LITERATURE, HISTORY, AND PHILOSOPHY

Contents

Abstracts

Practicing Dao by Act: A Research Based on the Taizhou School   Yang Guorong

To divide the Neo-Confucianism into two forms of "realizing Dao by the King" and "enforcing Dao by awakening people", and considering Wang Yangming and the Taizhou School as the descendent of Wang as the main example of the latter, construct the important points when Ying-shih Yu inspecting the Neo-Confucianism in the Song-Ming period. However, such idea does not accord with the actual course. For the Taizhou School, its characteristics primarily reflect in the link between "act" and Dao. Historically, it was "things of everyday use mean the Dao" but not "realizing Dao by the King" or "enforcing Dao by awakening people" that construct the important tradition of Confucianism. The school of Wang Yangming including the philosophy of mind of Taizhou in the Ming period inherited and emphasized this tradition, and then presented the idea of "practicing Dao by act". Such idea involves not only daily use and act, but also generalized statecraft; and the latter both includes interaction between man and his object, and points to social governance as well as communication among people. Taking man as the behavior subject, the idea of "practicing Dao by act" logically contains the concern of human role, which was reflected in the idea that "the destiny is mastered by oneself" raised by the Taizhou School. And such concern will logically lead to self-understanding and self-orientation. Among their theories, the one of "being worldly wise and making oneself safe" can be seen as a kind of expansion in the social field.

Where the Emotionally Acceptance Abides: The Foundation of Confucian Sentimentalist Ethics   Fu Changzhen

Whether emotions can lay the foundation for morality is the fundamental concern and original question of sentimentalist virtue ethics. Based on the theory of naturalist human nature, early Confucianism establishes the foundation of human morality from the distinction between humans and animals. It takes the emotionally acceptance (*xin'an*) as the special feature of human nature, and emotionally unacceptable (*buren*) and emotionally acceptance as the criterion for judging the rightness or wrongness of moral behavior. The heart is the source of moral consciousness, and the peace is the foundation of moral actions. The foundation of virtue is rooted in the natural needs and bodily feelings of human beings, which has a profound sense of self-engaging and home. "Emotionally acceptance" is not only the peace of moral consciousness, but also the balance of benevolence, righteousness, and ritual propriety. Peace of mind is the unity of affects and reason, conscience, and norms. The goal of this paper is to reconstruct the basic domain of problems of Confucian sentimentalist ethics in terms of "what is emotionally acceptance," "what to be conciliated," and "how to attain acceptance." Also, it aims to reflect on the dilemma of the dichotomy between sentiment and reason and try to explore an approach of "thick concepts" to the interpretation of Confucian ethics in order to better reveal the spiritual origin and embodied thinking of Confucian ethics.

One Possible Approach of Combing "Family Orientation" and "Individualism":

A Perspective of the Ethic of "Requital" in the Pre-Qin Confucianism   Chen Chenjie

As China being in the form of semi-stranger society, Confucianism which focuses on family ethics should react to the situation and try to adjust the relation between family orientation and individualism. Generally speaking, the structure of benevolence and righteousness which are the fundamental spirit and original thought of rituals can be the framework to integrate family orientation and individualism. The reconstructed

righteousness which demands comforting most people can pick accuracy in individualism and cooperate with benevolence which origins from blood relation to establish a new social order. Thus，the ethic of requital can work as the theoretical basis points and value basis of righteousness and supplement the ethics of Golden Rule. On the one hand，requite injury with injury will help promote the conception of equality and intersubjectivity. On the other hand，requite injury with injury will ask for interconvertibility to measure the rationality and legitimacy of moral rule and social institution in the future.

