirements. Professor Wu Xiaoming from Fudan University that the most impressi and important task we are facing is the reconstruction of contemporary Chinese spirit. The development of contemporary China cannot be assimilated modern capitalist civilization system. The possibility of China's development path from. Therefore, the reconstruction of contemporary Chinese spirit new forms of philosophy. Chinese philosophy, Western philosophy and Marxist philosophy constitute the three intellectual resources of th reconstruction. Professor Sun Zhanyuan from the Party School of Shandong Province Party explain the significance of construction of socialist core values the angle of national rejuvenation of the Chinese dream. He thinks that national rejuvenation path and the realization of the national goal of China's modernization and socialist core values are the unification of internal logic. So fostering and practicing socialist core values will provide spiritual motivation for realization of national prosperity, national rejuvenation and people's happiness. Professor Liu Jintian from the Northwest University of Political Science and Law argue that socialist core values are the legitimate foundation of the construction of the modern country. The stratification of core values the country possess autonomy, independence limitation, which the modern self-consciousness of the .

In addition to being based on the reality contemporary China, the participants reflect the core values from different perspectives. Professor Vincent Shen from the University of Toronto explain the rapid development of science and technology the perspective of moral practice. He thinks that the autonomous and systematic character of advanced technology in rapid development could be seen as result from profound dynamism of human nature. The human should be considered as the foundation of all moral life, we derive core moral values such as love and moral justice. Professor Hans-Peter Gro ? hans from the University of Munster discusse the core values a European perspective. He thinks that many European countries and regions advancing education in values the same contemporary China is education of socialist core values. When he talks about attitudes of many European countries and regions towards the severe conflict in Ukraine, many scholars discuss European scholars hope for changes in values, others want to avoid them. Professor Paulos Huang from Beijing Normal University and the University of Helsinki reflect the socialist

core values in light of Christianity, and he that Christianity has important significance to the construction of the 12 socialist core values.

Furthermore, the participants suggest the core values from the perspective of normativity. Professor Yan Mengwei from Nankai University point out that the answers to why we need core values often ignore the important significance of core values to our institutional construction of social order, so it is necessary to understand the meaning of socialist core the normative structure. He th core values as a kind of “collective consciousness” of great importance in the formation of normative structure of our socialist society through the analysis of “Emile Durkheim problem”—how to form collective consciousness that ha spiritual cohesion in a highly specialized and heterogeneous modern society. By construing the history of thought, associate professor Song Youwen from Renmin University China modern values based on freedom and of universal significance. In this context, justice and normative problems become the first priority of modern society. Therefore, our current value consensus and social norms.

3. Values and Traditional Cultures

The formation of values is a historical process, carrying elements of traditional culture. To build advanced values in keeping with the development of the time, we should reconsider the issues of astern and estern traditional culture and better understand the theory of Marxism.

culture and values aroused general interest during the meeting. HanZhen, professor Beijing Foreign Language University that Harmony is the key value with Chinese characteristics, and it changes with times. At the same time, Harmony has a common meaning in the world and more profound than the western concept “human rights”. Zhang Shuguang, professor Beijing Normal University, the dialogue and tension between ast and t from the “Benevolence (ren) and freedom”. He pointed that “Benevolence (ren)” had three meanings in Chinese culture: rethinking and self-, consciousness and morality, and loving others. Only in the third meaning, was equal to freedom. Professor Xu Keqian from Nanjing Normal University considers the value of human dignity be greatly emphasized as an important component of basic human right since the Enlightenment-era. Confucian “li” had designed a whole set of regulations and norms to maintain dignity of different people under different situations. Professor Li Xiangjun from Beijing Normal explain th traditional Confucian values from the view of family. He insisted that Confucianism complied with the traditional Chinese national conditions of family oriented standard. . Professor Zhang Weiwen that Chinese traditional philosophy stands its ground that nature and human are unified, and the is self-transcendence. This is the most basic feature of Chinese traditional value philosophy. Confucianism and Daoism are two different theoretical formations both root in Chinese native culture, which constitutes the two important pillars of Chinese traditional philosophy. Their interpretations of the realization of individual value differ from each other. Nevertheless, both undoubtedly influenced the development of value.

the issue of values and western culture, the scholars explained the concept and method in western ethics, comparing Chinese and Western traditional culture values. Professor John Hacker-Wright, University of Guelph, says that virtue ethics tak as central normative notion the idea of a good person, and this was thought of as someone who possessed character traits such as courage, justice, and temperance, which are moral virtues. Supakwadee Amataykul, professor Italia National Research Center, offers a reconstruction of

Descartes' theory of the emotions and argues Descartes proposed 'generosity' as the master virtue to help humans manage and control their desires so that they can achieve the highest level of happiness which transcends the unpredictability and arbitrariness of fate. Professor HuangYong, he Chinese University of Hong Kong, discusse the naturalistic attempt to derive ought from is by contemporary Aristotelian virtue ethicists, and argue that, while such an attempt proceeded in the right direction, its conception of human nature, used as the is statement from which the ought statement is to be derived, is problematic. He examine Zhu Xi's neo-Confucian attempt to derive ought from and argued that neo-Confucian derivation is more promising. Tian Haipin, Southeast University, that the estern discourse system can ' t represent Chinese Bioethics precisely. The epistemological tenor in morphology of Chinese Bioethics constitutes three dimensions: historical, logical and pragmatic. Its root in establishing an epistemological paradigm of moral morphology.

