BOOK OF ABSTRACTS

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Interpretation and Reinvention of Chinese Philosophy

16th-18th June 2023

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Table of Contents

<div align="center">

Friday 16th June
10:15 – 11:45

A

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Dynamics of Chinese Family Ethics: New Understandings for Traditional Social and Intellectual Views

Panel Convener and Chair: Lin Su-Fen

Panel description:

Traditional Chinese philosophy is to a significant extent derived from concepts of family relations. This panel challenges four signal aspects in the application of these ethics that have been traditionally related to Confucianism and Daoism: appropriate family structure, defined gender roles, the obligation for filial piety and respect for one's elders. We shall consider each of these by reexamining the concept of the "One" in the *Laozi*, questioning the common view of gender roles in the *Yizhuan*, noting how filial piety is treated in the *Shangshu*, and showing how respect for earlier scholars evolved in academic commentaries and philosophical treatises from the Song to the Ming. It will be shown that these concepts extend well beyond classical Confucian-Daoist thought and, indeed, have contemporary applications.

Lin Bi-Ling (Huafan University, New Taipei), The Meaning of "One" in "From *Dao* There Comes One" in *Laozi* and Its Relation to Family Ethics: An Approach to "Being and Nothingness are the same Mystery" (in Chinese)

Laozi's statement, "Everything carries *yin* and embraces *yang*" highlights the view of the Way of Heaven as equality and harmony between *yin* and *yang*. This can be an important ideological resource for transforming the Chinese patriarchal family ethics based on the metaphysical basis of "*yang* advocates and *yin* concurs". These two phrases represent the basis of traditional Chinese family structure. However, the meaning of "One" in "From *Dao* there comes One" (Chapter 42), the core proposition of *Laozi*'s metaphysics, lacks consistent interpretation, with *Dao* and *Qi* being two representative explanations. This paper suggests defining "One" as the "Nothingness character of *Dao*" under *Laozi*'s concept of "Being and nothingness are the same mystery". This shows a new interpretation of the ontological cosmology of constantly generating all things by mysterious ways from the *Beida-Hanjian Laozi*. It further expounds self-cultivation by "embracing", "obtaining" and "holding" the "One", and being well established (in *De*), and having a firm grasp (of *Dao*). Their commonality is the practice of the "Nothingness character of *Dao*". The latter two, in particular, are key to accomplishing what *Laozi* calls "self-culturing in the family" and "self-cultivation through observation of the home to establish the truth of the home". They can also support a reconstruction of contemporary family ethics.

Lin Su-Fen (Tzu-chi University, Hualien), The *Dao* and Yin-Yang: Gender Viewpoints in the *Yizhuan* 易傳 (in Chinese)

Symbolic statements in the *Yizhuan* have had a weighty influence on Chinese thought and ethical discourse since ancient times, and *yin* and *yang* are fundamental concepts therein. As it states: "One *yin* and one *yang* are called *Dao*", where this *Dao* is not only the metaphysical Way of Heaven, but also the Way of humanity. And as later phrased, "The *Dao* of Heaven interpenetrates both human nature and human life." But though the *Yizhuan* itself directly connects *yang* to male and *yin* to female and outlines social gender roles, it should be questioned whether this conforms to its metaphysical sense. Closer consideration of women's family roles in the *Yizhuan* from the perspective of gender shows that the situation is more complex. The *Yizhuan* does contain numerous metaphors expressing metaphysical and moral meanings, but its references to female gender roles may be based on social conditions, not metaphysical considerations. This issue likely stems from the time period of the *Yizhuan*'s composition and the need for it to conform to certain political or social conventions. Furthermore, the *Yizhuan* is in fact a series of books by different authors and editors over a considerable time span. This article clarifies different levels of theories for the *Yizhuan* and re-evaluates possible relationships between *Dao* and *yin-yang* from the perspective of metaphysical thinking, ideal personality, and gender roles in society and families. It thereby provides further reflection on the reasons for and resolution of both gender restrictions and worldly alienation from ideals.

Tsao Mei-Hsiu (Taiwan University), Implications of Familial Relationships on Governance: Confucian Views of the *Shangshu* 尚書 Narrative of Cai Shu 蔡叔 and Cai Zhong 蔡仲 (in Chinese)

This paper considers ethical implications of how the Confucian ideal statesman, Zhou Gong 周公, handled conflicts that arose between filial responsibilities and the practical needs of governance, as well as how later Confucians evaluated his decisions. According to the *Shuxu*, the preface of the *Shangshu*, a rebellion against Zhou Gong was led by the son of the last Shang emperor, Wu Geng 武庚, along with two of Zhou Gong's brothers, Guan Shu 管叔 and Cai Shu 蔡叔, though Cai Shu's son Cai Zhong 蔡仲 remained loyal to Zhou Gong. Three ways this incident can be understood in terms of Confucian views of filial responsibility are: 1) What were the implications of Zhou

Gong's imprisoning Cai Shu but enfeoffing his son, Cai Zhong? 2) Why did Zhou Gong wait until Cai Zhong's father had died before he enfeoffed him and what were the ethical issues around the selection of a fiefdom? 3) In what ways did Cai Zhong display filial piety and what were the subsequent implications of his actions? An examination of the text shows how Cai Zhong sought to balance his conflicting responsibilities for filial piety and loyalty to his superior, and how Zhou Gong's methods of handling the matter facilitated such a resolution. This discussion is substantiated by an examination of the timing of these events. Later views on ethical problems of these issues are considered through historical annotations to this text.

Christian Soffel (Trier University), Confucian Respect for Old Age: The case of the "Final Theories from Late Years" (*wannian dinglun* 晚年定論)

Confucian respect for elderly people is well known. Originally this concept was mostly focused on elders within one's own family or clan, though it was often extended to society overall. One special case is the respect towards aged scholars within one's own scholarly tradition, which is in many regards shares the characteristics of a "family". In this context emerged the topos of the "final theories from late years" (*wannian dinglun* 晚年定論), referring to ideas that developed at the end of the lifespan of certain thinkers, which posthumously gain special authoritative value. In fact, this term was frequently used in late imperial China to underscore certain viewpoints of previous Confucian scholars. After presenting general characteristics and challenges of the *wannian dinglun* approach, I analyse some instances from the late Song and Yuan dynasty. Eventually, I delve into the most prominent example, the opinion piece *Zhu Xi's Final Theories from his Late Years* (*Zhuzi wannian dinglun* 朱子晚年定論) by Wang Yangming 王陽明, claiming that the essence of his own ideas conformed to Zhu Xi's late thought. I demonstrate that during the transition from the Song to the Ming period, the concept of *wannian dinglun* developed from a philological or rhetorical tool into a hermeneutical approach, enabling the reader not only to re-evaluate passages from the Confucian canon, but to claim insight into the heart of a scholar from previous times.

B

Recreating Early Chinese Cosmology

Chair: Michael Lackner (Friedrich-Alexander University Erlangen-Nürnberg)

Jim Behuniak (Colby College), Reinventing the "1-2-3" in Early Chinese Cosmologies

The Wang Bi version of *Daodejing*, Ch. 22 describes the activity of the sage as follows: "The sage embraces the one (*baoyi* 抱一) to become model (*shi* 式) to the world." The Mawangdui version revises the line as follows: "The sage holds to the one (*zhiyi* 執一) to become shepherd (*mu* 牧) to the world." Some commentators do not find such variants to be philosophically significant. In this paper, I argue that such revisions are indicative of an on-going interpretation and reinvention of the "1-2-3" sequence best known for its appearance in the Wang Bi version of *Daodejing*, Ch. 42 and now known to appear in revised forms in recently discovered archeological finds such as the "All Things Flow in Form" (*Fanwuliuxing* 凡物流形). The hypothesis that I will present is that revisions of the "1-2-3" sequence reflect competing cosmological orientations between a more "Daoist" form of thinking and a more Legalist-minded Huang-Lao 黃老 standpoint. Evidence for such a reading will be presented, and recent scholarship on the question reviewed. Most importantly, however, recently discovered variations of the "1-2-3" sequence will be presented for consideration as vivid examples of how highly sophisticated cosmological ideas could be reinvented in early China through something as simple the revision of a verb like *bao* 抱 or *zhi* 執 or through the reordering of basic numbers like "1," "2," and "3."

Katerina Gajdosova (Charles University, Prague), Thing as an event: using Whitehead's tools to disassemble early Chinese cosmological texts

Despite the ongoing effort of comparative philosophers, early Chinese texts, including the recently excavated ones, are mostly read and interpreted through the prism of static ontological models that have dominated scholarly philosophy for the large part of its history. Yet, the philosophical tradition offers more dynamic, process-oriented perspectives – represented among others by Henri Bergson or A. N. Whitehead – which can prove more productive in understanding early Chinese texts, especially those dealing with cosmology based on perpetual movement and change.

Borrowing the conceptual tools from Whitehead's ontology, the paper offers a reinterpretation of a *thing* (wu 物) as a nod in the continuous stream of events and explores further implications of this view, including the reinterpretation of the relationship between a thing and a subject, but also the radically situational and temporary character of a thing, and the need for other sources of ontological 'reliability.' Whitehead's processual view also helps elucidate the 'One' and 'many' conundrum in early Chinese cosmology.

Flaminia Pischedda (University of Oxford / University of Vienna), "Form and Content are One": Strategies of Philosophical Meaning in the *Xici*

This paper explores the strategies of philosophical meaning construction of the *Xici* 繫辭 ([Commentary to the] Appended Sentences; ca. 3rd–2nd century BCE) by analysing its textualmacro-structure and lexical usage. While the philosophical significance of the *Xici* has long been acknowledged, the formal aspects of philosophising of this text still deserve attention.

Without sidestepping its composite nature, my analysis illustrates how the textual form of the *Xici* fundamentally mirrors its content. Furthermore, I show how the structural and lexical elements make the *Xici* a kind of "argument-based text" (Meyer 2012, 2015) as the philosophical argumentations are clarified *within* the text itself. Its individual building blocks are in fact part of a larger network of *internal* self-referential links. At the same time, the constant use of terminology pertaining to the *Yi* 易 (Changes) traditions allows the textual network to point *outward*, that is, to those communities which interpreted and reinvented what had become by the end of the Warring States period (*Zhanguo* 戰國, 475-221 BCE) a well-established corpus of cultural capital.

This paper is comprised of three parts. I first outline the main features of the commentary *genre*, paying attention to the ways in which this specific text-type is conceived of in the early Chinese tradition. Next, I discuss the notions of divination and philosophy and how they relate to one another in early China. Lastly, I reconstruct the patterns of philosophising of the *Xici*, demonstrating how, in this text, "form and content are one".

Raphaël Van Daele (Université Libre de Bruxelles), Comprehending the Cosmic Agency: The Way (*Dao* 道), Its Virtue (*De* 德), and the Numinous (*Shen* 神) in Han Kangbo's Commentary to the *Xici Zhuan*

The *Xici Zhuan* 繫辭傳 (*Commentary on the Appended Statements*), also known as *The Great Commentary* (*Dazhuan* 大傳), is one of the most important early elaborations on the *Zhouyi* 周易 (*The Changes of Zhou*). This text is supposed to be a commentary to the *Zhouyi*; it is therefore expected that the former clarifies the latter. However, the *Xici* is far from being unambiguous, and, as a consequence, was itself commented on. Han Kangbo 韓康伯 (ca. 332-380 CE) is the author of the earliest commentary transmitted in full-length. Elaborating on the *Xici* cosmological framework, and expanding on Wang Bi's 王弼 (226-249 CE) reading of the *Zhouyi*, Han provided systemic and philosophically consistent accounts of several of its key concepts. His commentary can be regarded as a major step toward a metaphysical reading of the *Xici*.

Despite the fact that such reading is widely spread in recent scholarship, Han's commentary remains relatively neglected. After a brief survey of Han's situation within the context of Early Medieval Chinese philosophy, this paper will approach his understanding of the concepts of *dao* 道, *de* 德, and *shen* 神. My aim is to highlight how Han establishes close relationships between those concepts, importing elements from other texts and their exegesis during the 2nd and 3rd centuries CE. I shall stress how his commentary construes a theoretical framework which provides the divinatory use of the *Zhouyi* with a consistent philosophical basis.

C

Neo-Confucianism from Un-orthodox Perspectives

Chair: Téa Sernelj (University of Ljubljana)

Dominic Lehmann (Ludwig-Maximilians University Munich), A different perspective on the *tàijí*-Diagram (太極圖 *taijitu*) and its relation to *lǐ* 理

The *taiji* diagram as transmitted and explained by Zhou Dunyi 周敦頤 (1017–1073) is known to be one of the most important sources within Neo-Confucian thought and the understanding of *li*. However, neither in the diagram itself nor in the explanation by Zhou Dunyi, the term *li* itself is mentioned. In addition, while relating to the forces of Yin and Yang and the five elements, their relation to the diagram's symbols remains unclear. How to interpret and relate the various symbols of the diagram to Yin and Yang, *taiji* and *li*? Taking this question as the starting point, my paper develops a different perspective on the *taiji* diagram and its relation to the concept of *li*. Building on Zhou Dunyi's explanation of the diagram, I will suggest a relation between the philosophical terms and the diagram's geometrical elements. In particular, the connection between the diagram and Yin and Yang will make its relation to the concept of *li* apparent. To support my theory, a link between the diagram and the *Yijing* will be established which at the same time provides another understanding of the *taiji* diagram, which, as I shall argue, can actually be read as a map of *taiji*. Putting all these findings into perspective will emphasize the importance of both the diagram and its related ideas within the history of Chinese philosophy.

Margus Ott (University of Tallin), Schopenhauer and Zhang Zai

From a Chinese viewpoint, Schopenhauer, with his concept of "will", would be one of the few Western thinkers of *qi* 氣. In my paper, I will resonate Schopenhauer's conceptions with Song-Ming Neo-Confucianism, especially Zhang Zai.

Schopenhauer's will is the noumenal substance of the world that accommodates intensive differences that he calls "ideas". The phenomenal spatio-temporal and causal world of representation is but an externalization of the will and ideas. With contemplative practices (including art) it is possible to see through the phenomenal world and develop a general love and compassion.

For Zhang Zai, *qi* is the all-englobing energy that animates the world. All beings have a nature (*xing* 性) decreed by Heaven, a certain configuration of qi, involving natural capacity (*liangneng* 良能) and natural knowledge (*liangzhi* 良知). All the visible things are coagulations of qi. It is possible, by enlarging the mind, to obtain an access to one's nature and hence to all beings, since natures interpenetrate each other. One will then develop a universal love (*jian'ai* 兼愛).

Resonances between these two also imply differences: the choice of metaphors for will / *qi* as obscure and blind (Schopenhauer), or illuminated and clear (Zhang Zai); the calming of *qi* in Zhang Zai does not attain the ascetism of Schopenhauer. These differences enable to further elucidate both authors.

Qiao Jiyan (Leiden University), Confucius versus Mencius -- Su Shi's Interpretation of the *Analects* and Reinvention of the Confucian Tradition

Thanks to the rise of Neo-Confucianism in the Tang-Song transition and its continued dominance in interpreting the Confucian tradition through subsequent centuries, till today, *Mencius* had been taken as the most faithful follower of Confucius, a view that was popularized in no small part by Han Yu's 韓愈 (768-824) "Tracing the Way" 原道, the ideological piece central to the literary-intellectual movement called "Ancient Prose Movement" 古文運動. Because Confucius did not leave many words behind and *Mencius* was much more voluminous, scholars today tend to assume Mencius was elaborating on Confucius, resorting to Mencius for fuller understandings of words attributed to Confucius in the *Analects*. Although in recent years, scholars like Philip J. Ivanhoe have been differentiating Confucius from Mencius, none pointed out that their differences were actually fundamental.

This paper presents Su Shi's 蘇軾 (1037-1101) interpretation of the *Analects*, where he identified eight fundamental differences between Mencius and Confucius, in his attempt to reinvent the Confucian tradition, so it gets back closer to Confucius's vision. Through his nuanced differentiation, a discovery he made when trying to work out an alternative to Wang Anshi's 王安石 (1021-1086) learning, the official learning of the time promulgated through the state school system, it shall become clear that the Chinese tradition of philosophy is no less contentious than its "Western" counterpart, that within each period, there were always multiple positions and that over time, the "tradition" got revised, rejected, or reinvented, to keep it capable of meeting the changing times' needs, through the intellectual activities of its thinkers.

12:15 – 13:45

A

In Search for a "Middle Ground"

Panel Convener and Chair: Ľubomír Dunaj
Panel description:
The three papers of the panel deal, each in its own way, with methodological issues in cross-cultural philosophy, engaging in particular with the role of hermeneutic approaches in reinventing or reformulating classical Chinese philosophy with the (at least implicit) aim of making it relevant and meaningful to contemporary and global philosophical discourse.

Aaron Creller (University of North Florida), Recontextualizing Philosophy: The Dilemma of Responsible Cross-Cultural Interpretation

The process of re-contextualizing philosophical frameworks from other times and cultures is not unique to the present day: Ancient Greece did it with Egypt, Japan did it with China. With attention to the harms of colonialism and orientalism, however, two seemingly separate aims—authenticity and appropriation—create a tension in our contemporary methodology. On the one hand, cross-cultural uses of material should be authentic to the original, a goal that is ideal and seemingly impossible. We might describe this horn as the appeal to a form of cultural realism.

On the other hand, an impactful cross-cultural approach should be a relevant appropriation to the concerns of the author, a goal that seems inevitably to pull the original material out of its context for the purpose of another. Using the classic counter-pole to realism, this might be understood as a tendency toward cultural relativism.

An example of this in comparative philosophical work might be the different phrasings that could be associated with the view of Mengzi being a moral psychologist. On the one hand, from a realist perspective, one such claim

might be made that "Mengzi is a moral psychologist because that's what the text says." A relativist interpretation might be "Mengzi is a moral psychologist because I'm talking about moral psychology."

Both of these are caricatures, of course. Methodological approaches to texts tend to be more nuanced. This paper will explore those nuances in the context of comparative approaches to Chinese philosophy through the work of Kwong-Loi Shun and Henry Rosemont, Jr. to offer some methodological considerations on how to find a middle ground. This middle ground, I argue, is a pluralistic and hermeneutic approach to texts, interpretation, and de-coloniality.

Geir Sigurðsson (University of Iceland), Distanciation and Appropriation: Where are the Limits to a Hermeneutic 'Updating' of Philosophical Texts?

This paper deals with hermeneutic approaches to philosophical texts, especially those that belong to other eras and/or cultures. If we want to bring these texts into a meaningful philosophical dialogue with us, products of the 20th and 21st century West, we may need to 'edit' them hermeneutically, i.e. engage in creative interpretation that seeks to leave out undesirable aspects of the philosophy being dealt with. Among the questions posed in the paper is the extent to which it is permissible to tease out hidden possibilities in texts but also critique and deconstruct elements in it that do not pass critical scrutiny for our modern times, e.g. misogyny, suppression of individual freedom, dictatorship, etc.? More specifically, though, it deals with what it entails to make classical Chinese philosophical sensibilities meaningful for our present day.

Ľubomír Dunaj (University of Vienna), The Moderateness of Confucianism and its Methodological Importance for (every) Cross-cultural Dialogue

The paper attempts to initiate a discussion on an idiosyncratic reading of the Confucian philosophical heritage, showing its critical potential, which is, however, at the same time moderate, dialogical, and rather gradual than categorical in its nature. The point of departure for this attempt is the conviction that emphasizing those features of Confucianism may help to contribute to a truly global philosophy, which is aware about particular cultural worlds and of the situatedness of every observer, but at the same time open, stimulating and supportive regarding the transcending of existing conditions and cultural belonging. The paper starts with Stephen Angle's discussion of "phronesis" and his conclusion regarding the unsatisfying elements of the Greek solutions. The aim is to develop such an approach which enables critical interpretation and reinvention of existing (philosophical) traditions but tries to avoid any non-dialogical rupture with the existing social world.

B

Confucianism, Statecraft, and Rites

Chair: Wang Qingjie (University of Macau)

Martyna Świątczak-Borowy (University of Warsaw), In search of new forms of cooperation: reinventing Confucian rituals

Recent studies on the significance of ritual (Whitehouse, 2021; Whitehouse 2022) identify rituals as fundamental for generating "social glue." In his book The Ritual Animal, Whitehouse points out that historically, new challenges for group cohesion (such as the formation of the first large-scale societies and complex political systems) and the demand for new forms of cooperation resulted in the emergence of new forms of rituals.

We should ask a crucial question: are we beyond new challenges for group cohesion? Are we beyond searching for new forms of cooperation? If the answer is negative, we should look more carefully into new forms of rituals. The Confucian approach to ritual is an especially fitting starting point for such a pursuit. First, Confucianism provides a dynamic perspective on ritual. Second, Confucius presents himself as vulnerable in navigating the ambiguities of his rapidly changing world. As such, he can "serve as a model for those seeking to cope with similar circumstances" (Ing 2012, 216).

As a part of an endeavor to search for new forms of rituals, I want to reinterpret the Confucian understanding of ritual using C. Thi Nguyen's (2020) concept of striving games. To play a striving game is to voluntarily take on unnecessary obstacles for the sake of making possible the experience of struggling against them. As "libraries of agencies" they allow us to try on crystallized forms of different agencies. Nguyen claims that the in-game and out-of-game agencies are not entirely separated. Rather, they exist simultaneously as layers between which we can switch at will.

Ivana Buljan (University of Zagreb), Philosophy of work/labor in the Statecraft chapters of the *Chunqiu fanlu*

With the growing administrative apparatus during the Han Dynasty, the importance of employing the right people in adequate positions also emerged. Philosophical approaches to the topic of work/labor were also developing with this need. In this talk, I will analyze the philosophy of work/labor developed by the so-called "Statecraft chapters" (chapters 18-22) of the *Chunqiu fanlu*. While addressing the problem of statecraft, they acknowledge

the centrality of work (i.e. achievements) for the state and linked it with the utopic idea of "great peace" (tai ping.) I will argue that their conception of work is the result of incorporating and synthesizing elements from pre-Han sources. In particular, I will show how they incorporate Xunzi's ideas of self-cultivation, Han Feizi's view on rewards/punishments and Mozi's view on conferring benefit/elimination of harm in the discourse of work.

