

## Abstracts

### **The Change between Ancient and Modern, and the Modern Understanding of Public and Private Virtue**

Ren Jiantao

It is a problem needed to be analyzed that there has been existing a deviation of putting social morality over private virtue in China since modern times. In the context of internal interpretation, the relevance and deviation between public and private virtue needs a kind of balance; while in the context of external interpretation, the function and utility of public and private virtue needs to confirm the integration. And how to balance and integrate needs a social coordinate. The change between ancient and modern is the precondition for analyzing the state of public and private virtue. In the ancient perspective, the crucial role of private virtue is apparent; and in the modern perspective, the priority of public virtue is clear. There is no possibility for private virtue connecting directly with public virtue in modern context. The ancient Confucian approach of understanding publicness by private virtue needs to turn into the modern structure with the divergence between public and private virtue, yet the utility of private virtue on social ethics and the function of public virtue on political ethics should be confirmed respectively. It is not a problem which is examined in the perspective of differences between China and the West, but one that can only be deeply understood from the perspective of changes between ancient and modern; and the divergence between public and private virtue is a condition universal for mankind, but not a special experience for one region.

### **Public Virtue and Individual Virtue Should Be Equally Valued in Modern China**

—a Response to Chen Lai and Cai Xiangyuan

Xiao Qunzhong

In traditional morality, the relation but not distinction between public and private virtue is mainly emphasized, which is determined by the social foundation of co-construction of family and state in ancient China, the Confucian thinking that combining the internal and external, and the fusion of private and public domain. The idea that making distinction between public and private virtue and emphasizing public virtue in national group consciousness under the historical condition at that time, was first put forward by Liang Qichao in “Theory of New National Virtue,” and discussions and practice continued since then. Chen Lai thinks that public ethics and personal morality should be strengthened for the construction of social morality, which is both accurate on academic cognition and significant for practice. Cai Xiangyuan holds that the thinking model of hereditary monarchy encounters difficulty in modern world, so modern moral construction should rely on rules but not private virtue or individual conscience, but it is not exactly so. Confucianism emphasizes moral subject spirit based on self-cultivation, being inner sage, and private virtue, which still has unique and significant value in complicated, secular, and universalized world today.

### **Conceptual Change and the Course of China’s Economic Reform:**

*Starting from The Course of China’s Economic Reform and Sparkling China*

Wei Sen

The marketization reform of Chinese economics which has bred rapid economic growth in the past forty years is a great institutional reform in human history. How China’s economic reform goes across the past forty years step by step? What kind of economic system is operated today? What are the essence, advantage, and problems of current economic system? Whether the high economic growth can continue under current economic system? And where to go for Chinese economy and society? All those questions are lack of reflection throughout the whole Chinese society. Looking back on the historical course of economic reform in contemporary China, no

matter the state-owned enterprise reform, changes of agricultural management system, growth of private economy, or the generation and evolution of modern financial system, modern government macro-management system, modern corporate system, or the effect of opening to the outside world in the generation and development of modern market economy system in China, it is repeatedly proved that, the motivity of economic reform only lies in transforming idea and improving theoretical knowledge continually in trial and error; and establishing order of market economy ruled by law is the proper way for China in the future.

### **Kunlun, Gate of Heavenly Palace, Queen Mother of the West, and Emperor of Heaven:**

#### **a Discussion of the “Western Belief” in the Han Dynasty**

Wang Yu

There formed a systematic immortal faith about the West in the Han dynasty, in which the combination of Kunlun, Gate of Heavenly Palace, and Queen Mother of the West acts as the main part with the core of ascension and becoming an immortal. Kunlun in the northwest is the center pillar between heaven and earth with Queen Mother of the West and Gate of Heavenly Palace above. The man who was going up to heaven should acquire the elixir from Queen Mother of the West or qualification for becoming an immortal, walk through the Gate of Heavenly Palace, and enter the celestial kingdom governed by Emperor of Heaven. With exploitation of the Western Regions, many anecdotes and cultural factors of the region were attached to the “Western belief,” yet its idea remained as the native belief of becoming an immortal, and thus the Western cultural factors emerged in Han tombs can be satisfactorily explained. That is a notable reason why Buddhism from the West could be rapidly accepted by the people after entering China. Early Daoism also inherited and developed such immortal faith, only the Daoist chief deity was substituted for the former deities.

