

# LITERATURE, HISTORY, AND PHILOSOPHY

Number 3 2022, Serial Number 390

May 2022

## Contents

Jiang Yihua, Zheng Yongnian et al.	How to Construct the Chinese Paradigm of Humanities and Social Sciences (Conversations by Writing)	5
Li Huaiyin	State Transformation in Late-Qing China: An Analysis of the Triple Equilibrium and Its Implications	36
Fang Zhaohui	How Could Chinese Philosophy Be Possible? —A New Discussion of the Legitimacy Crisis of Chinese Philosophy	51
Ma Guoqing	Resource Sharing and Humanistic Value: An Anthropological Reflection on the Studies of Marine Region	64
Yan Yaozhong	An Interpretation of “Landscape Getting Nourished with the Fade of Laozi and Zhuangzi”: A Vision for the Influence of Confucianism	75
Fan Ziye	“Four Hoary Hermits”: A Symbol of the Reclusive Culture in Early Medieval China	85
Ma Te	Walt Whitman’s Urban Imagination and Ecological Holistic Views: Within the Context of Chinese Classical Daoism	96
Gao Huaping	A Discussion of the Origin of the Mohist School: The Pre-Qin Mohist School and the Clans, Tribes, and States in Ancient Times	105
Chen Mingguang, Mao Lei	An Analysis on Variety and Revenue Nature of <i>Touziqian</i> in the Song Dynasty	124
Li Guikui	The Flexible Explanation and Pedigree Construction of Criticism Terms on Ancient Chinese Novels	143
Xie Liping, Guo Taihui	Traditional Human Relations as a Foundation of Political Identity in Early Modern China: Based on Kang Youwei’s Concept of <i>Tianmin</i>	154

本刊已许可中国知网(CNKI)、万方、维普等数据库平台在其产品中以数字化方式复制、汇编、发行、网络上传播本刊全文。本刊所支付的稿酬已包含上述著作权使用费。作者向本刊提交文章发表的行为即视为同意编辑部上述声明。

## Abstracts

### How to Construct the Chinese Paradigm of Humanities and Social Sciences (Conversations by Writing)

Jiang Yihua, Zheng Yongnian & Yang Lijun, Wan Junren, Yao Yang, Chen Weiping

**Editor's Note:** Chinese humanities had experienced paradigm transformation for twice in the latter half of the 20th century. The first change is from the model of the Republic of China to the one of the People's Republic of China, and the second is from the principle of class theory to the one of modernization. In recent years, Chinese humanities has entered the third change from westernization to localization, which requires academic studies to confront and response to problems of the times by laying roots to Chinese society and reality. On May 9, 2021, General Secretary Xi Jinping replied to editors of *Journal of Literature, History, and Philosophy*, in which he pointed the direction for future philosophy and social sciences. On the first anniversary of the letter in reply, the editorial office organizes this set of discussions aiming at the topics of how to form academic concepts, theory, and thought based on Chinese experience, path, and problems, as well as how to construct the Chinese paradigm of philosophy and social sciences, hoping to put forward relevant studies somehow.

### State Transformation in Late-Qing China:

#### An Analysis of the Triple Equilibrium and Its Implications

Li Huaiyin

A triple equilibrium in geopolitical setting, fiscal constitution, and identity building emerged during the Qing state's territorial consolidation from 1644 to the 1750s. It accounted for the Qing's the unprecedented strength during the reigns of Kangxi, Yongzheng, and Qianlong but also reduced the dynasty's needs for enhanced capabilities of domestic governance and external competition, which in turn led to its weakness in dealing with crisis during the reigns of Jiaqing and Daoguang. The equilibrium prolonged for about a century and disappeared completely by the 1850s. From the 1860s to the early 1890s, the triple equilibrium reemerged, which made possible the so-called "Tongzhi-Guangxu Restoration" and allowed the Qing to maintain much of its preexisting territories yet also postponed its modern transformation. After the Sino-Japanese War of 1894, the triple equilibrium yielded to a triple disequilibrium, which explains the failure of state transformation in the last decade of the Qing dynasty and its eventual demise. Late Qing state transformation thus was both a success and a failure: it largely succeeded in maintaining its territorial pattern that had existed since the mid-eighteenth century but failed in transforming its government system.

