

Abstracts

The Dilemma of Confucian Framework of “Home-World” and the Way out of It

Cai Xiangyuan

From the distinction between public and private virtue, Liang Qichao and other modern Chinese enlightenment scholars criticized that Confucian morality is full of private virtue, but short of public virtue, and proposed that the latter is indispensable for the construction of modern civilized society. Chen Lai rectified the criticism by clarifying relevant concepts, and pointed out that the problem of moral construction since modern times is to overemphasize public virtue and suppress private virtue. Therefore, it is necessary to reach the balance of public and private virtue by enhancing private virtue. Private virtue is important, but Chen Lai did not see that the distinction between the two virtues has touched an inner predicament of Confucianism’s “home-world” political framework. Therefore it cannot be overcome by simply enhancing private virtue. In a modern civilized society, the first important point of Confucian moral construction is to distinguish between the private and public domains, and to delimit the boundary between the family and the country, so as to protect both the public and private domain.

Compound Modernity:

Paradigm of Chinese Modernity and Its Embedding Prospect of Political Order

Zhang Zhenbo, Jin Taijun

The construction model of modernity knowledge systems should be transformed from external imitating to internal exploring, which is corresponding to the uprising of anti-essentialism. The cultural combining of Confucianism and Marxism has formed the fundamental essentials of collectivism and socialism for contemporary China, and thereby gestated and formed its modernity paradigm characterized with compound attributes. Compound modernity, referring to the organic arrangements and mutual interactions of various modernity elements across time and space, has presented apparent orientations in the spiritual, structural and practical dimensions, after recognizing the complexity and pluralism of modernity in China and other countries. A systematic approach should be developed in order to construct a political order that is compatible with the compound modernity in China, including the production of political values embedded with collective justice, the multi-constructed political legitimacy, the institutionalized political life, and the construction of global governance oriented towards a community of common destiny for all mankind.

Chinese Road in the Perspective of Modernity Reflection

Wang Haibin

The multi-line theory of the path of modernity is the logical premise for us to talk about the Chinese road in a theoretical perspective. The western modernization process has overflowed the obvious negative effects in the aspects of cultural concept, survival mode, economic logic and political path. The negative effect of Western modernity practice is not necessarily brought about by the modernity itself. The Chinese road should consciously reflect on the development cost that can be avoided in the practice of Western modernity, and take the road of fully utilizing the factors of modern civilization and avoiding the negative effects of modernity to the utmost extent. Looking forward to the prospect of China’s roads in theory, we should consciously construct a new type of civilization that combines tradition and modernity, materiality and spirit, and the dynamic mechanism, balance mechanism and optimization mechanism under the leadership of the party.

The “Island Barbarians” and the Conception Change of China and Minority Nationality in the Northern Dynasty

Guo Shuo

In terms of its nature, “Island Barbarians” in Wei is different from “Cable Prisoner” in South, “Island Barbarians” biography is a historical narrative mode was set up by Wei Shou. The Northern Wei did not use the “Island Barbarians” for Southern dynasty, but used Jiangnan or Pseudo Qi, Pseudo Liang, and so on. It is immediate cause that the Hou-Jing Riot led to regime sharp decline of the Southern, as well as it need orthodox reason when Wei gave up it’s throne to Qi. It mark the conception change of China and minority nationality in the time of Wei to Qi as the “Island Barbarians” appeared. And the basic changed character is the norm from

national segregation of Hu and Han to the custom difference and then the separation of China and minority nationality in the Sixteen Countries and Northern Wei dynasty.

Being Expatriates and Officials:

Acting Officials of Prefectures and Counties in the Perspective of Social History

Zhou Ding

The system of acting officials of prefectures and counties appeared significant difference between the early and late Tang dynasty, which is related to the changes in local social structure. Since the middle Tang, there hosted a large group of scholars migrated from Chang'an and Luoyang in local prefectures and counties. Relying on relationship and friendship with court and local officials, the migrant scholars became an important source of acting officials of prefectures and counties. It even evolved into a personnel convention in some regions such as Lingnan. For some poor and jobless scholars, the position of acting official could mean a kind of source of living or benefit, more than a personnel system to maintain the operation of government affairs. Similar to the acting officials, there also existed election mechanism such as summon, recommendation, and petition in local administration in late Tang. Although such mechanism can be regarded as burgeoning in the early Tang, they all prevailed in middle and late Tang, which is somehow cohesive with the trend of scholar migration and "localization" of officials spawned in this trend.