### **Valuing Life, Stressing the Self and Body and Spirit:**

#### **on the Life Philosophy in Lü’s Commentaries of History**

Ding Sixin

*Lü’s Commentaries of History* takes “nature and life” and “vital energy” as the origin of “life”. This “nature” is the meaning of “origin of life”, which is different from the definition of morality. The theory of vital energy explains the source of “spirit” well. *Lü’s Commentaries* absorbs the theory of nature and life and the theory of vital energy with an eclectic attitude. Its life philosophy focuses on the theory of fundamentalizing life, valuing life, stressing the self, body and spirit, and nourishing life, which epitomizes life philosophy of pre-Qin period. Its purpose, first of all, is for fulling life, physical and mental health, and longevity; and secondly, to meet political needs and to ensure the physical health and longevity of the ruling subject (“the master of people”). The book pays special attention to the control and adjustment of lust (music, color, taste, wealth, power). It advocates the philosophy of life that valuing life and stressing the self, and has a certain relationship with politics. Confucianism also talks about ideas such as fundamentalizing life, valuing life, stressing the self and nourishing life, but the Confucian interpretation is different from Master Huazi and *Lü’s Commentaries*. Confucianism emphasizes that “righteousness” is higher than “life” rather than the opposite. *Lü’s Commentaries of History* is also the forerunner of life philosophy in Qin and Han period.

### **The Confucian Classics and Civil Humanization in the Song Dynasty:**

#### **from the Studies of “Four Books” to the Generation of Family Precepts**

Zhu Hanmin

In the Song dynasty, a tradition of classical scholarship centred around the Four Books had gradually taken form. This tradition would come to prescribe not only the pedagogical content taught in schools throughout the Song, Yuan, Ming and Qing period, but moreover found its way into the system of rules and precepts to which families conformed, thereby gradually becoming the common intellectual foundation for education both at the

level of households and in society more broadly. These family rules, norms and precepts as documented in genealogical records often include Neo-Ruist versions of the Four Books thought tradition suitably condensed by some member of the provincial gentry or rustic local Ruist. To venerate orthodoxy, to fathom one's nature and one's lot, to illuminate the moral way, to make upright the mind and its devices, and this type of normative guidance and other such salutary exhortations as were to be found recorded in family precepts, supportive as they were of the upholding of moral education and governance ideals leading from individual self-cultivation through familial order right up to political governance more broadly, which all originated from the studies of Four Books.

#### **A Metaphor of Despair and Consciousness:**

##### **a Discussion of the Suite Poems Chanting Withered and Sick Trees by Du Fu**

Jiang Yin

The suite poems including "The Sick Cypress," "The Withered Palm," "The Sick Orange," and "The Withered Nanmu" written by Du Fu in A. D. 761, changed the former style of metonymy when chanting trees, and transformed from reposing emotions to the metaphor of social reality. The poems contain unprecedented profound consideration on individual, society, and dynasty, involving many significant themes such as popular destitution, emperor's misconduct, and dynasty decline. The overall disillusionment from people's livelihood to individual fate reflects the great change of Du Fu's thought in his later years, and reveals his mental state of releasing political aspiration and focusing on poetic creation. In this sense, the suite poems can be regarded as the most insightful broadening in his later period of creation.

#### **A Discussion of Emperor Wendi of Sui Not Implementing Imperial Examination System**

Huang Shoucheng

It is a well-known "conclusion" that Emperor Wendi of Sui abolished nine-rank system and implemented imperial examination to choose officials based on three imperial edicts on official selection issued in the reign of Kaihuang. However, lacking of both new subject and content of examination, those edicts is roughly the same with the edicts of the Northern Zhou on recommendatory system, and very different from imperial examination system in the Tang dynasty. By analyzing the political and military situation around the release time of the three edicts, it can be seen that the cause for Yang Jian issued imperial edicts on official selection with similar content repeatedly mainly lies in political consideration. And he followed recommendatory system implemented by the Northern Zhou is related with the composition of supreme power then, the influence of noble families in the power, as well as cultural lag in Guanlong Area.