Ho Ju-yu (Taipei National University of the Arts), How to "Know" the "Micro" (微) in Huainanzi: A "Cross section" of "Idea history"

During the period of Eastern Zhou (東周), there is a lot of philosophical work noticed the idea of "micro" (微) which meant the experience exceeded the sensory organ to approach a micro world of "Tao".

In the paper, we try to research the idea of "micro" (微) and how to "know" the "micro" (微) in "HuaiNanZi"(淮南子) which is included the most recorded data for 45 "micro-text"(微之文本). According to the research, we try to establish an "idea history" from the Eastern Zhou to early Han dynasty for "micro" (微).

C

Interaction of multi-civilizations in Late Ming Times：In Memory of Matteo Ricci

Panel Convener and Chair: Fang Xudong
Panel description:
Christianity entered China in late Ming time, which opened the interaction between different civilizations over the next few hundred years, including both collision and dialogue, both misunderstandings and new knowledge. For researchers of the history of thought, this is a fascinating period, and Matteo Ricci, a Jesuit scholar born in Macerata, Italy, is undoubtedly one of the giants. This panel focuses on this period. Three scholars and one doctoral student participated, their submitted papers including text analysis of Matteo Ricci and other missionaries' Chinese works, as well as discussion on the response of scholars in the late Ming Dynasty to Christianity from the West.

Lin Yueh-hui (Institute of Chinese Literature and Philosophy, Academia Sinica), Matteo Ricci's Interpretations of Confucian "xingshan" and "ren"

From pre-Qin Confucianism to contemporary Neo-Confucianism, Mencius' theory of xingshan (the goodness of the original nature) is the mainstream of Chinese philosophy, and ren (humanity, benevolence) is not merely the core concept of Confucianism, but also has an orientating effect on Chinese culture. Matteo Ricci's visit to late Ming China shapes an opportune moment for cultural exchanges between Chinese and Western culture. His masterpiece, *Tianzhu shiyi* (The True Meaning of the Lord of Heaven), exhibits confrontations between Confucianism and Catholicism. As Matteo Ricci's missionary strategy is to "replenish Confucianism and replace Buddhism," and his discourse strategy is to "receive ancient Confucianism and denounce new Confucianism," *Tianzhu Shiyi* criticizes Neo-Confucianism and promotes pre-Qin Confucianism. Matteo Ricci not merely admires xingshan and ren, but also renders alternative interpretations to both core concepts. Although he agrees with Confucian view of "the original human nature is good," the theoretical framework his interpretations originate from Aristotle's thought. Moreover, in his interpretations, ren both refers to a posteriori virtue acquired via the work of the soul's will, and at the same time shines as "Love the Lord" and "Love your neighbor as yourself." That is the way he strives to integrate Confucian ren with Catholic love. This paper starts with explorations of the rationale and theoretical framework of Matteo Ricci's interpretations, and ends up with criticisms and evaluations towards his interpretations of Confucian xingshan and ren.

Fang Xudong (University Paris City / East China Normal University), Do Good and Stop Evil to Serve God: The Chinese Morality Books Lead the Way for Christianity from the West

Christianity entered China in late Ming time, attracting a large number of Chinese scholars. An investigation of the process of Wang Zheng, Yang Tingyun, Han Lin and other first group of Chinese Scholars accepting Christianity shows that the education of Morality Books, which has been popular in Chinese civil society since the Song Dynasty, has played an important role in the process. The Morality Books, such as "The Supreme Sensation" （太上感應篇）, "The Four Essays of Yuan Huang" （了凡四訓）, which is a mixture of Confucianism, Buddhism, Taoism and various folk beliefs, aims to persuade good and stop evil, but because of its strong utilitarian view of retribution and worship of personal God, it is not taken by the rational and idealistic Confucian elites, but it is in harmony with the Christian religion, which also believes that God rewards good and punishes evil through heaven and hell.

Daniel Canaris (University of Sydney), Contrasting Confucian and Christian Metaphysics: Reading Caballero's Zhengxue liushi 正學鏐石 through Longobardo and Ricci

The Franciscan missionary Antonio de Santa Maria Caballero (1602–1669) was one of the most important critics of the monotheist reading of pre-Qin Confucianism pioneered by the Jesuit Matteo Ricci (1552–1610). The

philological and hermeneutic arguments advanced by Caballero to oppose the commensurability of Chinese and Western metaphysics are mostly derived from the Resposta breve (ca 1623) by Niccolò Longobardo (1559–1654), Ricci's successor as Superior of the Jesuit China mission. In this paper, I will analyse how in the Zhengxue liushi 正學鏐石 (The Touchstone of Correct Learning, 1698; the original lost edition, 1664) Caballero attempts to 'translate' Longobardo's arguments for a Chinese audience. In eight chapters, this work explains the differences (*bian* 辯) between Christianity (*Tianxue* 天學) and Confucianism (*Ruxue* 儒學), encompassing the topics such as *Tianzhu* 天主 and *taiji* 太極, *Tianzhu* and *Shangdi* 上帝, divine transcendence and *xingtian* 形天 (material heaven), the Four Causes in the scholastic tradition and the role of *taiji*, li and qi in neo-Confucian cosmology, Christian Creationism and neo-Confucian cosmogenesis, the role and power of spirits (*guishen* 鬼神), and the soul. Mungello has disputed Caballero's authorship of the work, arguing that it should be attributed to Caballero's collaborator Shang Huqing 尚祜卿 (1619–?). I counter that the unambiguous presence of Longobardo, whose arguments could not have been accessed by Shang except through Caballero's mediation, suggest that primary authorship should be attributed to Caballero.

Li Huanyou (Ludwig-Maximilians University Munich), Wang Fuzhi's Views of Catholicism
The essay will study Wang Fuzhi's 王夫之 views of Catholicism. In his earlier thoughts, Wang fiercely criticized Catholicism from the perspective of ethics or the differentiation between *Hua* 華 and *Yi* 夷. He regarded Catholicism as a doctrine of *Yi* 夷, which does not know the humans' position in the relationship between heaven and humans. Nevertheless, with deepening his understanding of Catholicism, especially being provoked by the scientific observation made by Matteo Ricci and other missionaries, Wang Fuzhi partly accepted the significance of Christians' scientific activities. He asserted that these activities are a work of investigating things (*gewu* 格物), promoting people to know the celestial heaven, which scholars heavily ignore in Song-Ming Neo-Confucianism. Wang's statements convey that the foundation of his thinking is greatly shaken. He had to face the challenge thrown by Catholicism and tried to adjust catholic theories he accepted to the academic system in Confucianism.

14:45 – 16:15

A

Transreading the Chinese Philosophical Canon 1

Panel Convener and Chair: Zhang Huiwen
Panel description:
The philosophical canon of Ancient China has been enriched by its European transreaders. As they recontextualize their sources, these European transreaders are not appropriating the canon but participating in it. Thus, cross-cultural connections and modern recontextualizations reveal new facets of these traditions and augment their complexity. We, a panel of contemporary transreaders, will examine some of these newly cut facets in light of their original cultural-historical contexts and novel resonances.

Selusi Ambrogio (University of Macerata), Interpretation and Reinvention of the Chinese Philosophical Canon: An investigation between Europe and China
Since the early 17th century, Chinese philosophy has been inserted in Histories of Philosophy – or similar related compilations – written in Europe from very different historical paradigms. This variegated insertion had a wide impact on both the European understanding of Chinese Philosophy and the self-understanding of Chinese Philosophy by Chinese intellectuals of the 20th century. In this speech, as a first step, I will sketch the three most relevant European historical paradigms and on which extent the same paradigms influenced the insertion of China. I will insist on the third paradigm created by J. Brucker and named 'system of philosophy.' As a second step, I will summaries the prevailing characters of the Chinese traditional historical compilation. In the third and last step, I will present some characters of the most relevant Histories of Chinese Philosophy published in the 20th century by eminent Chinese philosophers such as Hu Shi, Feng Youlan, Mou Zongsan, etc. Therefore, I will try to highlight the impact of the European interpretation on the Chinese philosophical self-understanding, and, on what extent, this interpretation forced a Chinese reinterpretation that is often a creative reinvention aiming at contesting Western presumed universality (i.e., system of philosophy).

Michael Lackner (Friedrich-Alexander University Erlangen-Nürnberg), The Global *Lunyu*: A Multilingual Tour d'horizon
The Analects of Confucius (*Lunyu*) may not be the most widely translated work of the Chinese Classics, but it is essential for understanding the Chinese literate tradition. At the University of Erlangen, we have started a research project on the "global *Lunyu*": first, we are collecting all existing translations, and second, we are digitising those that our group has access to because of their language skills.

At the conference I will attempt to show a tour d'horizon along Latin, English, German, Italian and French translations of certain passages of the *Lunyu*. The guiding idea for this research project is the hermeneutical concept of the utility of translations, which states that, first, translations provide a novel access to the original and, second, obscure passages of the original can actually be illuminated through the study of translations.

Peter Perdue (Yale University), Two Styles of Philology: Richard Wilhelm and Paul Pelliot

Paul Pelliot (1878-1945) and Richard Wilhelm (1873-1930), two of the foremost Sinologists of the twentieth century, were near contemporaries. They both lived in China for considerable periods, they translated numerous works from Chinese, and they significantly shaped the study of China in Europe. We may call them both "philologists," and they shared many assumptions that were products of their time: dedication to exhaustive knowledge of the words and texts of a foreign philosophical tradition, the belief in translation as a search for timeless truths in ancient texts, and a reluctance to examine translation itself as a cultural practice.

Their style of translation and their view of its goals, however, contrasted sharply. Wilhelm was far more socially and outwardly directed than Pelliot. Wilhelm collaborated with Chinese scholars who shared his conviction of common universal human truths found in classic texts. He also expressed grand conclusions about cultural characteristics of Eastern and Western societies, and his translation of the *Yijing* became a best selling spiritual guidebook. Pelliot had little interest in a wider audience and never wrote a synthesis of his work. He chose texts for his own amusement, not in search of deep philosophical truths. As editor of T'oung Pao, he savagely criticized small errors of rivals, but did not address larger issues of interpretation. Wilhelm embraced China as his "second motherland," in the words of Michael Lackner, while Pelliot, deeply attached to France and its colonial project, appeared to be entirely detached from the living people of Asia.

Comparing these two Sinologists illustrates two very different directions of development of the textual study of China, showing multiple possibilities within the European philological tradition.

Zhang Huiwen Helen (University of Bergen), A German-Jewish Outsider: Alfred Döblin Transreads Laozi and Confucius

Olav H. Hauge is the quintessential Norwegian poet and a practitioner of the Nordic mode of transreading. Throughout his 5-volume diaries from 1924 to 1994, Laozi and Meister Eckhart are each discussed 21 times. Moreover, the founder of philosophical Daoism in the Spring and Autumn period and the Catholic theologian during the time of the Holy Roman Empire are often explored together.

Were Laozi and Eckhart truly "in accordance, letter for letter," as Hauge claimed? What about them struck him not only as two eccentrics, but also as kindred spirits? What motivated Hauge to initiate not only a series of conversations between the two, but also incorporate Hindus and Buddhists along with cultural figures such as Heraclitus, Wergeland, Ekelöf, Ekelund, Eluard, and Benn?

By distilling 10 multilingual excerpts from Hauge's journal commentary and transreading them, first one by one, then as an argumentative rainbow, I will uncover a historic moment in 20th-century cultural transfer. It will demonstrate the newly cut facets by Hauge in Daoist philosophy, illuminating how the Chinese canon has been enriched by its European transreaders. Further, it will inspire us to transread the canons—ancient and modern, Eastern and Western—by participating in them. We can thus unleash their power to help solve issues of our own time.

B

《莊子》的弔詭思維與政治反思 1

Panel Convener and Chair: Lin Mingchao

本專題集中針對《莊子》的弔詭思維及可能蘊含的政治反思進行討論，藉由多篇文章各自深入闡論及交互對話，呈現《莊子》至為重要的弔詭思維的深刻意義。狹義而言，「弔詭」一詞出現於〈齊物論〉，展現既夢且覺、既虛而實的非二元性，同時也包含言說、書寫、論述在自我質疑、轉化、流動中的語言實踐，並進而延續到政治與倫理的實踐力量。〈齊物論〉這二元並存、相互轉化、彼此共生的弔詭意義，廣義而言，則貫穿於《莊子》而涉及了修養、工夫、倫理、政治、美學等面向，此專題將這樣的思維統稱為「弔詭思維」。

Lai Hsi-san 賴錫三 (National Sun Yat-sen University), 心齋做為一種弔詭行動的政治藝術—從道德政治到共生政治的轉化

《莊子》不宜被簡單化地視為「逃離政治」或者「取消政治」，反而可以視為對儒家型參與政治權力運作的「對抗模式」給予批判轉化，重而走向「轉化政治」的「共生模式」。筆者想從「轉化政治」到「共生政治」的藝術，來闡述〈人間世〉的政治回應潛力，尤其集中在兩種「內存諸己，外存諸人」的「內聖外王」對比模式，來分析「心齋前的顏回」和「心齋後的顏回」之核心差異，由此突顯「道德政

治」與「轉化政治」的根本差異。「轉化政治」的精神則在於轉化「一分為二」、「敵我分明」、「自是非他」、「非黑即白」的政治鬥爭方式。從〈人間世〉看來，顏回想以道德想直救政治的用心，逃不出「非黑即白」的政治對抗模式，甚至還會加劇這種「善惡分明」的鬥爭劇。而「心齋後的顏回」，既轉化道德意志的固而不化之偏執，又打開「虛室生白」、「鬼神來舍」、「萬物及化」的「餘地」，正是放下「臨人以德」的救治姿態，從而轉化了「一分為二」的敵對張力，以「支離其德」而重新開啟了「共生」的空間。本文將討論「心齋後的顏回」那種「不救救之」「不解解之」（無翼而飛，無知知之）的弔詭思維，如何可能發揮轉化政治的共生潛力。

Fabian Heubel 何乏筆 (Institute of Chinese Literature and Philosophy, Academia Sinica), Autometamorphic Democracy (自化民主)：The Political Significance of "Heart-Fasting" in the Zhuangzi

In a fictional dialogue in the *Zhuangzi*, Yan Hui talks with Kongzi about his plan to visit the king of Wei, protest against his dictatorial rule, and persuade him to change his behavior. Kongzi asks him how he plans to achieve this goal. After Kongzi confirmed that Yan Hui's plan was doomed to failure and even could be suicidal, he suggested he turn to the ascetic cultivation of "heart-fasting" (心齋). Jean François Billeter has repeatedly emphasized the political context of "heart-fasting" and expressed surprise that traditional Chinese commentators have often ignored the political significance and the critique of power expressed in the dialogue. He rejects a depoliticized reading, and the believe that this dialogue suggests a Daoist aversion to politics and an escapist attitude.

Billeter argues that Zhuangzi challenges the common mode of thinking about the relation between subjectivity and politics. He assumes that a Zhuangzian "paradigm of subjectivity" entails a philosophical potential for rethinking pluralism and democracy that, however, has been marginalized by "imperial ideology" throughout Chinese history. This viewpoint leads Billeter to further ask whether this potential can facilitate a renewed exploration of the relationship between subjectivity and democracy to envision a "Chinese foundation of political freedom." This may sound absurd, but this paper will try to critically reflect on the thought experiment proposed by Billeter and further elaborate on it.

My reflections are divided into five steps: 1. A discussion of the relation between subjectivity and democracy in contemporary Chinese philosophy. 2. An analysis of interpretations of "heart-fasting" from the perspective of a subject of consciousness (心性主體) in contemporary Neo-Confucianism. 3. A critical discussion of Billeter's reconstruction of a Zhuangzian "paradigm of subjectivity" that is centered around his specific understanding of the "body" (身體主體). 4. An introduction of an alternative "paradigm of subjectivity" that focuses on "breath-change" (氣化主體). 5. A movement from "breath-change" to connected concepts of "self-change" (自化) and "self-government" (自治) that have been developed in the context of Daoist political philosophy. This leads to the question if the conception of "autometamorphic democracy" (自化民主), inspired by the philosophies of Zhuangzi and Laozi, may help think about alternatives to "liberal democracy" (自由民主).

Chen Yun 陳贇 (East China Normal University), 差異、共生、弔詭：〈齊物論〉與秩序問題

〈齊物論〉可以理解為秩序哲學的重要文本，它關懷的是多層級性的秩序構造問題：在政治-社會層面，攜帶著自身風土性的多樣化個人/共同體在差異化基礎上的共生問題，也就是萬物相育而不相害如何可能的問題，這相應於齊物的問題；在價值-意義層面，各種不同風格的價值論說與多樣化意義的確證方式如何並行不悖的問題，這相應於齊論的問題。依據《齊物論》自身的邏輯，齊物與齊論非問題都不能在所齊之物與所齊之論的現成狀態下達成，而是必須進行上行性與開放性的轉化，即在超出物和論自身甚至在與他者的交織共在中確證自身。齊物與齊論兩者都指向差異者的共生所形成的秩序如何可能的問題。通常的以多元主義和相對主義為視角的解讀，未能注意到《齊物論》中的開放性的「一」的意義：齊物當照之以「天」，齊論則當衰之以「聖」；「天」與「聖」都必須取消其形而上學的實體性或主體性內涵，而是「一」的兩種形式。真正的弔詭在於一多之相即，一在多中，多在一裡。多意味著差異、多元、相對，而一則是共生中的秩序。對人而言，「一」既是意義的貫通，即所謂「道通為一」，也是承載性與開放性，即對多的容納和成全。《齊物論》的「一」包括「聖」與「天」消解了根據義和主宰義，而代之以引導性，「物各自生」的天籟交響導向的是「名止於實，義設於適」的世界秩序，在其中，美者、惡者、是者、非者以超越它們自身的方式最終被還給它們自身。

C

Rethinking Confucius and Confucianism

Chair: Geir Sigurðsson (University of Iceland)

Wang Qingjie (University of Macau), Moral Dilemma and the Concept "*yin*" (concealment 隱) in Confucius's *Analects*

"*Kin Concealment of Offense*" (親親相隱) is a well-known dilemma in Confucian ethics and justice. I shall first clarify ancient and modern discussions on this topic in the history of Chinese thought. Then I suggest a reading of the word "*yin*" (concealment 隱) not only as "concealment" (隱藏) but also as "feeling a deep pain" (隱痛) in the text of Confucius's Analects. Based on this new reading, I would like to argue that in the case of "the father and son's mutual concealment of offense，" the Confucian concept of justice or uprightness (直) lies not only in the concealment but, more importantly, in-between the conduct of concealment (隱藏) of the offense and the deep moral feeling of pain (隱痛) along with this concealment. This feeling of deep pain shows a typical moral dilemma in Confucian ethical thinking, and the dilemma or puzzle reveals the complexity of Confucian Ethics. This moral complexity indicates that Confucian ethical thinking does not simply proclaim and enact, as many once thought, some action rules or a practical "manual" for our moral, legal, and political life. Rather, Confucian exemplarily ethics of virtue as a meta-ethics focuses more on the foundation of morality and moral character building by recognizing human finitude in moral judgments and limitations in real-life ethical and legal practices.

Dimitra Amarantidou (University of Macau), The "Bad" Kongzi: Unappealing Lessons From Confucian Morality

Many scholars recognize that Kongzi 孔子 is a complex figure, inviting diverse and competing readings since antiquity. Indeed we can distinguish between the dominant figure of the Master as the revered, immaculate sage of institutionalized Confucianism, and the unsuccessful, limited, and dubious Kongzi. In this paper I explore the philosophical implications of taking this latter Kongzi seriously. I look at passages from the *Lunyu* 论语 where the Master is viewed as incapable of living up to his own teachings. In other words, instances where he is "bad." There are at least four areas where Kongzi's conduct is seemingly incorrect or bad: lying and pretense, sarcasm, lack of restraint, and self-importance. However, we may also take these behaviors in the broader context of Confucian morality, which is highly context-sensitive, tolerant of contradiction, appreciative of complexity and spontaneity, and on the whole unconcerned with the attainment of absolute moral perfection. In this way we can see Kongzi's misbehaviors not as deviations from an otherwise immaculate behavior, but as expressions of moral behavior in and of themselves.

Thus, the bad Kongzi is not the negative counterpart of the utmost sage of the Confucian tradition—we do not need to make excuses for deception, sarcasm, and other imperfections. Being "bad" is part of the Confucian path.

Halvor Eifring (University of Oslo), The historical origin of qíng 情

It is obviously true, as the invitation to this conference states, that new philosophical concepts or ideas always build on older ones, whether as contrasts or as further developments. It is just as obvious, however, that the history of such concepts and ideas is not restricted to philosophy itself. Quite often, their origin is to be found in everyday, unphilosophical speech and thinking. This is true today, but even more so in the Chinese philosophy of the Warring States period, whose ideas in many cases did not have any truly philosophical precursors.

The term *qíng* 情 is a good example of a term that has both philosophical and everyday usages. Its most common usages in Warring States philosophy have been well accounted for by Ulrich Unger, who sees its basic meaning as 'inner nature', which, when applied to human beings, gives the meaning variant 'emotions', and when applied to situations and circumstances, gives 'truth; the facts'. Historically speaking, however, neither 'inner nature' nor 'emotions' seem to have existed as meaning variants before the systematisation of Chinese philosophy began in earnest in the 4th century. In this talk, I will use textual evidence and historical linguistics to argue that *qíng* 情 started out as a prefixed derivation from *shēng* 生 'to give birth', and that the resulting meaning 'genuine' (from the unadulterated quality of the newly born) lies at the bottom of all the meaning variants mentioned by Unger, as well as other early meaning variants, such as 'sincerity', 'really', etc.