The Logical Structure and Historical Connotation of Hegel's Philosophy of Right：

　　A Discussion with Professor Han Shuifa　　　　　　　　　　　　　　　　　Cong Riyun

　　Hegel's idea of state is a transcendence of the Enlightenment and the French Revolution，and its actual prototype is the Protestant Nordic Germanic states in the post-Napoleonic era；the three logical links of its "ethical" stage，"family"，"civil society"，and "state"，refer to the three types of individual-community relations and the states，the logical relation of the three is highly consistent with the historical order. Hegel's sense of history manifests itself in the internal consistency between the philosophical comprehension of the idea of the state and the trend of historical development，rather than arranging the system of philosophy of right in strict historical order. Hegel's philosophy of right rejects the Anglo-French model of modernization and praised the model of modernization，which has already revealed its outlines in the modern Nordic Protestant Germanic world. This model recognizes the emancipation and progress of the individual，and on this basis reconstructs the unity of the whole and the individual，leading the process of social individualization initiated by the Enlightenment and the French Revolution in another direction. It rendered the whole a huge advantage in absorbing and digesting the individual，favoring the rationalization and efficiency of state power，but neglecting the protection of individual rights，the regulation of state power and the deep participation of the public. The defects of this model continued to develop later and led to the wrong track and disaster of German modernization.

Sima Guang's Academic Logic and the Opinion of Emperor Wudi of Han in the Tang-Song Period：

　　A Critique of *The Fabrication of Emperor Wudi of Han*　　　　　　　　　　　Lin Hu

　　Xin Deyong believes that Sima Guang shaped a false image of Emperor Wudi of Han in *History as a Mirror* by choosing the discredited materials of *The Story of Emperor Wudi of Han* to oppose the reform of Wang Anshi. The author cannot agree with such judgement. First，the relevant content in *History as a Mirror* was finished before the reform. Secondly，Xin seems to hold a biased opinion on the *Book of Han*. Thirdly，it was the conventional wisdom in the Tang-Song period that Emperor Wudi repented in his later years. Fourth，neither of the two instances quoted by Xin to illustrate the change happened on Sima Guang can hold water. Fifth，the statement that the record on the political difference between Emperor Wudi and Prince of Li in *History as a Mirror* was originated from *The Story of Emperor Wudi of Han* is far from a final conclusion. Meanwhile，Xin's interpretations of the documents including the *Chronicle of Events*，*Annals of the Western Han*，and *Continuation of Chronicle of Events* all need to be discussed.

The Code of Kou Qianzhi：An Interpretation in a Religious Narrative　　　　　　Hu Hong

　　The story of Kou Qianzhi meeting gods twice during his seeking of transcendence in the Songshan Mountain recorded in the "Treatise on Buddhism and Daoism" of the *Book of Wei*，was an elaborate religious narrative. In particular，the years and dates which were covered by the signs of *ganzhi*（Heavenly Stems and Earthly

Branches) were delicately selected to form a set of secret time codes. First, the gods descended twice but both on October 5th, which was the third and most important gathering day of a year. It was more acceptable by believers, since according to some Daoist classics major gods would descend at the church on this day. Secondly, by using the art of date selection that concerned the relationship of *ganzhi*, two years in which the *ganzhi* of its beginning day coincided the one of October 5th had been picked out as the critical points of his religious career. The earlier Xinchou year was set as the start of his religious practice, and the second year of the Shenrui reign, in which the *ganzhi* of the year, the *ganzhi* of January 1st and the one of October 5th all coincided, was chosen to be the year when the Very High Lord showed himself and granted Kou the title of Heavenly Master. Thirdly, the date on which Li Puwen entitled Master Mutu descended was arranged in the eighth year of the Taichang reign and within a short time window, which was between the Northern Wei's conquest of Song-Luo region and King of Taiping's ascending imperial throne. This was definitely a rational choice made by Kou Qianzhi based on his observation on the politics outside the mountain. At last, between the eighth year of the Taichang reign and the Xinchou year, the Xinhai year was chosen as a midpoint aesthetically, but it was emphasized as a crucial year in his religious career which to some extent covered up the connection between Li Puwen's descending and the politics in secular world.

