

Chinese Receptions of Western Philosophy

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Abstract: This paper provides an overview of some of the most significant engagements and appropriations of Western philosophy by Chinese intellectuals. Both the process of translation of Western philosophical texts and the importance of historical and cultural upheavals in China are contextualized into a schematic periodization which sheds light on the divergent ways in which Chinese philosophers have engaged Western philosophy since the Sixteenth century.

Keywords Social Darwinism; Western learning; China and the West

The most familiar and widely used survey on the introduction of Western thought into China was written by Feng Youlan 冯友兰 (1895-1990) and printed in his *A Short History of Chinese Philosophy* published in 1948 (326-31). Feng begins his account with the work of the brilliant translator Yan Fu 嚴復 (1853-1921), but does not go back to the beginnings of China's encounter with Western thought. After the publication of Feng's account, there was little reflection on the Chinese reception of Western philosophy until 1999. In December of that year, the East Asian Department of the University of Gottingen sponsored an international conference on the theme "Translating Western Knowledge into Late Imperial China." The gathering featured an international slate of scholars offering papers that interpreted the reception, appropriation, and criticism of Western thought largely through the lens of how important Western philosophical, scientific, and political terms were rendered in Chinese.¹ It is true that many Chinese thinkers have engaged Western philosophers both critically and adaptively, but actual reflection on these thinkers, even the most prominent of them, and the use they have made of Western philosophy prior to the twenty-first century has been modest. The 2002 publication of *Contemporary Chinese Philosophy* provided essays on sixteen recent Chinese thinkers, including many who consider the appropriation and dialogue between Chinese thought and that of the West (Cheng and Bunnin 2002). Then, in 2007, Zhou Xiaoliang 周晓亮 wrote an essay entitled "The Studies of Western Philosophy in China: Historical Review, Present State and Prospects." Zhou devotes the first section of this paper to an historical review of the introduction of Western philosophy into China and takes the position that Feng took before him: namely, that in the late nineteenth century, the invasions by Western powers and concomitant decline of Chinese national strength led to an increasing interest on the part of Chinese intellectuals not only in Western science and technology, but also in culture and ideas (47). In Mou Bo's 牟博 collection of scholarly essays on the *History of Chinese Philosophy* (2009), several authors discuss important Chinese intellectuals' interpretations of Western philosophers. Mou himself is author of the chapter "Constructive Engagement of Chinese and Western Philosophy: A Contemporary Trend Toward World Philosophy" (571-608). In the following brief overview, I go back to the beginning of contact between Chinese and Western philosophers and offer a periodization which I hope will shed some light on the divergent ways in which Chinese philosophers have engaged Western philosophy over time. I pay particular attention to mainland Chinese philosophers, with exceptions such as Mou Zongsan 牟宗三, who did a great deal

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of his work in Taiwan. There are many scholars of merit in Taiwan who have fruitfully engaged Western philosophy, including Yin Haiguang 殷海光 and Zhang Foquan 張佛泉, and a survey particularly devoted to Taiwanese thinkers would be helpful. I encourage my colleagues knowledgeable in this area to write and share their knowledge. In this paper it is my intention, in part, to contextualize the philosophers who are the subjects of the essays in this volume of *ASIANetwork Exchange*. Above and beyond that, however, I seek to provide an overview of the interaction between Chinese and Western philosophy more generally.

FROM FIRST CONTACT TO THE FALL OF THE QING

With the arrival of Western Christian missionaries in the late sixteenth century, China came into contact with Europe, and Chinese intellectuals began to believe that the West had overtaken China in scientific and technological fields. Accordingly, to win the confidence of Chinese officials and literati, the missionaries translated works in these fields into Chinese. Between 1582 and 1773, more than seventy missionaries of various nationalities undertook this task,² assisted by Chinese collaborators. Xu Guangqi 徐光启, for example, assisted Matteo Ricci with the translation of Euclid's *Elements* in 1607 (Engelfriet 1998). Ricci and Li Zhizao 李之藻 introduced the Chinese to classical Western logic via a Portuguese university-level textbook brought to China in 1625.³ With the assistance of Francis Furtado (1587-1653), Li Zhizao also made the first translation and adaptation of Aristotle's work *De Coelo* (*On Cosmology*) into Chinese.⁴ The most general effect of these early translations was that China opened to Western knowledge. However, with the expulsion of foreign missionaries in 1723, translation of Western works into Chinese ground to a halt for roughly a hundred years, and did not resume until after the Opium Wars of 1840-1842.

