

## Summary

**T**he present book is related to an unusual chapter of Chinese intellectual history. It is a collection of Slovene translations of modern philosophy, which was originally written in Chinese, and mainly deals with traditional Chinese thought. Yet this philosophy did not originate in mainland China, and thus in some supposedly logical “centre” of Chinese culture, but on its alleged “periphery”, namely on the beautiful island of Taiwan. The main reason for compiling this book is to show to Slovenian readers that Taiwanese philosophers have played an important role in the development of modern Chinese philosophy, and especially in the second half of the 20th century.

In contrast to the mainland, Taiwanese philosophy of that time had almost no connection with either Marxism or any of the many streams of post-Marxist philosophy. While theorists from the People’s Republic of China were mainly dealing with various forms, issues and innovations in the field of the Sinitification of Marxism, those working on Taiwan devoted themselves to the exploration and adaptation of other forms of Western modernity, especially those deriving from Kant and German classical philosophy. They wanted to modernize their own (i.e. Chinese) traditions through the ideas of the European Enlightenment. While in the 1950s the Chinese conceptual tradition (in particular, Confucianism) fell into disrepair and was often prohibited, or at least severely criticized, on the mainland, Taiwanese philosophers were constantly striving for its preservation and development.

However, at issue was not only the preservation of tradition; in the second half of the 20th century, several complex and coherent philosophical systems emerged in Taiwan. The creation of these discourses is proof of the great creativity and innovativeness of many Taiwanese theorists. Here, it is particularly important to highlight the Modern or New Confucianism and its most famous Taiwanese representative, Mou Zongsan. But in post-war Taiwan we can also witness many other forms of investigating and upgrading traditional Chinese thought. In this regard, the Neo-Daoist current and the Taiwanese Buddhist studies are certainly worth mentioning. Besides, modern Taiwanese philosophers have also enriched and advanced the originally Western medieval scholastic thought by establishing a specific school of the so-called Taiwanese Neo-Scholasticism, which was founded at the Fu-jen Catholic University. However, the rich palette of philosophical thought that emerged in Taiwan in the second half of the 20th century cannot be limited to these few streams of thought.

Therefore, the present collection includes and introduces many more fields of modern Taiwanese philosophical research.

Both chapters of the first section, which bear the title *Historical Memory and Philosophical Currents*, deal with a colourful palette of such ideas and thoughts. In the first chapter, the highly influential contemporary Taiwanese thinker Huang Chun-chieh primarily focuses on different forms of Confucianism, which doubtless belong to the central and most powerful streams of the Chinese tradition, and places them into the wider context of the development of classical Confucianism and its contemporary reforms. In her article, Jana S. Rošker offers an overview of all other currents, and the institutions in which they developed. The third article in this section, written by Lin Yueh-hui, presents a different kind of historical memory. This memory is concrete and personal. It is an intellectual, but poetic and sincere testimony written by one of the direct disciples of the greatest Taiwanese 20th-century philosopher, Mou Zongsan. The author describes this teacher-student relationship through the lens of her personal experience. She presents us with numerous individual qualities of Mou's personality, which doubtless influenced his particular, specific thought patterns and also had a direct impact upon the origin and development of his theory, and, more broadly, upon the development of Modern New Confucianism as the central pillar of Taiwanese philosophy.

In addition to this introductory part, the volume contains four other sections, which deal with other, no less important aspects of Taiwanese philosophical production.

The second section, entitled *Methodological Foundations*, deals with the specific paradigms of modern Taiwanese philosophical theories. In the first chapter of this section, the contemporary Taiwanese philosopher Huang Kuan-Min discusses the basics of transcultural philosophical methodology, developed by the modern Confucian Tang Junyi. This chapter is followed by the contribution, written by the well-known Taiwanese explorer of Chinese logic and creator of the innovative concept of “Thought Units” as a new method of researching Chinese philosophy, Lee Hsien-Chung. His contribution focuses on the methodological foundations of transcultural methodology, thereby describing and presenting his own theoretical innovations.

The third section, *New Confucianism and New Daoism*, presents the works of three Taiwanese experts working in the field of contemporary Taiwanese philosophy and at the same time developing and enriching it. This section includes chapters written by the most important representative of the third generation of Modern New Confucianism, Lee Ming-huei, the founding member of the Taiwanese New Daoism Chen Guying, and the female Confucian philosopher Lin Yue-huei, who was, as already mentioned, a direct disciple of Mou Zongsan. The first author presents and analyses the essential differences between the Confucian revival in the People’s Republic of China and Taiwan. The second contributor, Chen Guying, who is best known for his innovative research in and for his brilliant interpretations of classical Daoism, focuses in his chapter upon Laozi’s view of three binary categories that are typical for Chinese philosophy, namely presence and absence, movement and standstill, as well as substance and function. In the final chapter of this section, Lin Yueh-hui discusses the discursive changes of Wang Yangming’s concept of *liangzhi* and explains the consequences of these for the further development of Neo-Confucianism.

The fourth and final section is entitled *Ideational Exchanges with Japan*, and deals with philosophical and sociological interactions between Taiwan and Japan. This is still a very lively process, and that is not at all coincidental if we take into account that Taiwan was Japan’s colony for almost all of the first half of the 20th century (1895–1945). That is why the Japanese influence upon Taiwanese culture was extremely strong throughout the twentieth century. Hence, it is understandable that this impact is still visible in the contemporary philosophical and intellectual exchanges between the two areas. In this section, Huang Chun-chieh deals with the conceptual and methodological or theoretical foundations of these exchanges, while Huang Kuan-Min offers a detailed contrastive analysis of two of the central representatives of the Eastern Asian philosophy of the 20th century. The first one is Tang Junyi, who

belongs to the central representatives of the second generation of modern Confucianism, while the second is an important philosopher of the Japanese Kyoto School, Nishitani Keiji. The synthesis of contemporary Buddhist studies and Modern Confucianism, which is the subject of this last contribution, also plays an important role in the framework of general Taiwanese philosophy.

In this way, the present volume is focused upon the connective role played by Taiwanese philosophy, as well as upon its intercultural dimensions. In this sense, it can doubtless be seen as a bridge that links different discourses across time and space by illuminating and exposing various otherwise neglected traditions of Chinese philosophical thought. I believe that this book will show that this connective function and dialogical nature is precisely the greatest significance of contemporary Taiwanese philosophy, and hope that it will raise awareness of this significance among the wider circles of Slovenian readers.