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## Abstracts

### **World History, Asian Phenomenon and the Chinese Path: A Perspective of Historical Materialism** He Zhonghua

Marx's concept of "World History" is a historical presentation of time relations mediated by spatial relations. Such "World History" actually rises, which makes the temporal presentation of historical logic gain a horizontal spatial meaning. Through universal communication, human beings have made it possible and necessary for different nations, different regions, and different countries not to longer follow the same path and mode to the final historical goal. The "Asiatic Mode of Production" put forward by Marx fundamentally determines the "Asian Phenomenon." This individual case makes it both possible and necessary for Eastern countries to cross the "Caudine Forks of Capitalist System." This opens up the possibility for eastern countries to walk out a unique path that is different from the west according to their own historical characteristics from the theoretical level, which determines the choice and direction of the "Chinese Path."

### **Confucianism: Chinese Ideas in the Cultural Foundation of the United States**

Alfred Hornung

The encounter of Europeans with Confucianism was the translation work of Jesuits who from the sixteenth century on went to China, which spread widely in Europe and become the major force for the enlightenment thoughts and national innovation. Since then, the ideas have traveled from France, Germany, England to America, which made a profound impact on the Founding Fathers of the United States including Benjamin Franklin, John Adams, Thomas Jefferson, James Madison, and constituted the moral constitution of statecraft. In the early 1900s, Ezra Pound rejuvenated Confucianism by his creative interpretation, and paved the way for the emergence of modernism and the imagist movement. Nowadays in the global context of cross-cultural exchanges, along with the implementation of the Belt and Road Initiative and the promotion of Confucius Institutes, Confucius' ideas could serve as idea transcultural links and promote transnational efforts to "Make it New" based on traditions.

### **"All within the Four Seas Are Brothers" and the Possibility for Peace of Humanity**

Wu Xiaoming

The aphorism "All within the four seas are brothers" which originates in *The Analects* implies that brothers necessarily love and help one another. Thus if humanity had a brother-like relationship with one another, peace would be guaranteed. However, human history has witnessed many fights and murders among brothers. Therefore, brotherhood in its literal sense cannot be the model for one's relation with the other. The I signifies possession and power, hence the potential murderer of other people. Since my brothers being the closest to me may immediately impede my possession and power, they become those whom I may want to remove the most. A universal brotherly relationship for humanity not based upon blood relation is not possible until my brothers facing me become an interrogation to my spontaneity for the pursuit of power, thus arousing in me the heart which is unable to bear the suffering of the other and which feels ashamed for myself. Peace for humanity becomes possible only when I am forced to question myself if I naturally have the right over other people and begin to take my infinite responsibility for other people.

### **The Multiple Paradigms on History of Chinese Philosophy in the 20th Century:**

#### **A Case Study of Xiong Shili's Discourses on Chinese Philosophy and History of Chinese Philosophy** Chen Lai

To the discipline of history of Chinese philosophy, Xiong Shili's discourses on Chinese philosophy made in the 1930s and 1940s have the same significance as the contemporary works on general history of Chinese

philosophy. We should pay enough attention to those discourses to form overall understanding of diversified discussions on history of Chinese philosophy. Xiong's discussions on Chinese philosophy and history of Chinese philosophy. Xiong believed that since the modern times, Chinese people viewed Chinese philosophy by the standard of Western philosophy and scientific method, and then could not understand the ultimate philosophy of Chinese philosophy. Such condition must be fundamentally changed.

### **The Emergence of Zheng Xuan:**

#### **The Yongyuan Reform and Change of Academic Form in the Han Dynasty**

Xu Jianwei

The annotation of Confucian classics emerged in the middle and later Han dynasty by Ma Rong, Zheng Xuan et al. laid the foundation of mainstream form for future academics. In the administrative practice of the Han court, the system of *Cewen* (question on current affairs) for official selection was influential on the studies of Confucian classics. Thus the reform on the *Cewen* system in the fourteenth year of the Yongyuan reign (C. E. 102) became critical in this process. The reform continued the classical style of learning in the period of Emperor Zhangdi of Han which emphasized syntactic and semantic analysis as well as learnings handed down from master to disciple. Meanwhile, the reform changed the academic form at that time profoundly in the following three aspects: first, the texts of Confucian classics became standardized; second, the new form of minor syntactic and semantic analysis came into style; and thirdly, the annotations began to pay attention to internal unity and system. And a new learning style that cracking the classics by reading the annotating texts solely was then promoted. Many books of annotation began to break the limitation of factions, spread in a larger range, and gradually turn into classic because of their completeness. This might be part of the reason the generation of Zheng Xuan emerged.