In the later years of the Qing Dynasty (1644-1912) many Western books in the natural and medical sciences were made available in Chinese. After the first Sino-Japanese War of 1894-1895, Yan Fu, who studied in England from 1877 to 1879, became the most influential translator and translation theorist in China. According to Feng Youlan, Yan was not only the greatest authority on Western philosophy in China at the beginning of the twentieth century, but he was also the first scholar to introduce Western philosophy to China in a substantial way by translating a significant number of works: Thomas Henry Huxley's *Evolution and Ethics* (1893), published in Chinese in 1898; Adam Smith's *Wealth of Nations* (1776), published in Chinese in 1902; Herbert Spenser's *The Study of Sociology* (1872) and John Stuart Mill's *On Liberty* (1859), both appearing in Chinese in 1904; Charles de la Seconde de Montesquieu's *The Spirit of the Laws* (1748), J.S. Mill's *A System of Logic* (1843), and William Stanley Jevon's *The Theory of Political Economy* (1878), all published in Chinese in 1909 (Feng 1948, 326).

Yan was a true cultural intermediary who, at a critical moment in history, sought to make European works of philosophy and social science accessible to a Chinese readership. After 1896, he supervised several translation institutes operating under central and local government authority. After the fall of the Qing dynasty in 1911, he became President of the Capital Municipal University, later known as the University of Beijing; the department for the study of Western philosophy was created at that university in 1919. The essay by Vincent Shen (Shen Tsingsong) in this issue of *ASIANetwork Exchange* is a discussion of some of the most philosophically important features of Yan's translations.

The impact of Yan Fu's work can be seen in the reception of Huxley's *Evolution and Ethics*. Being a biologist and supporter of Darwin, Huxley had applied the theory of evolution to society as a whole, crafting the general outlines of what became known as Social Darwinism. In his translator's notes, Yan declared that the Western powers, which had invaded and

exploited China, were nevertheless morally and intellectually “superior,” and that China had become “inferior” as a result of the relentless international competition that had served to shape Western culture. If China did not fight for its own existence, Yan argued, it would succumb to Western domination. As can be imagined, the translation itself and especially Yan’s notes on Huxley’s work set off a heated debate throughout the country over the social applications of the concept of “survival of the fittest” in general and its use with respect to China’s place globally.

In this same period Wang Guowei 王国维 (1877-1927), who edited the journal *Educational World* (*Jiaoyu Shijie*) and read Kant’s *Critique of Pure Reason* four times from 1903-1907, made striking contributions to philosophical ethics and aesthetics in China. He drew heavily on Western sources and showed the influence of Kant, Schiller, Nietzsche, and especially Schopenhauer in his work (Wang 2002, 39). Wang Guowei’s writings provided evidence that the spirit and methods of what may generally be called “Continental Philosophy” appealed to a number of Chinese intellectuals, who found it more amenable to the history of philosophy in China than they did the “Analytic Philosophy” of Russell and others.

Wang insisted on the necessity of going beyond any prejudiced preference or distinction (*xue wu zhongxi*) in order to make sincere multicultural explorations. He valorized the intellectual diversity of the history of Western thought. Wang was an academic who valued comparative philosophy and intercultural methods. He wanted to promote German idealism, especially disinterested contemplation, aesthetic play, the will to live, genius, the beautiful and the sublime, the pure subject, and the contrast between realism and idealism (Ibid., 43). In this particular issue of *ASIANetwork Exchange*, He Jinli considers several of the ways in which Wang Guowei applied Kantian philosophy.