Choi Guk (Chinese University of Hong Kong), Mencius: Pragmatist on Human Nature

Many scholars have adopted the term "dispositions" as a main concept for interpreting Mencius' claim on human nature (*xing* 性). According to them, Mencius claims that seemingly moral dispositions substantial/essential to us in fact exist inside us. I argue against such understanding for the following reasons: 1. What several scholars call seemingly moral dispositions in Mencius, mainly referring to four sprouts (*siduan* 四端), should be instead captured in terms of capability (*cai* 才) to feel four sprouts in specific situations, and such capability in turn mainly analyzed in terms of pragmatic usefulness: given that we have no decisive foundation for knowing whether we really have the capability and if yes, how high capability we have, we'd better endorse that we have maximum moral capability because such endorsement would provide, especially in a situation where not so many people would successfully feel four sprouts, more motivation to feel so. It plays a crucial role for making the process of development (*kuochong* 擴充) occur. It is more involved in the requirement of taking positive attitude towards

one's moral potentiality than in the existence of certain dispositions inside us. 2. Furthermore, four sprouts refer to specific feeling**s** such as compassion aroused from certain circumstances, not to dispositions themselves. It seems that we don't have sufficient reason to think that four sprouts, as *already-manifested* feelings, are the *realization* of certain dispositions in particular cases. They should show that we have already the capability, but the mere existence of dispositions could not serve this role.

16:30 – 18:00

A

Transreading the Chinese Philosophical Canon 2

Panel Convener and Chair: Zhang Huiwen Helen

Misha Tadd (Nankai University), The Latin Laozi and the Emergence of a Global Laozegetics

The *Laozi* was first transmitted to Europe in fragmentary quotations within the 1590 Spanish translation of *Beng Sim Po Cam*. However, the true origins of what I call Global Laozegetics began with the Figurist Jesuits in the early 18th century and their complete Latin translation of the Daoist classic. That work drew heavily on Chinese commentarial works, traditional Laozegetics, while bringing the text into dialogue with Mediterranean philosophical and theological concepts.

This paper will briefly introduce the idea of Global Laozegetics, while examining the role this mostly forgotten Latin translation played in the transformation of the *Laozi* into a shared classic of humanity.

Karl-Heinz Pohl (Trier University), Zhuangzi and the Dead Man in Lu Xun and Enzensberger

The paper looks into a literary-philosophical encounter between East and West in the 1970s; at the same time it follows variations on a classical theme. In his last collections of stories, "Old Tales Retold" (published one year before his death in 1935), Lu Xun has a scenic play, entitled "Resurrect the Dead", modelled after Zhuangzi's well-known story about finding a skull (ch. 18) in which the dead man, upon Zhuangzi's wish, is brought back to life. It is, however, a rewriting of an old Daoist story in accordance with Lu Xun's contemporary – social and political – preferences and thus only a travesty of Zhuangzi. Only bits and pieces of Zhuangzi's philosophy are retained and recognizable, and if so, they are treated satirically. Zhuangzi is depicted as conceited, egocentric and not concerned with social problems.

In 1978, the German author Hans Magnus Enzensberger wrote a radio-play entitled "The Dead Man and the Philosopher – Scenes Modeled after Lu Xun's Chinese", thus rewriting Lu Xun (who was rewriting Zhuangzi). Although Enzensberger, just like Lu Xun, ridicules Zhuangzi (as a person), in his play there is a remarkable grasp of Zhuangzi's original philosophical intention. In fact, the play is a scenic realization of the meaning of Zhuangzi's "Butterfly Dream": In a world of unity and constant transformation, there is no fixed identity, no fixed "self". Hence, in Enzensberger's variation of the story, Zhuangzi is transformed into the skull, and it is the resurrected dead man who in the end comes upon Zhuangzi's skull, posing the same questions as Zhuangzi did in his own original text. Contrary to Lu Xun's travesty and socialist distortion as well as his scorn of tradition, Enzensberger's rewriting restores Zhuangzi's original philosophy.

Zhang Huiwen Helen (University of Bergen), Transreading in the Nordic Mode: Olav H. Hauge in Dialogue with Laozi and Eckhart

While Alfred Döblin's *Berlin Alexanderplatz* has become known as one of the most significant German novels of the 20th century, his transreading of ancient Chinese philosophy remains obscure. Yet his two encounters with Dao form an unparalleled Bildungsroman: First, in the 1910s, Döblin "in a pent-up rage" met Laozi and Liezi in German through Richard Wilhelm. Then, in the 1930s, an exiled Döblin met Confucius in English through James Legge. The younger Döblin's poetic, psychological resonances with Daoist philosophy led to his two masterpieces, *The Three Leaps of Wang-lun: Chinese Novel* and *Mountains, Seas, and Giants*. The older Döblin's pragmatic, historical recognition of Confucianism led to his 1940 publication of *The Living Thoughts of Confucius*, a cross-cultural phenomenon that incorporates an idiosyncratic "presentation" of Confucius and an eclectic selection and argumentative arrangement of "the essence of Confucius's thought."

What does this eccentric path reveal about Döblin, the German-Jewish outsider behind literary modernism? What does his Bildungsroman tell us about his fellow exiled writers such as Thomas Mann and Stefan Zweig and his contemporary audience? Finally, what does his transreading teach us about Laozi, Liezi, and Confucius?

To explore these questions, I have sculpted a two-part collage with six elements. Part I starts with Döblin's transreading of Liezi in *The Three Leaps of Wang-lun* (1912-1917), complemented by two autobiographical sketches (1921-1922). Part II begins with Döblin's transreading of Confucius, where he refers to companion works in the monumental "Living Thoughts Library" (1939–1945): Sforza's Machiavelli, Benda's Kant, Trotsky's Marx, and Heinrich Mann's Nietzsche. Two book reviews—one from New York in 1940 and another from Berlin in 1947—further elucidate the cultural contexts for Döblin's Confucius.

B

《莊子》的弔詭思維與政治反思 2

Panel Convener and Chair: Lin Mingchao

Liu Chang-long 劉滄龍 (Taiwan Normal University), 莊子的「心齋」——由深度聆聽所打開的公共空間

對莊子來說，「心齋」是照料、養護自己與萬物的前提與方法，所照料養護的是能虛的心，此一能虛的心，既挪動觀看自身的方式，也開啟容納萬物的公共空間。「心齋」，一方面暫停、打斷生物自我保存的本能，另一方面則開啟深度聆聽的能力，得以進入物我交互承認的感通模式。所謂「聽之以氣」、「虛而待物」，便是暫停、打斷個體、物種的同一性本能，將我們的專注力從生物本能的原始設定中挪移開來，才有機會敞開更多的空間，讓自己與萬物相遇。我將從鄂蘭（Hannah Arendt）的角度，詮釋莊子「心齋」所具有的批判性思考與政治上公共空間的意涵，並且設法為當代分裂社會難以團結面對人類的戰爭、環境危機提供一種思想的出路。

Lin Su-chuan 林素娟 (National Cheng Kung University), 「咸池」體道樂論中的弔詭思維與兩行之道

莊學的樂論中，樂音既是天道流行之自身，同時也是體道者之境界的顯現。咸池以樂體道的描述，最精彩者在《莊子．天運》中，咸池之樂作為「天樂」，能使聞樂者「達於情而遂於命」、體現了聞天樂者能與天地陰陽、萬物同其物化。〈天道〉也謂「天樂」能「以虛靜推於天地，通於萬物」。天道之至樂演奏著四時流轉、生死相循的造化之聲，聞樂者若能虛靜，便能與萬化之聲相通，共奏著流變無常的天地至樂。《莊子．天運》透過北門成聞黃帝奏咸池之樂的聞道體驗，演示了大化之聲與天理之運，聞樂的過程正是體道的過程，其中也涉及了了身心官能之轉化及對名言的覺察，二者密切相關。本文將透過《莊子．天運》中黃帝所奏的咸池之樂，以及北門成以樂悟道的記述，來說明其中深刻的對天道之體認，以及其間官能與身、物關係。人如何透過聞樂而轉化精神，透過「塗郤守神」、「天機不張，五官皆備」真正進入天人共化、「以物為量」、「以天合天」的物化之境，而聆聽天樂。本文亦將透過咸池三奏中的諧擬與弔詭的兩行之道，以說明莊子後學對於名言指涉的有限性及彼/是相對立場的高度覺察，並透過滑疑、弔詭的兩行表達，進行「和之以是非」的應世與修養之道。本文將點出咸池三奏寓言中黃帝、咸池、桑林、委蛇具有先秦時期古典樂教中的聖王、神聖空間、儒家樂教中規訓身體等豐富意涵的詞語，透過寓言之諧擬而重新脈絡化與去脈絡化，在多聲調的互文中，使得「化聲」得以曼衍。本文並將更進一層說明咸池三奏中如何透過弔詭之表達，彰顯至樂「不主常聲」。如三奏咸池的聞樂體驗接連以「或謂」的相反表達，以因是因非之言，彰顯名言之指涉的封限。其中不論工夫或由樂音所體會的天地之道，接連以弔詭、滑疑之言表達，使得眾聲混逐叢生於虛空窈冥之間。聞樂者體驗「無言而心說」的大化之聲，無言並非沒有名言之形式或表達，而是不固化於名言之有封、有常的小成。無言正是絕妙之言，正如三奏咸池為怠而無怠之聲、為無聲的眾聲喧嘩之大樂，滑疑、兩行之言迎來了卮言之曼衍。咸池體道樂論的弔詭與兩行表達，同時也正是〈養生主〉中庖丁「因其固然」、「以無厚入有閒」，「中經首之會」的政治與處世藝術。

Lin Mingchao 林明照 (Taiwan University), 《莊子》弔詭之言的語言及行動意義

〈齊物論〉在論及夢、覺悖論時，提及所謂的「弔詭」，並顯出獨特的意義。所謂夢覺悖論是指：夢是以覺的型態展現；覺又是以夢的型態展現。而在這樣的悖論中，就蘊含兩個指涉自我的層次：一是我們指出別人是在作夢，即「予謂女夢」，另一個是對此進行自我反思：當我們指稱別人在做夢時，我們自身也可能正在夢中，即「予謂女夢亦夢也」。前一個層次是涉及「謂」所代表認知、信念及語言行動；後一層次則是對於對於「謂」這種認知、信念以及語言型態的反思，而所謂的「弔詭」，正是這種對於自身的謂進行質疑及反思的語言，在〈齊物論〉中歸為一種「言」。本文要分析及論證的是，所謂「弔詭」之「言」，涉及對於自身判斷與論說的質疑，這樣的自我質疑涉及了對於「謂」這種認知、信念以及語言型態的反思，具有重要的實踐意義，可視為是一種實踐途徑。而「弔詭」這種對於「謂」的自我質疑，最終將聯繫到「無謂有謂，有謂無謂」的語言層次。這樣的語言，與〈齊物論〉展現的理想行動意義密切聯繫。

C

Aesthetic, creativity, and the Dao

Chair: Dimitra Amarantidou (University of Macau)

Téa Sernelj (University of Ljubljana), In defence of subjectivity and creative freedom: Shitao's aesthetic theory

Shitao 石濤 is one of the most famous painters and theorists of painting in China. He belongs to the so-called individualist painters of the early Qing Dynasty, who opposed the techniques of traditional painting through free painting. Shitao's works are in contrast to those of his contemporaries, namely the orthodox school, as he did not

engage in imitating the techniques and content of the old masters, which was an important, necessary and highly valued practice in the Chinese tradition. He had great respect for the works of the old masters, but he considered the old forms as a source of knowledge to be tapped into, not as material from which the painter had to start in his creative work. While orthodox painters focused on a conservative, restrained, and complicated style, individualist painters tended to create more vivid works of art that emphasized their individuality and creative freedom. In his aesthetic theory of holistic brushstroke (*yihua lun* 一畫論), Shitao defines holistic brushstroke as the essence of everything, of all phenomena that human being perceives through the mind, and therefore based on the self. In the preface to his theory, Shitao proposes his own "method of non-method (*wufa zhi fa* 無法之法)," which draws on the aesthetics and practice of painting by adding a new, transcending element, the holistic brushstroke. These two highly original concepts are means to achieve the spiritual goal of transformation, an aesthetic experience rooted in the awareness of the artist's authentic self. It is this self, understood as both mind and body, that employs holistic brushstrokes to achieve synchronicity with the universe while using "no method" to assert a personal vision and creative freedom that leads to artistic innovation against the limitations of the orthodox school of painting.

Luque Moya Gloria (University of Malaga), Philosophy as an Art of Living. An interpretation of Confucianism from an Aesthetic Approach.

Confucian philosophy is often regarded as a moral tradition and closely identified with a small set of ethical concepts that assumed a limited interpretation of a long-standing tradition. However, we can reconsider Confucianism as a school of thought concerned with the interaction of specific people in particular contexts, which entails human creative dimension. Thus, Confucius reinvented Zhou culture in a new philosophy as a way of understanding his own context, as well as New Confucianism proposed an interpretation of classical Confucianism from their particular circumstances (the development of Buddhist schools and their metaphysical reflection in Chinese land).

The aim of this presentation is to provide an analysis of the reinvention in Confucian tradition from its origins. Confucius rejects the idea of a fixed order, and instead emphasizes that the world, as well as our interactions, are constantly changing. For that reason, philosophy also needs to change and be reinvented. First, I consider the importance of the creativity in Confucius' thought. The philosopher does not merely offer a moral system, but a philosophy which emphasizes our ability to reappropriate and create new patterns of action. Secondly, I defend that, despite the differences, this dynamic approach has characterized Confucian tradition along the centuries. That is, this view merits further attention because it shows philosophy as an art of living, an aesthetic way of interacting with our surroundings.

Emanuelle Braunstein (Tel Aviv University), In Praise of Forgetfulness

Through all stages of life forgetting seems to be a threat, after all, memory is what allows us to define ourselves, or others around us. The earliest games in one's life consider remembering as an achievement, the one who remembers more of the cards that were just revealed, wins. Later-on, exams at school measure one's memory with grades, the one who remembers the most information will be count as the smartest, and will be welcomed to the most desirable professions in the best universities. During the latest part of life, having a short term memory is not so obvious, one is praised if he or she remembers efficiently as they did before. With all this in mind, I would like to speak in praise of forgetting.

I wish to introduce a new perspective on the concept of forgetting, and transform it from a threat to a promise. According to my premise, the *Zhuangzi* (莊子) and the *Yoga Sūtra*, the foundations of two of the most paramount traditions in east Asia, present the practice of forgetting as a way to unveil one's internal and stable selfhood, that which cannot be stained by any experience or any knowledge acquired through one's life. The selfhood that will be revealed under these layers of consciousness, will direct one to a new way of life, an active while effortlessly living. This ideal way demands a repetitive practice of intentional forgetting, and these two ancient texts complement each other by presenting the reasons, the steps and the outcome of this goal.

Aula Blu
18:15 – 19:15

First Keynote Speech: Jana Rošker (University of Ljubljana), Interpretation and Re-Invention: The Hermeneutics of Intersubjectivity in Chinese Philosophy

Before delving into the contents of my speech, I want to share my great joy in witnessing the thriving and exciting development of the EACP. It is a platform that has been invented in the minds of many of us for over a decade and was formally established in 2014 in Ljubljana. Since then, its manifold contents and ideas of plurality, transcultural

dialogues, ideational exchange, and development have been reinvented, reinterpreted, and re-evolved through numerous international conferences, round tables, and online discussions.

I would like to highlight the significance and conceptual value of the topic of this year's EACP conference, *Interpretation and reinvention.* I have long considered the questions of interpretation and continuous reinvention to be essential in the process of creating new philosophical ideas. This is particularly true in the realm of Chinese philosophy, which has been intentionally shaped and perpetually reimagined through commentaries on classical texts. In this light, philosophizing can be seen as synonymous with reinterpreting, and in this context, interpretation is tantamount to creation.

In my upcoming speech, I aim to engage in a critical analysis of the synthesis between Western and Chinese methods of interpretation, specifically exploring hermeneutic theories and the concept of the fusion of horizons. Moreover, I will shed light on the conceptual challenges associated with the hermeneutical circle.

In conclusion, I am thrilled to have the opportunity to present a different approach to interpreting classical Chinese texts, tentatively referred to as the fusion of aesthetic realms. During my presentation, I will introduce and elaborate on this innovative method, which holds, I hope, some potential for providing fresh insights and perspectives in the field of interpretation.

I am eagerly looking forward to sharing these ideas with all of you and fostering a captivating discussion on the intricate relationship between interpreting the existing worlds and creating new images and understandings of reality. I believe our conversation will be thought-provoking, as we delve into the profound connections between interpretation, imagination, and the ever-evolving nature of our perception.

Saturday 17th June
9:00 - 10:30
A

Chinese Philosophy in Mainland China and Taiwan 1

Panel Convener and Chair: Jasper Roctus
Panel description:

Philosophical (re)interpretation and (re)invention for philosophical/religious and political re-identification was highly prevalent during the Late Qing Dynasty (1839–1912) and the Republic of China (*Zhonghua minguo* 中華民國, ROC, 1912–1949). Many political giants who dominated the era, such as Sun Yat-sen 孫逸仙 (1868–1925), the first provisional president of the ROC and founder of the Chinese Nationalist Party (*Zhongguo guomindang* 中國國民黨, KMT); Chiang Kai-shek 蔣介石 (1888–1975), Sun's successor at the helm of the ROC and KMT; and Mao Zedong 毛澤東 (1893–1976), who, through the Long March (*Changzheng* 長征, 1935–1936), became the paramount leader of the Chinese Communist Party (*Zhongguo gongchandang* 中國共產黨, CCP) and was Chiang's archrival during the Chinese civil war (1927–1936 and 1945–1949) between the CCP and KMT, all reinvented a wide array of philosophical constellations of their contemporaries as well as of ancient Chinese precursors and European political thinkers. Political philosophies such as Sun Yat-sen's 'Three Principles of the People' (*San min zhuyi* 三民主義), would be pragmatically reinterpreted and utilized by Chiang and Mao to reinforce their claims to political legitimacy and power in – and beyond – China. Discussions and strategies in this domain also impregnated discussions far outside the strict political domain. Concepts such as 'justice' were also put to the question. Even the religious domain was confronted with the same challenges to redefine itself as the political domain did.

In their contributions, Jasper Roctus and Li Yang elaborate on the importance of both ancient and contemporary Chinese philosophy for later philosophical reinventions by political figures inside the KMT and CCP to gain an edge in the domestic and foreign political arenas. As Wang Yu-zhou, in turn, demonstrates, the political battle over ancient Chinese philosophical thought continued long beyond 1949, when Mao Zedong founded the People's Republic of China (*Zhonghua renmin gongheguo* 中華人民共和國, PRC) after the CCP had emerged victorious in 1949 in the civil war against the KMT – which withdrew to Taiwan. Debates on, for instance, the true connotations of (political) Confucianism have raged on until well into the 21st century across both sides of the Taiwan Strait. Zhao Huanyu, in her assessment of how Chinese political entities (re)interpret and adopt/abandon variant(s) of Confucian justice in their political guidelines and regimes, and how these (re)interpretations impact regional and global politics, also focuses on philosophical rifts between mainland China and Taiwan, with emphasis on the heritage of Xunzi 荀子 (c. 310–c. after 238 BC) and Mengzi 孟子 (372–289 BC). In the religious domain, as Bart Dessein elaborates, the illustrious monk Taixu 太虛 (1890–1947) tried to redefine the position of Buddhism under the era's new social context. His propositions for a new type of Buddhism embraced Christian ideas as evident in the concept '*renjian fojiao*' (人間佛教, "humanistic Buddhism"); ideas inspired by Sun Yat-sen's 'Three Principles of the People' which eventually gave birth to Taixu's '*san fo zhuyi*' (三佛主義, "The Three Buddhist Principles"), but equally – as is far less known – ideas from Claude-Henri de Rouvroy (1760–1825), Count of Saint-Simon, a Christian-Socialist thinker of whom Karl Marx (1818–1883) stated that he was an 'utopian socialist'.

Jasper Roctus (Ghent University), Ossified Educational Text or Proto-Communist Minimum Program? (Re)interpretations of Sun Yat-sen's Three Principles of the People (*San min zhuyi* 三民主義) by Mao Zedong and Chiang Kai-shek (Late 1920s-Early 1970s)

Sun Yat-sen, the first provisional president of the Republic of China and founder of the Chinese Nationalist Party (KMT), lectured on a wide array of philosophical themes in 1924. Having just created a United Front between his KMT and the Chinese Communist Party (CCP) under the auspices of the Soviet Union in a bid to reunite a fractured China, Sun systemized his political philosophy through what he had already previously coined as the 'Three Principles of the People' and its sub-doctrines of *minzu* (民族, "nationalism"), *minquan* (民權, "democracy"), and *minsheng* (民生, "people's livelihood").

Two years after Sun's demise the United Front fell apart and the KMT and CCP got embroiled in a civil war. The two Parties would subsequently be dominated by, correspondingly, Chiang Kai-Shek and Mao Zedong. Both men maintained a claim on being the true heir of Sun's revolutionary cause and incorporated his ideology in their personal discourse and Parties' programs – either explicitly or clandestinely.

Their interpretations of Sun's philosophical doctrines differed greatly, however, and evolved pragmatically throughout time. Chiang would primarily utilize Sun's 1924 lectures as an educational text for the KMT-led Party-state after making some additions of his own, while Mao would declare that the Three Principles of the People

constituted a "minimum program" for the CCP. This contribution elaborates the pragmatic drives underpinning said interpretative differences by Mao and Chiang through a collation of their evolving discourse with Sun's original rhetoric on his political philosophy in 1924.

Li Yang (Ghent University), The KMT's Shifting Approach to the Outside World during the 1920s: Reinvention of Chinese Confucianism

In the 1920s, the foreign policy of the KMT rapidly evolved as it managed to reunite most of China from its southern Canton base through the Northern Expedition (*Beifa* 北伐, 1926–1928**)**. Departing from KMT founder Sun Yat-Sen's 'Three Principles of the People'; which promoted "Allying with Soviet Russia" (*lian'e* 聯俄), the foreign policy focus of his successor Chiang Kai-shek shifted to the West around 1927.

As most KMT leaders had received a traditional Confucian education during the late Qing dynasty, this study aims to explore the reintroduction of Confucianism in the Party's shifting foreign policy during the 1920s. This research will, among others, use primary sources such as Chiang Kai-shek's diary, the memoirs of his contemporaries, and other archival sources, to analyze the correlation between traditional Confucianism and the evolutions of the KMT's foreign policy in the 1920s.

