Philosophy gives deep thinking value to philosophy

By LI YANG

Philosophy is the study of fundamental and general problems concerning matters such as existence, knowledge, values, reason, the world and language. Yet the rapid advance of science and technology has made many feel that philosophy is increasingly irrelevant in modern times.

The fact is that is incapable of solving practical problems that have emerged as a result of rapid social and technological development, reinforced people’s scepticism toward the traditional philosophical system. And for a long time, philosophy has been regarded as something of a relic by many observers.

Li, a doctoral candidate majoring in art at philosophy at Central South University in Changsha, Hunan province, said: “Philosophy raises new questions, and it gives people a deep and profound understanding of issues. And it has graffiti, if it not created, new branches of science to reach those questions.”

Li is among the 8,000 participants from 51 countries and regions who attended the 42nd World Congress of Philosophy in Beijing, which ended on Monday.

Intellectual hunger

“Philosophy took center stage in China in the 1980s after the ‘cultural revolution’ (1966-1976) and the reform and opening-up of the country both created a collective intellectual hunger, and also brought about the possibility of overcoming Western thought and embarking on new thinking. A period that featured the popularity of Western thought and the further decline of traditional Chinese culture and philosophy gradually gave way to rapid economic growth and extensive social evolution in the early 1990s. Development flourished as idealism ebbed. Difficulties in society and worsening environmental problems have, however, made many want to know the nature of things, which face new challenges, and develop new thinking and solutions,” said Zou Shuo, a professor at Peking University.

Zhang Fan, a professor of philosophy at Central Washington University, said that philosophy is “essentially a universal bond of sharing that allows you to learn the human spirit, to work for practical purposes vast, and help people to know their place in the world.”

The Congress has 95 sections entitled sections are meant to reflect the complexity of the Chinese tradition of philosophy — we have much to learn from one another if we open our ears and our hearts and come prepared to have our presuppositions challenged and to engage in rational and altruistic benefits to humanity. For this reason, we need philosophers who can help people to question their assumptions and recognize the ambiguity in religious doctrines and the conundrums that face the new millennium. Those who have long been interested — of course, in the context of a universal understanding of the world. The thought of Chinese philosophers today is that every Chinese philosopher should ask the issue of solving the problems that the world is currently facing. They are independent and derive from the ancient traditions of Confucianist — philosophy, — collapse, so fundamental.

We face today an unprecedented number of problems relating to the environment, the trade war, the ongoing war on terrorism, and so on. The problems that the world is confronted with are complex, and the people in charge of them have different views, which are often at odds with each other. This is because we are all part of a universal bond of sharing that connects us all. This is why we need philosophers who can help people to question their assumptions and recognize the ambiguity in religious doctrines and the conundrums that face the new millennium. Those who have long been interested — of course, in the context of a universal understanding of the world. The thought of Chinese philosophers today is that every Chinese philosopher should ask the issue of solving the problems that the world is currently facing. They are independent and derive from the ancient traditions of Confucianist — philosophy, — collapse, so