THE REPUBLICAN PERIOD

The journey of Chinese philosophy in the twentieth century has been ably described by essays in Ding Zuhao’s *The Journey of Chinese Philosophy in the Twentieth Century* (2006). A place to begin in thinking about Chinese philosophy’s encounter with Western philosophy is with John Dewey’s arrival in Shanghai on May 1, 1919, when the story of Western philosophy’s impact on Chinese thought turned a new page as American Pragmatism’s influence on Chinese intellectual history began. While Dewey planned to stay in China for only a couple of months, he postponed his return again and again, remaining until July 11, 1921. During this two-year period, Dewey traveled and lectured widely and was even called the “Second Confucius” by some.

Although Hu Shi 胡适 (1891-1962) was influenced by his reading of Huxley’s *Evolution and Ethics*, Darwin’s *Origin of Species*, and other works of Western science which Yan Fu and Ma Junwu 馬君武 (1881-1940) had translated and which he read while studying in Shanghai, nonetheless, Hu once observed that no Western scholar had exerted the magnitude of Dewey’s influence up to that time (Hu 1921). Hu was a student of Dewey’s at Columbia and under his influence for most of his professional life; it was Dewey’s understanding of science and its method, rather than his philosophical pragmatism, that most marked Hu’s later writings. When Hu left America to return to China, Dewey’s major works, *Reconstruction in Philosophy, Experience and Nature*, and *Request for Certainty*, had not yet been published, and the debate on whether he read these books and what impact they had on him still rages (Chin 2010, 2).

Hu was a key figure in the New Culture Movement, which introduced ideas from the West and actively criticized the Confucian tradition of China. Yingshi Yu has called him “the central figure in the history of Chinese academic thought in the 20th century” (1984,

Preface). It was this New Culture Movement that developed slogans such as “Mr. Science” and “Mr. Democracy” for Western philosophical thought. In the name of these Western ideas, the New Culture Movement sought to drive away old culture, chanting, “Down with the curiosity shop of Confucius!” Still, although Hu acknowledged the influence of Thomas Huxley and John Dewey on his philosophy, Hsu Sung-Peng has shown that he was not an uncritical advocate for Western thought (Hsu 1921, 368, 372). Hu Shi was one of few Chinese philosophers to publish widely in English. His English works are included in Chih-P'ing Chou's *Collection of Hu Shih's English Writings* (3 vols. 1995).

During the rise of the Chinese Communist Party in the 1920s and 30s, the philosophical and social plates were shifting once again in China; Dewey's thought came to be characterized as a form of Western imperialism and soundly condemned. By the 1950s, a tidal wave of critical essays had nearly erased Dewey's presence from China (Hall and Ames 1999, 142). It was not until after the era of Deng Xiaoping's reforms that interest in Dewey was rekindled. Since the 1990s, several national conferences on Pragmatism have been held in China, and a steady stream of papers on this characteristically American philosophy has been published. The Dewey Center and the Center of Peirce Studies were founded at Fudan University in Shanghai and Wuhan University, respectively. The Chinese version of Dewey's *Collected Works* (38 volumes) is forthcoming, and contemporary Chinese philosopher Yajun Chin, speaking of the relationship between Chinese philosophy and Pragmatism, says it is like two “bosom friends within the four seas.”