By taking a literary approach, this contribution bridges a prevailing knowledge gap, i.e., the issue that the KMT's foreign policy shifts are more often approached from the perspective of intellectual history. The study is divided into three chronological periods: 1) 1920–1924, which explores the influence of Confucianism on Sun Yat-Sen's policy of "allying with Soviet Russia"; 2) 1924–1926, which explains the influence of Confucianism on the KMT's move towards the West; 3) 1927–1930, which examines the philosophical arguments behind the KMT's "Treaty Revision Movement" (*Gaiding xinyue yundong* 改訂新約運動).

Wang Yu-Zhou (Ghent University), (Re)inventions of China: Reviewing the Debate between Mind-nature Confucianism (*xinxing ruxue* 心性儒學) and Political Confucianism (*zhengzhi ruxue* 政治儒學) in the 21st Century

Against the backdrop of a renewed appeal for the 'great rejuvenation of the Chinese nation' (*Zhonghua minzu weida fuxing* 中華民族偉大復興) by the ruling CCP, Confucian scholars in mainland China have in recent times put forward a new interpretation of 'Confucianism,' namely, 'political Confucianism' (*zhengzhi ruxue* 政治儒學), to explain China's history and formulate a future political order for the country domestically and abroad. Although the proposition was derived from Taiwanese Confucian scholars working on political issues, their colleagues in mainland China were not satisfied by their philosophical fruits, and even pejoratively denoted their Taiwanese inspirators as 'mind-nature Confucians' (*xinxing ruxue* 心性儒學) who lacked efficient capability in dealing with contemporary issues.

This paper argues that the ongoing debate on Confucian discourse across the Taiwan Strait implicates the Confucian scholars' heterogenous imaginations of China, and reveals (re)inventions of said 'China' through their differing positions, sites, emotions, and identities. The contribution commences with a short overview of the debate over the past ten years and focuses on several representative intellectuals (e.g., Ge Zhaoguang 葛兆光（1950–）, Jiang Qing 蔣慶（1953–）, Zhao Tingyang 趙汀陽（1961–）, and Lee Ming-huei 李明輝（1953–）).

This is followed by a brief review of the history and split between the Confucian schools of thought in mainland China and Taiwan, after which a study into how said intellectuals (re)invent Confucian discourses on contemporary Chinese political issues follows. Through a categorization of the Confucian scholars' positions, sites, emotions, and identities, this study suggests a conclusion on how their (re)inventions of China are constructed.

<div align="center">B</div>

Christian Perspectives between Embroidery and Patching

Chair: Fang Xudong (University Paris City / East China Normal University)

Qian Jin (University of Paris I), Navigating between Chinese and European Traditions

How should one orient oneself in thinking when confronted with different traditions of thought? Such is the question we moderns ask ourselves. Such is also the question that Ming Chinese scholars were forced to seek an answer to when exposed to the new ideas and beliefs brought to them by European missionaries. In this light, it is of particular interest and pertinence to examine the writings of Confucian converts to Christianity at the end of the Ming Dynasty. Despite their conversion, they stay Confucians and represent a very special strain of Confucian thought: having adopted the Christian faith and ideas of the European tradition, such as parts of Aristotelian philosophy, they constantly return to their own tradition in order to make sense of those of the foreigners. On the other hand, being Christians, they also represent a singular offshoot of Christian thought: working to reconcile their ancestral tradition and the newly accepted one, they gave Christianity forms of expression never seen before in its previous history. Our presentation will focus on selected texts of Chinese Christian converts at the end of Ming, such as Yang Tingyun and Liu Ning, in order to explore the forms of thought that were born through the

encounter between Confucians and European missionaries. Tools such as textual analysis and comparison, as well as the hermeneutics of semantic fields will be used to evaluate their originality.

Mateusz Janik (Polish Academy of Sciences), Imago mundi and *Tianxia* – Cosmo-ontology of the early modern Sino-European cartographies

Jesuit world maps produced in China during the late Ming and early Qing periods presented a cosmography based on the idea of the transcendent viewer looking at the world from the god-like perspective, embracing the entirety of the, land seas and the people inhabiting them. This way of rendering world was not only a result of Christian theology or developments of early modern cartography. In philosophical terms it was linked with the "Scipio's dream" (a final chapter of Cicero's *On Government*) depicting the insignificance of limited human perspective from the position of a viewer located outside in the cosmic realm of supralunar spheres. This image was incorporated into Jesuit imagery through medieval commentaries to Cicero's work, and made its way into Spiritual exercises where we find a christened version of Scipio's dream as a rationale for Jesuit global endeavor of christening the whole of humanity. After Matteo Ricci presented the first European map of the world in China it became obvious that there are some fundamental discrepancies between Asian and European cosmographies. The Chinese reception of Ricci's maps expressed skepticism towards the very idea of transcendence inscribed into them. Particularly interesting is the criticism of late Ming scholars such as Wang Fuzhi or the authors of *Poxieji* (a collection of anti-Christian essays published in the last years before the fall of Ming dynasty). Chinese maps, while on the first look similar to the Western representations of the global space, differed in that they were much more focused on the depiction of actual politico-cultural relations that organized the sino-centric world. This idea of thinking about the world in terms of inner (or immanent?) relations constituting it, rather than taking it as a whole, seen from the external point of view, originated in the classical texts , particularly *Book of Documents* (*Tribute of Yu chapter*), where *tianxia* (all under heaven) is presented as a series of concentric zones, surrounding the imperial court. One of the most characteristic features of Jesuit cartography in China is the attempt to reduce Chinese cosmographies to a mere geographical dimension, by showing that while China might consider itself a center of the world it is still a region among many other regions, equally miserable in the eyes of God. This encounter of cosmo-ontologies is charged with numerous philosophical assumptions that have set the very premises of comparative studies of Western and Asian thought through out early modern period and remain influential until today.

Helena Motoh (Science and Research Center Koper), How «God» entered the Chinese classics: Between the interpretations of James Legge and Wilhelm Schmidt

Paper focuses on a particular tendency of interpretations of Chinese philosophy, where early philosophical texts were interpreted through the lens of the (mono)theistic understanding of religion. The paper reflects on how the 19th interpretations of Chinese philosophy negotiated the foreignness of its conceptual framework by »domesticating« the religious components to comply with the religious sensibilities of the supposed Non-Chinese readership and/or to provide a justification for the missionary attempts in China. The paper will focus on the analysis of a key text by James Legge, *The Notions of the Chinese Concerning God and Spirits*, published in 1852. Although partly based on the strategies of the 18th Century Jesuit Figurist interpretation of Chinese primary monotheism, Legge's text, however, will be shown to approach the problem from a different angle, basing its arguments on more complex views of the role of language and translation as philosophical categories. Legge's strategies will be compared to those of the 18th Century Figurists to analyse the shifts in how they saw the problem of conceptual translation. The second part of the paper will analyse Legge's translation practices in relation to these topics, especially his uses of "God" and related terminology in his translations of Chinese texts.

C

Cross-textual Disputes and Trans-cultural Interpretations of *Zhuangzi* and *Hanfeizi*

Panel Convener and Chair: Li Yuzhong
Panel description:
It is probably impossible for us to know the complete picture of various schools of thought in early China. But we can at least confirm two things: the first one is that several key topics were shared and disputed by the different schools; the second, that we can hardly understand the ancient texts beyond our modern perspectives and historical prejudices. The former sometimes affects the latter, and the latter may in turn help us to rediscover the former.

Despite variations in content and approach, all presenters in this panel are aware of our situation as modern interpreters. The papers can be classified into two sections. The first section includes two papers, both considering cross-textual disputes between Zhuangzi and other schools, and focusing on sets of opposite terms: life-politics

and name-actuality. In the second section, both papers pay attention to the problem of interpretation: one is about the encounter between Zhuangzi and Derrida, and the other is about the stigma of Hanfei.

Li Yuzhong (National Taiwan Normal University), To Politicize or Depoliticize Life? The Yangist Thesis in Zhuangzi

The prevailing view that the "inner chapters" of the *Zhuangzi* were written by Zhuangzi himself and the other parts by "the school of Zhuangzi" or other schools, has been questioned in recent years. If we focus on the so-called "Yangist miscellany" (A. C. Graham), this dispute may offer us a good opportunity to reconsider the relationship between life and politics. Regardless of its concrete content in dispute, the argument of Yangist school is, more or less, devoted to revealing the tension between (individual or private) life and politics, immediately against Mohist tendency of sacrificing one's life for the benefit of the world. Such a tension appears most clearly in "Yielding Sovereignty" (讓王): when one is yielded by the empire (天下), he always refuses it because it will harm his own life.

This depoliticalization of life, however, may also lead to attempts of re-politicalization The point is that. since the life in ancient China is always already political, it is the depoliticalization that rises the real problem of politicalization. Such attempts can be found in the *Zhuangzi* itself. Nonetheless, in some stories of the "inner chapters," such as the famous cook (庖丁), while the tension between life and politics remains, one can still try to enter the political realm and nourish his own life at the same time. It concerns how to deal with things (物) without the violence of fabrication.

My goal here is not to revisit the classification of schools but to discover how the problematics can be reframed and disputed. In this view, the tension between life and politics may not be exclusive to Yangist School, but haunts as a key problem in the whole text of *Zhuangzi*.

Hsu Chiayu (Sun Yat-Sen University) Shadows of Shapes in Metamorphoses, Echoes of Sounds in Transforming Voice: Zhuangzi's Reinventions of Visual and Auditory Metaphors in responding to the Discourse on Name and Actuality

It is remarkable that the whole *Zhuangzi* ends with a peculiar criticism of Hui Shi: "Hui Shi's talents were fruitlessly dissipated running after the myriad things and never returning to the roots. He was like a man trying to silence echoes with sounds, to outrun shadows of shapes. How sad!" The echo of sound and the shadow of the shape are certainly distinctive imageries. In fact, they have been found to represent the congruity between name and actuality in visual and auditory senses in various pre-Qin scripts. "Name and Actuality" is a common discourse of all schools of thought and is the bedrock of ancient Chinese Philosophy. For ancient Chinese thinkers, naming is not only an illustration, classification, and denomination of the actuality of things, but it is also a prescriptive method of determining the order in which everything is organized. As Qian Mu pointed out, all the inner chapters of the *Zhuangzi* addressed both name and actuality but with more emphasis on the latter, it is important to consider the significance of this subject in the *Zhuangzi*. This paper will explore synthesis and conversations on this discourse between *Zhuangzi* and its contemporaries and predecessors through a cross-textual study involving Confucians, Mohists, Yang Zhu, Gongsun Long, and Hui Shi, with relevant materials from the *Guanzi*, *Yinwenzi*, *Liezi*, *Wenzi*, and *Heguanzi*. The focus will be on the metaphorical languages and implications of *Zhuangzi*'s reinvention with its underlying philosophy of transformation.

Héctor G. Castaño (National Sun Yat-sen University), Zhuangzi, Derrida, and the Challenges of an Ongoing Encounter

Almost thirty years after Michelle Yeh's rendering of "*différance*" as *yányì* 延異, Derrida has become a frequent reference in Sinophone philosophical debates. But Yeh's "Comparative Study of Derrida and Chuang Tzu [Zhuangzi]" (1982) also inaugurated a rich tradition of comparisons between deconstruction and philosophical Taoism, from Zhang Longxi to A. C. Graham or Wang Youru.

Taking inspiration from the style and concerns of *Zhuangzi* scholarship as renewed by Jean François Billeter through his exchange with Taiwanese scholars, this presentation will revisit 40 years of Zhuangi-Derrida comparative research to reevaluate its double dimension: on the one hand, the uses of *Zhuangzi* to introduce Derrida in the Sinophone world (as the last step of the long tradition analyzed by Haun Saussy in *Translation as Citation: Zhuangzi Inside Out*, 2017); on the other, the use of Derrida to introduce the *Zhuangzi* in contemporary philosophical debates in the West. This bidirectionality invites us to consider many questions. For instance, how is the desire for transculturality expressed and repressed by Derrida's philosophy? How to deal with the structural strangeness of the *Zhuangzi* within the Chinese tradition? Why do comparisons focus more on "language" rather than on, say, how Derrida's political philosophy and Zhuangzi's critique of power illuminate each other? How do these comparisons tackle categories as idiomatic and slippery as "Tao" and "Deconstruction" or "Chinese philosophy" and "Western metaphysics." All these questions express the necessity to reflect on the grounds and goals of transcultural philosophy in our world today.

Tseng Wei-Chieh (National Taiwan Normal University), Stigma of Hanfei: Fundamental Question of Legalist's Cruel Symbol

In the mainstream ideology of Confucianism, Legalism is regarded as a heretical and violent theory that needs to be criticized and attacked. Therefore, in the context of intellectual history, the comment on Legalism as a negative symbol is taken for granted, and its theories are also regarded as having fundamentally flawed. However, the stigma of Legalism did not arise when Legalist intellectuals appeared in the pre-Qin era, it was a process of political unconscious evolution from the pre-Qin to the Han Dynasty. The historical logic of the critique of Legalism in the history of thought is: the evil of the tyranny of the Perishing Qin caused the trauma of "Book Burning during the Qin Dynasty", and the theory adopted by the perishing Qin was the legalist intellectuals such as Li Si and Han Fei. It is evil; moreover, it is an inference that the personality traits of Li Si and Han Fei who would construct such an evil theory must also be pathological and need to be criticized. But the problem with logic in this way is that: First, there was no typological concept of "Legalism" before the "On the Essentials of the Six Schools" in the early Han Dynasty. It was not until "Hanshu Yiwenzhi" that there was a clearer positioning. Second, the scholars who were classified as Legalists in later generations, the thinkers who were criticized before the Western Han Dynasty were concentrated in Shang Yang, Li Si, Han Fei, etc., and other scholars such as Shen Buhai, Shen Dao, Li Kui, etc. not only had no stigma, but it even has a positive personality narrative of a virtuous minister.

D

Visions of Modern China: Revolutionism and Conservatism

Chair: Dawid Rogacz (Adam Mickiewicz University)

Lai Chi Fung (National Taiwan University), The Textual and Philosophical Reinvention in Liang Qichao's Mozi studies

Liang Qichao (1873-1929) spent more than a decade in Japan where many of Liang's publications were written. Over the years, there were papers and research done to discuss the "influences" of Japanese scholars and books on Liang. Though Liang has a broad range of research interest, many scholars suggested that Liang is more like a "propagandist" instead of a "ideologist" as he does not have an in-depth ideological structure.

Among the diverse research interest of Liang, this article will focus on his research on *Mozi,* particularly his publication *Zi Mozi xueshuo* 子墨子學說, trying to find out how Liang's choices of word and concept were influenced by Chinese and Japanese intellectual leaders. This article will review how *Mozi jiangu* 墨子閒詁, which was given by Sun Yirang 孫詒讓 to Liang, was used by Liang and letters between Liang and other Chinese intellectual leaders such as Huang Zunxian 黃遵憲 influenced Liang's perspective of *Mozi*. For Japanese influences on Liang's research, This article will mainly compare the similarities and differences between Liang's *Zi Mozi xueshuo* in 1904 and Takase Takejiro 高瀬武次郎's *Yang Mo zhexue* 楊墨哲學 in 1902. By reviewing the differences between the two books, this article will try to find the origins of Liang's ideas related to Mozi. To have a better understanding of Liang's research on *Mozi*, other Japanese thesis and essays published during the Meiji Reform will also be reviewed.

Zhang Lisa (Heidelberg University), Could Mo Di have been an Indian? Discussing History and Philosophy in the Republican Period [Young Scholars Awarded 2°]

In April 1928, the scholar Hu Huaichen 胡懷琛 (1886-1938) published an article in the prestigious magazine Eastern Miscellany, arguing that earlier commentators of the Warring States philosopher Mo Di had been mistaken about, what he called, his "nationality 國籍"; Mo Di had not been a Chinese, he had been an Indian. Hu's article generated much controversy and at least 15 intellectuals became involved in the subsequent debate about Mo Di's nationality. Among these intellectuals was a minority who supported Hu's interpretation that Mo Di had been an Indian, and the sceptical majority. The debate about Mo Di's nationality was, in turn, part of a broader intellectual movement that questioned received ideas about scholarly integrity, the legitimacy of arguments, and solid historical research; what could be known about the past? What made historical research scientific? And how was it possible to establish that the Chinese had indeed been, Chinese? This paper examines the discussion about Mo Di's nationality that took place between the late 1920s and the early 1930s in the context of the changing practices of historical research and search for a national identity during the Republican Period.

Markus Haselbeck (KU Leuven), The Depiction of Kang Youwei in Tang Wenming's Political Philosophy

Over recent years, Tang Wenming 唐文明 has made a name for himself as a leading figure in the group known as Mainland New Confucians. With their theories grounded in Confucianism, these scholars have established themselves as an important force within the field of Chinese political philosophy over the last thirty years. Taking the Confucian tradition as the solution for challenges posed for China during its process of entering modernity, they have designed various theories on how to reconstruct its society and politics. Since most Mainland New Confucians trace their theoretical roots back to Gongyang Confucianism, the late Qing-philosopher and last

proponent of this tradition, Kang Youwei 康有为 (1858-1927), holds a central position within this group's philosophies.

Those scholars, who came to be considered as Kangists, should by no means be understood as a homogenous group as each of them came up with their own understanding, portrayal, and evaluation of Kang Youwei and his ideas. Similarly, Tang Wenming has constructed his distinct image of Kang, focusing on the time before the Hundred Days of Reform, Kang's creation of Confucianism as *kongjiao* 孔教, and its evolution over the years.

By carefully examining Kang's reception in Tang Wenming's philosophy, this paper aims to depict what his portrayal of Kang consists of, how he conceptualizes Kang's life, and which role in history he assigns to Kang. While allowing for a better understanding of Tang's own philosophy this will also offer a glance at its evolution over the years.

Maëlle Schmitt (University of Paris Cité), Reinventing Confucianism in Republican China: the Revolutionary Conservatism of Dai Jitao and Liang Shuming

In Western philosophical imaginary, Conservative thinking cannot involve utopian or revolutionary ideas. In China, after the fall of the empire, reactualizing certain traditional values of Confucian thought was on topic, either by combining or opposing them to Western revolutionary ideas. In my thesis, I investigate the cases of two Modern Chinese intellectuals: Dai Jitao (1891-1949), Confucian and revolutionary, the main theoretician of the Guomindang, and Liang Shuming (1893-1988), a Confucian neo-traditionalist and reformer, who advocated for a classless China. In this quest to revitalize Chinese thought, which major notions of Western philosophy served as a model or counter-model compared to Confucianism and its various interpretations?

This paper aims to examine the use of specific concepts in the discourses of both intellectuals. This will be an attempt to shed light on the dynamism linked to the conception of a new philosophical imaginary, at once conservative and revolutionary, inherent to the Confucian revival phenomenon of the Republican era. Recent results of research carried out in the framework of my first year thesis will be presented. I will comment, by comparison, on some notable extracts from these two authors, addressing the following themes: the tension between conservatism and utopia; between uses of tradition and interpretations of modernity; between applications of Confucian statesmanship and Western political philosophy.

11:00-12:30

A

Chinese Philosophy in Mainland China and Taiwan 2

Panel Convener and Chair: Jasper Roctus

Zhao Huanyu (Ghent University), Fifty shades of (In)Justice: The Evolution of Confucian Justice Theory and its Global Impact

At the heart of political philosophy, justice as a global pursuit has been dominated by Western theory, while Confucianism tends to play only a marginal role in current conjecturing on justice. In the spectrum of justice and injustice, the evolving Confucian accounts of (in)justice have been insufficiently recognized, conceptualized, and explained. This contribution aims to advance the theoretical and empirical study of (in)justice in China, makes reference to both classical and modern Western justice theory and, in turn, advances reflections on the global understanding of (in)justice.

This contribution first conceptualizes (in)justice by examining the variants of Confucian justice rooted in Xunzi and Mengzi, and builds further on reconstructions by May Sim (2007, 2010), Fan Ruiping (2010, 2011), and Joseph Chan (2008, 2012, 2014). Next, it assesses, critically and comparatively, how Chinese political entities (re)interpret and adopt/abandon variant(s) of Confucian justice in their political guidelines and regimes, and how these (re)interpretations impact regional and global politics. It is shown that the evolving Confucian justice theory interconnects with Western justice theory, and merits proper consideration and comprehension as part of the wider field of global justice theory.

Bart Dessein (Ghent University), Reinterpreting Christianity, Nationalism, and Socialism with the aim to Reinvent Buddhism

China's confrontation with European modernity in the middle of the 19th century not only had an important impact on the way the traditional Confucian elite saw themselves and China's position in the world, but also had significant bearing on the Chinese religious world. The Chinese Buddhist world was hereby not only confronted with the growing competition of 'new' religions such as Christianity, but found itself compelled to redefine its position in Chinese society under conditions of increased secularization, and the ideas of socialism, communism, and anarchism advancing.

This contribution examines how the famous Buddhist reformer Taixu was not only inspired by Christianity in proposing his concept of '*renjian fojiao*' ("Humanistic Buddhism"), but was also inspired by Sun Yat-sen's 'Three Principles of the People' as Taixu at some point even created the concept '*san fo zhuyi*' ("The Three Buddhist Principles"). Furthermore, as has not been researched up to this moment, Taixu was also importantly inspired by the thinking of Claude Henri de Rouvroy, count of Saint-Simon, a prominent reform thinker during the French Revolution. The influence that this Christian-inspired early Socialist thinker – who was, by Karl Marx, labelled as an 'utopian socialist' – exerted on Taixu, is the focus of this contribution.

