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Antične ideje za sodobne družbe? Globalizacija konfucijanstva

Pričujoča številka revije *Ars & Humanitas* obravnava razvoj konfucijanstva v Vzhodni Aziji in v svetu. Osredotočena je na vprašanja, povezana z etičnimi in filozofskimi osnovami konfucijanske modernizacije in z raziskavami, ki obravnavajo te osnove.

Osrednji del te številke bralstvu ponuja uvid v idejne temelje tega filozofskega in politično-etičnega sistema, ki so v 4. stoletju pred našim štetjem nastali na Kitajskem in se v naslednjih dveh tisočletjih razširili v druge regije Vzhodne Azije. V tem kontekstu nazorno prikaže osrednje elemente tega izvorno antičnega idejnega sistema, ki predstavlja temeljno kulturno izročilo, skupno vsem trem osrednjim vzhodnoazijskim regijam, pri čemer se osredotoča na kitajske in japonske razvoje.

Pomemben vidik, na katerega se osredotoča ta številka revije *Ars & Humanitas*, je vprašanje univerzalnosti oziroma kulturne pogojenosti modernizacije. Webrova teza, po kateri protestantska etika (ali z njo primerljivi diskurzi, temelječi na monoteističnih religijah) predstavlja edino primerno osnovo za nastanek in razvoj modernizacije, je bila postavljena pod vprašaj z bliskovitim ekonomskim razvojem »štirih azijskih tigrov« in v zadnjem desetletju tudi z eksplozivno modernizacijo Ljudske republike Kitajske. Prispevki namreč izhajajo iz predpostavke, po kateri ni slučaj, da vse te regije, ki so bile priča tovrstni modernizaciji, sodijo v območje konfucijanskega kulturnega izročila.

Zato vsebuje pisano paletu prispevkov, ki ponujajo pregled zgodovine konfucijanstva in njegove širitve iz Kitajske, v kateri je nastalo, v druge regije Vzhodne Azije ter vsebinske razvoje te osrednje vzhodnoazijske idejne dediščine. Konceptualna zasnova številke pa je zastavljena še širše, saj izhaja iz predpostavke, po kateri lahko osnove konfucijanske etike služijo tudi kot izhodišče takšnih modelov modernizacije, ki ne temeljijo nujno na postulat individualizma, temveč na modelu komunitarizma. Zato ni slučaj, da osnove konfucijanske etike v zadnjih letih prihajajo vse bolj v središče pozornosti akademskih krogov zunaj Vzhodne Azije. To ne velja samo za evropske in severnoameriške regije, kjer so raziskave konfucijanstva že zelo dobro razvite, temveč tudi za številne manj razvite družbe, ki iščejo nove poti usklajevanja specifične lastnih tradicij z zasnovami »drugačnih«, neevropskih modelov modernizacije. Zato pomemben del pričujoče številke tvori tudi sklop o razvoju konfucijanskih študij v Latinski Ameriki, ki postaja vse bolj relevanten dejavnik na odru mednarodnih odnosov.



Vsebinska rdeča nit pričujoče publikacije je prikaz skupnih točk in lokalnih razlik v dojemanju konfucijanske filozofije; vrsta člankov analizira tudi njen vpliv na politične in državne institucije obravnavanih regij. Zato ta številka *Ars & Humanitas* predstavlja pomembno osnovo za ozaveščanje kontekstualnih in konceptualnih povezav med različnimi državami Vzhodne Azije, kajti prav te povezave so pomemben temelj širitve posodobljenih elementov konfucijanskega nauka na mednarodno raven.

Pri tem želimo pri bralstvu ozavestiti dejstvo, da konfucijanstvo ni zgolj filozofska, temveč tudi in predvsem politična teorija, ki je poldrugo tisočletje nadvse tvorno sooblikovala vse osrednje državne in socialne institucije Vzhodne Azije. Bralkam in bralcem bo pričujoča številka revije ponudila tudi uvid v tradicionalne elemente, ki zakoličujejo in sooblikujejo sodobne vzhodnoazijske družbe, zlasti prek prikaza vidikov, skozi katere lahko spoznamo latentni vpliv konfucijanskih ideologij v modernih državah Vzhodne Azije. Pomemben del pričujoče številke namreč obravnava tudi specifične vzhodnoazijske modernizacije, ki je ne gre povsem enačiti s pozahodenjem, temveč je delno kulturno opredeljena.