### How Could Chinese Philosophy Be Possible?

#### —A New Discussion of the Legitimacy Crisis of Chinese Philosophy

Fang Zhaohui

The debates on the legitimacy crisis of Chinese philosophy in recent two decades reflect the paradigm dilemma of reconstructing the intellectual tradition in contemporary China, as well as the spiritual poverty of contemporary Chinese scholars. Some elements of traditional Chinese learnings which are regarded as philosophy, such as Confucianism, are closer to religious doctrines than philosophy in form. So, the defense of the legitimacy of traditional Chinese philosophy in the perspective of "being philosophy" is a problem, yet

discussions of “ancient Chinese philosophy” or “Confucian philosophy” in the perspective of “having philosophy” are still reasonable. Chinese philosophy as a modern discipline generated from urgent quest for new guiding principle on social reality and view of life after the fading of traditional learnings with the ultimate goal of ideology and faith, while the latter may not be able to be called as philosophy. Therefore, the cause for the legitimacy crisis of Chinese philosophy lies in that we haven’t find new source for meaning or build satisfying academic paradigm in the process of translating cultivation tradition and virtue practice of ancient people into distinction of concept and theoretical summary.

#### **Resource Sharing and Humanistic Value:**

##### **An Anthropological Reflection on the Studies of Marine Region**

Ma Guoqing

A coordinated development of marine region is the key to carrying forward the establishment of the 21st-century Maritime Silk Road and the building of a maritime community with a shared future. The steering of marine region research in modern times begins alongside historians challenging the linear Eurocentric view of history. New orientations of marine region research involve not only the relations between different entities in multiple fields, including politics, economy, diplomacy, society, culture, and territory, but also the diversified self-awareness, impressions of others, and imaginations towards the world that different interest bodies have, as well as the related imaginary ideology communication through information, technology, representation, and utterance. During the long history of sea-crossing exchange and communication, China and Southeast Asian countries trust each other, work with each other, rely on each other, and have reached consensus in many aspects, thus forming a relatively converging value system. Yet nationalism, commercial hegemony, local protectionism, and other political factors have brought unprecedented challenge to this region’s actual development. Therefore, for the purpose of the restoration of the 21st-century Maritime Silk Road, it is of vital theoretical value and empirical significance to explore the resource sharing mechanism and humanistic value intercommunication between all societies around the South China Sea Rim.

#### **An Interpretation of “Landscape Getting Nourished with the Fade of Laozi and Zhuangzi”:**

##### **A Vision for the Influence of Confucianism**

Yan Yaozhong

The landscape poem and painting emerged during the turn of Jin and Song in the Wei, Jin and the Southern and Northern dynasties, which is the result of the Confucian idea of harmony between heaven and human. Whether the relation between human and nature is human being the object and returns to nature, or human humanized nature? That is not only the dividing line between Confucianism and Daoism, but also the crux of the question that whether nature could integrate into the spiritual world of human. Man endows nature with his own nature and disposition, so nature owns the human character and nature, and expressed as a kind of representation of vitality in literature and art. Such context for the emergence of landscape poem and painting was gradually formed out of the idle talk during the Wei, Jin, and Six dynasties. In that process, landscape was brought into the human-centered world, and thus became vivid and dynamic.

**“Four Hoary Hermits”: A Symbol of the Reclusive Culture in Early Medieval China**

Fan Ziyi

The reason why the “Four Hoary Hermits” in the Qin and Han dynasties became a symbol of the hermit culture in the medieval times is that they made choices in the “changing period”, and the choice of the scholars is the most human nature and the most human character. In Western Han, Sima Qian and Yangxiong’s cultural positioning of the “Four Hoary Hermits” reserved a broad space for the medieval scholars to accept and interpret the “Four Hoary Hermits”, which was full of cultural tension. Attach attention to nature, emphasize the “Four Hoary Hermits” seclusion; value the famous teachers, praise the “Four Hoary Hermits” work; reconcile nature and famous teachers, is to fully accept the full meaning of the “Four Hoary Hermits”. This concept reflects the realm of true hidden and great hidden, for them, the meaning of life is not from the arrangement of others, but the personal pursuit; if you want to breathe freely, maintain the dignity of life, you must act in accordance with the individual will. The spirit of the people composed of morality and poetry is eternal and indestructible, and the “Four Hoary Hermits” is just the carrier of this spirit.

**Walt Whitman’s Urban Imagination and Ecological Holistic Views:****Within the Context of Chinese Classical Daoism**

Ma Te

Whitman’s urban imagination deconstructs the flat image of the city as an opposition to nature, arguing that the urban text is not a monopoly solely constitutive of human voices. The city in his works breaks the silence of nature and weaves the multidimensional voices in the urban spaces into an ecological polyphony. Whitman’s ecological environment relinquishes the dualism in a two-foci elliptical landscape by unifying the natural environment and manmade spaces to construct a concentric ecological web. His urban imagination echoes Chinese classical Daoism and embodies ecological holistic views.