Liang Qichao 梁启超 (1873-1929) was a student of political reformer Kang Youwei (1858-1927). Liang was one of the best-known intellectual figures in early twentieth century in China. Xiao Yang calls him “the most widely read public intellectual during the transitional period from the late Qing dynasty to the early Republican era” (2002, 17). Liang was only twenty-two years old when he and Kang organized the scholars' protest movement in Beijing in 1895, and he was instrumental in bringing about the “One Hundred Days Reform” (戊戌变法 *wuxu bianfa*, a.k.a. 百日维新 *bairi weixin*) in 1898. While this reform sought the revision of the civil service exam system, it also called for a dramatic expansion in the translation and publication of Western books on politics, political theory, and history. In fact, Liang was appointed head of a new government translation bureau to undertake this task. However, when the reform movement was suppressed in September 1898 by the Empress Dowager Cixi, Liang and Kang were ordered arrested. Liang escaped to Japan and remained in exile for fourteen years. During his exile, Liang traveled to the U.S., England, Australia, and many Western European countries. He wrote short treatises on Aristotle, Spinoza, Hobbes, Rousseau, Kant, Fichte, Montesquieu, Bacon, Bentham, Spencer, and Darwin. After his return, he held various cabinet-level positions in the new Republic, taking on the role of a professor in the last decade of his life and becoming known as one of the “Four Great Masters” of Qinghua University.⁵ Many Chinese scholars and students were introduced to Western thinkers by Liang's essays. It is little wonder, then, that Li Zehou called Liang, “the most influential propagandist of bourgeois enlightenment” of his day (Li 438).

It was also Liang who invited the great British philosopher Bertrand Russell to give a series of lectures in China. Russell arrived in China 1920, about one year after Dewey. Russell's visit was regarded as an important event by those associated with the frenzied interest in the study of Western thinkers known simply as “Western learning” (*xi xue* 西学). Liang's perceptive analysis led him away from distinguishing Chinese from Western learning, as was common in the scholarship of his day, but to speak of *political learning* (*zheng xue* 政学), which included *both* Chinese and Western thought. Interestingly, as it turned out, one of his most important contributions in the 1920s was actually an argument against his

teacher, Kang; Liang contended that it was not Christianity which played the central role in the rise and dominance of Western nation states, but freedom of thought that was the true driving force behind the achievements of the West. This position was certainly compatible with his attraction to Russell, given Russell's deep antipathy toward religion and Christianity particularly, made most clear in his 1930 essay "Has Religion Made Useful Contributions to Civilization?" (Russell 1957, 24-48). Nonetheless, while Liang was an advocate for the state protection of freedom among its citizens, he also insisted that freedom did not mean license, and that it must find its expression in laws that foster the integration of the people and group (*qun*) progress together. Liang marked a clear difference between liberty and freedom as political principles and the maximization of human freedom on a personal level.

Outside politics, one should not appeal to these [liberty and equality] as one's reasons for action. When they are applied to politics, they mean no more than that everyone has liberty protected by the law and that everyone is equal before the law. They should not be interpreted as going beyond this domain. (Liang 1999, 5, 284; Xiao 2002, 27)

From the 1920s to 1940s, Zhang Dongsun 张东荪 (1886-1973) was one of the most important philosophers in China. Zhang studied philosophy at Tokyo University, where he was profoundly influenced by Kant's epistemology. Wing-tsit Chan argues that Zhang based his work more on assimilating and synthesizing Western philosophy than on reforming traditional Chinese philosophy (Chan 1948, 774). Nevertheless, Zhang pointed out several differences between Western and Chinese philosophy, each of which is controversial (Jiang 2002, 57-81). His contrasts include the following: 1) Western philosophy is centered on intellect and reason, whereas Chinese philosophy gives primacy to issues of human life and practical philosophy. 2) Chinese philosophy, unlike Western philosophy, is not a philosophy of substance and has no ontology (Zhang 1946, 99). 3) Chinese philosophy is not occupied with an obsession over epistemology in the ways Western philosophy is. 4) Chinese and Western philosophy have different types of logical thinking and these are displayed in their different languages. Aristotelian logic, for example, is derived from the structure of Western language, but Chinese has its own logic (Jiang 2002, 74).