#### **Between Similarities and Differences of China and the West:**

##### **a Restudy of Theory of "Western Learning from Chinese Origin"**

Li Xinran

"Western learning from Chinese origin" was once a popular theory on the relation between Chinese and Western learning after 1895, in which Wang Renjun's *Gezhi Guwei* was the representative work. The work claimed to "excavate the deep meaning of ancient classics, explain the obscurities of Western learning, so as to separate China and the West." In communicating "ancient classics" and "Western leaning", it paradoxically called for the separation of China and the West, which reflected the dialectical characteristic of the theory. The theory of "Western learning from Chinese origin" acknowledged the essential similarities of Chinese and Western learning, yet at the same time maintained the phenomenal differences between two learnings, which was different from Yan Fu's "China and the West has respective principle and utility", Kang Youwei, Liang Qichao and Tan Sitong's "being Chinese and Western as well as neither Chinese nor Western", and Zhang Zhidong's "Chinese principle, Western utility". The theory is an attempt to communicate China and the West with Chinese

learning playing the leading role, which failed soon after when competition, over communication, dominated the relations between Chinese and Western learning.

### **The Dislocated “New History”: a Discussion of He Bingsong’s Academic Approach**

Chen Feng

Although the historian He Bingsong (1890-1946) is known for translating and introducing *New History* by James Harvey Robinson, he is quite alien from the New History School in the United States. His paraphrase of “New History” is discursive, so he betrays his role as the prolocutor of “New History”. What’s more, his academic stand tends to the positivist historiography of Ranke School, follows the steps of Bernheim, Langlois, and Seignobos who stress the importance of historical materials. By his very nature, He Bingsong belongs to the positivistic school represented by Hu Shi and Fu Sinian. The one who is only seemingly harmonious with “New History” just heads the list of disseminators, reflecting the dominance of positivist approach in China during the 1920s and 1930s, as well as awkwardness and frustration that “New History” encountered when entering China.

### **A Textual Research of Military Management and Effectiveness**

#### **Recorded in “Treatise on Literature” of the *Book of Han***

Wang Zhen

In “Treatise on Literature” of the *Book of Han*, books on the art of war are divided into four types, and the military management and effectiveness therein is regarded as one school which strives for movability and flexibility in military action, or just means tactics. Yet judging from pre-Qin literature, the former word mainly refers to organization and management of military strength, and also gives consideration to operational preparations; while the latter word mainly refers to potential and expected efficiency, i. e. the combat effectiveness transformed from effective organization and management. Viewing from “Treatise on Literature” of the *Book of Han*, the definition given by “Brief Account of Books on Art of War” and the books listed in this school such as *Weiliaozi* and *Chiyou*, are all related to military organization and management. In consideration of discipline system, military management and effectiveness as one of the four branches of traditional strategics, is a kind of specialized knowledge similar to modern military affairs. In this system, tactics plays a general role, and the other three branches of management and effectiveness, yinyang, and technique support the implementation of tactics on dimensions of administrating armed forces, communicating with god and ghosts, and managing the appliance.

### **A Textual Research of the Origin of the Image Hall**

Wu Huaijun

The image hall is a kind of cultural phenomenon widely existed in traditional China, yet studies of it seem to be scant. It originates from image used on the occasion of ancestor worship, which sprouted from the Warring States period, formed in the Han dynasty, and got widespread in the Northern and Southern dynasties promoted by Buddhist custom. The image hall was formally named in the Tang dynasty, and can be divided into three kinds of the family one, the memorial one, and the religious one. After the chaos caused by war in the Five Dynasties, the system of ancestral hall in the Tang dynasty got ruined, and the image hall gradually replaced the family temple to hold family ceremony in the Song dynasty. Yet during the spontaneous formation and evolution of image hall, there emerged much confusion on family identity, worship object, regulations and so on. Then Zhu Xi vigorously promoted the ancestral hall, recovered patriarchal clan system, and achieved success. Since the Ming-Qing period, the image hall became a historical concept, and degraded into a component of the ancestral hall. Today, the tradition of image worship is widely distributed north of the Yangtze River, and can be rarely seen south of the Yangtze River, reflecting the difference that the north area is more affected by the culture of Northern Song dynasty, while the south area is more affected by the Southern Song. Besides, immigration and economic condition also have effect on this phenomenon.