Abstracts

How to Settle the People: The Continuity and Innovation of "Constitutional Agenda" in Modern China

   —A Discussion on Wang Tao, Li Dazhao and Mao Zedong   Lü Xiaobo

During the transformation from imperial empire to modern state, China was faced with the tension between universalism and particularism. From the perspective of modern state building, neither did the universalism triumph nor did the particularism thrive. Instead, Chinese reexamined its particularity with the universalism in mind and accommodated the universalism when firmly grounded on the Chinese particularity. When studying the "constitutional agenda" discussed by Wang Tao, Li Dazhao and Mao Zedong, the author found that they had been constantly focused on the issue of "how to settle the people", given that China had historically treated the idea that "people is the foundation of the state" as the constitutional agenda. Chinese history ultimately chose the People's Congress system as the fundamental political system, which enabled a historic leap compared to the utopian imagination based on the Confucian tradition of "legacy of the three generations", and also demonstrated an noticeable difference from the Western constitutionalism mainly aiming at containing the power. Therefore, from idea that "people is the foundation of the state" to the strategies "centered on people", it reflects the continuity of Chinese history as well as the innovation of current generations.

Unearthed Documents and the Question of the Oral Versus Written Nature of the *Classic of Poetry*

                                       Edward L. Shaughnessy

Many Western scholars have argued that the *Classic of Poetry* was produced in an oral context, suggesting that writing played little role in the composition and transmission of the poetry. However, several recently unearthed manuscripts of or related to the *Classic of Poetry* call this theory into question. The present essay makes use of some of these manuscripts as well as other paleographic evidence to discuss the important role that writing played in the early history of the *Classic of Poetry*.

Enforcing the Tao and Keeping the Tao:

   Generation and Transition of Literati's Life Mode in the Yuan and Early Ming Dynasties   Zuo Dongling

Due to the influence of Neo-Confucianism since the Song dynasty, and in the face of vicissitude of dynasties, conflict and convergence among nationalities, as well as all kinds of complicated political enviornments, the literati in the Yuan and Ming dynasties must make choice between becoming an official or retiring from official life to stick to their faith of enforcing the Tao or keeping the Tao, thus formed different personality and mentality which had profound and longlasting influence on literary creation and idea at that time. There was psychology of spectator pervading among the Yuan literati because of the reality of political marginalization caused by national conflict, which also constructed the loss of their ideal of enforcing the Tao, and the identity of "hidden Confucian" in their seclusion. In the Ming dynasty, although there were chances for the literati entering the official career, they still faced the dilemma of fearing calumny and ridicule, or got blamed frequently, while more people still lived in seclusion sticking to their ideal as a Confucian. This not only made their political enthusiasm abate rapidly and their political ideal finally vanish, but also blowed their literary ideal of returning nobility and elegance.

What Kind of Norms are the Ethical Norms of Artificial Intelligence?

   —Starting from "Confucian Robotic Ethics"   Wu Tongli

It is a significant topic in the artificial intelligence research field that how the ethics norms of artificial

intelligence are formulated. Most follow the way of "ideal rule doctrine." However，this way of thinking，which holds an instrumental attitude towards artificial intelligences，does not work in theory. More than ever，it may bring high risks in practice. In fact，the artificial intelligences based on causal-reasoning model are autonomous in a real sense. There is a sufficient reason for the artificial intelligences to be qualified as moral agents. A kind of relational rules can settle the ethical issues of artificial intelligence in a more plausible way. In this point of view，an artificial intelligence is required to be responsible for its actions，which means it should be endowed with the property right to some degree.

Three Decades for Studies of Modern Chinese Literature in Hong Kong，1949～1979　　　　　　Li Chengxi

With a host of modern Chinese writers and intellectuals migrating or exiling to Hong Kong around 1949，the studies of modern Chinese literature in Hong Kong emerged an outbreak from the beginning，and lasted till the reform and opening-up in mainland China in 1979. In that period，many scholars participated this field and formed different groups over time. Under the influence of multiple factors，great achievements had been made in aspects such as the studies of Lu Xun，the studies of modern Chinese writers and their works，the collection and collation of modern literary materials，the writing of history of modern Chinese literature，the comparative studies of moden literature，introduction of overseas research of modern Chinese literature，and so on，which have deep and broad influence upon the times and history.