It was within this environment that another Liang also played an important role in incorporating Western philosophy into Chinese intellectual thought. Liang Shuming 梁漱溟 (1892-1988) was introduced to Western philosophy by his father, and developed an interest in utilitarianism while he was still young, even though he had not yet read Bentham or Mill (An 2002, 147). According to his own account, the most important shift in his philosophical pilgrimage occurred after 1920, when he turned back toward Confucianism rather than in the direction of Western thought. The story of Mao's direct attacks on him and of his political persecution during the early 1950s is well known, but even in the midst of these trials Liang continued his research and writing. His 1921 work *Eastern and Western Cultures and Their Philosophies* (*Dongxi wenhua jiqi zhexue* 东西文化及其哲学), although a representation of his early thought, still remains a significant example of comparative philosophy in his "three cultures" theory. Here Liang compares the Chinese, Indian, and Western traditions, and uses this comparison to create a more general theory of three types of human nature. The work lays out the construction of his distinctive version of contemporary Confucianism in response to Western thought. In it, Liang makes use of both Neo-Confucian writers and the work of Henri Bergson in order to develop an understanding of the relation between the intellect (*lizhi* 理智) and intuition (*zhijue* 直觉) and establish a contemporary epistemology. He calls for the emergence of a new cultural entity

that will combine the advantages of Western and Chinese philosophical cultures: “Should there appear in China a [new mode] of social organization, it must be something fused out of concrete facts from both China and the West” (Liang, 2: 308-9).

Both the Western Continental and Analytic traditions had significant advocates in China in the 1930s and 40s. These supporters engaged as well with Chinese philosophical traditions current at the beginning of the twentieth century (see Mou 2001). Xiong Wei (熊偉, 1911-94), who had been a student of Heidegger’s at Freiburg, introduced his mentor’s thought to China in the 1940s and translated several of Heidegger’s works into Chinese. Hong Qian 洪謙 (a.k.a., Tscha Hung, 1909-92) a former member of the Vienna Circle and student of Moritz Schlick (1882-1936), published a collection of works on the methods of Logical Positivism in the 1940s (Hong 1945). Hong’s work fed the appetite among China’s intellectuals for contemporary Analytic philosophy first whetted by Bertrand Russell.⁶

The final thinker I wish to mention from this period is Jin Yuelin 金岳霖 (1895-1984). Jin was a part of the generation of Chinese scholars who did not first have to translate major Western works before writing about them. He studied in the U.S. and obtained his doctorate from Columbia University. Jin spent the next five years in Britain and Europe, where he became particularly interested in the works of David Hume and Russell. In 1926, he founded the philosophy department at Qinghua University and served as its dean. He later held positions at Beijing University and became Vice-Director of the Institute of Philosophy in the mid-1950s. In 1988, he published *Luosu zhexue* 罗素哲学 (*Bertrand Russell’s Philosophy*). While Jin was influenced by Russell’s construction of logical analysis, especially in *Principia Mathematica*, he should not be characterized as an Analytic philosopher. He continued to investigate Chinese philosophy, especially the metaphysical employment of the concept of *Dao* in his most significant works, *Tao, Nature and Man*, and *On Tao* 论道. He was also a political activist and participant in the May 4th Movement.

THE MAO PERIOD

The May 4th Movement opened a new chapter in the study and appropriation of Western philosophy in China. Zhou Xiaoliang divides the program of understanding Western thought in the Mao era into two parts: 1) the call to researchers and organizations to participate in the Western philosophical thought-reform movement through a systematic study of Marxist philosophy and dialectical and historical materialism, and 2) specific research into creating a more comprehensive scholarship of Western philosophy generally (2007, 48).

The primary translation work necessary to engage the Western sources underlying the revolution was completed long before the founding of the new China in 1949. Karl Marx and Friedrich Engels’ *Communist Manifesto* (共产党宣言 *Gongchangdang xuanyan*, 1848) was translated into Chinese by Chen Wangdao and published in April, 1919, and the monumental *Das Kapital* (1859), the fundamental text of Marxist economics, was translated by Chen Qixiu in 1931. But after the founding of the People’s Republic, from 1956 to 1966, through the efforts of various scholars, 129 additional Western philosophical works were translated into Chinese, with those representing Marxist ideas receiving the greatest attention. Hegel’s *Logic* and *Phenomenology of Spirit*, Spinoza’s *Ethics*, and several texts by Fichte were also included.