The Image of "Wild Water" in a Poetic Perspective of the Tang-Song Period　　　　　　　Li Xiaofeng

The aesthetics of "wild water" constructs one of the important turns of poetics in the Tang-Song period. The images on "wildness" began to increase since the Tang dynasty, and rose suddenly in the Song period, which marked the image change from great mountains and rivers to the small ones, and the aesthetics of "wild water" initiated by Du Fu became a kind of prevailing interest in the Song period which reflected the leisurely and plain feature of the Song people. The aesthetic value and meaning of wild water lies not only in that it can be visited, but also in it is livable. This approach, together with the landscape aesthetics of the other side, are two kinds of tradition of Chinese poetics. Besides the unaffected interest and free spirit, the image also reflects estrangement of the poets from elite group, and the unfinished character of boundless wilderness and endless ego thus constitute the essence of the beauty of wild water.

The Image Narrative in Mo Yan's Novels　　　　　　　Zhang Xuejun

Enlightened by the successful practice on image in ancient Chinese literature, Mo Yan applies colorful images of nature, of society, of folklore and so on in his novels. Image thus becomes the focus of narrative, implicitly showing the philosophy and realizing his poetic pursuit. It can also dredge the channel of the works, communicate the plot, and stimulate the artistic charm. Images such as radish, red sorghum, and red ears in Mo Yan's creations are just like the eyes of novels, and readers could see the aesthetic connotation of these novels through them.

A Study of the Confucian Concept of Ghosts and Gods in the Pre-Qin Period:

A Political Perspective　　　　　　　Zhang Hui, Cai Fanglu

Politics is an important field concerning the pre-Qin Confucian view of ghosts and gods. Based on human beings, they demonstrated the rationality of the combination of ghost-god and politics, while focused on the sacrifice of stratum of the scholars and above, especially the emperor and the feudal princes. The king and the feudal princes sacrificed the ghosts and spirits and exerted their morality to win the favor of the "ghosts and spirits" and obtain their destiny. The concept of ghosts and gods of pre-Qin Confucians not only pays attention to

human emotion and ethics，but also expresses political intention through a series of complicated but orderly sacrificial ceremonies，which is not possessed by other pre-Qin scholars. The concept of ghosts and gods of pre-Qin Confucians influenced the interpretation of ghosts and gods by later Confucians from two directions of religious theology and philosophy.

Traditional Confucian Theory of "Blood Floating Pestles"：Value Consensus and Historical Facts   Bai Lichao

The Book of Documents recorded of "blood floating pestles" in the Battle of Muye. Mencius disputed the record of "blood floating pestles" in the piece "Wucheng" to express his anti-war idea in the perspective of policy of benevolence. Some Confucian scholars thought that the bloody war was an overstatement record based on Mencius. Xunzi reconstructed the war scenes in Muye，and thought King Wu of Zhou to win victory without bloodshed and the army of King Zhou of Shang defected in the war. Later scholars combined different narratives skillfully and formed a complete logical chain，while some Confucian scholars thought this record given a real description in the Battle of Muye was an indispensable means to destroy the tyranny. Modern scholars also study the truth of "blood floating pestles". Combing the historical interpretation of "blood floating pestles"，we can see the process that the Confucians demonstrate and uphold its value through the narration and reconstruction of historical events，and constantly strengthen it. The research on historical facts of "blood floating pestles" is also the only way for Confucianism to base itself on modern academics.

The Confucian Concept on Abortion in the Song Dynasty   Cai Zhen

Opposite to the stereotype of Confucianism as indifferent to the ethical issues of abortion，a detailed examination of law and the medical works shows that the status of fetus and the morality of abortion have been considered from the Confucian perspective in Song dynasty. Fetus has been treated as a potential human life and protected by the law. Confucian physicians have established a systematic theory of fetal development and education，which implies that human life starts from pregnancy. Given their understanding of fetal life，they are in principle against abortion. But by employing an all-things-considered perspective typical of Confucians，they recognize and attempt to harmonize different values and considerations of abortion in complicated reality.