### **Emperors' Chronicle and Micro-text: The Legitimacy of Eastern Wei and Northern Qi in the Writings**

#### **Regarding the Various Emperors at the End of the Northern Wei Dynasty in *Book of Wei***

Hu Shengyuan

The *Book of Wei* writes about the rulers supported by Erzhu Rong, namely Emperor Xiaozhuang, Yuan Ye, Emperor Jiemin, and those supported by the Gao family, including Yuan Lang and Emperor Xiaowu. Yuan Ye was not included in the official list of Emperors in the Annals, whereas Yuan Lang was still listed as an Emperor, but his presence was intentionally deemphasized. Due to the fact that Gao Huan originally belonged to the faction supporting Emperor Xiaozhuang, and the joint "support of the righteous" with his brother Gao Qian in the of revenging the emperor's father, The historical place of Emperor Xiaozhuang could not be negated. Gao Huan was thus forced to remove Emperor Jiemin and raise Emperor Xiaowu to the throne. After Emperor Xiaowu entered the Guanzhong region, Gan Huan supported a new Emperor to the throne, stating that "I would rather be a betrayer to my Emperor than be a betrayer to the realm". He also pushed Emperor Xiaojing to recognize Emperor Xiaoming as father, so that "Emperor Gaozu would have an heir", thereby enhancing the legitimacy of rule. The *Book of Wei* followed the tone set by Gao Huan, and criticized Emperor Xiaozhuang for "leaving Emperor Gaozu without an heir", and called Emperor Jiemin to be "mostly of the gracious ways", whereas Emperor Xiaowu was described as "deeply immoral". By listing the titles of the three emperors together, starting with Emperor Jiemin, this created a line of succession in the sequence of Emperor Xiaoming of Northern Wei, Emperor Xiaojing of Eastern Wei, and Emperor Wenxuan of Northern Qi. This served the goal of creating a line of legitimacy for the Eastern Wei and Northern Qi, tracing back to Emperor Xiaowen. The intention to raise the legitimacy of Eastern Wei and Northern Qi is plainly hidden here. Therefore, we can recognize the reason for the *Book of Wei* to praise Emperor Xiaowen highly, and the influence of the chain of national legitimacy tracing back to Emperor Xiaowen on the political evolutions of the final stages in the Northern dynasties.

### **Song Yingchang's Efforts to Introduce the Learning of Mind into Korea:**

#### **An Oversea Practice of the "Exterior Kingly Way"**

Jiao Kun

After the breakout of the Wanli Korean War, Song Yingchang was appointed by the Ming court top commander of the Ming military forces sent to Korea. As a believer in the famous Ming philosopher Wang Yangming, Song Yingchang tried to introduce Wang's learning of mind into Korea while conducting military campaigns. He summoned several Korean officials to his headquarter in Korea and discussed the learning with them for several months; he also talked about Neo-Confucian concepts such as illustrious virtue and renovating the people in official notes to Seonjo, the then king of Korea. All these efforts by Song Yingchang were out of not only scholarly motive, but also clear political purposes. Through elaborating on illustrious virtue and renovating the people, Song Yingchang tried to persuade the Korean government to stop killing its people who had surrendered to the Japanese invaders and instead provide them with proper relief; by discussing with the Korean officials, who were serving as teachers of the heir apparent to the Korean throne, Prince Gwanghae, Song Yingchang was trying to make sure that the prince would be educated properly to become a ruler of virtue. However, due to irreconcilable conflicts on issues such as army provisions and whether to seek a peace treaty with the Japanese, along with the orthodox status of Zhu Xi's Learning of Principle in Korea, all these efforts by Song Yingchang to introduce the Learning of Mind were rejected thoroughly by the Korean side.

### **The Unification of Civic Right, Public Rule, and Civic Virtue:**

#### **A Study of Civic Morality and the Building Block of Contemporary Ethic**

Li Hongwei

In his theory of "New People", Liang Qichao had initiated the argumentation about civic rights and duties. Afterwards, scholars such as Liang Shuming and Li Zehou all emphasized the lack of rights and individual consciousness in traditional moral ideas, and considered it as a historical penellipse needed to be complemented in constructing modern national political community. Modern society is a kind of cooperative system formed from strangers, in which the free and fair cooperation among individuals forms the premise of norm as social morality. Therefore, the social morality is actually the foundation and bottom line of social order, and virtue is higher ideal but not basic requirement. Virtue should be realized by training and cultivation in community on the basis of public rules, and construct virtuous cycle of social order.

