

Abstracts

Seeing the World through Traditional Chinese Historiography

Ge Zhaoguang

The change in China's view of the world as seen through studies in history is quite dramatic. Ever since Sima Qian's *Records of the Grand Historian* in the second century, the Chinese have seen their world as having the Chinese imperial court placed at the center and the neighboring nations as the servile periphery. Although there have been minor variations to this view over the subsequent two thousand years, it wasn't until the middle of the 19th century, when Western knowledge came to China, that this traditional world view was successfully challenged. After this a revised and broader world view took the place of the traditional view in the minds and books of the Chinese people.

“The March toward Unification” Notion from the *Spring and Autumn Annals*

and Thought in the Qin and Han Dynasties

Liu Yuejin

The “March toward Unification” theme found in the *Spring and Autumn Annals* became popular again during the Qin and Han dynasties, revealing not just a trend in historical studies but also a phenomenon in the minds of the populace. This article discusses this occurrence from four aspects. The first is to review the origin of this notion as it appeared in the Confucian classic *Spring and Autumn Annals*. The second is to analyze its historical meaning and significance. The third is to explain the political theory and goals underpinning the March toward Unification ideal. The fourth is to observe its manifestations in Chinese culture. Our conclusion is that Qin and Han dynasty thinkers adapted the March toward Unification ideal for the exigencies of their time and incorporated it into the philosophy, literature, and culture of China from that time onward.

The May-Fourth Student Movement with Accumulating Strength and Sudden Outbreak

Luo Zhitian

The May Fourth Movement was a powder keg on the verge of exploding for a long time. There were many factors that caused so much internal, cultural pressure. The most immediate factor was that there was filled with alternating promises and disappointments among the youth in the period that China making attempt to republicanism, and a radical change in ideology became a natural outcome. While the pressure for change had been building up for a long time, the spark that set off the entire moment came suddenly. After that, one of the core problems with the students of the May Fourth Movement was whether they had any real organization. What had previously been natural gathering of students was appropriated by leaders who imposed their ideology. This led to a change in the fundamental nature of student gatherings during the May Fourth Movement.

“Extending Self-examination to Others”

and the Emotional Approach of the Construction of “Chinese Nation”

Ren Jiantao

As a nation-state, China's construction of the state-nation and the political state is the two structural aspects of one process. During the construction of the state-nation, the factors of historical and cultural traditions have been playing an important role. “Extending self-examination to others” not only promotes the thinking mode, but also shapes the emotional approach of state-nation construction. The formatted statement of “the 56 Ethnic Groups being one family”, which has dominant influence on the construction of Chinese nation, is a clear proof.

Meanwhile, the connection between kinship and interpersonal intimacy, the direct co-structuring of social identity and state-making, have presented the characteristics of the construction of Chinese state-nation. From ancient times to the present, China's social and political construction has been generally following this emotional approach, which, undoubtedly, is a way to enhance national identity to a certain extent, though obscures the important role of rational design besides emotional logic. In the construction of modern state-nation, emotion and reason, society and politics, are types of power that should be equally stressed.

Poetics and Aesthetics: A Case Study from an Exam Question by Tang Tao

Wang Hui

The studies of poetics and aesthetics are inseparable. Ideas of beauty and morality can be learned from poetics. This is particularly true in the case of the Confucian Odes. The goal of the study of the Odes, according to Confucius, was to seek the perfect harmony between musicality and morality. For him, recognizing aesthetic beauty was both an avenue to and a result of pursuing a moral life. The twentieth century writer and scholar Tang Tao also focused his poetic studies on the harmonious unity of aesthetics and a moral lifestyle.

On Confucian Liberalism

Yao Yang, Qin Zizhong

In a critical dialogue with liberalism, Confucian liberalism can be characterized by the following three features. First, the Confucian individual is not atomic, but situated in interpersonal relations. Confucianism emphasizes personal effort and the diversity of a person's roles in society. Accordingly, individual value is defined by a person's responsibility and roles in his interpersonal relations. Second, Confucianism asks a person to obey li, and his right to self-determination is subject to his respect to rites. However, Confucianism gives individuals sufficient space for self-determination at the institutional level under the principle of "don't impose on others what you don't want yourself". Third, Confucianism doesn't agree with abstract equality derived from homogeneous human nature, but insists on relational equality defined by proportionality. Therefore, Confucianism is congruent with liberalism in the fields of individual value and self-determination. The difference is that Confucianism places individuals in social orders and respects individual merit. As a result, Confucianism is able to avoid the conflict among the three liberal principles, i. e. individual value, self-determination, and equality.