He Lin 贺麟 (1902-1992) was a major figure in the Mao period. He was a student of Liang Qichao and Liang Shuming at Qinghua. In the late 1920s, he studied first at the University of Chicago and then at Harvard. While at Harvard, he worked on Hegel, German Idealism, and the Neo-Hegelians, T.H. Green and Josiah Royce. Unlike Jin Yuelin, who found Western philosophy to be incomplete and in need of supplement by Chinese thought,

He Lin considered it, especially Hegel's system of thought, to be without need of reform. His first book, *The Attitude of Three German Philosophers at the Time of National Crisis* (1934), was written during the early years of the Anti-Japanese War (i.e., World War II). It represented an attempt to merge his idealism with the political interests of the time. He continued to write and was known as the major specialist on Hegel and Western Idealism in China until 1951. In that year, he published "Participation in the Land Reforms Changed My Outlook" in the *Guangming Daily*, in which he renounced his belief in Idealism and announced his turn toward Marxist materialism, entering the stream of Chinese interpreters of Western philosophy who were profoundly shaped by the revolution and Mao period. In 1955, he was put in charge of the Chinese Academy of Social Sciences at Beijing University. Later, in 1988, after the opening up of China, he published a new edition of his *Culture and Human Life* (*Wenhua yu rensheng* 文化与人生) claiming,

...the saints of East and West are of one mind and one principle. To bring the philosophy of Confucius and Mencius, Laozi and Zhuangzi, Cheng Yi and Zhu Xi, Lu Jiuyuan and Wang Yangming into unity with the philosophy of Socrates, Plato, Aristotle, Kant, and Hegel so as to produce a new philosophy that strengthens the national spirit and thereby overcomes the new cultural crisis of the nation—this is the path of development which new Confucianism must follow. (He 1988, 8)

The towering figure of Feng Youlan 馮友蘭 (1895-1990) cannot be overlooked during the Mao period. Feng graduated from Beijing University in 1918 and traveled to the U.S. to do doctoral studies at Columbia in the early 1920s. His dissertation chairman was John Dewey. With Dewey's guidance, Feng developed a thorough background in the history of Western thought. Upon his return to China, he taught at a number of universities, becoming chair of the philosophy department at Qinghua in 1934. While at Qinghua, he wrote his two-volume work, *History of Chinese Philosophy*, published in Chinese and English as the first critical and comparative history of Chinese philosophy. Although the work is often criticized for having been too much influenced by Western Analytic and even Positivist philosophy, it has exerted a significant influence on students and scholars alike. Between 1939 and 1946 Feng produced a six-volume philosophical system of his own; he called his approach the New Rational Philosophy (*Xin Lixue*). This system is largely a revision of neo-Confucian metaphysics in light of Western philosophy. Chen Derong provides an in-depth look at Feng's methodology for approaching metaphysics in his article in this issue.

Feng stayed in China during the Anti-Japanese War, but afterward returned to the U.S. as a visiting scholar at the University of Pennsylvania. In 1948, he became President of Qinghua, where he studied Marxist thought diligently, but never found it satisfying. During the Cultural Revolution he was criticized and even forced to rewrite some of his History.