**A Discussion of the Origin of the Mohist School:****The Pre-Qin Mohist School and the Clans, Tribes, and States in Ancient Times**

Gao Huaping

There exists obvious semantic vagueness and eisegesis in the statement in the “Treatise of Art and Literature” in the *Book of Han* that “the Mohist school might originated from the management of sacrifice alike”. The Mohist school should originate from the Minister of Works or craftsman, and the Mohist propositions such as universal love, and valuing frugality and the virtuous, were all derived from that. In the legendary period in ancient China, Gonggong as the chief of one branch belonged to the tribe of Yan Emperor, also took charge of the Minister of Works in the official system of Zhou. After Yao and Shun appeased the conflict between the clans of Gonggong and Zhuanxu caused by flood, Yu was appointed as the Minister of Works, while Chui of the clan of Gonggong acted as the Director of Works. Afterwards, only Xizhong was recorded completely to hold such post, who was known for his skills. His clan had lived in the State of Xue during the period from Xia to the Warring States, generated master craftsmen such as Mo Di and Gongshu Ban, and gave birth to the thought and culture of the Mohist school.

**An Analysis on Variety and Revenue Nature of *Touziqian* in the Song Dynasty**

Chen Mingguang, Mao Lei

Concerning the origin of *Touziqian* in the Song dynasty and its revenue nature, there has many misinterpretations in past and present, also in *Ci Yuan* and *Ci Hai*. We conclude that the name of *touziqian* was

firstly seen in historical materials of the Song dynasty but not of the Tang-Song period. As on its revenue meanings, *touziqian* in this period came from additional fees for storehouse cost in the Five dynasties, the official payment deduction in the Tang dynasty, and *shengmo* in the Five dynasties and late-Han dynasty. All kinds of *touziqian* of Song can be called as *touziqian* on government revenue, which means monetary income of surcharge, or deducting of financial expenditure. Unlike *chumoqian* in the Tang dynasty, levying targets of *touziqian* are expanding and levy proportion varies from time to time. Especially in Southern Song dynasty, key targets of *touziqian* cover all part of revenue and allocation of local government finance and levy proportion keeps increased. The revenue nature of *touziqian* of Song could be defined as to increasing income aspect, it is kind of extra revenue increase and some of them could be called additional taxes; and as to decreasing expenditure aspect, it is revenue savings when deducting from financial allocation and expenditure.

### **The Flexible Explanation and Pedigree Construction of Criticism Terms on Ancient Chinese Novels** Li Guikui

In comparison with the theories on poem, essay, opera, calligraphy, and painting which are relatively mature and systematic, the theory of fiction mainly expresses in fragmentary forms of preface and postscript, comment, or jotting. In recent years, the theoretical studies on ancient Chinese novels focus on document arrangement and historical essay, while the pedigree construction still expects for the effects based on criticism terms. The general process is as follows: first is to collect scattered terms including concept, category, and proposition, and make them series of term groups by classification and stratification; second is to achieve the goal of “manifesting the meaning by interpreting the name” applying the approach of traditional academics; thirdly is to make flexible explanation of various criticism terms about their implications on historical culture and aesthetics with the references of Chinese and foreign hermeneutics and genealogy, especially the academic experience on the studies of keywords; and finally, constructing systematic theory pedigree with Chinese characteristics by carving the evolution of different types.

### **Traditional Human Relations as a Foundation of Political Identity in Early Modern China:**

#### **Based on Kang Youwei's Concept of *Tianmin***

Xie Liping, Guo Taihui

The construction of political identity in early modern China can be manifested in the concept cluster related to *min*. Previous studies tended to focus on *guomin/gongmin* (nation/citizen) as the basic concept of political identity, which mainly come from the western framework, while *tianmin* as a completely indigenous concept has traditional ethical significance, which is well known in Qing dynasty but ignored in modern age. In fact, in Kang Youwei's treatise on great harmony, *tianmin* and *guomin/gongmin* are different expressions of the same identity. According to traditional human relations, *tianmin* includes the value of independence and equality: independence is not a discussion of individual rationality, but reiterates the axiomatic human desire, nor is equality a discussion of natural rights, but a reconstruction of the human relationship from family unto the world layer by layer. Therefore, *min* should be recognized as an ethical subject prior to a political subject. It is necessary to be aware of the ethical foundation in the process of constructing political identity in early modern China. This paper reveals the ethical values of *tianmin* with its traditional continuity in the narrative of modern China's transformation.