The Official Appointed by Heaven: Mencius' Concept of Transcendence and Its Concern for Politics

—A Systematic Restoration of Mencius' Thoughts

Huang Yushun

Mencius' concept of transcendence was not "immanent transcendence", but inherited the Heaven of Confucius' "external transcendence". This was rooted in Mencius' problem consciousness, that is, his fundamental purpose of the discipline on the power that was derived from his criticism of the political power which was caused by his care for the situation of the people in deep distress. However, this must meet the following three conditions logically. The first is the identification of the disciplinarian who must have the value superiority to the power, so Mencius set up an image of "the official by Heaven" or "the teacher of king" who has "the nobility from Heaven". And this must further meet the two following conditions. The second is the inborn quality of the disciplinarian who must have the same natural endowment as the power-holder, so Mencius originated the Mind-Nature theory of "people of Heaven" which broke the concept of the social hierarchy on the level of human nature. The third is the acquired quality of the disciplinarian who must be the outstanding person of the same kind so as to guarantee the qualification of discipline, so Mencius constructed the theories of mental

worker and manual worker, the awaking man and the awaked man, and the self-cultivating effort for the spiritual level. However, the common supporting condition of the above three conditions is that he must adhere to the externality and sacredness of the transcendent Heaven. Nevertheless, the antinomy between all of the above and Mencius' "ethics of monarch and subject" and "courtier consciousness" turned his ideal to implementing Dao when achieving ambition into an illusion.

The Composition Process of "Xici" Excavated in Mawangdui:

A Comparison of the Received and the Excavated Versions

Ikeda Tomohisa

For the "Xici" chapter of the *Book of Changes* as presented in the Mawangdui excavated version, the three most important research topics are the date of its composition, the differences between it and the received version, and finally philosophical thought revealed therein. Scholars have long noticed the similarity of philosophical content between the "Xici" and the "Doctrine of the Mean" chapter of the *Book of Rites*, and from this have deduced that the "Xici" was most likely composed after Qin Shi Huang unified China. It also seems evident that the excavated text from Mawangdui was an early version of what we now find in the received text. The Mawangdui text went through many years of emendations from Qin to Han and beyond to eventually become what was handed down to us. Precisely because it was edited by Confucian scholars, the received "Xici" text appears exhibits a secular philosophy that downplays the role of ghosts and spirits and sacrificial offerings, while the excavated text represents the *Book of Rites* text more as a divination manual, which is probably closer to its original content.

Fiction in Tang Dynasty Novels: A Study on Pei Xing's Legends

Ichiro Kominami

Tang dynasty novels were the first to display fictional creation as a literary device. Their use of fiction was for one of two purposes: either to add allure to the story, or to give expression to their own imagination. *Legends of Pei Xing* was a novel typical of the mid to late Tang, in that the emphasis was on the author displaying his own literary and historical knowledge.

The Beauty of Song Dynasty Ci

Zeng Fanren

Song-style *ci* began to proliferate at the end of the Tang and beginning of the Song and quickly differentiated themselves from the Tang-style poetry. As Wang Guowei and Ye Jiaying pointed out in their research, the Song *ci* had quite different aesthetic pursuits and tastes than those of the Tang poetry.

A New Source for Studies in Chinese Literary Criticism: A Case Study on *Mingyuan Shihua*

Chen Hong

The significance of *Mingyuan Shihua* for the history of literary criticism is threefold. The first is the document's value as historical material. It has saved for posterity a large amount of female literary creation that otherwise would have been lost. The second is that it preserves the literary theory of Shen Shanbao as well as important information about her life and literary activities. The third is that it preserves the content of an important part of that era's literate, which is women's literature.

An Analysis of the Concept of Prejudice in Hermeneutics

Chen Lai

The concept of prejudice ("Vorurteil") in the Enlightenment was about the understanding of what has been

written, while Heidegger's pre-understanding is about man who understands things. Gadamer surely cares both the prejudice of the interpreter who understands and that of texts as carriers of what has been passed on generation by generation in tradition. Gadamer is against the complete denial of prejudice in the Enlightenment. However, it does not mean that he is utterly for prejudice. In his opinion, prejudice could be divided into two: rational prejudice and irrational prejudice. Understanding could be possible only when both the interpreter and tradition are involved. His Horizon means to bring self-horizon into that of the writer. Such a horizon is a macro-horizon that emphasizes the fusion of the interpreter's horizon and that of the text. According to Gadamer, self-prejudice makes one's present horizon. One's prejudice results from both the present context and the influence of tradition. Likewise, the interpreter's context results from both the present context and the influence of tradition.