A Road acrossing the Geographical Environment:

Centered on the Interaction between Nomadic and Agricultural Civilization in the Northern Area in the Ming-Qing Period

Yu Hongliang

Using historical materials including central and local archives, land contract, record of place names, Chinese and foreign record of inspection and etc., this paper restores the longlasting and massive communication among people from inland China and the Mongolian region on agriculture, trade and other aspects acrossing the geographic boundaries of the Great Wall and the Hetao region, as well as the historical scene of migration, technology transfer, and cultural communication. It can be seen that in a country with environmental and ethnic diversity, natural differences including geographical conditions had never been the blocking factors of communication and integration. On the contrary, development of human society is just a historical course breaking through the environmental limitation. The proposition of Western historical theories such as Inner Asia and the Great Wall Zone were affected by modern nationalism, yet they shows obvious defect when being applied into the studies of Chinese history.

Humanistic Spirit of the Western Zhou Dynasty and

Religious Revolution in Late Shang and Western Zhou Period

Zhao Fasheng

The humanistic reason in the Western Zhou civilization is the foundation of Chinese humanistic spirit. Being affected by anti-religious ideology in the 20th century, it was considered as a reaction against religion by academia in the past years. Nevertheless, the author believes that the Chinese civilization before the Axial Age was still in the religious period, and the changes in late Shang and Western Zhou did not eliminate religion. Actually, those changes can be considered as a revolutionary transformation of natural religion in Shang dynasty and a new creation of ethical religion, which bred the humanistic spirit of Western Zhou and produced a new supreme god (Heaven) as well as developed a new interpretation of Heaven's will—matching one's virtue with that of Heaven. Besides, a new way connecting human with Heaven was created and thus the bond between Heaven and human got strengthened with the influence of moral providence got broadened. The birth of humanistic spirit in Western Zhou was not only the attenuation of traditional natural religion but also the fruit of the development of new ethical religion. The key to understanding the civilization of Western Zhou lies in the comprehension of the endogenous relation between new ethical religion and humanistic reason.

Wei Liaoweng's Historical Position in the Development of Neo-Confucianism

Wang Ruilai

In the history of Confucianism, Wei Liaoweng is a very important link after Zhu Xi. He is an earlir one who brought Zhu Xi's works back to Sichuan, set up several academies to let Neo-Confucianism go out to the west,

and made people there all know the principles of Neo-Confucianism. He did not stick to Zhu Zi's theory but integrated various theories. He wrote a large number of works, and advocated "reflecting the Six Classics to my heart." After many years of teaching and governing in Shu, along with the expansion of influence and status, coupled with the increase in the number of disciples, Wei Liaoweng led Shu Xue to go to all parts of the country and Shu Xue received widespread attention. In particular, Wei Liaoweng called for establishing posthumous titles for Zhou Dunyi, Cheng Hao, Cheng Yi and Zhang Zai, which established the exclusive orthodox status of Daoism in the following hundreds of years, thus promoting Confucianism as never before. This also established Wei's leading position in the Taoist tradition.

Grassroots Confucians' Practice of Theory of Conscience:

a Case Study of Anfu Confucians in Reigns from Jiajing to Wanli in the Ming Dynasty Zhang Weihong

In the Jiajing and Wanli period of the Ming dynasty, numerous grassroots Yangming scholars from Anfu County without any merits in imperial examinations became the main force of the promotion of the Yangming theory at the parochial level. They expanded from lecturing and spiritually cultivating themselves to civilizing rural people to participate in developing local public welfare undertakings, and then to undertake social governance by assisting the local government. As the squire of Yangming scholars, they identify themselves as "the heart of the villagers." Their lectures and other activities in the countryside are driven by the spirit and responsibility of "unity of all things," which have exerted a longlasting and latent influence on smooth operation of local social order. As the squire of Yangming scholars, their regarded self-identified role as "the heart of the villagers." Their lectures and activities in the countryside which are driven by the spirit of "the unity of all things," as a kind of spiritual education, exerted latent influence on the smooth operation of local social order for a long time.

Returning to the "Justness": the Future Approach of Contemporary Chinese Philosophy Zhang Zhihong

The great change of modern Chinese social life is the cause of the disparagement of its traditional culture and its theoretical form, i.e., Chinese philosophy. Scholars of traditional philosophical theory have been exploring a way of transition to its updated form since a century ago, but their effort seems to weaken the internal dynamic of Chinese philosophy itself, which has its unique perspectives of observation and axiological standpoint, as well as alternative ways of apprehending the world. These characters are realized as going back to Dao and deal the unjust theoretical directions with the just Dao. For contemporary scholars of traditional culture and philosophy, it is necessary to return to this just approach, founded on Dao and investing the reality with "Justness". Only in this way, can the systematic rebuild of Chinese philosophy and the disciplines concerned succeed, and the transition of traditional Chinese philosophy is made possible.