Pri ustvarjanju pričujoče revije smo bili še posebej pozorni na probleme, povezane z obravnavanjem medkulturnih vidikov modernizacije ter njene ideologije in miselnosti. Pri teh vprašanjih namreč ne gre zgolj za probleme filozofsko-konceptualne narave. V tem smislu je prav tako pomemben tudi geopolitični vidik naše razprave; pri analizi sporočilnosti vsake družbeno relevantne idejne struje je namreč pomembno upoštevati tudi ekonomski in zgodovinski kontekst, znotraj katerega se je razvila. Konfucijanstvo in njegov sodobni preporod pri tem nista nikakršni izjemi. Upoštevati moramo namreč dejstvo, da je transnacionalizacija kapitala med drugim povzročila tudi univerzalizacijo kapitalističnega načina proizvodnje, ki je s tem postal oddvojen od svojega specifičnega zgodovinskega izvora, tj. Evrope. Z drugimi besedami: navaditi se moramo na dejstvo, da »zgodba kapitalizma« ni več samo »evropska zgodba«.

Številni teoretiki menijo, da prevlada »multikulturalizma« hkrati pomeni konec evrocentrizma. A prav zaradi tega je pojem multikulturalizma zavajajoč, saj ne prekriva zgolj kulturne fragmentacije, do katere prihaja v obdobju globalizacije, temveč hkrati v enaki meri spodkopava tradicionalne oblike proizvodnje in socialnih omrežij. Zato je konec evrocentrizma iluzoren, saj ostaja njegova notranja struktura še vedno prevladujoči del idejne konstelacije postmodernih globaliziranih družb. Pri tem niti ne gre toliko za fragmentacijo kultur, temveč bolj za fragmentacijo prostora, ki globalnemu kapitalizmu ponuja nove možnosti reševanja starih problemov, povezanih z maksimiranjem dobička, nadzorovanjem trga ter osvobajanjem proizvodnje in marketinga izpod pritiskov možnih socialnih intervencij (povezanost delavskih stavk) ali političnega nadzora (državni ukrepi). Ta fragmentacija prostora pa skupaj

s prikritim ohranjanjem latentnega evrocentrizma implicira fragmentacijo časovnih dimenzij kapitalizma. In ne samo to: fragmentacija prostora zaobjema tudi razbitost socialnega položaja posameznika, ki se, kot opozarjajo predstavniki sodobnega konfucijanstva, manifestira v odtujenosti modernega subjekta.

Pretirano osredotočanje na evrocentrizem ter njegove idejne in politične konotacije pa lahko po drugi strani našo pozornost odvrne od omenjene fragmentacije sveta na drugačen, prav tako pomemben način. Modernizacija ima namreč povsod številne in nadvse kompleksne posledice. Zagotovo ni slučaj, katere vidike bomo pri tem izbirali kot predmet obravnave. Enodimenzionalna kritika evrocentrizma ter njegovega zgodovinopisja in strukturiranja sveta pri tem ne zadošča. V svojem najširšem pomenu, torej vključujoč tudi vsakodnevne življenjske prakse, evrocentrizem že dolgo ni več zgolj stvar Evrope, temveč pojav globalne modernosti; izzivi evrocentrizma zato vplivajo tudi na tiste neevropske družbe, ki so modernizacijo že zdavnaj sprejele kot svoje vodilno načelo. V tem smislu sodijo teorije sodobnih konfucijancev v kontekst »preporoda vzhodnoazijske zgodovine«, ki v brzicah eksplozivno »vsiljene« modernizacije sploh ni prišla do besede. Vse to se lepo sklada z aktualno »reinkarnacijo« teorij modernosti, ki išče možnosti absorpiranja multikulturnih, alternativnih obrazov modernizacije. Ta odvrnitev od evrocentrizma, ki je bila v kolonializmu (in pred njim) lastna klasičnim teorijam modernizacije, pa je zgolj navidezna, saj se dogaja na skupni osnovi globaliziranega kapitalizma. V tej fazi globalnega razvoja je popolnoma samoumevno in celo potrebno, da se v diskurze modernizacije vključijo tudi vse prej omalovaževane »kulturne inačice« modernizacije, ki so bile poprej razglašene za njene »ovire«. Inkorporacija in ponotranjenje različnih »repertoarjev modernizacije« (vključno z njihovimi specifičnimi vrednotami ter mehanizmi proizvodnje in potrošništva) v ekonomske prakse sodobnega globalnega sistema potemtakem služi tudi kot gonilna sila univerzalizacije institucionalnih struktur, ki so potrebne za njegovo delovanje.