THE CONTEMPORARY ERA

Mou Zongsan (1909-1995) epitomized the development of what has come to be called New Confucianism (*xin rujia* 新儒家) in the contemporary era. His works include an important book on *xuanxue* 玄學, a three-volume history of Confucianism, and even an analysis of Buddhism. Refeng Tang observes, "[Mou's] new Confucianism not only established a complete system of Chinese philosophy, but also provided grounds for the critical assessment of Western philosophy" (2002, 328). Mou was critical of much of the work done by Chinese philosophers on Western thought. He thought that if a Chinese philosopher gave in to the temptation to attend "to trifles to the neglect of essentials so as to strain his interpretation of Western philosophy of which he only has a shallow knowledge; and as to

the mainstream of Chinese learning, he is totally at sea” (Mou 1963, 2.). Mou had experience with this form of reception of Western philosophy himself. While at Beijing University as a student he wrote his first book, *A Study of Chinese Xuan Xue and Moral Philosophy in Respect of Zhou Yi*, and devoted it to natural philosophy, using Western categories of science and evolution as a framework for his investigation (Tang 2002, 328). Mou read Russell and Whitehead’s *Principia Mathematica* and Wittgenstein’s *Tractatus Logico-Philosophicus*, and later wrote *Luoji dianfan (The Model of Logic)* in 1941. In 1949 he left Beijing to teach in Taiwan and began to write on Chinese culture and politics. Mou admired Kant’s work, especially his moral theory, writing, “All the ancient philosophies from Greek to Kant converge on Kant, and all kinds of philosophy after Kant develop from Kant” (Mou 1963, 39). Mou contended that Kantian moral philosophy was the only one that could engage in dialogue with Chinese thought, and he agreed with Kant that the highest good (*summum bonum*) is the one that brings morality and happiness together. Yet he objected to Kant’s idea that the highest good is not achievable in life; Mou believed that New Confucianism was constructing a moral philosophy according to which the highest good was realizable.

Mou’s appropriation of Western philosophy is not the only approach worth noticing in the contemporary period. In 1921, Zhang Shiyong 张世英 was born in Wuhan. As a teenager, he attended high school in the mountain areas of western Hubei during the Anti-Japanese War. Upon his graduation he was admitted to the National Southwest Associated University, a school set up by the top universities in China in the areas that had been occupied by the Japanese. There he studied under He Lin and Feng Youlan and turned his attention to Hegel, who was regarded as one of the three main sources of Marxism that, of course, had the attention of Chinese intellectuals in the late 1940s and 50s. In her essay in this collection, Robin Wang (Wang Rongrong) demonstrates that Zhang has developed Hegelian studies in China more than any single figure of the contemporary period. His work, *On Hegel’s Logic* (Chinese) was translated into Japanese and may be thought of as China’s first monograph on Hegel’s Logic. Zhang’s Dictionary on Hegel still remains the only dictionary in Chinese which focuses exclusively on a single Western philosopher. In 1962 he published *On Hegel’s Philosophy*, a work that was reprinted 11 times in three editions.

Zhang also read widely into Nietzsche, Heidegger, Gadamer, and Derrida. On the side of Chinese philosophy, he revived his childhood interest in the study of Daoism. After the turbulent Cultural Revolution, Zhang Shiyong taught courses on Kant’s first critique and on what he called “The New Hegelianism” at Beijing University. He continued to publish on Hegel’s logical method, but in 1986 he wrote *On Hegel’s Spiritual Philosophy*, in which he argues that the nature of human being lies in spirit and freedom (Wang 2011). In 1995, Zhang made an effort to engage Chinese and Western philosophy comparatively in his work *Between Human and Nature: The Confusion and Choices of Chinese and Western Philosophy*. In his seventies, Zhang began to write his own philosophy, which he calls “the new ‘all as one’ philosophy” or “the new ‘human and nature as one’ philosophy.” A central claim of this line of thought is that philosophy’s purpose is to teach people to transcend the external world and the inner self in order to reach a union at a higher level of existence (Zhang 2005).

