

Abstracts

The Nature Writing of *Strange Tales from a Scholar's Studio* in the Concept of Beautiful Life Zeng Fanren

In the West, “nature writing” is a kind of post-modern reflection and transcendence on modern style emerged in the mid-20th century; while in China, it is a cultural form owning a long history. Pu Songling, the author of *Strange Tales from a Scholar's Studio*, chose the nature writing with the idea that “nature is more beautiful than human” on the basis of traditional Confucian thought of “benevolence toward life”, and presented such writing form with series of touching allegory of animals and plants, which can be seen as a kind of practice of ecological aesthetics in Chinese style. Such idea is somehow analogous to “nature as complete beauty” proposed by Carlson. The latter might be a one-sided view in a relative sense, yet is an ultimate philosophical purport on the whole. The eternal beauty and mysterious charm of nature cannot be defeated, which is part of “re-enchantment” of nature contained in ecological philosophy and ecological aesthetics. The theory of “benevolence toward life” advocated in Pu’s *Strange Tales* through various artistic images just have the significance and value of such “re-enchantment”, and this kind of “nature writing” is just outstanding contribution to world ecological aesthetics and nature writing made by Chinese culture.

Virtue Ethics, Confucian Tradition, and Universal Predicament of Modern Society:

Centered on Chen Lai’s Idea of “Confucian Virtue Ethics”

Tang Wenming

Although being different from Aristotle’s virtue ethics in many aspects, the Confucian ethical thought belongs to a kind of virtue ethics. The distinction between public virtue and private virtue since modern times will inevitably lead to the situation that public virtue overwhelm or even destroy private virtue, and that is exactly the universal predicament of modern society on ethics. The problem of public and private virtue is direct reflection of the battle between the ancient and the modern on ethics. In essence, public virtue will destroy private virtue, and there is no place for traditional virtue classified as private virtue in modern society which is rationally recognized and constructed. There exists a paradox on the problem of virtue in modern republicanism, which shows as an educational predicament on civic virtue, i. e. virtue tradition loses context for its existence and growth in the structure of modern society, and the real resource of civic virtue is also cut off. That may be an important cause for modern politics becoming increasingly radical, and the condition turning from bad to worse in the perspective of virtue.

The Debate on Public and Private Morality in the Late Qing Dynasty and Early Republic of China

and Its Contemporary Meaning: a Perspective of the Notion of Unity of Virtues

Chen Qiaojian

Liang Qichao uses the pair of concepts of public and private morality firstly to discuss Chinese social questions and Confucian ethics. On Liang’s heels, Ma Junwu, Zhang Taiyan, Liu Shipei and Cai Yuanpei all discuss or respond to the same themes in some way, though they are different in political standpoint and have different solutions. However, they all agree the notion of unity of virtues, and think that the private virtues are the foundations or sources of the public virtues. In the late thoughts, Liang prefer to distinguishes moral principle and moral practical programs instead of the pair of concepts of public and private morality, in order to explain the universality of Confucian morality. With regard to the civil public morality in modern China, we are supposed to overcome the error that Liang so called Confucianism pay more attention to private morality but less

attention to public morality. Today, we should follow Liang's late thoughts, and see Confucianism as the main source of cultivating our Chinese people's virtues and morality both public and private.

Representing "Grand Nine-continents": Zou Family School of *Spring and Autumn*

and Its Issue to Construct the Prospected Images of "China in the World Center"

Li Jixiang

The new image of the five continents first appeared in *Records and Maps of the World* by Wei Yuan, which reflected the mainstream and the accepted tendency of "China in the east of the world" since the late Qing Dynasty. Liao Ping had to face Wei Yuan's new vision so that he took the special way of re-reading Confucian classics in order to build a kind of Zou family school of *Spring and Autumn* forward the possibility of regenerating Confucianism in the new world. For Liao Ping, how to put Confucius study into the world and to make China become the center of the world again, were his whole life's main goal. Liao Ping, who has been forgotten in modern historical field for decades, not only deserves to re-read his works and the academic model of his classical image patterns is also an important issue to deal with.