Vse to lepo sovпада z novimi, postmodernimi koncepti, kamor sodi, denimo, koncept »raznovrstnih modernosti« (*multiple modernities*) Shmuela Noaha Eisenstadta. Četudi je vzpostavitev tega koncepta osnovana na tezi, po kateri modernizacija neevropskih družb ni enaka njihovem pozahodenju, so sodobne zahodne teorije modernizacije v svojem bistvu konservativne, saj svoje interpretacije različnih oblik modernizacije in modernosti postavljajo v kontekst afirmacije globalnih razmerij oblasti, pri čemer njene različne modele umeščajo v okvire različnih držav, narodov in »kultur«, ki so videne kot njihova razločevalna posebnost.

Zato je ta številka revije *Ars & Humanitas* pomemben korak v ozaveščanju dejstva, da razlike med sedanostjo in preteklostjo v prvi vrsti ne gre iskati samo v izzivih evrocentrizma s strani različnih kulturnih perspektiv, temveč tudi v priznavanju

dejstva, da je klasični model modernizacije na globalni ravni privedel do situacije, v kateri problemi, ki jih prinaša, niso več zgolj problemi t. i. »neevropskih«, temveč tudi evroameriških družb. Potreba po spoznavanju »alternativnih modernosti« torej predstavlja izziv tudi za evroameriške kulture modernizacij, saj na novo vzpostavlja njihove meje oziroma samo lokaliziranje modernosti kot take.

Prispevki, ki so zbrani v tej številki, obravnavajo različne sodobne poglede na konfucijanstvo in konfucianizem¹ ter poskušajo – vsak na svoj način – razkriti del posebnega rezervoarja vrednot in znanj, ki lahko nedvomno predstavljajo obogatitev naših predpostavk o različnosti tradicij in modernosti. Vendar pri tem ne smemo pozabiti, da živimo v obdobju, ki ni opredeljeno zgolj s poskusi oživitve različnih tradicij, temveč tudi s poskusi njihovega usklajevanja s potrebami prevladujočih ekonomskih, političnih in aksioloških struktur globalnega sveta. Afirmacija modernosti kot palete življenjskih stilov in sovpadajočih vrednot tvori namreč nedvoumno predpostavko domala vseh sodobnih konfucijanskih diskurzov.

Pri vrednotenju modernih konfucijanskih poskusov vzpostavitve »specifično kitajskih« idejnih osnov modernizacije nam je bilo pomembno, da smo jih skušali razumevati tudi znotraj konteksta vprašanj, povezanih s Hobsbawmovo predpostavko »zamišljenih tradicij« (*invented traditions*). Pri tem gre za vprašanja, v kolikšni meri te idejne »tradicije« dejansko temeljijo na zgodovinskih predpostavkah in v kolikšni meri so zgolj proizvod (ideoloških in političnih) zahtev sodobnega časa. Toliko bolj pomembno je tudi poznavanje dejanskih osnov klasičnega konfucijanskega nauka; zato se vrsta prispevkov, ki so vključeni v pričujočo številko, posveča analizi pomembnih elementov teh osnov in razjasnitvi predsodkov o despotski naravi konfucijanstva, ki še vedno prevladujejo v javnosti.