Since the 1980s, a number of important papers and books have appeared in Chinese on the philosophies of Nietzsche, Sartre, Husserl, and Heidegger. Zhang Xianglong is the Director of the Phenomenology Research Center at Beijing University. Together with Du Xiaozhen and Huang Yingquan, Zhang has published an informative analysis on *Phenomenology in China* (2002). The Chinese Society for Phenomenology regularly organizes

conferences and maintains a database on Chinese literature related to phenomenology (<http://cnphenomenology.com>). At the same time, scholars such as Tu Jiliang have contributed substantially to the growth and force of contemporary Analytic philosophy in China through their own philosophical works and translations. Bo Mou has added a fine survey of key figures working in the Analytic and Continental philosophical traditions (Mou 2009, Ch. 18), and Huang Jiandi (2007) has written a well-developed introduction to how those in the Chinese tradition may best study and access Western philosophy.

CONCLUDING REMARKS

The ever greater exposure of Chinese scholars to Western philosophy has led to expansion in three areas. First is the radical increase in research into a wide variety of areas of Western philosophy, including not only Western classical philosophy but also modern logical analysis, philosophy of science, phenomenology, existentialism, and post-modern philosophy. While less emphasis has been placed on the philosophy of history, philosophy of religion, and feminist philosophy, nevertheless these have not been entirely neglected, either. At professional conferences in China, areas of engagement with Western philosophy are expanding.

Secondly, there has been an increase in publications of special interest and works by Chinese scholars that are heavily dependent on Western philosophy. New substantial resources on Western philosophy have also been published. In the 1990s, Tu Jiliang edited ten volumes on various biographies of contemporary Western philosophers. In 2005, Wang Shuren edited a multi-volume *History of Western Philosophy* that offers a comprehensive overview of the central authors of the main issues dealt with by Western philosophy, complete with questions, concepts, categories, theories, methods, people, and schools, making this the most comprehensive in-depth study and exposition of Western philosophy yet to be published in China. This work draws on several generations of Chinese scholars to discuss the benefits of Western philosophy, observe and explain the academic perspective of Western philosophy, and reflect especially on the assessment of Western thought through the eyes of Chinese scholars.

Finally, the growth of comparative philosophy can be seen in the establishment of the Society for Asian and Comparative Philosophy (SACP), the International Society for Chinese Philosophy (ISCP), the Association of Chinese Philosophers of America (ACPA), and the International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP). All of these organizations offer the promise of ongoing, fruitful contributions from Chinese scholars interpreting Western philosophical sources.

With the opening up of China and greater availability of resources, Chinese scholars are better able to study in Western countries, complete advanced degrees at Western universities, and participate in international conferences. Moreover, the stream of Western philosophers visiting, teaching, and doing research in China has increased the exchange of ideas in world philosophy. What Bo Mou calls the “constructive engagement movement” represents the participation of Chinese and Western philosophers in an increasingly active interchange of philosophical understandings (Mou 2009, Ch. 18 and 2006). Chinese scholars never blindly worshipped Western philosophy; instead, their work has been and continues to be stimulated by Western texts working in concert with their own Chinese philosophical history. In the future, contributions to Western philosophy by Chinese philosophers will continue to increase.⁷

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NOTES

1. For example, Wong Mankong of Hongkong Baptist University discussed the rendering of “God” with special emphasis on a Chinese response to the “Term Question.” Han Qi presented a paper on the translation of Aristotle’s Cosmology. There were dozens of other presentations.
2. These included Italian (Fathers: Matteo Ricci; Nicolo Longobardi; Giulio Aleni); Portuguese (Francis Furtado); Swiss (Jean Terrenz); Polish (Jean Nicolas Smogolenshi); and French (Ferdinand Verbiest; Nicolas Trigaut).
3. Xu Guangqi and Li Zhizao were two of the “Three Pillars of Chinese Catholicism” (中国天主教的三大柱石) along with Yang Tingyun, who was the third.
4. Han Qi presented an analysis of how Francis Furtado and Li Zhizao used Chinese terms to translate Western ideas at the “Translating Western Knowledge into Late Imperial China” conference sponsored by the University of Gottingen, Dec. 6-9, 1999.
5. The other three were Wang Guowei, Chen Yike, and Zhao Yuanren.
6. The full text of the ISCWP constitution is at <http://sangle.web.wesleyan.edu/iscwp>.
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