How Humans Are Possible：Li Zehou's Construction of Historical Ontology　　　　　　Cheng Zhihua

In the era of unprecedented impact on metaphysics，Li Zehou inherits the question of "how humans are possible," which was presented but not completed by Kant，and makes systematic construction from ontology. In particular，he sums up "how humans are possible" in a starting point and three major problems. "A starting point" means "humans alive." "Three major problems" refers to "how humans live," "why humans live," and "how is human life." In order to demonstrate "how humans are possible," Li treats the "three-sentence teaching," that is "history building rationality，empirical transforming prior，psychology forming noumenon," as the theoretical premise，and constructs tool noumenon，based on the analysis of "practice," constructs cognitive noumenon，ethical noumenon，and emotional noumenon based on the analysis of psychological structure，and then discusses the nature of "degree" as the "first category," which are attributed to the historical noumenon，thus forms the system of historical ontology. Thus，"how humans are possible" is answered at the ontological level.

From "After May Fourth" to "Post-May Fourth" on the Possible Dimension of Civilization in the 21st Century：
The "Three-state Theory of Being" as the Core Thinking　　　　　　Lin Anwu

The purpose of this thesis is to review the shocks of "tradition" and "anti-tradition" since the May Fourth period. From "flowers and fruit drifting" to "roots self-planting" until today's cultural renaissance；we have entered the 21st century. As a member of the New-Confucianism，the author reviews the cultural possibilities of "After New-Confucianism" and uses his "Three-state Theory of Being" as the core to interpret how it has been from the original "two-layered theory of Being"（Mou Zongsan's philosophy）turned to face the new situation of globalization and cultural diversity. "The three-state theory of Being"，with the three pillars of "source of Being," "showing of Being," and "persistence of Being" is a fusion of Confucianism，Taoism，Buddhism，and Western religious philosophy. It is very important approach of readjusting citizen justice and spiritual cultivation in the course of modernization. In this way，it is properly adjusted to go up to the "Tao"，and on the other hand，it is specifically implemented in the "Life World." This is a pluralistic and unified one. Further，the author

reviews the common crisis that may be brought about by "globalization" and seeks to overcome it. The author thinks that Confucianism，Taoism，Buddhism and Taoism have a very valuable meaning of therapeutic thinking. This will help open up many ideological dialogues after modernization and seek the possibility of further integration. He also pointed out that Chinese civilization should play an important role as a "talker" and a "interlocutor" in the 21st century.

Mencius and XunZi's Contention and Integration（Written Conversations） Guo Yi，Liu Yuedi，and Liang Tao

Editor's Notes： Generally speaking，Confucianism could be divided into two competing camps：Mencius and Xunzi. During the Song and Ming dynasties，Neo-Confucianism was the main stream of Confucianism. On the one hand，they saw Mencius and his Good-Nature-Theory as the orthodoxy；on the other hand，they rebuked Xunzi as the heterodoxy. Such viewpoints had great influence on modern scholars' understandings on confucianism. Other scholars began to observe Mencius and Xunzi much equally，which naturally gave rise to the question of re-estimating the relationship between Mencius and Xunzi. Actually，this re-estimation is related to a series of macroscopic topics such as the relationship between the Four Books and the Five Classics，the re-definition of the orthodoxy of Confucianism，the balance between the Heaven and human beings，and the re-arrangement of the relationship among ancient and modern，West and East. Therefore，it produced much disputation within the Chinese humanity academic circle. The following three papers aims to improve the relative research and conversation.

An Interpretation of Confucian Classics Jing Haifeng

Confucianism is originated from the Six Classics，and the formation of these classics had experienced a long process. Besides a complicated history of literature compilation and assembly，the changes in idea also happened repeatedly in a very long time. The structure of studies of Confucian classics since the Han dynasty became the basic form that Confucianism being transmitted from generation to generation，as well as the main content of Confucianism. Yet Confucianism still went through a tortuous and complicated journey with much diversity and richness around problems such as what could be regarded as classics，how to understand the classics，and how to conduct the Confucian principles of righteousness concretely. In this process，the interpretation of classics played a particularly important role，because interpretation appeared with the formation of classics，and transmission of the classics as well as continuity of the significance could not do without interpretation. So the interpretations of classics played a key role in the formation and evolution of Confucianism. How to make new understanding and interpretation on the significance of "interpretations of Confucian classics" in a perspective of modern hermeneutics is one part of important works in modernization of Confucianism.