A Century of Academic Construction of the "Chinese Nation"

from the Perspective of Marx and Engels' View on Nation Song Peijun

Marx and Engels' view on nation reveals the two forming lines of ancient nations and modern nations, both of which have undergone two stages: nationalities and nation. The two nation-states have in common the existence of the trinity and indispensability of the people, nation, and state. It is inconsistent with the linear distinction between ancient, feudal, and capitalist countries. This is inconsistent with Stalin's definition of "нация," emphasizing the "modern" era positioning, thus providing the possibility to expand its applicability. In the eyes of Liang Qichao and Gu Jiegang, "Chinese nation" is "Han people," which is the concept creation and application in this sense. While Fei Xiaotong's theoretical elaboration of the "multiple integration of the Chinese nation" is more a summary of Stalin's definition of the sinicization practice, lack of a clear definition and qualitative analysis of ethnic unions and ethnic groups. Only from the perspective of Marx and Engels' view on nation can we solve the problem of the limitation of understanding brought about by the division of political science and ethnic history, and then we can see the historical truth of the structural change of ethnic relations in the late Qing and early Republic of China from the historical mirror.

“Assertor of Alliance” in Bamboo Slips of Qin

and “Vertical Alliance” in the Warring States and Qin-Han Period

Yang Zhenhong

There are both characters of “*cong ren*” (assertor of alliance) in the newly published bamboo slips of the Qin dynasty found in Liye and collected in the Yuelu Academy. The character “*cong*” means specifically to the six states east of Shanhai Pass allied to fight against the State of Qin. The bamboo slips from No. 013 to No. 018 collected in the Yuelu Academy show that since 228 B.C. at latest, the prison of retainers had been risen in the State of Qin, and Yue Tu, the former general of Zhao, as well as his kinsfolk and housemen were all wanted throughout the state. Except the ones who were sentenced to death, the assertors of alliance and their kinsfolk and housemen were sent to border prefectures and counties such as Ba, Dongting, and Cangwu, to work on forced labor including salt manufacturing, farming, civil engineering without remission for life. Until 212 B.C., part of the assertors of alliance were remitted because of a certain emergency.

An Analysis of Divergent Interpretations of “Waiting for Her Fiance” in the *Book of Poetry*:

with a Discussion of the Interpretation Method of the *Book of Poetry*

Shi Yuruo

There have been various interpretations of the piece “Waiting for Her Fiance” in the *Book of Poetry* since the Han dynasty, which can be generally classified as a lascivious poem or one piece on judging the situation, and either of them escapes the pattern of putting the purpose before interpretation. Although contemporary understanding can restore the true color as a folk song, it is criticized for considering the four sections as being discordant. If using the way of contextualization, we can get a genre painting on ferry with the theme of love and marriage in different seasons, and thus the limitation of preconception can be avoided.

The Approaches toward Confucianism, Canonization, and Artistic Conception in the Interpretation of Tao Yuanming’s Poems

Li Jianfeng

The role of Tao Yuanming’s poems in poetic history was firmly established after the Song dynasty. While undeniably due to the charm of the poems, there was three basic causes for the general praise, i. e. the increasingly approaches toward Confucianism, cannonization, and artistic conception in the reception of Tao’s poems. Tao Yuanming’s personality experienced a course from nobleness to Confucian characteristic, and his works experienced a course from tributary to the mainstream. Those two courses combined into a lofty and Confucian approach after the Song dynasty, in which Su Shi’s remark that “Li Bai and Du Fu are not match for Tao” played a key role in Tao’s status change from a secondrate writer to a first-class one. And the discovery of artistic conception in Tao’s poems was inseparable from the revelation of key readers such as Su Shi, Fan Wen, Fang Hui, Zhong Xiu, and Wang Guowei. Although the approaches toward Confucianism and cannonization raised the position of Tao’s poems, they also shadowed the non-Confucian and artistic characteristics; while the exploration of artistic conception is a kind of clarification of the artistic characteristic of Tao Yuanming’s poems.

“Earth Substituting Fire” and “Convergence of Four Stars”: a Research of the Political

and Cultural Context of Du Fu Offering “*Fu* on the Three Grand Rites” and Related Issues

Sun Wei

The theory “earth substituting fire” offered by Cui Chang in the year A.D. 750 was originated from the theory “circulation of five virtues” created by Zou Yan, and was interpreted constantly by Wang Tong, Wang Bo, and Li Sizhen in the Sui-Tang period. Just at the time when the Tang court discussed the theory, the special astronomical phenomena of “convergence of four stars” occurred, which had always been regarded as omen of festivity of virtue, or disaster without virtue. So Emperor Xuanzong decided to adopt Cui’s theory, hold the three grand rites in the first month of next lunar year, and advocate “earth substituting fire” to cover up the negative effects brought by “convergence of four stars”, yet An Lushan seized the opportunity and began to plan treachery. The context for Cui Chang offering the theory is the political game between the two groups of Li Linfu and Yang Guozhong in the late years of Tianbao reign, and Du Fu offering “*Fu* on the Three Grand Rites” shows the same stand with Li’s group. Through some poems and prose, it can be seen that Du Fu had close relations with Cui Chang and Wei Bao, so the relevant chronological order should be adjusted and corrected.