Regulation of Official Ranks in the Reign of Emperor Wudi of Han:

Centered on the Formation of Three Ranks

Sun Zhengjun

Equivalent Rank, Obtained 2,000 Dan, and Real 2,000 Dan are special officer ranks in the name of "a number of dan" in the Han dynasty, and there are different opinions about when they emerged. On the basis of former studies and discriminations of core materials, this paper affirms that the three ranks were all formed in the early reign of Emperor Wudi of Han, among them Equivalent Rank was formed about earlier than the reign of Yuanshuo, Obtained 2,000 Dan emerged before the reign of Yuanguang, and Real 2,000 Dan emerged before the third year of Yuanguang reign. The concentrated emergence of three special ranks in about ten years shows that Emperor Wudi once launched regulation of official ranks in his early reign. By means of such regulation, Emperor Wudi expected the rank sequence could play a role of classification while covering most official ranks. His elaborate design on rank sequence, as well as the well-organized tendency expressed in his reform on bureaucracy and rites, all indicate that Emperor Wudi intends to establish the "system of Han" as the model of later generations.

A New Discussion of Li Yan the Man:

a Correction of the Errors in Gu Cheng's "A Query against Li Yan"

Chen Shengxi

In the paper "A Query against Li Yan", the author Gu Cheng insists that there did not exist a man named Li Yan in County of Qi, and the narrations of his deeds were all fictitious. Yet there was indeed such a person according to various records by people of the time, and he had always been in Beijing during Li Zicheng's occupation, and matters such as Li Yan expostulating with Li Zicheng about rescuing Queen Zhang of Emperor Xizong of Ming are all well-founded. About Li's native place, it is recorded in *Li's Family Tree* recently discovered in Bo'ai County, Henan Province that, Li Yan, the fourth son of villager Li Maochun of Tang Village, was a tribute student born in A. D. 1606. His uncle Li Chunyu styled Jingbai took Li Yan as his heir. In 1640, Li Yan attended the peasant army with his cousin Li Mu, and was killed wrongly by Li Zicheng four years later. Li's father was misinformed to be the Minister of War Li Jingbai for the same style. Gu Cheng denied the existence of Li Yan as the Minister did not have a son named Li Yan, thus caused misjudgement about the historical fact.

**The Changes of Traditional Academic Method and Reconstruction of Academic System
in the Collision between Western and Chinese Culture**

Zheng Jiewen

Since the middle and late 19th century, traditional academic method with the main body of research method of Confucian classics began to change in the process of eastward spread of Western learnings. There emerged the approach of combination represented by Liang Qichao and Hu Shi, who proposed to apply Western and Chinese methods simultaneously; the approach of reformation represented by Wang Guowei and Chen Yuan, who proposed to improve traditional method; the traditional approach represented by Chen Yinke and Rao Zongyi, who proposed to develop the traditional method and so on, which all provides precious experience for us to recognize the characteristics of traditional Chinese academics and reconstruct contemporary Chinese academic system. Classical Chinese academics owns contents and expressions different from Western academics, so we should reconstruct a system of academic methods with “oriental” standard on a solid foundation of collation and synthesization of ancient books as well as combination of Western and Chinese academic methods.

The Studies of Medieval Ritual Studies and System of Rites since the Reform and Opening-up

Yang Ying

Rites in ancient China is a complex of traditional ritual studies, court etiquette, and township ritual order. There have been fruitful achievements in medieval ritual studies and system of rites since the Reform and Opening-up. In traditional ritual studies, commentaries and annotations to *Ceremonial Etiquette*, the *Rites of the Zhou*, and the *Book of Rites* which reached an extreme in medieval times began to come into view. The court etiquette experienced reconstruction again and again because regimes with different backgrounds coexisted or rose one after another, which enriched and even rewrote the contents of five rites while making inflection and variation. There have produced abundant fruits and case studies. Township ritual order first emerged in middle and late Tang with the tendency of “ceremonial system moving down”, in which private temple, letter formalities found in Dunhuang, and drinking ceremony are all important elements in this context, and studies in this field have been promoted steadily.