A Review of Tang Poetry Studies of the Last Twenty Years

Shang Yongliang

There have been great strides made in Tang Poetry studies over the last two decades. Progress has been made in the fields of constructing a systematic "Tang Dynasty Poetics", excavated texts, ancient versions of texts that have been rediscovered abroad, studies on the transmission and reception of Tang poetry, and Tang poetry documentology and textual studies. Tang poetry studies already is a very mature discipline, but with maturity comes ossification. How to keep the field vibrant is a challenge for scholars today.

The Scientific and Humane Connotations of Humanities

Ge Jianxiang

The generally speaking "literature and history" should refer to all humanities, and all humanities contain the scientific and humane faces. The figures, facts, texts and so on involved all belong to the field of science that could apply to scientific theory and method; while the understanding and evaluations about those belong to the humanistic field without any only right answer or conclusion. The core of the combination of science and humanities that we advocate lies in the mutual respect between science and humanities, as well as scientists and humanists.

A Critique of Adam Ferguson's Theory of Evolution of Civilization

Gao Quanxi

In the context of change of ancient and modern that concerning the relocation of civilizations, Scottish thinkers made creative response to the epochal problem in their respective perspectives. And Adam Ferguson's theory on civilization was one of the more influential theories. By differentiating culture and civilization, Ferguson posed the property of system civilization, and constructed a finite theory on historical progress aiming at restoration of classical political civilization. His theory addressed some of the problems inherent in the theories of his contemporaries such as Hume and Adam Smith. In the 20th century, Ferguson's theories have become popular again especially in England and America. His theories are valuable for their discussions on the relationship between civilization and culture, history and social development, and progress and decline of civilizations.

Concerning the Problem of Public and Private Morality

from the Characteristics of Traditional Chinese Society

He Zhonghua

From the perspective of cultural comparison, the problem of public and private morality is essentially a

modern and western problem. As an “Asian phenomenon”, traditional Chinese society is no distinction between civil society and political state, so there is no demarcation between “public sphere” and “private sphere”, so there is no foundation on which public and private morality can be attached. There is a causal chain in the historical development of western society: from commodity economy to civil society, and then to capitalism. The ideological rhetoric of individualism bred on this basis means the separation and opposition between the individual and the species. In contrast, there is no such genetic basis in Chinese traditional society, but it is characterized by the isomorphism of “family” and “country”, which determines the expansion and continuity from “sagely within” to “kingly without”. In Chinese classical culture, there is a difference between public and private, and it is also established in the moral sense; but it is only about the discrimination between morality and immorality, which is different from the public and private morality we are talking about today. The so-called public and private morality today only mean the difference of moral types or fields. Therefore, to “meaning matching” Chinese culture original concepts with public and private morality and their relations will inevitably lead to the trap of “modernizing” and “westernizing” the unique phenomena of traditional Chinese society.

Gao Heng and *Wen Shi Zhe*: A Discussion on Some Basic Principles of Textual Criticism Edward Shaughnessy

In 1953, Gao Heng came to work for Shandong University and shortly thereafter began working closely with the journal *Wen Shi Zhe*. He issued several papers on textual studies which reflected his ideas and methodologies. While some of his conclusions may be outdated, his general attitude was quite progressive. He clearly stated that traditional exegeses should not be considered irrefutable, nor should his own personal findings. In terms of specific methodology, Gao Heng was particularly fond of using “loan words” to aid in commentarial explanation. The problem with this method is that, when used to loosely, practically any given character can be reread and understood as any other character. Such methodology leads to otherwise untenable readings of the classics.

The Academic Accomplishments of Chen Yan

Yang Tianqi

Chen Yan’s major is Chinese linguistics, but his academic training is philosophy and aesthetics. His research pays particular attention to frontier issues such as the similarities and differences between Chinese and Western cultures, anti-rational thoughts, civilization and culture. Early on, he was engaged in aesthetics research, famous for his research on the “accumulation theory” and “breakthrough theory”. Later on, he gradually shifted from aesthetics to the history of thought in China, especially for pre-Qin philosophers. Unlike the “fundamental Confucianism”, Chen opposed the academic attitude of “dethroning all schools of thought and respecting Confucianism alone”. He did not suggest that the concept of Confucianism should be metaphysically improved. Instead, he hopes to transcend the narrow continuation of the “third-stage Confucianism” as well as the monotonous research method of the Qianjia School, reflecting on Confucianism from the observer’s point of view. Later still, Chen drew attention to research on hot issues such as “creative conversion of traditional Chinese culture” as well as “cultural diversity and the construction of a harmonious world”, hoping that different cultures will gradually find out the “greatest common divisor” acceptable to all cultures in their interactions, and reach a common understanding and recognition on the norms of “civilization” that we all share.