On the Implicit and Solid Structure of the Gender Difference in Traditional China Ren Xianpin

In the process of transformation to the social and cultural structure,the natural difference between men and women is transformed into the gender difference which means men are superior to women，which is a normal phenomenon in each culture around the world. The gender difference in traditional Chinese society is not binary opposites under which men completely suppress women，but it is the superiority of men to women under single pattern where two genders dependent on each other，which has extremely implicity and solidity. This kind of implicity and solidity is not only because of the integration of politics and ethic，but also has more profound economic and political foundation. It is not only an organic part of the whole cultural structure system，but also a manifestation of its core characteristics in gender relations. The ownership of patrilineal family is the economic basis of the gender difference of the single pattern under which men are superior to women. The political

organization form with the same structure of country and home provides strong political guarantee instead of touching the gender difference in the family. The Confucian ideology with the integration of social and ethic mode makes the gender difference categorize to the political organizational system and more stable. It is the social model with the integration of the Confucian ideology and social organization and the ontology system of traditional philosophy with heaven and earth，*yin* and *yang*，male and female that carries out the gender difference to all levels of the social organization and all areas of nature and universe. It is the wrap，stacking and solidification of the economic ownership form，political structure，ideology，social organization，philosophy and all other levels of factors that make the structure of the Chinese gender difference become a firm structure system with interconnectivity，concealment and flexibility，keeping people within its control longtime and unaware. Thus，analyzing the internal layered structure is the key to dispel the curse.

The Feminine Education and Mother Education among Hereditary Aristocracy in the Sixteen Kingdoms
and Northern Dynasties：A Facet of Cultural Inheritance in Middle Medieval Aristocracy   Wang Yongping

Aristocratic women in the Sixteen Kingdoms and Northern dynasties generally accepted good education on ceremonial rites，Confucian classics，and historical records，which provide adequate qualification for they taking care of routine family matters and implementing family education. Especially for those misfortune families，women raised and educated the heir，and took the responsibility of family inheritance. Firstly，their education attached importance to Confucian ceremonial rites and urged morality of descendants to maintain the family harmony and gain social reputation. Secondly，they paid attention to talent and learning of their descendants by either teaching Confucian classics and history in person，or encouraging them to seek mentors，to shape the character and cultivation for official career. Thirdly，they paid attention to teaching governing ability as well as ideas of loyalty and incorruptibility to ensure the achievements of their descendants. By such " mother education，" many aristocratic families owned qualified successors，which not only contributed to the continuity of family status，but also had profound impact on the inheritance of the Huaxia culture.

The Transformation of Jade History and the Art Archeology：
Shen Congwen's Studies on Ancient Chinese Jade   Li Qingguo

Soon after Shen Congwen changed from Peking University to the Chinese History Museum in August 1949，he began to engage himself in studying the Chinese ancient jade. In the same period，he taught "Techniques of Chinese Jade" at the Central Academy of Art. However，the results from this study remained unknown for a long time，till it has been published in the Complete Works of Shen Congwen in 2002. In this manuscript，Shen undertook a detailed survey on the provenience and production of the ancient Chinese jade. Concerning jade's transportation to the Middle China，he discussed also the questions about cultural communication between China and the western regions and correlated the once isolated anecdotes into "a series of historic facts." By analyzing typical processes of jade history and critically treating entrepreneur's enterprise and historic knowledge，he was able to reveal new insights. While discussing the techniques of jade carving，he paid attention to the art style and free spirit of the Shang and Zhou times. He extended therefore the history of material culture to the new field of the aesthetique. With his interest in the art archeology Shen talked about the Chinese cultural history in combination with the Chinese art history and so enriched the artistic aspects of history studies. Following the traditional method of twofold confirmation by means of combining unearthed artefacts and source materials，he developed his own "method of all-round searching". Owing to this methodological innovation，his critical study makes clear some hitherto difficult questions，and even unsolvable problems. Although this work of Shen was not taken into notice by scholarship history，its contribution should not be neglected.