

Abstracts

Discussing Confucian *Zhong* and *Shu*

Liu Mengxi

Zhong and *shu* are two central concepts in Confucius' philosophy. *Zhong* can be understood as sincerity or earnestness. *Shu* is akin to the Western maxim of treating others as you yourself would be treated. The Chinese characters for *zhong* and *shu* both have a heart as their radical, which underscores the personal, mental aspect of moral considerations. Sincerity is a requisite for both *zhong* and *shu*, but not all who are sincere can necessarily achieve the empathy required for *shu*. The closest equivalent to *shu* in the Confucian lexicon is *ren*. If one does not have the capacity to be truly sensitive and considerate of others, then it is impossible to ever reach the lofty Confucian state of "perfect harmony between music and social propriety." Confucian scholars Zhang Xuecheng and Chen Yinque both emphasized that compassion and sympathetic understanding were key to Confucian philosophy.

A Look into Wang Guowei's Understanding of Chinese Philosophy

Gan Chunsong

Because of his great achievements in the fields of literature and history, Wang Guowei's work on Chinese philosophy is often overlooked. He advocated a purely academic, non-utilitarian approach to philosophy, which is also the approach he wished all of Chinese academia to adopt to enter into a new phase of creation. Based on the ideas of Kant and Schopenhauer, Wang offered his own unique interpretation of what he considered to be the three most basic concepts of Chinese philosophy: *xing*, *li*, and *ming*. Although his interpretation has its problems, his ideas were still the source for later developments in Chinese philosophical studies.

The Past, Present, and Future of Marxist Historical Studies in the West

Wong Young-tsu

Marxism is looked down upon in Western capitalist countries, but in academia it has proved to be a never-ending source of debate. Compared to the plentiful studies on Marxist economics, philosophy, and politics, studies on Marxist historiography are more rare, but they have nonetheless produced many famous works and scholars. This article focuses on Marxist interpretations of history in Western countries, particularly Europe. We begin with an overview of the materialist view of history by Marx and Engels, as well as some representative works in this area, then we move onto more modern successors of this view from Russia and Eastern Europe. The Cold War was a tumultuous time for Marxist theorists, and while it did not lead to any conclusive breakthroughs it did create smaller factions within the field, including post-modern Marxists with nihilistic leanings. Regardless of the divisions and debates, materialistic historiography remained prominent in academic circles. As historiography is always intimately linked with the times, Marxist historical studies still has many chapters yet to be written.

A Discussion on the Economic Causes behind the Rise of the "Oceanic Silk Road" during the Song Dynasty:

A Case Study on the Changing Economic Modalities of the Northern and Southern Song

and the Clash of Three Great Civilizations

Liu Pingsheng, Ge Jinfang

The rise of the "Oceanic Silk Road" during the Song dynasty was both a cause and an effect of the changing

socio-economic structure of that time period. The Song dynasty's robust economy, powerful production capabilities, and world-leading navigational and ship building technologies provided the foundation for the birth of a Silk Road on the ocean. The subsequent growth of the Song's industry and commerce changed the entire dynamic of the various cultures in the greater China area. What used to be a simple back and forth between the agricultural cultures of the inland and the nomadic cultures on the borders had evolved into a tripartite struggle between three ways of life: nomadic, agricultural, and the new industrial and commercial society.

A Reexamination of the Political Power Held by Military Generals in the Song Dynasty

Tian Zhiguang

The changing status of military generals in the beginning of the Song dynasty could be observed both in military and political circles. While there were measures taken to limit the power of military generals, the position of the corresponding cultural officers in the imperial court did not necessarily rise to fill in the void, and the generals were still the closest counselors of the emperor. The declining power and authority of the generals in the early Song was the result of a changing political structure. It was also the result of an overall lack of excellence in the character and skill of the generals. This phenomenon of "emphasizing culture over military might" was a process that had evolved over a long period of historical and political change in the Song dynasty.

The Theoretical Foundations of Confucian Morality and Governance:

A Comparison of East and West (not Traditional and Modern)

Zhao Yan

The backdrop to the debate on public versus individual morality should not be seen as a debate between feudal values and modern ones; it is more appropriately understood as the difference between traditional Chinese political theory and modern Western political theory. Ancient Chinese political theory emphasizes the moral self-cultivation of the leaders. Modern Western political theory relies on institutional equality and liberties. There is also the important consideration of the relationship between the rules of governance and the one executing them. The Chinese system emphasizes flexibility in this regard while the Western system is closed and rigid.