### **From the "Demarcation between Private Rights and Public Power" to the "Demarcation between**

#### **Private and Public Morality": A Discussion of the Moral Philosophy of "Liberty Confucianism"**

Guo Ping

A heated debate on the issue of public and private morality is only discussed in the sense of the discrimination moral behavior, but not probed into the construction of moral norm, in the other words, not probed into the moral philosophy principle. Actually, all moral behaviors are only in conformity to the established moral norm. However, the task of moral philosophy should be to ask how the moral norm itself could be. In the light of the Confucian thought that the rule of etiquette is always revised in history, so both the public and private moral norms should also be revised along with the changes of our life style, which deeply reflects the Confucian principles of justice and rites. Therefore, we should take justice as principle to construct the new moral norm in order to adapt the new life style. In the modern life, the problem of public and private morality virtually corresponds with "the demarcation between private rights and public power", which could be called the "demarcation between private and public morality. At present, the priority of developing of modern civic morality is to destruct the family-state unity and meanwhile to construct "the demarcation between private and public morality" as our modern moral model.

## The Writing and Cutting in the *Spring and Autumn Annals* and Traditional Chinese Narratology:

### With a Discussion of the Style of Writing in *The History of the Three Kingdoms* and *Annotations to the History of the Three Kingdoms*

Zhang Gaoping

As a necessary process in historiography, “writing and cutting” originally refers to deletion and collection, as well as taking and leaving of historical materials. Generally speaking, writing or cutting is originated from the author’s judgement, identification, and selection, through which one can explore his literary mind, historical cognition, and conception of history. Fang Bao advocated substance and order, and emphasized that the latter is originated from the former, and changes with the former, which provided academic basis for classical Chinese narratology. Afterall, the “substance” of historical classics such as the *Spring and Autumn Annals* and *Zuo’s Commentary* is often expressed through the “order”. So the art of writing and cutting could be the approach and aid to understand the narrative of historical biography, fiction, and drama such as *The History of the Three Kingdoms*, *Annotations to the History of the Three Kingdoms*, and *Romance of the Three Kingdoms*.

## An Introduction to Chinese Rural Aesthetics

Yang Shousen

As the hometown of human beings, the countryside is not only a regional space, but also a cultural space. It is the birthplace of human aesthetic consciousness, so rural aesthetics should be an important field of aesthetics. In rural living environment with a long history of China, there contain rich resource of aesthetics being different from both foreign villages and modern cities in urban people’s working and living, equipment production, humanity culture, folk customs and folk art, as well as the related literature, classics, verses. There also conceals the mystery of how the aesthetic psychology of the nation and even mankind was generated. Therefore, to take Chinese rural aesthetics as an independent research field, and to strengthen the aesthetic personality, aesthetic consciousness, aesthetic creation, aesthetic environment, and aesthetic value of the Chinese rural areas will not only help to explore the root of culture for the rejuvenation of the nation, but also provide reference of aesthetic dimension for the construction of new rural areas and urban communities in contemporary China.

## Order and Disorder in Ancient Greek Thought: Beginning from Jaeger’s *Paideia*

Chen Siyi

In his famous book *Paideia*, the German classicist Werner Jaeger argues that the peculiar character of ancient Greek culture is *Paideia* as the cultivation of human nature based on a strong sense of order with emphasis on “ideal” and “form”, and therefore claims that the Greek culture is the “real culture”. Recently, the Chinese translation of *Paideia* was published, and on such an occasion of celebration, this article aims to compare Jaeger’s *Paideia* with several equally famous criticisms against the ancient Greek notion of order, and to outline an intellectual history of the Greek notion of order and disorder from epic to philosophy. The author attempts to confirm and revive Nietzsche’s insight in *The Birth of Tragedy* that the Greek idealization of order is in fact rooted in a profound sense of disorder inherent to cosmos and human life. If so, then a faithful understanding of ancient Greek culture requires comprehension of the tension between order and disorder in ancient Greek thought.

## What Does Taboo Contribute to Human Law

Huang Jinlan

As the earliest social control system in human society, taboo provides valuable experience and inspiration for other social control systems. In terms of law, there are three aspects which taboo contributes to human law. From the point of human behavior, taboo helps people develop a habit of self-control, which is the basis of legal order. From the perspective of social psychology, taboo cultivates the conscience and responsibility of human being, which act as the psychological support of legal order. From the angle of external condition of legal order, taboo creates group consensus, which is the precondition and implement security of legal order. In a word, taboo provides basic model for law.