Za evropske raziskovalce in raziskovalke so raziskave neevropskih kultur vselej povezane s problemi različnih jezikov, tradicij, zgodovin in socializacijskih procesov. Prispevki v tej številki izhajajo iz predpostavke, po kateri je zahodna epistemologija samo eden od številnih modelov človeškega spoznavanja stvarnosti, zato temeljijo na osrednjih metodoloških načelih medkulturnih raziskav. To pomeni, da upoštevajo vzajemno nesoizmerljivost različnih kulturno pogojenih paradigem. Pri tem gre tudi za upoštevanje specifičnih teoretskih okvirov, ki so nastali v različno strukturiranih diskurzih različnih kulturnih in jezikovnih okolij. Uporabljene metode so znotraj osnovnega teoretskega ogrodja usmerjene v sestavo interdisciplinarnih perspektiv, znanj, relacij in epistemologij, ki sodijo na področja sociologije, filozofije in politične

1 Pri tem gre za dva različna diskurza. Medtem ko termin konfucijanstvo označuje izvorni nauk in njegove filozofske razvoje, se izraz konfucianizem nanaša na državno doktrino in državotvorno ideologijo, ki je na Kitajskem prevladovala od 2. do začetka 20. stoletja. Slednja se sicer sklicuje na konfucijanski nauk, vendar v resnici vsebuje zelo veliko elementov legalistične doktrine.

teorije. Ta pristop nam je omogočil tudi bolj ali manj koherenten prikaz tematik, ki jih ni mogoče konsistentno dojeti z enega samega, partikularnega vidika.

Številka je zato znotraj širšega področja kulturologije interdisciplinarno zasnovana in vključuje perspektive oziroma ustrezne raziskovalne metode, ki sodijo v pet vsebinskih sklopov; v vsakem od njih so zbrani prispevki, ki obravnavajo vsebinsko sorodne probleme tradicionalnega in/ali sodobnega konfucijanstva.

Prvi sklop z naslovom *Sodobna Kitajska, prepород konfucijanstva in kitajske »nacionalne študije«* problematizira t. i. sodobni konfucijanski prepород, ki se je v zadnjih desetletjih pričel eksplozivno širiti v Ljudski republiki Kitajski. Prispevka, ki sta objavljena v tem prvem sklopu, obravnavata ideologizacijo konfucianizma in prikazujeta večplastno zlorabo izvorne nauka, ki naj bi v tem spolitiziranem in populariziranem kontekstu služil kot ideološko vezivo sodobne kitajske družbe. Kot pokazeta avtor in avtorica obeh prispevkov tega vsebinskega sklopa, tovrstne manipulacije »konfucijanstva« služijo kot ideološka podpora takšnemu modelu zakonodaje in nove družbene etike, ki se uporablja kot orodje discipliniranja in moraliziranja s ciljem ohranjanja vladajočega režima. Zato vzpostavljajo in uporabljajo tudi simbol takšnega Konfucija, ki naj bi predstavljal in razširjal »pravilno« moralo, ki naj bi se kazala v podrejenosti posameznika »višjim« družbenim ciljem in v brezpogojni poslušnosti nadrejenim. Raoul David Findeisen, ki je avtor prvega članka v tem uvodnem sklopu, obravnava problematiko t. i. »nacionalnih študij« oziroma *Guoxue*. V prispevku z naslovom »Kaj je Guoxue? – vzorci organizacije znanja na primeru dveh 'slovarjev' (2009 in 2014)« pokaže, da lahko ta prepород tradicije vidimo kot obrambno reakcijo na spremembo družbenih in političnih paradigem. Te spremembe opredeljujejo sodobni pritiski, povezani z nadvlado (zahodne) znanosti in tehnologije, ki se je vzpostavila v poznem 19. stoletju in je prevladala v zadnjih dveh desetletjih 20. stoletja. Avtor osvetli dejstvo, da so *Guoxue* kot zakladnica domnevne tradicije torej ideološki konstrukt in sredstvo legitimacije vladajočega režima. Drugi članek v tem sklopu nosi naslov »'Skrivanje sijaja' – vzpon in zaton konfucijanske zunanje politike« in je nastal pod peresom Helene Motoh. Avtorica v njem analizira razvoj novega modela kitajske kulturne diplomacije, ki se je pričel vzpostavljati pred dobrim desetletjem in je bil utemeljen v neotradicionalističnem ideološkem okviru sodobnega konfucijanskega prepорода. Članek prikaže, zakaj in na kakšen način je bilo eksplozivno širjenje institucij kitajske kulturne diplomacije prikazano kot možnost novega in bolj poglobljenega medkulturnega dialoga, ter problematizira negotovost tujine glede njenih dejanskih političnih vsebin in ciljev. Za razliko od običajnih interpretacij sodobne kitajske »mehke oblasti« se avtorica v svojem prispevku ne ukvarja toliko s konkretnimi vprašanji (ne)uspeha kulturne diplomacije Ljudske republike Kitajske, temveč se bolj osredotoča na širše kontekste njenih zunanjepolitičnih strategij.