B

Transformation of Classical Learning in the Song Dynasty

Panel Convener and Chair: Christian Soffel (University of Trier)

The achievements delivered by Confucian scholars during the "Classical Period" (6.-3. cent. BC) have been constantly transformed and reinterpreted over the course of the history of Chinese philosophy. This panel will demonstrate the transformation done in the Song dynasty from three different angles: Sage persons, institutions and "unorthodox" thinkers. The first paper discusses the shifting role of Confucius' disciple Zeng Shen (Zengzi) over time, from being a proponent of the "filial piety" (*xiao*) in the Han dynasty to becoming a pivotal link between Confucius and Mencius in the *daotong* tradition. The second paper puts its focus on the *Rites of Zhou (Zhouli)* being re-interpreted by Song scholars like Wang Anshi, Zhu Xi and Wei Liaoweng, in order to promote their political philosophy. The third paper will illuminate the underlying conceptual links between Xunzi—a classical Confucian philosopher highly controversial in the Song dynasty—and the thought of Zhu Xi, in particular in regard to the relevance of ghosts and spirits.

This panel will not only show what is "new" within the thought of the so-called "Neo-Confucian scholars", but also in what way they revived ideas from the past that had been forgotten over the centuries.

Wu Jie (Fudan University), "Zeng Shen Got the Truth By His Dullness" – The Interpretation And Reshaping of the Image of Zeng Shen By *Daoxue* Scholars

The establishment of Zeng Shen's image in Confucianism was based on the Han and Tang respect for filial piety, as well as the Song scholar's affirmation of Zeng Shen's position in the "Genealogy of Way" (*daotong*). From the Tang dynasty to the Song and Yuan dynasties, Zeng Shen's status thus has over the course of history been "upgraded", ultimately becoming one of the "Four Matches" (*Si pei*) in the temple of Confucius. The invention and interpretation of classical texts by Daoxue scholars, for example, inheriting the commendation in the Han dynasty of Zeng Shen's *Book of Filial Piety (Xiaojing)* and his filial piety virtues, as well as interpreting the *Analect*'s dialogues about Zeng Shen and other disciples which have not taken Zeng Shen highly most of the time, eventually laid the foundation for Zeng Shen becoming an important figure, still below Confucius and Yan Hui, but overpassing the other disciples. By examining how philosophers in the Song dynasty have taken on the topic of filial piety positively, and actively explaining the honesty rooted in Zeng Shen's "dull" temperament and his inevitability of preaching, we can fully understand the profound significance of their efforts to reshape the past. In conclusion, through the Daoxue scholars' special commendation, the saints in the "Genealogy of Way" have been clearly determined since then.

Thus, Zeng Shen has become the most important disciple, who would also be the appropriate model for other scholars to learn about the truth in Confucianism. At first, a historical glimpse on the temple of Confucius will be introduced, and then the interpretation of the classic texts will be discussed more in detail to show the positive connotations of Zeng Shen's dullness.

Li Dian (University of Trier), Academics, Politics and History: Reinterpretation of Rites of the Zhou Dynasty by Song Confucians

Zhouguan xinyi (New Meaning of the Rites of the Zhou Dynasty) is a commentary compiled by Wang Anshi in the Northern Song to standardize the interpretation of the *Zhouli (Rites of the Zhou Dynasty)* among scholars. However, it suffered from controversy after the failure of his reforms, especially after the rise of *daoxue* in the Southern Song, because of its close connection to the reform agenda. This article focuses on Wei Liaoweng's work on the same subject, *Zhouli zhezhong (Eclectics of the Rites of the Zhou Dynasty)*, and compares it to the attitude of other Song scholars, ultimately finding that further away from Wang Anshi's time, more and more scholars were able to evaluate Wang Anshi's interpretation of *Zhouli* and the failure of his reforms placidly. One possible reason for this is that several victories against the Jin in the early Southern Song erased the shame of the fall of the Northern Song. Wang Anshi's reforms, which have been attributed as the root cause of the fall, have thus been more fairly evaluated. Another reason might be that after different attempts people still did not discover a more efficient way in the classics to improve the situation.

Notwithstanding their opinion on the reforms, the scholars justified the correctness of their own thinking by interpreting the *Zhouli* differently, as Wang Anshi had done before. The dismantling of Wang Anshi`s learning and the flourishing of *daoxue* present various directions of the interpretation of the classics at different times.

Tim Dressler (University of Trier), Sacrificing Sincerely: Xunzi's and Zhu Xi's Perception of *cheng* (誠) in the Traditional Spirit Belief

Confucius suggested nourishing a rather distanced relationship with the ghosts and spirits. Xunzi amplified this tendency of detachment by not only criticizing the gullibility of a fellow who got frightened by ghosts, but also by recommending to sacrifice to the ghosts and spirits 'as-if' (*ru* 如) they are present. This raises the question, whether Xunzi developed an anti-realist belief. During a rain ceremony, Xunzi even denies the causal effectiveness of performing such a ritual, while strongly emphasizing its social and emotional value. On the other hand, Zhu Xi regarded the rain ceremony as a sacred duty of a local official and some of his prayers for rain have been collected. Furthermore, recent studies showed that Zhu Xi was a deeply religious man, who arranged the graves of his ancestors according to geomantic considerations. Connected with his theory of *Qi* manifesting as spirits during a sacrifice, he seems to express a realist belief.

Nevertheless, both thinkers agree, that *cheng* is a necessary precondition for a successful ritual. But whereas for Xunzi this could mean a power of one's imagination or an uprightness of character, Zhu Xi assumes that true *cheng* is only possible with a realist belief in the spirits.

C

'Looking at it from this angle': Perspective, Limits, and Arts of Not-Knowing in the *Zhuāng Zǐ* and *Liè Zǐ*

Panel Convener and Chair: Anders Sydskjør
Panel description:
In the *Zhuāng Zǐ*, other thinkers, 'schools of thought', traditions, and institutions are knocked from their perches. Instead of offering comprehensive, obligatory approaches to living, they offer non-obligatory, often harmful, ways of seeing things. But what are the strategies by which this reinterpretation is effected? What are its intellectual bases? And how should we live in light of it? We explore these questions through the lens of two related issues in the *Zhuāng Zǐ* and their reinterpretation in the *Liè Zǐ*: I. The different treatments of limitation and proportion. II. Their effects on the prospects and nature of knowledge.

Dennis Schilling (Renmin University of China), The limits of proportion and number

The book *Zhuāng Zǐ* begins with the teaching that large and small are not comparable. Each has its own proportions and qualities. If you transpose the big into the small or the small into the big, the proportions and qualities are distorted or destroyed. The *huìgū* cicada does not know the change of the four seasons because it comes into the world in summer and dies in winter. It makes little sense to divide its life into 'seasons'. An analogy of proportions between small and large is denied, that is, large and small are not considered relative quantities.

This is quite an astonishing view, and the opposite position is taken elsewhere in the *Zhuāng Zǐ* (e.g., ch. 17). But as much as proportions and numbers determine things and their nature, or are even valued as knowledge of the people of the past (ch. 33), some passages argue against this, claiming that proportion and number do not let us see the inner workings of the changing world. Chaos dies miserably of numbers, six it can still bear, the seventh no longer. The ambivalent judgement on proportion and number is surprising. Starting from the discussion of the small and the large, the essay tries to deepen the discussion about their meaning. Why are number and proportion seen as epistemically limited? What notions of quantity do they express? And what exactly are the reasons for their epistemic 'blindness'?

Zheng Heyang (Renmin University of China), 'Knowing Not-Knowing' and 'Being Bright without Glare': A Study of the Ideas of Knowledge and Politics in Chapter 22 of the Zhuāng Zǐ

In Chapter 22 of *Zhuāng Zǐ*, there are 11 dialogues that deal with the question of knowledge and how knowledge relates us to—or separates us from—the *Dào*. This paper will argue that the 'teaching without words' (不言之教) runs like a thread through the chapter, and that one of its main fibers is to illuminate a certain incapacity inherent in knowledge, namely, 'only to know what it meets, but not to know what it does not meet' (知遇而不知所不遇). I will develop this view by looking at two dialogues "Knowing travels north beyond Darkwater" and "Radiance asks Nothingness." In a first step, I will deal with the dialectical relationship between 'knowing' and 'not knowing' (知與無知), and in a second step, how this relates to the political philosophy of 'the rule of the Sage.'

The story's two characters Knowing (知) and Radiance (光耀) are in a similar situation: both want to explore the Dao by asking questions, but receive only a mute answer. Neither of them can completely discard their nature (to know or to illuminate *something*) and integrate the opposite of themselves as part of themselves ('being not

29

knowing' or 'being bright without glare'). What are the methodological insights behind this inability? How does the 'mute answer' reflect the idea of a 'teaching without words'? And what are the political implications of this teaching?

Anders Sydskjør (University of Bern), Representations of Perspective in Parts of the *Zhuāng Zǐ*

Zhuāng Zǐ 1, 2, and 17 all explore the idea that we all labour under the yoke of ignorance. Ignorance brought about by the limits imposed by the span of our lives, the shape of our bodies, by our education. But there are better and worse ways of being limited; some remain unaware that they are seeing the world from a limited perspective. This causes them to inappropriately impose their own patterns of right and wrong onto others. These are commonplaces. But a recurring problem is that the texts, insofar as they propose alternatives, do so *via negativa*. In this talk, I will explore the thought that the formal features of the narratives presented in these texts exemplify conduct consistent with the texts' negative claims. More pointedly: in reading and understanding these narratives, we are undergoing a form of basic training in the skills the texts suggest that we need. One way of talking about the ethical ideal espoused in these chapters is in terms of the contrast between two extremes: the limited view and a view from nowhere. The former is untenable, the latter unachievable. So, what do we get in their stead? From a literary standpoint, one of the striking features of the narratives in these chapters is the extensive representation of perspectives, through verbs of seeing, thinking, and evaluation, other than the narrators' own. The argumentative sections of these chapters present adopting a variety of perspectives as the thing to be done –something difficult but necessary.

Richard J. Sage (Hong Kong Baptist University), Accepting the Unfathomable – Knowledge, Fate, and Soteriology in the *Liè Zǐ*

The "Lì mìng" 力命 chapter of the *Liè Zǐ* has long been source for controversy as critics argue that its radically fatalistic approach is not only unacceptable within the traditional framework of moral standards, but also contradicts the philosophy espoused in the other chapters of the work itself. This paper will argue against this standard interpretation and demonstrate that the core idea of the chapter is coherent with the general cosmogony, epistemology, and soteriology of the work. Ultimately, the *Liè Zǐ* picks up the *Zhuāng Zǐ*'s 莊子 concepts of 'knowledge' and 'realizations' (*zhī* 知) in combination with its idea of 'being at peace with one's destiny' (*ān mìng* 安命) as further developed within the *Xuánxué* 玄學 literature of the Wei-Jin 魏晉 era (220-420) to create a worldview in which absolute fatalism becomes the source of personal salvation.

D

A Multifocal Perspective on the Chinese Canon: Feminism, Environmentalism, and Animal ethics

Chair: Selusi Ambrogio (University of Macerata)

Sarah A. Mattice (University of North Florida), Re-Interpreting, Re-Inventing, and Re-Claiming Chinese Philosophy

How does looking at women as philosophers in historical Chinese contexts help us to re-interpret, re-invent, and re-claim valuable philosophical activity? Beginning in the 1970's, feminist researchers, artists, and activists sought to address the longstanding absence of women and women's scholarship and creative activities from historical canons. While this process met with some success in some disciplines—consider, for instance Judy Chicago's now infamous *The Dinner Party* (1974-79)—in the field of philosophy progress has been slow and largely limited to figures from the Enlightenment Period in European philosophical history. However, several recent publications—including major new translations—have highlighted the possibilities, and the territory yet to be reclaimed, in the context of Chinese philosophy. In this presentation I explore the nature, implications, and the not-insignificant challenges of feminist reclamation projects for Chinese philosophy. Feminist reclamation concerns not only bringing to light women who were left out of canon formation, but also examining the processes of canon formation that led to these (and other) absences. I look at the context of the formation of "canons" of Chinese philosophy in the early twentieth century, and then turn to how we might revise our understanding of the stories of Chinese philosophy with respect to a variety of figures, from the very early materials of thinkers like Ban Zhao (45-120 BCE), to Song Ruozhao and Song Ruohua (ca. 800s), Wang Fengxian (ca. 835-885), Moshan Liaoran (ca. 800), all the way to He Yin Zhen (1884-1920?) and more.

Aleksandr Simons (Friedrich-Alexander University Erlangen-Nürnberg), Environmental philosophy and ecocriticism in the literature of ethnic minorities of China

Owing to increased production, rapid economic growth, upsurge in the exploitation of natural resources and overpopulation has led to an indelible negative impact to the human kind and the natural world – weather anomalies, such as: extreme drought, severe flood, sandstorms, etc. have led to disappearance or drastic decrease in certain floral and faunal species, change in the landscape and even mass migration, which in many aspects is

especially detrimental to the indigenous communities and minority groups on a global scale. The year 1978 and onward was the point when tension between human and the natural world escalated at unprecedented levels, where the rapid economic changes, corruption and moral crisis were the beginning of the nature decline.

Environmental philosophy and ecocriticism in China has recently boomed and brought a new perspective on philosophy and ethics. This discipline provides an insight into the relationship between man and nature from a wholistic perspective and describes individual, social and environmental problems faced by ethnic minorities in various parts of China.

The aim of the presentation is to provide an insight into the works of various ethnic minority authors – Ye Guangqin (叶广芩), Hu Donglin (胡东林), Guo xuebo (郭雪波), Qiangren Liu (羌人六), Yang Zi (羊子), A-lai (阿来) etc. and emphasize the factors of human-to-human; human-to-nature and nature-to-human relationship.

Agne Veisaite (Chinese University of Hong Kong), Non-human Others as Beings-in-Themselves in the *Zhuangzi*

Aristotle separated human beings from animals based on the notions of reason and *mimesis*. He indicated that animals are incapable of imitation and have no capacity for metaphorical thinking, the result of which was animals were used allegorically for human representation and were not viewed in their own right. Paul D'ambrosio continues this reading by employing a Confucian (anthropocentric) interpretation of the Zhuangzi, arguing that "the function of non-humans is arguably largely metaphorical." (2021) While reading the Zhuangzi in this way is a valid approach, I will argue that it is crucial to see non-humans in the Zhuangzi not as mere allegories, but portraying themselves and their animalistic standpoints as holistic images (*xiang* 象). Rather than replicating reality, *xiang* brings reality forward, putting emphasis on perception, co-creative bodily emersion, as well as the animalistic stance within imagistic thinking. For Zhuangzi, animals are not merely metaphors but the foundational part of the imagination process itself. Thus, the second goal of this presentation will be to show that animals are not only co-creators of imagistic thinking but also a source of insight for different ways of knowing. Being more responsively adhered to their surroundings through spontaneous emergence *ziran* 自 然 , non-human others expose humans' humanness instead of merely *representing* them.

14:00 – 15:30

A

Mediated Meanings in Chinese Intellectual History

Panel Convener and Chair: Trenton Wilson
Panel description:

Raphael's *The School of Athens* depicts various "philosophers" and "thinkers" engaged in thinking, speaking, and debating, but it also importantly depicts people engaging in these activities in a particular physical space with the aid of various physical implements—books, writing tablets, compasses, spheres, and so forth. It may be easy to imagine that the philosophers' *ideas* might freely float to us down through time, but it is perhaps equally interesting to imagine the ways in which their world was mediated by very tactile technologies of thought, including the tools of reading, writing, and teaching, but also habits of reading, writing, and arguing. This panel has gathered together a diverse group of scholars to engage with the idea that philosophical meaning is mediated by concrete cultural practices. We will look at how the juxtaposition of classical prooftexts produced divergent meanings in the *Analects* over time (Trenton Wilson); how the ubiquitous late imperial practice of prosopopoeia could spawn philosophical argument ventriloquized through tofu (Yin Shoufu); and how specific historical events threatened to empty some of the highest ideals—that of sage rule—of meaning altogether (Martin Wu). If one goal of the conference is to help paint the fresco, we hope to help paint the mediated infrastructure that supports the worlds of the Chinese philosopher, past, present, and future.

Trenton Wilson (Princeton University), The Sage Reimagined: A History of Reading *Analects* 14.31

By the Song Dynasty, *Analects* 14.31 came to mean exactly the opposite it had meant for centuries. Whereas it was once the mark of a worthy *not* to know in advance (*xian jue*), by the Song this reference to foreknowledge in *Analects* 14.31 took on a positive valence. In this later reading, the sage or worthy did not *anticipate* deception, but was nonetheless clever enough to perceive deceptions early and first. In this paper I examine the reading strategies used by various Han, Song, and Ming commentators to justify their divergent interpretations, paying particular attention to the other classical texts brought to bear on this *Analects* line. I argue that the establishment of new authoritative texts—including, for instance, the *Daxue* and *Zhongyong*—put pressures on *Analects* commentators to reimagine the line, often with great hesitation and hedging. The reading of this line does not only show the way key terms like sagehood and sincerity/integrity (*cheng*) shifted in meaning, but also the complicated ways in which reading habits, scholarly culture, and political institutions converge to produce "philosophy."

Yin Shoufu (University of British Columbia), What Constitutes a Good Leadership Speech in a Non-Democratic Regime?: Secretarial Craft and Everyday Thinking in Contemporary China

What constitutes a good leadership speech within a non-democratic regime? How do professionals drafting such speeches for their superiors understand their craft? To answer these questions, this article develops a framework of everyday thinking with a case study of contemporary China. Taking insights from feminist scholarship, non-"Western" philosophies, as well as previous studies in everyday politics, it elaborates on three defining features of everyday thinking: *compliance* with established norms, inseparability from *mundane* pursuits, and the combination of *ordinariness and richness* in terms of its content. Then, it analyzes videos dedicated to the textual criticism of leadership speeches within the PRC, which self-proclaimed experts of these genres upload to prominent video-sharing platforms. The perspective of everyday thinking reveals that the immensely popular transmedia practice embodies rich reflections upon the goodness of literary style and political leadership, which would otherwise be obscured due to its integration within compliant activities and pragmatic pursuits.

Wu Martin Ching Kit (UC Berkeley), A Sage that Never Comes – The Political Dilemma of Wang Mang

We know what a Sage is. We have heard all the stories about Sages in history. We are familiar with their virtues and characteristics. We yearn for their return. But how can we be certain if the person before us is a Sage? Merely because everyone says so? This paper delves into the practical question of identifying a Sage by examining the case of Wang Mang (r. 9 CE – 23 CE). The downfall of the Western Han (202 BCE – 8 CE) and Wang Mang's usurpation of the throne not only caused political chaos but also raised questions about who qualifies as a Sage and how they can be recognized. The argument presented here is that the Sage problem fundamentally stems from an epistemological issue – our knowledge of Sages cannot truly enhance our understanding of a living Sage. A Sage is either gone or yet to arrive. The Sage is never present. Anyone who claims to be a Sage in the present is immediately debunked. Wang Mang, before ascending to the throne, embodied the qualities of a Sage. However, once he became the emperor, he was exposed as a fraud, eventually being regarded as one of the greatest impostors in history. The story of Wang Mang exemplifies a political dilemma. We yearn for a Sage to govern, yet we struggle to identify a true Sage when they appear. If a charlatan were to assume the guise of a Sage and rule, it would lead to disaster. In the end, what we truly desire is a person who comes close to being a Sage but is not a genuine Sage themselves.

B

Chinese Perspective on Politics and Justice

Chair: Ivana Buljan (University of Zagreb)

Guo Yuchen (Humboldt-Universität, Berlin), Confucian Political Philosophy in the Metaphor of *Pú Lú* 蒲盧

Political philosophy is an important theme in Confucianism. Politics (政 zhèng) is a core concept in political philosophy. How does Confucianism understand this concept? Specifically, to Confucianism, what is the ultimate aim of politics? What are the roles of the rulers and the ruled people in politics? How can a ruler exercise politics well? This paper aims to investigate the Confucian understanding of Politics (政 zhèng) by focusing on an influential metaphor, namely, *pú lú* 蒲盧. In the first section, I interpret the concept of *pú lú* with the help of ancient and contemporary studies and clarify the basic meaning of this metaphor. In the second part, I explain the connection between the concept "the parent of the people 民之父母" in *Shi Jing* (詩經 *The Book of Poetry*) and *Shang Shu* (尚書 *The Classic of History*) and the metaphor of pú lú. I argue that "the parent of the people", as a circulating idea before *pú lú*, is one ideological origin of this metaphor. In the final section, I discuss an important implication of this metaphor. Namely, the sovereign's *dé* (德 virtue-based power) can transform the people into virtuous people. By elucidating the connotations of *dé* in the early classical literature, I explain why Confucianism believes that the sovereign's *dé* can attract virtuous persons' assistance and promote the moral improvement of the people.

Thomas Moore (Sheffield University), Is Confucianism Synthesisable with a Laclauian Conception of Democracy?
[Young Scholars Awarded 3°]

This paper will introduce a novel perspective on Confucian democracy by connecting it with Ernesto Laclau's (2005) work on collective identities in *On Populist Reason*. Specifically, I argue that the normative ideal in Confucian political theory can be conceptualised as the people making a radical investment in a virtuous leader. This argument will proceed in several steps. Firstly, I will provide context surrounding Confucianism and Laclau's (2005) novel political ontology. Secondly, I will draw on the psychoanalytic work of Jacques Lacan (2002) to explore the notion of a radical investment and how it can be appealed to by politicians, rhetoricians and philosophers through their use of empty signifiers, signifiers without a fixed conceptual signified (such as MAGA or 'Take Back Control'). In Laclau's application of Lacanian psychoanalysis these represent an unachievable whole harmonious community with no conflict between different interests. I will then argue that a core part of Confucius' political message, his constant advocacy for a virtuous ruler modelled on the Sage-Kings of the Zhou dynasty, is essentially a Laclauian

conception of politics because the Zhou kings are playing the role of empty signifiers in Confucius' political theory. That is, they represent an unachievable ideal (or 'limit case') of a whole harmonious community. Finally, I argue that this increases Confucianism's potential for compatibility with democracy since these psychoanalytic dynamics are replicable in modern democracies and would be normatively desirable should a virtuous leader utilise them.