"Those Abroad Are Attracted": Wisdom of Confucian on the Immigration Issue

Fang Xudong

Immigration is an important geographical and social phenomenon for the whole world. In recent years, the rising economy of China has brought a growing number of international immigrants. However, China's attitude toward immigrants seems highly conservative compared with the Western developed countries. In consideration of China's policy to promote the Belt and Road Initiative and the prospect of sustainable development, this situation has to be changed. The first step should be to reflect on our recognition of immigrants. Classic Confucian wisdom is worth reviewing on this issue. It regarded immigrants flowing in as a proof that the county was well organized and attractive, thus instead of being pushed away, immigrants ought to be accepted appropriately.

A Comparison of Mozi's and Mencius' Theories on War

Cui Huabin, Daniel Bell

For both Mozi and Mencius, the ultimate goal of their philosophies was peace. But as war was a reality of their time, they both developed philosophies on the nature and justifications of military conflict. Mozi aims at safeguarding the benefits for the world. He advocates "non-aggression" to stop war and countering unjust wars

through military defense. Mozi opposes attacks on countries that did not commit crimes, but supports self-defense and the killing of ineffective rulers. Mengzi, for his part, upholds a theory of just war based on *ren*. He not only specifically discusses the conditions for judging the justice of wars, but also has a realistic understanding of the relationship between *ren* and national strength. The difference between Mozi and Mencius' ethics of war is mainly due to the difference between "universal love" and "differential love". Mozi and Mencius provided ideas that are different from Western theories of just war and still have contemporary significance.

No Need to Ask the Intention of Bodhidharma Coming from the West:

Cultural Inheritance versus Creation

Chen Jian, Zhang Zibo

Carrying on old traditions and creating new ones are both integral parts of cultural development. Presently in China, the traditions that we must decide to carry on or replace are traditions that come from both antiquity and modernity, from both the East and the West. Among them, Chinese Zen Buddhism is an important part of Chinese culture. Zen Buddhism has had its own path of transformation over the centuries, in some ways maintaining and manifesting the essence of Indian Buddhism, and in other ways displaying its inherited Chinese characteristics.

Imperial Authority and Immortality:

Two Common Themes of Han Dynasty *Fu* and the Rise of the Liangyuan School of Literature

Sun Shaohua

There were two main reasons Sima Xiangru left the capitol Chang'an and attached himself to the Liangyuan literary movement under the patronage of King Xiaowang of Liang. The first was that there was the distinct possibility that King Xiaowang would ascend the imperial throne. The second was that the Liangyuan group often wrote on themes of the mythical immortals and never-ending life, themes which were quite appealing to the upper class aristocratic literati. Later, the literature that came out of the Liangyuan group combined with the literary creations coming out of the court in the reign of Emperor Wudi of Han to create the literary trope we know today as Han style *fu*. Imperial authority and immortality thus became two primary themes of *fu* in Han dynasty, demonstrating the indelible mark that the Liangyuan group had on the history of Chinese literature.

An Examination of "The Way Was Not Discovered by the Chinese"

Jiang Sheng

In order to establish a new orthodoxy, Confucian scholars of the Han dynasty repudiated the legitimacy of the Qin regime. This can be seen in Confucian and Taoist texts as well as art work in this period. The criticism of the Qin dynasty was on both a moral level and a religious one.

A Philological Examination of the Practice of "Holding up One Volume" from Liu Xiang's *Bie Lu*

Ma Nan

In Liu Xiang's *Bie Lu*, which recounts his method of organizing and collating books from the imperial library during the Han Dynasty, when he describes "holding up one volume", this "volume" refers to the original edition of a given book against which variant editions will be compared. The editions produced as a result of such comparison can be called "new editions" or "varied editions". These original editions can also be understood in contrast with recopied editions, expanded editions, appendices, commentaries, etc.

“May You Live in Interesting Times”: The State of Chinese Philosophical Research in America Alexis McLeod

The state of Chinese philosophy is definitely in an “interesting time” now in America, facing both peril and opportunities for growth. For nearly two decades Chinese philosophy has stagnated in America mainly because of how we understand “philosophy” in academia, which is to say, Western philosophy is at the center, and all others are at the periphery. Chinese philosophy is hardly touched upon in the philosophy departments of major universities, but can rather be found in departments of religious studies, Asian studies, and even history departments. On the one hand this drives Chinese philosophy out of the hands of the scholars most qualified to analyze philosophy, but on the other hand it provides Chinese philosophy with a kind of methodological freedom to interact and grow with other disciplines.

Chinese Philosophy and Wider Philosophical Discourses:**Including Chinese Philosophy in General Audience Philosophy Journals**

Amy Olberding

In the West it is rare that a general philosophy journal will regularly publish articles about Asian philosophy. One of the reasons that this type of article is published so rarely is the lack of qualified reviewers. This phenomenon hampers the growth of philosophical studies at large. It is only through inclusion of variation and comparison that those in the field of Western philosophy can see their own disciplines more clearly. This clarity through comparison includes seeing the cultural prejudices and limitations inherent in Western philosophy.