Drugi vsebinski sklop je posvečen preteklim in sodobnim razvojem konfucijanstva oziroma konfucianizma na Japonskem. V uvodnem prispevku Marko Ogrizek pojasni nekatere temeljne posebnosti modifikacije in specifičnih nadgradenj kitajske neokonfucijanske filozofije, do katerih je prišlo potem, ko se je ta pričela širiti v japonski kulturno-jezikovni regiji. Prispevek z naslovom »Pojmi poti, kreposti in dobrega v konfucijanskih naukih Itôja Jinsajja in Ogyûja Sorajja« analizira te vsebinske in konceptualne razvoje na primeru dela dveh pomembnih japonskih neokonfucijanskih filozofov 17. stoletja. Avtor nazorno prikaže, da Itô Jinsai v svojih esejih sledi izvornemu mencijanskemu nauku, ki izhaja iz vidika občega dobrega, poti neba ter človekovih naravnih moralnih zmožnosti, medtem ko Ogyû Sorai nastopi kot njegov radikalen kritik, ki osrednje pojme konfucijanske filozofije podredi celoviti politizaciji. S tem je Sorai postavil idejne temelje za razvoj državotvornih elementov japonskega konfucianizma, ki jih v svojih prispevkih obravnavata Nataša Visočnik (»Vloga konfucijanske ideologije pri oblikovanju nacionalne države na Japonskem«) in Luka Culiberg (»Tradicija, modernost in vloga konfucianizma pri izgradnji japonske nacionalne države«). Članek Nataše Visočnik je posvečen procesom konstituiranja nacionalnih in kulturnih identitet japonskih državljanov in državljanek ter pokaže, zakaj so bili ti procesi še posebej intenzivni v obdobju Meiji (1868–1912), ko se je Japonska odprla svetu in je poskusila oblikovati nacionalno državo. V tem okviru modernizacije japonske države avtorica obravnava tudi preporod konfucijanstva in pokaže, da je v tem kontekstu igral zelo pomembno vlogo. Do preporoda je prvič prišlo že takoj po obdobju Meiji, ko so konfucijanstvo delno pomešali s posodobljenim šintoizmom. Ta preporod se je pospešil na začetku 20. stoletja, ko je postalo jasno, da med državljani in državljanke upadajo tradicionalne vrline poslušne zvestobe, ter se je pokazala potreba po oživljanju tradicije v službi modernih ideologij. Na tem ozadju postane veliko bolj jasno, zakaj je bil konfucianizem naposled vključen v japonsko »nacionalno politiko« in je postal sestavni del »nacionalnega bistva« ter simbol »nacionalnih tradicij«. Tudi Luka Culiberg v svojem prispevku sledi razvoju konfucijanske misli na Japonskem in pokaže, kako je konfucianizem s svojim osrednjim konceptom poti ostal idejni temelj japonskih intelektualnih krogov. Avtor pa pri tem opozori na dejstvo, da je japonski konfucianizem pri tem doživel številne transformacije in reinterpretacije, ki jih ponazori na primeru treh šol, namreč *kogaku*, *kokugaku* in *rangaku*. Nova nacionalna država, ki so jo vzpostavili revolucionarji v obdobju Meiji, je na vsebinski ravni postala prav zmes omenjenih idejnih smeri. Na ta način Culiberg prikaže temeljni ustroj mejdžijevske države, ki je bila po eni strani moderna, industrijska in tehnološko napredna tvorba, po drugi strani pa je v svojem institucionalnem ogrodju temeljila na trdni konfucianistični ideologiji.