Gian Carlo Danuser (University of Zurich), Jurisdiction in Early China

The legal documents of *Shuìhǔdì*, *Zhāngjiāshān*, and the *Yuèlú* Academy encompass statutes, ordinances, and the submission of doubtful cases in the late 3rd and early 2nd cent. BC. Institutionalized sets of regulations make individual action measurable, and tie human wellbeing in society to conditions.

Jurisdiction in the Qín- and early Hàn-period drew on a tradition of legal practice handed down from preceding states. A legal system, however, is the expression of a distinct view of political order in a territory. On one hand the assignment of legal regulations and individual action hardly is always clear-cut. A combination of statutes, a reevaluation or resubmission of criminal cases may be necessary to do justice to the complexity of social life. On the other the purposes of punishment in society may be manifold. What can we say about the justification of criminal law and its functions in Early China?

C

Daoist reinventions

Chair: Fabian Heubel (Institute of Chinese Literature and Philosophy, Academia Sinica)

Cheung Hei Yee Anthea (Hong Kong Shue Yan University), *Wuwei* of Guo Xiang 郭象 (d. 312): An Early Example of Conceptual Reinvention

Ever since its first appearance in the Western Jin Dynasty (266-316), the Commentary on the *Zhuangzi* by Guo Xiang (d. 312) has received much scholarly attention. Over time, scholars have come to recognize it as a reinvention in the true sense, as key notions in the Commentary such as *shengren* (sage), *xiaoyao* (free wandering), *qiwu* (smoothing things out) and *ziran* (self-so-ness) contrast sharply with those of Master Zhuang himself. As early as in Southern Song (1127-1279) the renowned Chan Master Zong Gao (1089-1163) noted that, while most scholars would know Guo Xiang as the most influential commentator on the *Zhuangzi*, the sharp-eyed among them would know that the opposite was actually the case. A similar view was held by the worthy Ming Dynasty scholar-official Feng Mengzhen (1548-1606), who boldly stated that "It is not Guo Xiang who sheds light on the *Zhuangzi*; it is the *Zhuangzi* that sheds light on Guo Xiang." In this paper, we focus on Guo Xiang's notion of *wuwei* (non-action) to show how it diverges *first* from the one well established by Master Zhuang or the "primitivist" Zhuangzi (d. 298 BC) and *later* becomes reformulated instead into the notion promulgated by the Huang-Lao school. This school arose around the mid Warring States period (481/403-221 BC) and flourished during the Western (202 BC-8 AD) and Eastern Han dynasties (25-220). We will *then* go on to show that the Huang-Lao conception of *wuwei* can be considered more effective in meeting Guo Xiang's stated aims than Master Zhuang's formulation.

Sharon Small (Tel Aviv University), The Ethical Message in Huang-Lao Manuscripts

The objective of this paper is to apply a Daoist model taken from the *Laozi* on writings of the Huang Lao tradition, for offering a unique Daoist Ethic *in its own terms.* Having our point of departure in the *Laozi* we refer to its paradoxical language as a *living riddle* that is inherent to the tradition, and as such only it suggests a "model of modeling" as suggested in *Laozi* 25, according to which self-so (*ziran* 自然) serves as foundation for an Ethic that is not dichotomizing or rests on human moral conventions, rather it is a guiding philosophy of living that serves as a basis for the analysis of the Huang Lao tradition as a whole. Accordingly, in this paper we examine the ideas of cosmic generation in their relation to human practice in the *Taiyi Shengshui* and the *Laozi* of the Guodian corpus, questioning if the philosophy embedded in these bamboo slips may serve as a basis for a distinctive ethic to be later developed in the Huang-Lao tradition. In this ethic, forces of cosmic generation, the patterns of heaven and earth, and principles of nature serve as observable models of the ultimate way, which humans are to learn from, embody, emulate, practice, and implement in society.

Friederike Assandri (Leipzig University), Interpretation and Reinvention in the Visions of the Sage

The composition of the *Zhouyi Zhengyi* by Kong Yingda as part of the larger project of the *Wujing Zhengyi* and the composition of the *Daode jing yishu* by Cheng Xuanying both occurred in the larger environment of the court of Emperor Tang Taizong. Both authors participated in the intellectual life in the capital; they are thus "near" in space and time. The early Tang Dynasty saw intense interaction between the three teachings in all kinds of fields, from the political to the religious to the intellectual and academic. The classics played an important role in the intellectual life of the time, and authors of commentaries interpreted and reinvented their classics to fit the demands of the times. Kong Yingda and Cheng Xuanying discuss in their respective commentaries the sage embodying Dao, which suggests a common point of interest and discourse.

I will present a close reading of passages of the *Zhouyi Zhengyi* commentary and the *Daode jing yishu* to show the differences and commonalities in interpretation. This will afford us glimpses of an intellectual debate concerning the nature of the sage in early Tang dynasty. It will also clarify the demarcation lines drawn between the philosophy of the *Yijing* and Daoism at that particular time - the time of the compilation of the *Wujing Zhengyi*, which should remain standard edition and required reading for many centuries to come.

<div align="center">D</div>

Textuality, Language and Logic

Chair: Dawid Rogacz (Adam Mickiewicz University)

Valtr Václav (Charles University, Prague), Textual Identity as a Tool of Re-emerging Meaning in Composite Texts: from Textual Criticism to the Contextual Meaning

The problem of textual identity is one not fully elaborated on in Chinese philosophy. The problems of what establishes the text, whether the text is only limited to written medium, what is the relation of the parts of the text and its wholeness, what is the intention of author or editor, what is the relation between different versions of the texts, whether or not are hypotext or paratext parts of the text – these are only a few problems to consider in establishing the textual identity. Textual identity should not be perceived as an attempt to understand the text as a whole in its totality but rather a tool to grasp the subtler meaning of a text on its semantical, syntactical, structural and cultural levels.

The composition of a text is an ongoing restructuralization of a meaning which emerges every time in a new context as an unfinished set of interwoven meanings. Moreover, reading, collating, adding glosses or commenting is a process of ongoing reinvention of the text – there is no *final* text and no *final* meaning (as well as there is often no primary text) as the Chinese philosophical and philological tradition stands on a premise of constant re-evaluation.

There is only contextually given meaning for certain text in time, but thanks to its temporality there are always some lines of escape which serve as a conceivable way for reterritorialization. Presumably, there certainly is an imaginable interpretation of the whole text, but as the idea of the wholeness of the text is crumbling apart due to its composite nature and permanent recontextualization, there is only an abstract synchronic comprehension of the text, but no total understanding of the text as a diachronic object. The text in time establishes its identity as a process more than a thing.

To reconstruct a meaning of a text means to understand its specific context in a specific time and place. Composite or damaged texts such as *Guanzi, Huainanzi or Lüshi Chunqiu* serve as a fine example of the difficulties of such endeavour.

Dušan Vávra (Masarykova University), Correct Naming in Early Medieval China

In this paper I explore the problem of correct naming (i.e. "attaching names to realities") in three texts written in the 3rd-4th centuries AD: Xu Gan's *Balanced Discourses*, Wang Bi's *Commentary on the Laozi* and Guo Xiang's *Commentary on the Zhuangzi*. In the first part, the paper demonstrates that all three texts share a general framework concerning the dichotomy between names and corresponding realities. The texts stress the importance of a person's inner reality, out of which the corresponding name (or fame) is supposed to stem naturally (instead of attaching the name on the basis of outwardly manifested signs, which the texts refuse in unison). In the second part, the paper addresses the problem of differences between these texts. It is firstly argued the differences can be read as a development in social and cultural environment in which these texts were written. Secondly, the paper argues that the differences between Wang Bi's and Guo Xiang's commentaries (commonly approached as differences between their philosophies), are grasped more aptly if understood primarily from the nature of the commented texts (*Laozi* and *Zhuangzi*). The paper argues that the philosophies of Wang Bi and Guo Xiang may in fact be very close and the differences between their commentaries are informed mainly by the content and cultural status of the commented texts.

Xu Zhemeng, (KU Leuven), When *Dialectica* and *Logica* Travel East: The Chinese Translation of "Logic" in *Mingli tan*

Mingli tan 名理探 (Investigation of the Pattern of Names) is the translation of the Coimbra commentary *In universam dialecticam Aristotelis Stagirita*, a textbook used by Jesuits when they studied Aristotle's *Organon* in college. Collaboratively delivered in the 1630s by the Portuguese Jesuit Furtado Francisco (1587-1653) and Li Zhizao 李之藻 (1565-1630), a Chinese scholar-official and Christian convert, the work marks the earliest introduction of Aristotle's work on logic to China. By focusing on its Chinese title, this paper discusses the choice of "mingli tan", especially "mingli" to translate "logic". It explores why this word was used to render the Western concept, considering both the translator's personal preferences and the larger intellectual picture. Following that, it examines the multiples layers of this expression: apart from being used in the contexts of the School of Mystery,

Buddhism, and Daoism, it gained a new Christian sense through translation in the Late Ming period. The paper also covers its enduring influence on later translations about the Western logic. Although *Mingli tan* largely remained in oblivion from its first publication till the 1724 imperial edict that prohibited Christianity in China, it was rediscovered in the Late Qing period. Since then, "ming", "li", or "mingli" has recurred in the endeavors to introduce the Western logic. As late as in the 1980s, "mingli" still appeared in the Chinese title of Wittgenstein's *Tractatus Logico-Philosophicus*. A study of this translation might shed light on the dialogue between "mingli" and "logic", and between Chinese and Western philosophy.

Ho Chichu (R.O.C. Military Academy in Taiwan), The Application of "Confucian Therapy" in Du Fu's and Bai Ju-Yi's Self Therapies of Illness

Therapy thoughts has been contained Confucianism which became "Chinese-style spiritual therapy". Both Du Fu and Bai Ju-Yi inherited and applied Confucianism that they were deeply bounded by chronic illnesses for long-term. This spiritual therapy enabled them to demonstrate the healing power of firm mind and body when they confronted the unexpected illness and death. When people see the same flower, they have their own experience from it. Specially for the Destiny (天命)in Confucian thoughts was realized differently by Du and Bai due to their choices. Two self-therapies, "upward is afford the mission" and "downward is resolve the knit", were developed. Du was conscious of duty to afford the illness limitation from the Destiny, recover or not was not an issue to him. He believed he needed to carry out the kindness to achieve transcendence. On the contrary, Bai chose to treat the illness as normality by obeying the life timeline without complaint. He resolved the painful illness and transformed it to become the peace in mind. Du presented the solid and high solemn treatment in Confucian Therapy. On the other hand, the soft and down-to-earth attitude were explored by Bai which also implied the difficulty of solid Confucian Therapy. Finally, Du took illness as his responsibility with fortitude and lived until sixties years old. Bai took illness as the nature process and passed away at seventy-five years old. The value and the application in Confucian Therapy were verified by both Du and Bai.

16:00 – 17:30

A

Visions of Modern China: Historicization

Chair: Ady Van den Stock (Ghent University)

Dai Zhicheng (University of Cologne), The Renovation and Development of Chinese Philosophy in the New Cultural Movement

Analyzing the practical connotation and meaning of the New Culture Movement and the ideological demands of its main participants with the slogans of democracy and science, we will find that the democracy and science advocated by the New Culture Movement mainly address two major issues. One is the relationship between ethics and politics. The second is the relationship between thought and practice. The former mainly refers to the contradiction between the traditional Confucian ethical thought and the original democratic thought of Confucianism within the need for democratic development in modern China. That cannot be simply explained by the contradiction between Chinese and Western philosophies of the times. The New Culture Movement can push the transformation of the times through the positive traditional Chinese cultural thought advocated and practiced by Hu Shih, Cai Yuanpei, and others. The latter reflected the inherent shortcomings of Chinese philosophy, which emphasized theory over practice. This is not only contrary to modern Western philosophy, which is based on scientific experimentation and the development of reality, but also detached from China's realistic development demands. Science proposed by the New Culture Movement didn't make clear how to run all real productive activities to build a new China, but they knew the scientificization of the development of society needed to rely on the scientificization of thought and culture.

Lee Lilith W. (VU Amsterdam), Tan Teck Soon and Lim Boon Keng: Creolising Sinophone Philosophy in the Colonial Straits.

The Straits Philosophical Society (1893–c.1918) was a monthly meeting of educated and esteemed men in Singapore (largely colonial elites) on topics spanning from metaphysics and religion to law and economics, forming a "nascent intelligentsia" (Jose 1998) in the administrative capital of the Straits Settlements that had also implications for the governance of the colony itself. Yet, there were only two active 'Asiatic' members of the Straits Philosophical Society within the limit of 15 active members resident in Singapore: British-educated and Straits Chinese men Tan Teck Soon and Lim Boon Keng (the former being also a founding member and the latter among the last members). What scarce attention on both these men in the Straits Philosophical Society has largely focused on their negotiations with the concepts of liberalism and democracy (e.g. Jose 2010, Doran 2012).

In this paper, attention is drawn to how Tan and Lim, caught between British and Qing imperial orders, also effected hybridisations of the philosophical traditions of the two empires, in ways that reflected their individual background trainings as a sinologist in Amoy (Xiamen) and a medical doctor in Edinburgh and Cambridge: Tan and Lim presented diverging (anglophone) creolisations of Sinophone philosophy in dialogue with their British discussants in the Straits Philosophical Society, characterised as fin-de-siècle instances of "Zhuangian cosmopolitanism" (Wong and Hourdequin 2019) and "neo-Mencianism" (Van Norden 2004), respectively. Such creolisations were partly attempts to negotiate the imaginaries 'Straits,' 'China,' and 'Britain' alongside constructions of their own racialised identities and corresponding socio-political standings.

Fu Yuanbo Oscar (KU Leuven), "Virtue of historians" (*shide* 史德): Liu Yizheng's Theory of History

During the early twentieth century, numerous scholars proposed and attempted reforms of inherited historical practices in China, in order to professionalise history as an academic discipline. This led to numerous fierce debates and slandering among scholars. Liu Yizheng 柳詒徵 (1880—1956), the leader of the allegedly conservative Critical Review group (*xue heng pai* 學衡派) also responded to this movement. However his focus was not on how to reform historical research but instead considered how should historians communicate their differences and disagreements. An important concept Liu deployed was the virtue of historians (*shid*e 史德), a notion first formally proposed by Zhang Xuecheng (1738—1801), which required historians to refine their moral characters in order to produce unbiased historical work. This paper shows what Liu really meant by this notion by examining both the genealogy of the virtue of historians as well as Liu's own social context. Liu re-interpreted Zhang's virtue of historians by reversing the relation and indicating that self-cultivation is not only the means of producing sound historical work but also its end. His version of the virtue of historians effectively aimed at stopping slander and fabrication in historical scholarship, as well as reminding his contemporaries that historical scholarship was once a sacred duty that served the purpose of facilitating and enhancing governance.

Wang Xinran (Sun Yat-sen University / KU Leuven), "The Distinction Between Justice and Interest" 義利之辨 As a Method: Chen Huanzhang's Reinvention of the Confucian Lineage

A potential opponent of Western economics introduced to China in modern times was Confucianism due to both the Analects (Lunyu 論語) and Mencius (Mengzi 孟子) were considered to have the concept of "emphasizing justice over interest" (zhongyiqingli 重義輕利). Although many Confucians have put forward their views on the trade-off between justice and interest, known as "the debate on justice and interest" (*yilizhibian* 義利之辯), how Western economics, which included many political and ethical conditions, could be applied to China was problematic. Chen Huanzhang 陳煥章 (1893-1933), who held a Ph.D. in economics from Columbia University and was the leader of the Confucian movement, first proposed in his *The economic principles of Confucius and his school* that the debate was just a specific narrative that has been shaped. Instead, He believed that Confucianism could be better understood from an economic perspective, using the distinction between justice and interest as a commentary method to reshape Confucianism's genealogy. This idea led Chen to construct a native economic lineage of Confucianism, in which he found an inherent socialist nature. Chen's discourse spread through the Confucian movement, which aroused intellectual interest in the financial line implicit in native history. This article argued that Chen Huanzhang's new paradigm of interpreting Confucian was a neglected but essential step before China embraced socialist economics by revealing his method and comment. It is also helpful to understand the Sino-Western economic dialogue in modern China.

B

Daoist Perspectives in Different Times and Places

Chair: Friederike Assandri (Leipzig University)

Caterina Paiva (Peking University), *Xuan* 玄 in the *Yi Jing* 易经 and in the *Dao De Jing* 道德经

In this presentation, I expose the development of the term *Xuan* 玄 in the Pre-Qin classical context. According to the *Shuowen Jiezi* 说文解字, *Xuan*, as a color term, meant black with some redness in it: 黑而有赤色者為玄. This massive dictionary work adds that Xuan also means hidden and remote: 幽遠也。

The study of color terms has long interested humanistic and cultural research. How color bridges human practices and symbolization with the phenomena of visibility is, at the very best, how human biological and cultural capabilities answer the many challenges that the world presents.

Accordingly, *Xuan* is understood not only as a color term but more relevantly as a matter of visibility. In other words, *Xuan* designates a particular aesthetic experience formulated in several texts. I track *Xuan*'s development by the indications provided by three main components in phenomenological aesthetic research: intentionality, perception, and the understanding of the aesthetic object, to which intentionality is directed and from which aesthetic perception rises.

This talk focuses particularly on the *Yi Jing* 易经 and the *Dao De Jing* 道德经. While the former equates *Xuan* with the visual perception of *Tian* 天, the latter uses the term *Xuan* to refer to the ultimate experience with the constant *Dao* 常道. So as the term *Xuan*'s meaning changes, so does Chinese philosophy's understanding of aesthetic experience.

Steven Burik (Singapore Management University), Lao-Zhuang as Postmodern Philosophy

This paper is an attempt to first show how Lao-Zhuang Daoism can be reinterpreted or reinvented as postmodern thought, and second to show how it could be considered as a 'supplement' to post-modern thought, and thereby could be used to iron out some of the criticisms against postmodern thought, and/or address some of the perceived weaknesses in postmodern thought. Daoism is generally understood to have arisen at least to a large extent as a criticism of the flaws and limitations of mainstream thought in Classical China, that is of Confucianism/Ruism. Although it also challenges other ways of thinking directly or indirectly (Moism, Legalism), its main target has always been Confucianism. Of course, but in a totally different context, we could say that post-modern thought, by which I understand the tradition running roughly from Nietzsche, through Heidegger, to Derrida, can similarly be identified as a countermovement to the dominant tradition in Western philosophy.

Two questions arise from this reinterpretation: First, in how far we could actually speak of a mainstream philosophy in the form of Confucianism/Ruism in Classical China? Second, the postmodern idea of the 'supplement' suggests that the dominant tradition was missing out on something, and the question is then if we should actually try to fit Lao-Zhuang into this dominant tradition, or understand it as an ever present challenge to the tradition from the outside.

Filippo Costantini (University of Costa Rica), Looking for the Universal and Private Dao: a LATAM Reading of the Laozi

The *Laozi* is one of the most translated and studied text in the field of Chinese studies. However, the study of its reception in different cultural environments is quite new and usually limited within the Western (Anglo-European) world. Being Chinese studies a new field within the LATAM (Latin America) academy, studies on the reception history of Chinese pre-modern texts in the LATAM context are few and not well-documented. Generally speaking, the history of *Laozi*'s introduction and popularization in the LATAM subregion reflects the growing fascination toward "Oriental cultures" among Latin American intellectuals at the turn of the 20th century. The "Orient" showed to Latin Americans a fresh world view offering new kind of spiritual and mystical experiences that could inspire new ideas.

This paper aims to recover a specific reading of the *Laozi* that became popular in the LATAM cultural context in the 20th century. I define this reading as mystical/spiritual. In my view, the mystical/spiritual reading shows two main characteristics: the universality of *Laozi*'s message; the idea of *Laozi* as an individual and private experience. The first emphasis the text beyond its cultural peculiarities. The *Laozi* expresses a universal message that fits to Latin American specific concerns. A paradigmatic example here will be the interpretation of the concept of Dao thought as a transcultural mystical absolute. The second is the idea of the text as an individual and private experience: the interpretation of the text is a subjective process that could lead to the discovery of one's "true self". This second characteristic is directly related to self-cultivation practices emphasized in several *Laozi* translations produced in Latin America.

C

Mediating Buddhism in Ancient and Modern China

Chair: Bart Dessein (Ghent University)

Tyler Neenan (University of Chicago), Seng Zhao and the Axis of Courses. Excavating the Trace of Zhuangzian Negativity in the *Zhaolun*

English language readings of Seng Zhao have tended to be concerned with some such question: "to what degree has Seng Zhao grasped the essential in Indian Madhyamaka thought?" Accordingly, Seng Zhao's engagement with the *Lao-zhuang* tradition is too often reduced to a surface-level of rhetorical expediency, like a sugar pill encasing within which to transmit an independently Buddhist set of doctrines. I propose in this paper to deliver a Zhuangzian strand of thought from this unlucky consignment to the surface-level, and uncover it instead at the heart of Seng Zhao's philosophical project. The *Qiwulun* can equally be read as a translation and elaboration, within the fresh theoretical range of Madhyamaka Buddhist thought, of the *Qiwulun*'s distinctive movement of the negative. This movement, set underway whenever any pair of bivalent positions *bi* and *shi* become "uncoupled as opposites" (彼是莫得其偶), provides the closest model for the activity of Seng Zhao's sagely mind which "affirms all day long" (終日是) without substantially affirming anything in particular (不乖於無是). In contrast to his interlocutors' attachment to bivalent positions—either the ten-thousand things exist or they do *not;* either the sage, in his prajnic awareness, *knows* something (i.e. Ultimate Truth) or otherwise knows not—Seng Zhao opens these two *prima*

facie mutually exclusive positions into one another: the sage's non-clinging awareness *both* knows *and* doesn't know, mirroring the constitutive exposure in the heart of any given thing to another that moves through it as its ownmost materialization—a thing which thus *both* exists as established provisionally *and* in-exists substantially.

Massimiliano Portoghese (Ghent University), Propagating Buddhist Customs through the Classics. Discursive Strategies on Bodily Issues Controversies

The heterogeneous and complex process of interaction that occurred between Buddhists and Chinese society during the Age of Division (220-598 C.E.) marked a significant phase of dialogue that unavoidably influenced Chinese culture in many aspects. Following the exponential growth of the monastic community, several ideological conflicts between the *saṅgha* and the secular counterpart arose.

