

Abstracts

Modern Interpretation of the Relation between Confucianism and Mohism

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Editor's Note : Confucianism and Mohism were the two most prominent schools of philosophical thought in the pre Qin era and were directly responsible for the emergence of China's "Axial Age". Their specific relationship to each other, however, has been the subject of debate for centuries. Were they two disparate schools that were necessarily in opposition to one another, or were their growth the result of mutual interaction and influence? This debate has been brought to the forefront of academia once again in recent years. In November 2020, Shandong University, The Mohist Studies Association of China, and the city of Teng Zhou collectively held "The International Symposium on Confucianism, Mohism, and the Art of Statecraft". Its goal was to discuss the modern value of these two ancient philosophies, as well as to research the possibility of conjoining these philosophies in a way that could accurately represent ancient Chinese thought. In this issue we have chosen five papers from the Symposium to highlight some of the most valuable arguments and opinions.

The Transformation of *Ziran* (Naturalness) from Laozi to Guo Xiang

Liu Xiaogan

In the early article "The Transformation of *ziran* (naturalness) from the *Laozi* to the *Lunheng*", the author has examined the transformation of the concept *ziran* in eight philosophical books. In this article we further examined the transformation of *ziran* in the five annotations of the *Laozi* and *Zhuangzi*. The examinations demonstrates that the original meaning of *ziran* in the *Laozi* was not fully grasped nor carried on by later scholars. Rather it was altered and merged into the philosophical systems of their own theories. On the one hand the transformation enriched the connotation of *ziran*; and in the same time, the original and unique meaning and significance of Laozi's *ziran* has forgotten and lost.

The Literary Structure of *Xing'E* and Xunzi's Philosophy

Fang Da

The idea of "human nature is neutral" was a response to and an interpretation of Xunzi's proposal that "human nature is evil." While it helped Xunzi's philosophy gain wider acceptance, it was based on a critical interpretation of the original text itself, which brought into question the textual integrity of the *Xing'E* chapter and even the entire *Xunzi* corpus. This paper engages in a comparison of Xunzi's and Mencius's discussion on human nature, from both a philosophical and textual perspective. In the text of *Xing'E* we can find evidence of the "nature is neutral" theory and "nature is evil" theory.

How to Reconstruct a Macro View of History after Post-modernism

Guo Zhendan

History, macro-history, and big history are three ways of expressing one general idea. This general idea reveals historians' desire to understand the trends of human history from a macro level, and it also reflects a recent paradigm shift in the field of historical research. Starting from the 1980s, research on world history eschewed the traditional "macro narrative" and rather focused on a "micro narrative". While historians were deliberately shying away from macro narratives in the shadow of postmodern epistemological critiques, social scientists and natural scientists gladly embraced them. As economic globalization altered the world order, looking at historical trends on a large scale became even more relevant. Advances in science and technology also created new conditions amenable to macro historical research. In the face of these trends, this paper evaluates the present state of historical research in China.

Zhao Annexation of Zhongshan and the Road Connecting Handan and Dai

Sun Wenbo

In the Warring States period, Zhongshan was located at the crossings of Handan-Guangyang Road and Taiyuan-Hengshan Road on the eastern foot of Mount Taihang. However, according to the *Record of the Grand Historian*, the only consequence of Zhao's annexation of Zhongshan is its ability to link up Dai area and Handan the capital. Under the rule of founders like Jianzi and Xiangzi, Zhao use Jinyang as its center for territorial extension toward Dai in the north. Later on, due to various reasons including the fight for succession rights, Zhao's ruling center had been moved to Zhongmu and Handan on the eastern side of Taihang and far from Dai area. King Wuling of Zhao, after rising to power, tried to revive Zhao founders' ambition by picking up nomads' customs, and again chose Dai as base for expenditure into northern frontier. The strategical reckoning behind his annexation of Zhong Shan echoed his ancestors' (Jianzi and Xiangzi) attack on Dai. After the annexation, Zhao was able to connect its capital with Dai and therefore integrate its eastern territories. Qin established the prefecture of Hengshan in the area where Zhongshan used to be, and the north-south transportation connection east of Taihang has been continuously strengthened since then.

Rural Magnates and Social Control in the Metropolitan Area in the Tang

Xu Chang

Effective management of different regions was the goal of successive central dynasties. This paper discusses the governance of the grass-roots society in the Metropolitan Area (the *Jingji* region) in the Tang dynasty. First, the administrative system of *Jingji* and its characteristics is observed, compared with other regions, cross-level administrative communication was very common. Second, the social structure of *Jingji* is analyzed. Although the emperor, the administrators, rural local magnates and rural external magnates all played roles at the grassroots level, it was the imperial power that ultimately exerting a dominating influence in *Jingji*'s management. Good governance in this area was at the cost of a large amount of administrative resources, while the system of prefectures and counties was still carried out in regional governance throughout the country.