Tretji vsebinski sklop z naslovom *Konfucijanska morala in njene implikacije* je posvečen moralno-etičnim prvinam konfucijanskega nauka in njegovim ideološkim

transformacijam. Andrej Ule se v svojem prispevku »Pomen konfucijanske misli za ohranjanje človečnosti in razumnosti v sodobnem svetu« ukvarja z možnostmi sinteze človečnosti in racionalnosti v postmodernih družbah. Avtor se sprašuje, ali in na kakšen način nam v moralnih dilemah sodobnega sveta lahko pomaga kitajska filozofska misel in zlasti konfucijanska tradicija. Ugotavlja, da je bila racionalnost v kitajski filozofski tradiciji večinoma dojeta kot sposobnost človeške »srčne zavesti« (*xin*) za modro razmišljanje, pametno razpravljanje in ravnanje, ki je v skladu z najvišjimi vrlinami plemenitega človeka. Avtor izpostavi, da je takšno razumevanje racionalnosti bolj podobno konceptu celostne razumnosti kot pa racionalnosti v zahodni filozofski tradiciji. Razumnost v kontekstu kitajske kulture, zlasti konfucijanstva, je močno vezana na specifične oblike argumentacije, predvsem na sklepanje po analogiji, uporabo metafor in vzorčnih modelov vedenja, ki se ne dajo stlačiti v okvirje logične (deduktivne ali induktivne) argumentacije. Pomemben vidik je, kot prikaže avtor, v konfucijanskih možnostih povezave med samointerisi posameznika in njegovo moralnostjo. Članek osvetli tudi dejstvo, da sodobni človek potrebuje prav takšno prakso, če naj pridobi širše in globlje pojmovanje človečnosti in razumnosti. Prispevek Nataše Vampelj Suhadolnik »Mao Zedong kot poslednji konfucijanski vladar? Moralno-didaktični vidik konfucijanske umetnosti« ideologizacijo konfucianistične morale obravnava skozi prizmo moderne kitajske umetnosti. Prispevek se osredotoča na problematiko moralno-didaktičnega vidika »konfucijanske« umetnosti, ki nastopa v obliki t. i. narativnega slikarstva. Avtorica prikaže, da so številni tradicionalni vladarji z namenom legitimacije politične avtoritete s pomočjo vizualnega medija promovirali konfucijanske družbene in politične vrednote, kar naj bi jih prikazalo kot idealne konfucijanske vladarje. Izhajajoč iz teh tradicionalnih primerov avtorica v drugem delu članka interpretira slikovno propagando prvega predsednika komunistične stranke Kitajske Mao Zedonga, ki je ravno tako s pomočjo didaktičnih ilustracij v obliki propagandnih plakatov širil moderne prvine komunistične ideologije. Avtorica skozi kontrastivno analizo pokaže, da je pri tem pogosto (četudi na latenten in prikrit način) sledil tradicionalnemu modelu »konfucijanskega vladarja«, čeravno ga je ovil v simbolne tančice modernih ideologij 20. stoletja.

Predzadnji sklop *Epistemološke osnove konfucijanskega nauka: zaskrbljena zavest, razum in intuicija* obravnava teoretske in konceptualne osnove dojemanja ter interpretacije stvarnosti znotraj konfucijanskega nauka in njihove implikacije v okvirih t. i. modernega konfucijanstva. Pri tem se osredotoča predvsem na izsledke njegove »druge generacije«, ki je živel in delovala na Tajvanu v drugi polovici 20. stoletja. Članek Jane S. Rošker z naslovom »Epistemologija modernega konfucijanstva na primeru druge generacije – med razumom in intuicijo« obravnava epistemološke teorije vseh osrednjih predstavnikov te intelektualne struje. Ker so si prizadevali za vzpostavitev