Accordingly, monks started to increasingly engage in philosophical, political, and ethical discussions. In this context, some specific disputes concerning customs and body-related issues have also been hotly debated by scholar-monks attempting to apologetically harmonize the foreign religion with the pre-existent refined Chinese culture. They therefore frequently recurred to the invocation and interpretation of the Chinese classics as a way to both legitimate and facilitate the acceptance of Buddhist customs in China. Against this background, the present contribution aims to answer a fundamental research question: How did Buddhists use Chinese classical philosophy and literature as a tool to reinforce their arguments when discussing subjects related to clothing, body care and posture?

By focusing on a few bodily controversies included in Sengyou's (445-518) *Collection on the Propagation and Clarification of Buddhism* (*Hong Ming Ji*), this paper aims to analyze the development of new discourses meant to anchor Buddhist bodily praxis to the Chinese philosophical tradition. This discursive strategy, far from being a way to interpret Buddhist concepts by means of Chinese philosophy in a *Xuanxue*-oriented style, sought to find parallels between the two cultural milieus in the frame of a cleaver propagandistic narrative.

Matteo Sgorbati (University of Perugia / Ghent University), The Buddhist Understanding of Unconscious Cognition in Early Twentieth Century China

At the turn of the 20th century the notion of unconscious became popular in the West. Yet the widespread use of the term obscured the diversity and the vagueness of concepts covered by it. With Freud (1956–1939) the unconscious found a more stable and intellectually radical definition which was eventually transmitted to China. Here, as I argue, the notion of unconscious cognition has undergone a conceptual reinterpretation firstly due to the Chinese compounds adopted to translate the term "unconscious", such as *qianyishi* 潛意識 (subconscious), *yinyishi* 隱意識 (hidden consciousness) and *wuyishi* 無意識 (unconscious), the latter being a word that is also found in Prajñāpāramitā and Yogācāra portions of Chinese Buddhist canon. Parallel to this, the reformist monk Taixu 太虛 (1890–1947) actively expounded Freud's theory through the mere-consciousness doctrine (*weishi* 唯識) and the system of eight consciousnesses (*bashi* 八識), advancing an early comparison between *ālayavijñāna* and the unconscious. Interestingly, from a statement by the psychologist Yabe Yaekichi 矢部八重吉 (1875–1945) we know that Freud expressed enthusiasm about the use of Buddhism as a cultural medium for the spread of psychoanalysis in Japan. In this paper, I will underline how the exegetical language of Yogācāra was systematically used in China to render psychoanalytical concepts and argue that Buddhist practice leads to a more fundamental understanding of cognition, adding a newer dimension to the Western notion of mind.

Aula blu
17:45-18:45

Second Keynote Speech: David Chai (Chinese University of Hong Kong), Capturing the Ecstatic: Daoism and the Art of Landscape Painting

What do we see when we look upon the world? We see colors and shapes but what of spirit? Does the so-called spiritual belong to a particular spectrum of color or is it colorless? If it is colorless then how does an artist render the invisible visible? To see how Chinese painters wielded their brush to capture the ecstatic side of Nature, and how Daoism inspired them to do so, this talk will survey a handful of theoretical texts written by landscape painters, beginning with the Tang dynasty concept of incompleteness. We will then speak of the notion of spiritual resonance as employed in the Song dynasty, before ending with an examination of the holistic brushstroke, a term that arose in the late-Ming dynasty. These developmental themes, it will be shown, are connected to Daoism in that they are applications of the oneness of the Dao and its ability to harmonize the three agents of the visual arts: the painter, the painting, and the observer. Only when these three conjoin in a spiritually uplifting experience is a painting said to be genuine and thus a masterwork for the ages.

A

Reinterpreting the Reinvention of Confucianism in the Modern Period: Sociology of Philosophy Perspectives

Panel Convener and Chair: Philippe Major

Panel description:

When philosophers think of interpretation and reinvention, they often work within a hermeneutical model that includes two distinct poles: the interpreter and the object of interpretation, often situated in the past. Within this hermeneutic model, traditions are continuously reinvented as interpreters rethink the heritage of the past to suit present concerns. What this model leaves out, however, is how factors external to the interpreter, and especially factors that relate to the social positioning of the interpreter, bear on the act of interpretation and therefore also on the process of reinvention that characterizes traditions such as Confucianism.

This panel draws from sociology of philosophy resources to provide a new interpretation of the process of reinvention of Confucianism in the modern period. The panelists argue that the modern Confucians' reinterpretation and reinvention of the Confucian tradition were significantly shaped by both social and political factors: by the rules that codify the field of philosophy and that were established in the hegemonic centers of knowledge production, by debates with philosophy colleagues who occupy alternative intellectual positions in the field, and by political ideology and conditions of censorship. The panelists also address theoretical concerns regarding the benefits and limits of applying sociology of philosophy approaches to reinterpret modern Confucian philosophy.

Ralph Weber (University of Basel), The Role of Sociology in Interpretation and Its Implications for the Study of Modern Confucianism

Interpretation and reinvention have stood in tension across a large realm of human activities, from historiography to politics: Is it possible to interpret without reinventing? Is reinvention a hermeneutic necessity, a barrier to human understanding or its facilitator? And at what point does it turn into instrumentalization? In this paper, I discuss the role of sociology in interpretation of philosophy, turning on the state of affairs in the study of modern Confucian philosophy and the implications of applying sociology of philosophy approaches, its advantages and disadvantages. I argue that there is some clear benefit in including sociology of philosophy in the overall pragmatic and eclectic toolbox of interpretative approaches in the study of modern Confucianism and Chinese philosophy more broadly.

Philippe Major (University of Basel), On the Social Conditions of (Im)Possibility of Confucian Philosophy

Although in recent years there have been extensive debates regarding the exclusion of non-Western traditions from the philosophy curriculum in the Euro-American region, little attention has been paid to how processes of exclusion affect philosophers situated outside of Europe and North America. Moreover, while exclusionary mechanisms are without doubt an important part of institutional features of philosophy, such as hiring and publishing practices, much remains to be done to better understand whether the implicit rules that codify philosophical practice also play an important role in excluding non-Western philosophies from the field.

In this talk, I draw from the work of sociologists of philosophy—Pierre Bourdieu and Martin Kusch in particular—to shed light on the social conditions of writing philosophy from outside the hegemonic centers of knowledge production in Europe and North America. Taking modern Confucian philosophy as an example, I argue that the social condition of possibility of writing philosophy from outside the hegemonic centers is simultaneously a condition of impossibility; meaning that the conditions necessary to integrate the philosophical field, as a Confucian philosopher, are also conditions that make such an integration extremely arduous, if not impossible, to achieve. I suggest that the reinvention of Confucianism in modern Confucian philosophy is to a great extent shaped by the philosophers' attempt to integrate the field of philosophy by navigating the tension between (1) the need to reshape the boundaries of the field to inscribe Confucianism in it and (2) the necessity to obey rules of philosophical practice established in the hegemonic centers of knowledge production.

Chan Yim Fong (University of Basel), Losing and Finding Oneself: Liang Shuming's Intellectual Struggles During Mao's Period

Upon the establishment of the PRC, Marxist-Leninist-Maoist ideology became the guiding principle of political-socio-economic and cultural arenas in China. Most modern Confucians who stayed on the mainland were inevitably influenced by the ubiquitous political propaganda; some were convinced by its ideology and in turn, applied Marxist terminologies in their works. Among this group of intellectuals, Liang Shuming (1893-1988) 梁漱

溟 was one of those who supported the leadership of the Chinese Communist Party (CCP). Apart from being influenced by the broader socio-political environment, his support of the CCP was related to some personal factors, including his sincere anticipation of the establishment of a unified and stable regime, as well as his appreciation of the CCP's ability to mobilize peasants in rural areas, which Liang himself could not achieve during his rural reconstruction project.

As he recognized the regime's legitimacy, he attempted to justify its political ideology and reconcile the Marxist elements in his post-1949 works. However, the incompatibility between the Marxist-Leninist ideology and Liang's Confucian worldview brought him intellectual struggles between 1949 and 1976. Based on Liang's post-1949 writings, this presentation first examines how Liang's thought was shaped by the socio-political environment in terms of his reinterpretation of Confucianism. Second, Liang's intellectual struggles over Marxist concepts, such as historical materialism, class struggle, and human nature, are discussed, which reveals Liang's change of perception of and his reflection on the leadership of the CCP throughout the nearly three decades of Mao's period.

Milan Mattiesen (University of Basel), Forged in Flames: The Arisal of Modern Confucianism in Post-War Hongkong and Taiwan

Philosophy and especially Asian philosophy are often depicted as aloof and abstract with the philosopher being viewed as a hermit, either developing his ideas in the recluse of the mountains, or in the confinements of the ivory tower. Confucius himself had often been critical of such behavior, urging the wise men to not hide in seclusion, but to practice their doctrines and serve in office or otherwise become a boon to society. This criticism has been raised by multiple authors towards the central figures of so-called Modern Confucianism, accusing them of having "walked out of history" or losing themselves in abstract contemplation. Turning our eyes towards the post-war era reveals a different story: the ideas and theories that have later been recognized as constituting Modern Confucianism were forged in vicious debates and defended against a continuous onslaught of critique, both intellectual and ad hominem. This paper presentation elaborates on those battles fought between the Modern Confucians and their mostly liberal critics, who accused them of supporting the authoritarian rule of the KMT, obstructing the modernization of China, and of grossly misinterpreting ancient and modern philosophies. I argue that Modern Confucianism arose out of a highly dynamic environment, leading actors to rethink and reinvent Confucianism in a modern era.

B

Tianxia: (Re-)Invention of A Political-Philosophical Vision

Panel Convener: Wang Di
Chair: Geir Sigurðsson (University of Iceland)
Panel description:

Tianxia 天下 is a distinctively Chinese concept of political philosophy. Current studies on the concept have often overemphasized its overall uniqueness among world political philosophy, and some even asserted its superiority over Western imperialist world view. As an alternative to empire and imperialism, *tianxia* does seem to have certain merits: *tianxia* is promoted as an idealistic philosophical vision that circumvents real-political conundrums, and contrasted with varieties of Western imperialism, its benign connotations, such as unification without excessive destruction and civilization through ritual and education as opposed to military coercion, are often underlined by some of its proponents. However, speaking of this concept as an eternal, unchanging world view in opposition to Western political philosophy is misleading. As this panel will show, *tianxia* is not a static notion. It evolves, adapts and has been reinterpreted according to specific historical circumstances and political necessity. *Tianxia* is closely connected to and even informed by real politics. The concept is also found in diverse expressions, including official history, memorials to the emperor, literary sketches and movements, and cultural discourses. Through our collective examination of a few key episodes of Chinese intellectual history—early China, the Song Dynasty and the modern era—we discover dynamic use and reuse of the *tianxia* concept. We attempt to address a few core questions regarding the specific versions of *tianxia* under discussion:

1. What was the relationship between *tianxia* and China? How did China, especially its intellectuals and the state, define *tianxia* and/or were defined by *tianxia*?

2. Was there an indisputable center of *tianxia*? If so, how was it conceived? How was it changed and moved, according to what principle?

3. The power hierarchy of *tianxia* is often imagined as a set of concentric circles, with China being the center. How has the center-periphery dynamic, and the relationship between China (however defined) and its neighbors shifted and changed within the framework of *tianxia*? Is it possible to imagine equal international relationship and partnership within this framework? How?

Wang Di (Yuelu Academy, Hunan University), Defining Tianxia Through Relocating Capital

Many of recent studies on early China and the concept of *tianxia* focus on its similarities with the Mediterranean world and the Western notion of *empire*. *Tianxia* and *empire* do share many similar empirical features: vast and expanding landmass, diverse inhabitants, strong central control. However, to say that they are equivalent concepts is misleading. A key differentiating theme of *tianxia* and *empire* is how its "capital" is differently conceived. An outstanding feature of the early Chinese capital, or *du*, is its temporality (as opposed to the mythologized "eternity" of Rome). 迁都, or "relocation of capital," is an enduring theme of imperial Chinese history. In fact, this theme, rather than any materialized capital, defines *du* in early Chinese narratives and political philosophy. In the Mediterranean world, the ideal *polis* or *urbs* is often described in ekphrastic poetry, especially through epics, suffused with mesmerizing details about the city. Two important passages are the shield of Achilles and the shield of Aeneas, one Greek and one Roman, one philosophical and one historical. Whereas, in early China, the capital motif is famously canonized by the *Book of Documents*' episode "Pan Geng Relocates the Capital to Yin," a fascinating political drama presented in the form of persuasive rhetoric from the sage king to his followers, and no description is given about the materialized capital. By comparing the diverging treatment of imperial capital and the *du* motif of *tianxia*, my paper will discuss how the Pan Geng passage defines a key theme of *tianxia* and how the *Book of Documents* as a whole offers a political-philosophical vision of *tianxia* at least partly rooted in perceived historical necessity.

Xiao Fenfang (Yuelu Academy, Hunan University), Tianxia is China: The Tianxia-State Identity of the Song Dynasty

There are two main academic positions on the Song Dynasty's collective vision of *tianxia*: one is that the Song Dynasty still operated in the ideological mode that "China *is tianxia*," which was a China-centered view of civilization that characterized by elaborate rituals, a view inherited from the Warring States period; another position believes that the Song Dynasty abandoned the previous *tianxia* doctrine and instead there was a rising nation-state awareness facilitated by a shared sense of culture during the Song.

However, there were more than these two positions during the Song. Take Ye Shi as an example. He placed the *tianxia* of the Song Dynasty on a traceable historical lineage beginning with the Han and Tang Dynasties. Ye pointed out that the relationship between Han Dynasty and *Xiongnu* 匈奴 was different from that between feudal monarchs and *Yidi* 夷狄 during the Warring States period. The Han had a clear frontier consciousness. Although the Han and Tang Dynasties expanded their borders while the Song Dynasty's border was shrinking, that was due to the change in China's strength and that of its neighboring countries. In this case, *tianxia* is no longer a system of order that accommodates China's neighboring countries, but a territory defined by China's history, politics and culture, and a regime governed by the state, which, seen by Ye, is the essence of *tianxia*-state (with *tianxia* being China). In Ye Shi's vision of *tianxia*, the notion of cultural superiority gradually fades, and the legitimacy of surrounding *Yidi* culture and even the equality between different countries is recognized from the perspective of real politics. This stance proposes a dynamic and balanced international political order based on a vision of equality derived from the understanding that "each state has its own way."

Hu Nan (Fudan University), The Power of the Weak: *Ruoxiao minzu* and the Chinese Vision of the World (1949-1966)

Since Lu Xun 鲁迅 and Zhou Zuoren 周作人's publication of *Collection of Foreign Short Stories* 域外小说集 in 1909, *ruoxiao minzu* 弱小民族, or weak nations, has become an important concept for the 20th-century Chinese intellectuals to understand the world order as well as China's place in it. The 20th century has been marked with discussions on *ruoxiao minzu* and movements of translating *ruoxiao minzu wenxue* 弱小民族文学, or national literature of weak nations, which were shaped by changing Chinese visions of the world, and brought re-interpretation and re-theorization to the Zhou brothers' concept. However, current scholarship on *ruoxiao minzu* highlights the intellectual discussions prior to 1949, leaving the socialist era unmentioned in the development of this important concept. Examining China's movement of introducing national literature and thoughts from Asia, Africa, and Latin America in 1950s and 60s, in relation to the prior discussion of *ruoxiao minzu* and *ruoxiao minzu wenxue*, this paper explores how intellectuals reinterpreted these concepts in the socialist period, and how the "weak" became a powerful resource in the anti-colonial and anti-imperial movements in the Bandung era. This study demonstrates the socialist era as making important contributions to the development of *ruoxiao minzu* and highlights the fact that this concept opens the possibility of reconstructing a new political and cultural subject and restructuring China's vision of world order in the Cold War era.

C

Ming and Qing Neo-Confucianism: Expansion and Criticism

Chair: Qiao Jiyan (Leiden University)

Nguyen Khuong Hong Ngoc (Ghent University), Syncretic Philosophy in 18th Century Vietnam: The Chinese Neo-Confucian Influence on Le Quy Don's *Categorized Sayings from the Van Terrace* (芸臺類語)

Le Quy Don 黎貴惇 (1726–1784), a prolific 18th century Vietnamese scholar regarded as a "living encyclopedia of his time," was influenced by numerous religious and philosophical schools of thought. Le, who was fluent in Chinese and joined several diplomatic missions to the Qing court in Beijing, was one of the earliest modern Vietnamese literati to prominently deliberate upon metaphysical issues. He, for instance, conceived a cosmological and epistemological theory of *li* 理 ("principle") and *qi* 氣 ("vital matter") in the first chapter of his magnum opus *Categorized Sayings from the Van Terrace* (芸臺類語, 1773), which he compiled in Classical Chinese – and, notably, not in the "Vietnamized" *Chu-Nom* 字喃 characters prevalent in the country prior to the 19th century.

Categorized Sayings shows considerable evidence of both Chinese Song dynasty neo-Confucianism as well as indigenous Vietnamese religious-philosophical syncretism. The metaphysical value of the work has long been overlooked in Vietnamese scholarship on Le Quy Don, however, as researchers generally occupied themselves with eulogizing the historical and encyclopedic value of *Categorized Sayings* while rarely paying attention to its philosophical concepts. Western and Chinese scholarship on Le, meanwhile, is still neglectable in size and scope in general.

This contribution therefore investigates the Chinese neo-Confucian influence on *Categorized Sayings* by zooming in on Le Quy Don's conceptualization of *li* and *qi*; clarifies where it overlaps with his neo-Confucian inspirators; and explicates where Le's interpretations differ and hold unique syncretic – "Vietnamese" – tenets.

Ma Li (Université du Littoral Côte d'Opale), A Brief Analysis of Ming Taizu's Thoughts on "Three Teachings"

The emergence of the concept "Sanjiao" 三教 ("Three Teachings") can be traced back to the Eastern Han Dynasty, namely Confucianism, Taoism and Buddhism. These three major schools of thought played an important role in the structure of Chinese society and the evolvement of Chinese philosophy, and had also influenced the rule of Chinese Emperors.

Zhu Yuanzhang, the founding emperor of the Ming, is seen as one of the an exponent of syncretism. By bringing together the compatible features of each of these doctrines, he wrote two essays describing his syncretism "Sanjiao lun" 三教论 and "ShiDao lun" 释道论, in which he gives his understanding of each of them. He discussed the relationship, pointed out their role, and presented his insight on "Three Teachings harmonious as in One", so as to express his desire to control each of these movements and their ideological trend.

In this paper, we propose to analyze Zhu Yuanzhang's insights through his two texts "Sanjiao lun" and "Shidao lun", in order to understand his interpretation of these three main currents of thought and the role of his policy "Three Teachings harmonious as in One" within Ming Taizu's despotism.

Zou Xiaozhou (Ghent University), Things, Knowledge, and Oneness: Fang Yizhi's Philosophical Tendency

When Confucian literati in the seventeenth century used the notion *wu* 物 (things), they gradually got rid of the understanding of *wu* as *shi* 事 (affairs) in Neo-Confucianism, while seeming to understand *wu* more as 'objective things.' This trend is considered as evidence that shows the development of scientific and technological knowledge in seventeen-century China. Among the literati or thinkers in seventeenth-century China, Fang Yizhi 方以智 (1611-1671) was probably the one who paid the most attention to 'things.' However, the notion of things in Fang's thought may not be in line with the modern narrative as existing studies concluded – the generation of objectivity – but rather showed a kind of complexity between traditional Confucian philosophy and scientific knowledge. Fang, on the one hand, was not satisfied with the inability of Neo-Confucian scholars to develop practical knowledge, criticized the neglect of 'things' and 'patterns of things' (*wuli* 物理) in their doctrines, and advocated the return to things; on the other hand, Fang did not get rid of the philosophical undertone of Neo-Confucianism that emphasizes 'one body of myriad things' (*wanwu yiti* 萬物一體) and regards ideal moral-political order as the ultimate pursuit. These two related faces are the inherent philosophical structure of the Solid Learning (*shixue* 實學), which is an extension of traditional Confucianism. Moreover, by simply comparing Fang Yizhi's thought with twentieth-century intellectuals' attitudes toward 'science', it is possible to derive the following hypothesis: The concern for the social order would stimulate people's interest in practical knowledge and technology, in other words, moral-political appeals can indeed promote the growth of natural knowledge. Yet once the exploration of nature does no longer conform to the moral-political purpose, its legitimacy terminates.

D

Visions of Modern China: Li Zehou, Mou Zongsan, and Qian Mu

Chair: Karl-Heinz Pohl (Trier University)

Maja Maria Kosec (University of Ljubljana), Pragmatic Reason and the Culture of the Heart-mind: Li Zehou and Xu Fuguan

This paper compares the views of Li Zehou 李泽厚 (1930-2021) and Xu Fuguan 徐复观 (1903-1982) on the question of humanness (*renxing* 人性) and the origin of Chinese morality. While Modern Confucians focused mainly on the metaphysical, Xu emphasized practice and moral cultivation. In this context, his view was shared by Li Zehou, who himself understood Chinese culture based on a one-world view (*yi ge shijie guan* 一个世界观). Despite Li's sharp criticism of Modern Confucian interpretations of double ontology, Li's interpretations are similar to Xu's practical humanism in many respects. In this paper, I will first introduce the main concepts of both authors' theories. I will then analyze Li Zehou's concept of "pragmatic reason" (*shiyong linxing* 实用理性) and compare it with Xu Fuguan's theory of the "culture of the heart-mind" (*xin wenhua* 心文化). I will explain the similarities and differences between these two concepts grounded in practical and moral philosophy, respectively, and put them in a productive relationship with one another. In the final section of this article, I will debate the implications of both authors' theories on their reinterpretations of humanness and provide insight into a better understanding of these two modern reinterpretations of origins of Chinese morality.