Literary Person's Subjective Consciousness of State and Idea of Ancient China

Liu Chang

In the middle of Goryeo dynasty, the confidence of scholars became stronger and stronger. First, through the rediscovery of natural scenery, they thought the scenery of Goryeo was as beautiful as ancient China. Second, on the basis of the history book *Samguksagiking*, they created *Tongmyong*, through which, the memory of history was rebuilt to make people believe Goryeo to be one nation. Third, through the poems about war and envoy abroad, they showed the high confidence that civilization of Goryeo was as good as ancient China. Since founding of the nation, Goryeo had learned from and imitated China. All of those were the results of long learning, and at the same time, attribute to the changing of the international relations.

A Study on Ceramic Culture through the Poetry of Emperor Qianlong

Hou Yangxiang

Emperor Qianlong of Qing was one of the few highly educated and cultured emperors of China's history. He was a prolific writer, having composed more than forty thousand poems in his lifetime. Among them there were 249 poems about ceramics. In his poems he touched upon famous kilns and ceramic works throughout Chinese history, especially those known from the Song dynasty. Taken together they can be seen as an introduction to Chinese pottery. He also expressed his own personal aesthetic appreciation of Chinese pottery and its characteristics through his poetry. His works are an important resource when rewriting a history of ceramic culture and even a history of art in China.

The End of Secularization

Ronald F. Inglehart

Ever since the Enlightenment, the leading social thinkers have predicted that religious beliefs reflected a pre-

scientific worldview that would gradually disappear in the modern era. More recently, this thesis has been challenged. Religious market theory provides the most prominent challenge to the secularization thesis. It suggests that the demand for religious products is constant. Secularization is actually occurring in most advanced industrial societies including Western Europe and the United States. Nevertheless, the world as a whole now has more people with traditional religious views than ever before, and they constitute a growing proportion of the world's population. To explain the challenges of the secularization thesis, there are two key variables, the sense of existential security and intergenerational population replacement. To be sure, economic and physical insecurity is a key factor driving religiosity. From a global perspective, the process of secularization has moved farthest among the most prosperous strata of secure postindustrial nations, with religiosity to be strongest among vulnerable populations, especially those facing survival-threatening risks. Due to intergenerational population replacement, the percentage of the world's population for whom religion is important is rising, for secularization reduces human fertility rates, while societies with traditional religious orientations have fertility rates that are two or three times the replacement level. In addition, the vast majority of the population is more concerned with the need for reassurance in the face of a world where survival is uncertain because of the economic crisis, political change, and the collapse of the traditional ideological system. It is obvious that religion has not disappeared from the world, nor does it seem likely to do so. In the long run, however, whether religion expands or erodes partly depends on the extent to which the trend toward growing prosperity that has been shaping the world for the past three centuries, resumes or disappears.

How is the Chinese Model of Human Civilization Possible?

—The Essence and Contemporary Significance of Liang Shuming's Rural Construction Theory Yan Binggang

Liang Shuming's theory and practice of rural construction is not only his exploration of Chinese modernization model, but also his subjective ideal of Chinese model and scheme of human civilization. He repeatedly asserted that China's modernization should not follow the Western modernization pattern, nor copy its model, but only recognize our own fundamental essence, which is the spirit of Confucius, combined with the advantages of western culture, and open a new Chinese way. This model is the road that the agricultural modernization leads to industrial modernization, that the rural friendship civilization nourishes the urban civilization, thus rebuilding "new etiquette and customs" of Chinese society. He tried to move the entire Chinese modernization via the rural modernization, to realize the revolution goal of China's overall social structure adjustment by means of reform, and recall the "Confucian spirit" from the countryside. Although his efforts failed, but it has important enlightening significance and reference value for us to understand the development pattern of human civilization, to take the unique of Chinese modernization road, to establish the self-confidence of national culture and even to carry out the rural revitalization strategy.

Wang Yuanhua, Mu Shijin, and the Creation of the Association of *Wenxin Diaolong* Studies Xu Qingquan

Wenxin Diaolong is a seminal work on Chinese literary criticism, one that helped pioneer the field of literary theory in China and has been studied throughout the world. Related research came to be known as "Dragon Studies." In 1949 the Chinese government wanted to establish a new focus of literary theory and criticism with Chinese and Marxist characteristics. Shandong University and Shanghai Literature Research Center became the centers of research. In the early 1980s, with the support of Zhou Yang and Zhang Guangnian, scholars such as Mu Shijin, Wang Yuanhua, Xu Zhongyu and etc. officially founded the first Chinese Association of Dragon Studies at Shandong University. The founding of this academic association has had a lasting impact on the growth of literary theory both at home and abroad. This paper aims to trace the creation, growth, and impact of this association.