Lyrical Tradition and Commercialization：

On the Approaches of Ming Poetry in *The Cambridge History of Chinese Literature*   Yan Zinan

The Chinese edition of *The Cambridge History of Chinese Literature* is published in 2013. Most responses from the Chinese academia focus on judging the advantages and disadvantages of its theoretical framework，and yet forget to consider why such a framework is proposed by western sinologists. This paper argues that due to the serious awareness of its "audience，" the framework of "literary-cultural history" is proposed. Moreover，as a "marginal discipline，" sinology needs to interact with those mainstream disciplines within the western academic system，thus it adopts the "interdisciplinary approach." Taking Ming poetry as an example，the research methodologies are often imported from those mainstream disciplines，because the studies of Ming poetry from a "literary stand" are inefficient.

The Early Translation，Introduction，and Diffusion of Chinese Philosophical Classics in Finland   Gao Yuan

There has been lacking an analysis of the translation and introduction of Chinese philosophical classics in Finland and Northern Europe. The multiple reasons for sinology rising in Finland lie in the wokeness of ethnic culture，the establishment of early academism，the explorer's inspection，and the missionary's send. The

strategy of sinuous translation and the approach of comparative studies of classics are the main features of the "Finnish" interpretation of Chinese philosophical classics. The order of Confucianism after Daoism when the Finnish sinologists translating Chinese classics did not mean that they ignore the leading role of Confucianism in Chinese society，but they tried to reflect the other consciously in the perspective of comparative religion with reference to their own tradition of Luther theology.

Liangzhi Can Neither be Interpreted as "Knowing How" nor "Knowing To"：
A Discussion with Yu Zhenhua and Huang Yong   Lu Chuansong

Modern scholars Yu Zhenhua and Huang Yong both believe that moral propositional knowledge has no practical initiative，while Wang Yangming's notion of *liangzhi* is knowledge with practical initiative. Therefore，Yu and Huang believe that *liangzhi* is not propositional knowledge. Yu interpreted *liangzhi* as "knowing how"，and Huang interpreted it as "knowing to". But if they are correct，then "knowing without doing" is only an epistemological defect，not a moral one. If we want to achieve "unity of knowledge and action"，we need transform "knowing that" into "knowing how" or "knowing to". The two scholars' arguments also ignore the important distinction between belief and knowledge. There are many moral phenomena that can be explained by "moral belief" are difficult to explain by "knowing how" and "knowing to".

Civil Rights in the View of Modern Reformists in the Context of Traditional Discourse   Sun Xiaochun

The reformists' view of civil rights is an important step in the process of learning from the West in modern Chinese ideological fields. The discussion of civil rights among the reformists started after the Sino-Japanese War in the years of 1894 and 1895. After the reform movement of 1898，the Reformists' view of civil rights theoretically changed from power to right. Freedom is the basic connotation of the reformists' view of civil rights. The process of the reformists' interpretation of civil rights is basically corresponding to the process of their understanding and acceptance of modern western values. The interpretation of the values of freedom and equality in the context of traditional discourse，to a certain extent，promoted the progress of modern Chinese political thought，but the traditional discourse also led to the theoretical limitations of the reformists' view of civil rights.

Norms as the Reason of Actions   Yang Song，Xu Mengqiu

Reasons are used to prove or justify actions and also the cause of the rationality of actions. Among amount of reasons of actions，norms are the most common and convincing types. Norms can be used to prove the rationality of an action，when it is among the context of norms concerned and consistent with the type of behavior required. When judging the rationality of actions，people always try to use rules first which define the clear context and types of behavior. But when rules absent，general principles will be adopted. Under ideal conditions，individuals will admit that norms as reasons tend to have the features of priority and exclusiveness，because norms reflect the will of the authority or carried out by the security force or people have already been used to living in accordance with the norms. And the reason why social communities have such demands on individuals is that norms are not only the constituent elements of social activities，but also the guarantee for social communities to be stably effective. The ideal social norms are the embodiment of mutual coordination and integration of common interests and special interests.