In view of Marxis philosophy special position in China and Chinese strong demand for justice, the scholars justice from Marxis point. Professor Wang Nanshi from Nankai University point that it is possible to construct Marx theory of ustice. The reasons included: Materialism left space for initiative; Socialism had the conditions of justice; The principle of free ownership corresponded to distribution according to work, and the principle of self-realization corresponded to distribution according to need. Professor Ma Junfeng from Renmin University that justice and view of justice to the category of value,. Marxis xiology which insists on the principle of unification between theory and practice provides us important theoretical base and methodology the proper understanding of Marxism on justice and analy the relation system and justice. Zang Fengyu, assistant professor of Renmin University that new Hegelian Marxists' historical analysis and analytical Marxists' moral argumentation separately come from historical inevitability and moral validity, which Marx's historical materialist foundation and moral dimension of Marx's theory of ustice. Learning from the rational connotation of the above-mentioned two kinds of thinking, exploring moral argument approach based on historical inevitability, and constructing Marxist theory of consistent with Chinese conditions and Chinese cultural character and making it from ideal to reality, are the actual to deepen comprehensive reform. It can be seen that promoting modern transformation of Chinese traditional view of justice, clarifying Chinese context of Marxist theory of social justice, perfecting system social justice, every member society feel the enlightenment of justice are not only inevitable choices constructing socialist harmonious society, but also spirit signposts that cannot be exceeded for the achievement of ideal society in the future.

4. Value Identification and Value Education

Value identity may be cause of value conflict, may also be the basis of value consensus. Therefore, facing the problem of values in the changing world, it is necessary for us to further study the problem of value identity. Meanwhile, the implementation of value education is to a certain extent to achieve the core value of identity.

Value identity the individual's recognition and acceptance of a particular culture, spirit and values. In this process, the individual's cognition, psychology and personality factors play an important role. Professor Lydia Amir from the College of Management Academic Studies put forward the concept of sense of the meeting. In his opinion, in various cultures, Eastern and Western alike, sense of proportion has been

recognized as a necessary component of our survival, an essential element of human truth and justice, a condition for our psychological and ethical well-being, and a parameter of aesthetic enjoyment. In other words, this kind of sense affects the formation of people's value identity. He further pointed out that a sense of humor is the only systematic tool to develop sense of proportion. Professor Dariush M Doust from Beijing Normal University "Solidarity" as a Pragmatic Term. He thinks that, solidarity becomes a pivotal notion in times of upheaval and rapid change, because we need to reflect upon and re-define the way we relate to others, to understand how this "we" was constructed and what may secure its continuity through all challenges imposed by a shifting and unstable environment. Professor Dan Brudney from the University of Virginia examines the role of a conception of the person in John Rawls's work and put forward a conception that differs from Rawls' but yields similar principles of distribution. Meanwhile, this new conception can lay the foundation for discussing how to form a good citizen in modern democracies.

Value education plays an important role in realizing people's development and reaching a consensus on some kind of value. Cora Toralba from Asia Pacific University of Education and Technology that human development is both a process and a result, and liberal education plays a key role in integral human development. A person educated in the liberal education tradition would then be capable of grasping the present problems, project them to the future, and come up with solutions worthy of a human being, who is seen not only for his functional value but for what he truly is and what he really needs. Professor Wang Lv from Beijing Normal University systematically expounds the ontology basis of value education. She thinks that there is an "ontological logic" of human being characterized by value-autonomy and educational self-consciousness, that is to say, the being of mankind is internally and substantially connected with value-education; value-education originated from the being of mankind, and the development of man is achieved through value-education. Value-education can transform the natural, individual life of human being into cultural life thanks to the self-aware, diversified unfinished feature of the being of mankind. Professor Hortensia Cuéllar from Mexico Higher Vocational College that human dignity is rooted in respect for, regardless of their origin, color, religion, wealth, health, gender, etc. and the value of education is that by implementing this kind of human dignity finally realize the all-round development of human beings.

Value identity is not only associated with individual intrinsic education, but also related to such factors as politics, economic, science and technology. Professor Han Dong-ping from Huazhong University of Science and Technology that the value of human beings have reached a consensus all have limitations. He believes that value identity or value consensus in public affairs can only be achieved through the political way, namely with public rational discussion and a combination of established democratic choices to establish relevant social ultimate value consensus or identity, and logically launch various specific value consensus of public affairs. Professor Lu Feng from Tsinghua University insists happiness not only relate to individual's income, but also has relationship with human virtue boundary or inner life by analyzing Charlie Layard's theory of happiness. Professor Su Yu from Shanxi Provincial Party Committee School that big data technology not only led to new technological changes, but also caused the transformation of social governance value. The meaning of an inquiry into value identity on the basis of social governance with big data technology to accelerate the openness of public data, to inspire the initiative of using big data as a tool of social governance and to improve the collaboration in social governance to different subjects, which fully show the value of social governance based on big data technology.

At the same time, the president of International Society for Value Inquiry professor Wu Xiangdong from Beijing Normal University, former president professor John Abbarneo from D'Youville University and professor Jiang Chang

from Hubei University all point out that although the question at the meeting than the answers provided, it has prove that it is necessary for us to continue to push forward the international value research, and it is necessary to continue to strengthen dialogue and exchange of values under different cultural background. Only in this way can we understand ourselves and face the challenges of global value for human beings in a changing world.

中文题目：

“变化世界中的价值”国际价值哲学论坛综述

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