From Daoist School to Daoism:

a Discussion of the Interpretation Method of the *Xiang'er Annotation to Laozi*

Chen Xia

As the nominal annotation to *Laozi*, the *Xiang'er Annotation to Laozi* actually made systematic reconstruction of *Laozi* by means such as additions, deletions, and falsifications, made deification of Dao, so as to highlight its significance of preach and instruction, and guide people to pursue the Daoist ideal of immortality. Through such interpretations, the philosophical text was transformed into a religious classic, and theoretical preparation for the formation and spread of Daoism was thus made, which can be seen as a significant symbol of the establishment of Daoism.

The Academic Criticism of Pre-Qin Thinkers by Mohist School

Gao Huaping

Mohist School was one of the earliest schools to make academic criticism in the pre-Qin period. Despite the close relationship between Mozi's thought and Confucianism, Mozi still criticized the idea that “Confucianism is the only way to lose the world”, and his pupils even attacked Confucius. Mohist theories of “universal love”, “valuing meritocracy”, “respecting ghost”, and “denying fate” are mainly aimed at criticizing the ideas of “being self-regarding”, “anti-meritocracy”, “denying ghost” and “being content with natural feeling” of Yang Zhu School. In Mozi's times, although other schools such as *Yin-yang*, Legalists, and Logicians had not been

formally formed, some of their ideas already existed, so there is no lack of criticism against them in the book of *Mozi*.

Mencius' Reflection and Reconstruction of the Early Confucian Theory

on Demising the Monarchical Power

Xia Shihua

Early Confucianism advocated the idea of demising the monarchical power to the man of virtue instead of the son of the emperor; it had the anti-hereditary significance, but it also had many theoretical difficulties. Mencius pointed out that the premise of early Confucianism, which held the idea that the emperor could pass land under Heaven to another violated the logic of political authorization. Thus, Mencius reconstructed the early Confucianism and took Heaven, the emperor and people together as a whole as the authorizer, in which Heaven is the supreme one and the people are the substantive one. Mencius also reconstructed the procedures for authorization to the emperor, such as regency, three-year funeral, retreat, and popular eulogy, and reinterpreted the legitimacy of Yao and Shun. Mencius' reconstruction inherited the spirit of respecting the virtuous from early Confucianism, and it assured through careful design that, apart from the broad recognition of the public opinion which represents the will of Heaven, any individually conferred power and position or independent ruling-power declaration does not own legitimacy.

The Theoretical Characteristics of Xunzi's Ethics in a Perspective of "Reason of State"

Dongfang Shuo

Among the pre-Qin Confucianists, Xunzi was the first one to make logical defence of the existence of political state; and the one and only way to understand the theoretical characteristics of Xunzi's ethics is that he endows rites with the form of "reason of state", making it own the dual identity of power and morality. For Xunzi, the state is manifested in "sage king" and "rite and morality". The function of stopping upheaval and property of regularizing behavior possessed by "rite and morality" appear in the form of "reason of state"; and the necessity for state lies in that it is deeply rooted in the evil nature of human being. Such "evilness" does not refer to the one in the sense of ethics or morality, but should be understood as injustice and revolt politically. If political state represented by "sage king" and "rite and morality" was established to contain the evil nature originally, it seemed that Xunzi held too much moral expectation of the political state to reflect that the state itself can be one kind of wickedness.

The Human Nature Basis and Limitations of Liberal Human Rights View: a Perspective of Historicism

Liu Ming

The view of human rights in Western liberalism originated from the specific cultural, economic and political background of Europe in the 16th and 17th centuries, with obvious regionality. Enlightenment thinkers have responded to the practical demands of human rights in politics and other aspects from the human nature basis of human rights, demonstrating negative rights such as the right to freedom as the core of human rights. This traditional sense of liberal human rights has an insurmountable flaw. At the end of the 19th and 20th centuries, the liberal view of human rights experienced three major extensions. It has been revised in terms of the content of human rights and the basis of human nature, and gradually matured. However, in the context of the current intertwining of globalization and pluralism, as the liberal concept of human rights adheres to the core concept of universalism, there are still many limitations in theory and practice.