Piotr Machajek (SWPS University of Social Sciences and Humanities, Warsaw), Li Zehou's ideas on Chinese Modernity revisited possible applications of *Xi Ti Zhong Yong*

Li Zehou's essay "Random Thoughts on 'Western Learning as Substance, Chinese Learning as Application" from 1987 offered a general framework for China's modernization project at a time of heated discussions about the country's future. Despite the already existing in-depth research on Li's philosophy, the idea of *Xi Ti Zhong Yong* still presents a potential to be conceptualized further in many different ways. This potential lies in moving from general proposals expressed in the essay to specific applications in relevant research on contemporary China. Therefore, we propose Li Zehou's idea of "Western Learning for Substance, Chinese Learning for Function" (*Xi Ti Zhong Yong*) as an interpretative tool for two distinct theories: Sungmoon Kim's political theory of public reason Confucianism and Yan Lianke's literary theory of mythorealism. This paper aims to draw on *Xi Ti Zhong Yong* to provide a unified explanatory framework for these two theories. We also want to suggest that it is first possible to extend the applicability of *Xi Ti Zhong Yong* and, second, that it provides new perspectives in political philosophy and literary theory. The analysis presented may become the starting point not only for further research on reinterpretations and reinventions of Li's voice in a debate on China's position towards the outside world but also on the influence of his thought on Chinese intellectual life.

Gabriella Stanchina (Independent Scholar), The Confucian Moral Subject In Mou's Thought: Rethinking The Concepts Of Interiority And Reflection

The main characters of the subjectivity seem to be inwardness and reflection. My subjective self occupies a secluded inner realm and can access to it through its ability to self-reflect. Rethinking Mengzi's famous saying "The ten thousand things are all brought to completion in me. There is no greater joy for me than to find, on self-examination, that I am authentic (萬物皆備於我也。反身而誠，樂莫大焉)," Mou Zongsan challenges our common understanding of interiority and self-awareness.

If all things are already complete in me, then interiority is both centripetal and centrifugal. The mind's inwardness represents its structural capacity to embody the creativity of Heaven and earth and extends this creative capacity to all things, giving them meaning and value. In the Western tradition, the knowing self is constituted by the centripetal movement of withdrawing from the world to turn to one's self. According to Mou Zongsan, the idea of "returning on myself (反身)" should acquire the meaning of "returning to the source." Through turning back, I go back to the origin of the co-creation of mind and world. This unity of the human heart and the universe is not a mystical contemplation, but the timely practical realization of becoming one body between me and the universe.

Gad C. Isay (Tel-Hai College), Qian Mu's Adaptation of the Idea of Oneness into Modern Terminology

My discussion analyzes a specific work written by Qian Mu 錢穆 (1895-1990) in 1948 (published in a book form in 1962). He wrote meditative thoughts on a broad range of themes, though a majority of these thoughts propose a comparative discussion of Chinese culture. An analysis of the materials reveals how Qian re-formulated the idea of oneness and, similarly, the unity of all things by synthesizing the mediums of memory, language, and emotions. Considering some recent research on these mediums, such as E. S. Casey, *Turning Emotions Inside Out* (2022), I venture to reframe my earlier work on this subject. Aside from applying the *ti-yong* 體用 (substance and function) formula and, respectively, mind and human nature, to the new synthesis, my discussion observes the elusiveness of the unified texture of memory, language, and emotions, and the philosophical consequences for conceptualizing the life of the single person interdependently of the collective. Specific attention is dedicated to show the inter-subjectivity and personal unboundedness, as well as the moral motivations in the framework of this new synthesis.

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11:00 – 12:30

A

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The Modern Shaping of Daoism

Panel Convener and Chair: Carine Defoort

Panel description:

Rather than searching for the original nature of lineages in pre-Han times, this panel studies their various shapes in the late imperial and post-imperial, by singling out Daoism as a case-study. How have scholars from this disruptive period onward contributed to the shape of what philosophy departments in China nowadays identify as *Daojia* 道家? How were ideas, aims, persons, and groups associated with this notion? How forcefully were these lineages stressed? Why were they discussed? How distinctly were they portrayed? How did that differ from other, previous and later, portrayals? And which social settings and debates surrounded the academic issue?

Wavering between, on the one hand, the vague notion of Daoism and, on the other, various terms related to it— "*daojia*," "*daojiao*" 道教, "*daoliu*" 道流, "*Laoxue*" 老學, etc.—the panel combines two complementary approaches within the history of ideas: identify the various terms for a concept (onomasiology) and search the changing meanings of a term (semasiology). The former method starts from a vague notion of Daoism, searching for the terms used for it in a certain source; the latter approach focuses on a Chinese term to study its explicit description or stipulation in a specific text. Combined, these two approaches enhance our insight in a variety of portrayals of Daoism in modern times. The panel presents some important figures in the modern shaping of Daoism: Kang Youwei, Gu Jiegang, Liao Ping, and Meng Wentong. The aim is to get not only a better grasp on Daoism, but also on the changing notions of lineages that ended up dividing the field of Chinese philosophy.

Carine Defoort (KU Leuven), Villains, Lineages, and Values: Kang Youwei's Contribution to the Shaping of Daoism

Even though Kang Youwei (1858-1927) was one of the major promotors of Western style universities in China, he himself did not quite fit into that modern paradigm, more specifically the discipline of philosophy. Therefore, his influence on the study of Chinese philosophy tends to be overlooked. However, one undeniable instance of influence on the modern field of Chinese philosophy was his book *Confucius as a Reformer* (1897) containing a portrayal of the late Zhou-Qin-Han intellectual scene in terms of clearly distinct, well developed, and chronologically traceable lineages populated by masters all defending coherent responses to Confucius' reform plans.

Kang described the intellectual scene as a tripod of Confucianism, Mohism, and Daoism. While his vision of the first is widely known, and the second has recently been highlighted, his portrayal of Daoism awaits further discussion. Kang shaped this lineage in at least five ways: (1) since all masters, including Laozi, responded to Confucius, they all postdated him; (2) the success of Yang Zhu, Laozi's major disciple, was crucial in the survival of Daoism; (3) Laozi was identified with Yang-Zhu's motto "for oneself"; (4) the traditional Yang Mo pairing was partly replaced by a Kong/Ru-Mo combo, opposed by Daoism; (5) Laozi's influence was seen as widely spread to the "specialists of political terminology," "legalists," "diplomats," etc. These ideas had a lasting influence on the later shape of and controversies surrounding Daoism at philosophy departments.

Wang Xiaowei (KU Leuven), Who Are the Daoists? Gu Jiegang's Reconstruction of the Daoist School

The early 20th century was a disruptive period when Chinese intellectuals strived to come up with novel interpretations to redefine the past in search of a promising future for China. Among these intellectuals, Gu Jiegang (1893-1980) was known for his passion for "Doubting Antiquity." In his attempt of unveiling the layered history, Gu offers a distinct portrayal of both the formation of the Daoist school and the Daoist theory, proposing a Daoist tradition that originated with the long-forgotten master Yang Zhu and passed down to Laozi instead of the commonly acknowledged Huang-Lao tradition. Taking the dating of Lao Dan and the *Daodejing* as a starting point, Gu traced the reappearing themes in ancient texts such as the *Han Feizi*, *Xunzi*, *Lüshi chunqiu*, *Daodejing*, *Zhuangzi*, and *Huainanzi*. He thus positively reinterpreted Yang Zhu as a master who had a theory of giving priority to life and made light of things, which was manifested in his unwillingness to pull out a single hair to gain benefit from the world. Yang Zhu thus initiated an inward-looking tendency focusing on one's body, emotions, inborn nature, and knowledge. Gu delineated a thread of thought passing down from Yang Zhu, Song Xing, Laozi, Guan Yin, Liezi, and Shen Dao, to Zhuangzi. Gu argued that the Daoist school was a construction of the scholars of the Han dynasty rather than a school of thought that these assumingly Daoists identified with.

Lee Ting-mien (University of Macau), Shaping Daoism in the Context of the New-Old Text Classicism Controversy

Scholars of the New vs Old Text Classicism Controversy in the late Qing often resorted to early masters to defend their theses. Kang Youwei 康有為, for example, utilized the *Mozi* 墨子 (Master Mo) to defend his thesis that Kongzi 孔子 was a reformer and a religious leader to buttress his New Text theory; Sun Yirang 孫詒讓, however, utilized the *Mozi* to illustrate the credibility of bronze inscriptions to support Old Text scholarship. This classicism debate,

therefore, led to the "doubting antiquity" movement and the booming of masters' studies. Liao Ping 廖平, known for inspiring Kang's New Text classicism, also appealed to early masters to support his New Text position which held that the difference between New and Old stemmed from regional disparities in terms of styles of scholarship. New Text tradition, Liao suggested, was prominent in the Qi 齊 area and thus resonated with Mengzi's thought. Liao's student Meng Wentong 蒙文通 furthered this line of interpretation of early masters arguing that Huang-Lao was an intellectual tradition composed by Daoist and Legalist ideas that were popular in the Jin 晉 and Chu 楚 regions. This paper introduces Meng's theory of Huang-Lao and explores its implications for our understanding of classical Daoism.

B

Visions of Modern China: Politics

Chair: Ralph Weber (University of Basel)

Ady Van den Stock (Ghent University), Xiong Shili's (1885-1968) Political Ontology in Maoist China

Xiong Shili 熊十力 (1885-1968) is generally regarded as one of the most significant Chinese philosophers of the twentieth-century and is often referred to as the founding father of the "New Confucian" movement in modern Chinese philosophy. After a brief stint as a revolutionary in the 1911 Wuchang Uprising in his native province of Hubei, Xiong would spend most of the Republican period studying and later teaching (Yogācāra) Buddhist philosophy (respectively at the Nanjing Institute for Inner Learning and Peking University) while elaborating a idiosyncratic Buddhist-Confucian philosophical outlook which found its first systematic articulation in his 1932 *New Treatise on the Uniqueness of Consciousness* (*Xin weishi lun* 新唯識論). In my paper, I will focus a somewhat less well-known and largely understudied aspect of Xiong's philosophical trajectory, more precisely the political ontology he elaborated after the founding of the People's Republic in 1949 in works such as *Originary Confucianism* (*Yuanru* 原儒) from 1956, the general orientation and content of which are already present in a long letter from 1951 addressed to Mao Zedong entitled "On the Six Classics" (*Lun liu jing* 論六經). I will briefly outline how Xiong attempted to redeploy the ontology of his *New Treatise* in the context of coming to terms with the changed ideological and political reality of "New China" and explore some of the ramifications of his ideas for our understanding of the history of modern Confucian thought.

Dawid Rogacz (Adam Mickiewicz University), Mirroring Revolution: On Distinctiveness of the Sino-Marxist Philosophy of History

The paper argues that Chinese reinterpretations of historical materialism were construed in a distinctive and emergently new 'Sino-Marxist' manner, which resulted from the employment of the categories of classical Chinese philosophy (specifically, Ruist utopianism and traditional dialectics). With reference to the views of i.a. Li Dazhao, early Mao, Jian Bozan, and Li Zehou, the paper shows that the Sino-Marxist philosophy of history has been largely built upon the rejection of three core Marxist ideas, while attempting to preserve other elements of historical materialism. To a lesser or greater extent, prominent Chinese Marxists dismissed the ideas of (1) class struggle, (2) linear course of history, and (3) dependence of the superstructure upon the base. An exception to that "reinvention" of historical materialism was offered by late Mao, who defended and radicalized the concept of class struggle while denying finalism present in Marxist philosophy of history, which was still defended e.g. by Li Dazhao who reutilized the Ruist notion of *datong*. Our analysis proves, therefore, that the stereotypical image of Chinese Marxism: an imitative yet undeveloped form of "Marxism in China," is deeply unjustified.

Ksenia Radchenkova (University of Graz), Kant and Confucius: moral ethics underlining Western and Eastern approaches to International politics

International relations are currently experiencing a crisis that may be viewed as a protest against the Euro-centric theory of International Relations and the Western view on international politics. Some of the most vocal opponents of the existing international order come from Asia with China in its core. The goal of this paper is to compare the principles that depict philosophies representing the political idealism in the West and the East, with Kant's moral ethics as a base for Western understanding of an ideal state and subsequently of inter-state relations and Confucius's ethical theory as a representation of an ideal state in Asian perspective. The comparison is conducted along the following axes: the notion of autonomy, understanding of rights, and understanding of freedom, all of which are reflected in a picture of an ideal state. As a result of this comparison, the author, firstly, underlines the common features between the two philosophies, namely, the strive for humanity and human dignity, and secondly, points out that from the perspective of modern social sciences, Kant's theory is less realistic than that of Confucius which makes it less livable in the world of actual politics. In conclusion, the paper suggests that researchers should concentrate on common features in the two philosophies instead of juxtaposing the obvious differences between them that politically reflect in opposition of individualism and collectivism. Stress on human dignity shall become a unifying factor in modern international politics instead.

C

Rethinking Human Living through Wang Yangming

Chair: Christian Soffel (University of Trier)

Timo Hendrik Ennen (Hong Kong University of Science and Technology), On Philosophy as Living: *Xinxue* and the Infinity of the Individual [Young Scholars Awarded 1°]

This paper considers what it would mean to conceive of philosophy as living. In the first part, by way of a discussion on intercultural encounter recently taken up by Cora Diamond, I first illustrate why philosophical conflict cannot be resolved within already given modes of thought or self-contained finite philosophical traditions but instead transcends those. In the second part, I show why this dynamic plays out not only between cultures but also between the individual and that individual's own tradition; I do this by drawing from insights of the two major proponents of *xinxue* 心學 (Learning of the Heart-Mind), Lu Jiuyuan 陸九淵 and Wang Yangming 王陽明. The way *xinxue* dealt with both orthodox and heterodox traditions illuminates how we can understand philosophy as something living; it is neither self-contained and indifferent to its own heritage or to the culturally alien, nor does it consist of the mere accumulation of diverse philosophical contents. The deepening of individuality that *xinxue* introduces into Chinese philosophy consists in the relation of the individual to what has already been conceived. Ultimately, by grasping this dynamic that happens through the individual, we may better grasp why philosophy is not reducible to given modes of thought nor to self-contained finite philosophical traditions, but rather is infinite.

Kong Weixin (Tsinghua University), Wang Yangming's Theory on the Relationship between "Will" and "Conscience"

Before Yangming revealed "conscience realization", the will was similar in status and function to the conscience after "conscience realization". The sentence " It is the will that recognizes the thought and develops or stops it; it is intelligence endowed by Heaven" can allow the will to have the ability to distinguish between good and evil thoughts. The intelligence endowed by Heaven is the discription of the will. A weaker way of interpreting it can be that the will combined with "the knowledge of right and wrong" has played the function of "self-knowledge", but the key to recognizing one's good and evil thoughts lies in the will. The mechanism is the will can distinguishes between the same and dissimilar thoughts by its pointing towards the supreme goodness, which can be described as "voluntarism". As for the theory of cultivation theory, the will can contribute to "conscience realization" in many ways, especially in face of resistance and pressure.

Zheng Zemian (Chinese University of Hong Kong), Temporal Experience in Chan Buddhism and in Wang Yangming's Philosophy

Wang Yangming's saying "*liangzhi jiangzai*" has been widely misread to suggest that *liangzhi* is complete and perfect, need not and cannot be developed. Correspondingly, Wang Yangming's view of self-cultivation has been regarded as a discovery model. I challenge this prevailing misunderstanding by pointing out that "*jianzai*" means "still present" and has a strong connotation that what is *jianzai* is what still remains and needs protection. "*Liangzhi jianzai*" is a dictum instructing learners to immerse themselves in moral actions according to *liangzhi* here and now, and cut off the calculative mind about the past and the future. *Liangzhi* is not an a-temporal substance. It has a special mode of temporality. Wang Yangming's military activities, calligraphic art, and philosophical sayings together show that Wang Yangming appreciates the esthetic, moral, and spiritual exercises of immersion in the present. This exercise is borrowed from Chan Buddhist "no-thought". This observation will completely alter the traditional narrative about the relationship between Wang Yangming and Chan Buddhism.

D

Chinese Buddhism Among Revivals and Rethinking

Chair: Philippe Major (University of Basel)

Anna Sokolova (Ghent University), The Revival of the Tiantai Doctrine in Tang China: Patriarchs, Polemics, Places of Practice

The institutional form of Tiantai Buddhism was originally established under the Sui Dynasty 隋朝 (581–618) as a grand synthesis of disparate beliefs and practices that constituted the Buddhism of the fifth and sixth centuries. With the establishment of the Tang Dynasty 唐朝(618–907) in 618, the Tiantai community dropped almost completely from view for the rest of the seventh century. This paper explores the revival of Tiantai tradition during the eighth century under the patronage of Tang court. In the process, it traces local centres for the Tiantai practice, identifies Tiantai adepts who have hitherto gone unnoticed in Buddhist history, traces the establishment of sanctuaries dedicated to "Lotus" meditation and recitation practices, and outlines the polemics developed by Tiantai adepts against their opponents in the competitive environment of medieval Chinese Buddhism. In particular, it explores how Tiantai practitioners and commentators reinterpreted the key concepts of Tiantai philosophy of Buddha-nature (*foxing* 佛性), revived Tiantai practices of meditation–the *Lotus samādhi* (法華三

昧)–and recitation of the *Lotus Sūtra*, and disseminated certain types of ritual sanctuaries – "Lotus halls" (法華道場) and Prabhūtaratna stūpas (多寶塔)– to sustain Tiantai rituals. The paper further considers the following reasons for the decline of Tiantai ideas by the end of the Tang era: 1) they were overshadowed by contemporaneous Chan ideas; 2) they were partially integrated into the Esoteric ritual programs that powerful Esoteric adepts propagated at the imperial court.

Ionuţ Făt Mihai (Independent Scholar), The "Qiwulun 齊物論" Explained in the Light of the Buddhist *trisvabhāva* Theory

In the context of the 19th century's Buddhist revival in China, Zhang Taiyan, a well known academic and scholar, influenced by the emerging new current, made use of concepts borrowed from the Buddhist Yogachara philosophy, in order to interpret the ideas present in early Taoist texts, such as Zhuangzi's "Qiwulun 齊物論", an essential part of the "Inner Chapters" section of "Zhuangzi 's diverse corpus of works. The present study aims to analyze the way in which he employs those concepts as he tries to draw a parallel between the Yogachara theory of the "three states" (trisvabhāva) and Zhuang zi's view on reality. The analysis limits itself to the context given by his "An interpretation of Qiwulun ("齊物論释"), a work that represents his endeavor to look at certain aspects of Taoist philosophy through a Buddhist lens. During process, Zhang Taiyan relies heavily on a hermeneutical device built under the influence of various Buddhist sources that he quotes extensively, among which, more prominent are Buddhist sutrās such as Saṃdhinirmocana sūtra and much later Chinese works like Xuan Zang's "Cheng Weishi Lun 成唯識論". The results of the research show that Zhang Taiyan, an erudite in both Buddhism and Chinese intellectual traditions, in order to give a coherent explanation to Zhuang Zi's "Qiwulun 齊物論", based his conclusions mostly on his understanding of the trisvabhāva theory, as formulated in the early Buddhist literature.

Rudi Capra (Fondazione 1563 / University of Turin), The *Samādhi* of Play. *Youxi Sanmei* 遊戲三昧, Reception and Transmission in Chinese Buddhism

This paper analyses an elusive doctrinal concept that, after being discussed in several Mahāyāna sutras, had a significant impact on the East Asian Buddhist traditions. This notion is known as "playful samādhi", in Chinese *youxi sanmei* 遊戲三昧, which translates Sanskrit *vikrīḍita samādhi*.

In particular, I focus on how the Chinese tradition of Buddhism re-interpreted the concept in order to convey the idea of an ever-shifting identity which is reminiscent of some adaptive strategies already described in the *Zhuangzi* 莊子, with particular reference to the *gongan* 公案 collection known as the *Blue Cliff Record* (*Biyan Lu* 碧巖錄).

Furthermore, explicit reference on contemporary scholarship on play studies can help uncovering its philosophical implications, shedding new light on a complex notion that defies a univocal interpretation and reunites in its semantic field both the aesthetic and religious dimension.

Conference Theme: "Interpretation and reinvention of Chinese Philosophy."

Every philosopher always has a forerunner to interpret. Any new philosophical theory is grounded in an existing theory, which it reinvents or contrasts. Every concept has its own history of contrasting and converging interpretations and reinvention. While this is obvious in the case of Western Philosophy, it is not always the case for China, whose cultural history is often improperly represented as static, converging, and repetitive. We all have in mind Raffaello Sanzio's fresco The School of Athens that plastically represents the opposing visions of nature in ancient Greece. The painting is dynamic and full of individual traits of the more than twenty philosophers represented. Those figures, freshly painted by Raffaello, are opposing, rejecting, or reinventing their masters' teachings and common sense. In this conference, we invite the scholars to participate in the process of "painting" the fresco of the thinkers of Chinese philosophy.

Confucius reinvented Zhou culture in a new philosophical and moral shape. Mozi openly dismissed ruist ritualistic doctrines. Mencius and Xunzi diverged in the interpretation of Confucius's teaching. Hanfeizi made use of Laozi's political view for creating a renovated legalist perspective. The School of Mystery, Chinese Buddhists Schools, Song and Ming Neo-Confucianism, Contemporary New Confucianism, etc., are all instances of the interpretative and reinventing activity inherent in Chinese philosophy. Chinese culture is certainly the expression of a strong and unique converging attitude, but we should never neglect the dynamism of synthesis and reinvention. In this conference, speakers are invited to discuss their research and shed new light on the dynamism of the history of Chinese Philosophy from any perspective: metaphysical, ethical, historical, theoretical, linguistic, rhetorical, aesthetic, etc. Original abstracts able to show the converging or diverging links between thinkers or schools in any period of Chinese history are particularly welcome.

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Main activities:
- o organization of regular biennial conferences;
- o organization of seminars, thematic conferences, workshops, symposia, study events, lectures;
- o support for young scholars;
- o publication projects;
- o establishing platforms for contacts and cooperation between scholars and students conducting research in and teaching in the fields Chinese philosophy and intellectual history;
- o facilitation of cooperation with other organizations and institutions with similar aims;
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