sinteze med lastno miselno tradicijo in evropskimi teoretskimi sistemi oziroma za posodobitev te tradicije in njeno prilagoditev razmeram modernih družb, so tudi v svojih epistemoloških diskurzih izhajali iz specifičnih posebnosti tradicionalne kitajske epistemološke miselnosti. Avtorica izpostavi, da je znanje v okviru prevladujočih evropskih epistemologij dojet kot nekaj, kar se pridobiva s pomočjo mišljenja, kar pomeni, da je osnovano na znanstvenem videnju sveta. V tradicionalni kitajski miselnosti pa se je to vprašanje razumevalo v veliko širšem smislu; znanje je bilo v tem okviru nekaj, kar je (v prvi vrsti) povezano tudi z moralnimi vsebinami in česar ni mogoče ločevati od (družbene) prakse. Téa Sernelj se v svojem članku »Xu Fuguanova študija osnega obdobja na Kitajskem in koncept zaskrbljene zavesti« posveča izsledkom enega najvidnejših predstavnikov zgoraj omenjene »druge generacije«, namreč tajvanskega filozofa in esejista Xu Fuguana, ki je zunaj Kitajske še precej neraziskan. Vendar je njegov koncept »zaskrbljenosti« (*youhuan yishi*) izjemno pomemben ne samo za teoretsko razjasnitev posebnih značilnosti, ki določajo ideološko (in s tem tudi politično) strukturo antične kitajske družbe, temveč tudi za medkulturno nadgradnjo Jaspersove teorije »osnega obdobja«. Avtorica podrobno predstavi ta koncept in hkrati izdela analizo njegove povezave z moderno konfucijansko hipotezo o odsotnosti zunanjega Boga (ali božanstev) v tradicionalni kitajski kulturi.

Poslednji vsebinski sklop z naslovom *Konfucijev Dolgi pohod: razvoj konfucijanskih študij v Latinski Ameriki* je posvečen širitvi elementov konfucijanskega nauka v novonastajajočih sinoloških disciplinah Latinske Amerike. Sklop je posvečen razmisleku o tem, kako lahko prvine konfucijanske filozofije in politične teorije prispevajo k prestrukturiranju držav v razvoju, ki lovijo ravnotežje na ozki brvi med pritiski sodobnega globalnega kapitalizma in dediščinami lastnih tradicij. Novo zanimanje teoretikov in teoretičark te regije za konfucijanski prepород morda kaže na to, da je lahko specifična vzhodnoazijskih tipov modernizacije in racionalizacije sveta, ob upoštevanju lastnih idejnih tradicij, v marsikaterem pogledu model za podobne razvoje izven geopolitičnega območja Kitajske ali Vzhodne Azije. Zato ni slučaj, da ima prvi prispevek tega sklopa, ki ga je napisal brazilski sinolog André Bueno, naslov »Razumeti 'novi konfucianizem': ponovno odkrivanje konfucianizma in prihodnost Kitajske«. Avtor v njem analizira idejno in ideološko ozadje sodobnega konfucianizma in se v njegovi luči sprašuje o možnostih novih političnih opcij za bodočo družbeno-politično ureditev Kitajske. Izhajajoč iz analize Jiang Qingovega sodobnega modela konfucijanske družbene ureditve Bueno izpostavi vse večjo in vse globljo diskrepanco med ekonomsko evolucijo kitajske države na eni ter marksističnimi diskurzi in idejami na drugi strani. Avtor ugotavlja, da je konfucijanski prepород pravzaprav pomemben del družbene tranzicije, ki bi lahko privedla od ortodoksno »komunistične« vlade do novega tipa družbene in politične ureditve, ki bi bila osnovana na prenovi tradicionalnih

kitajskih vrednot. Kot rečeno, je ta paradigma lahko zanimiva za iskanje novih, drugačnih modelov modernosti tudi znotraj latinskoameriških družb. V drugem prispevku tega sklopa z naslovom »Od Mehike do Brazilije, od starodavne Kitajske do novega konfucianizma: sinološke študije v Latinski Ameriki« poskuša Barbara Pihler Ciglič to vprašanje osvetliti s prikazom razvoja konfucijanskih študij v latinskoameriški sinologiji. Izpostavi osrednje premise razvoja sinologije na geografsko, politično in kulturno zelo raznolikem področju Latinske Amerike ter natančneje predstavi situacijo v Mehiki, državi z najdaljšo sinološko tradicijo, ter v Braziliji, kjer je sinologija še na samem začetku, skozi prizmo raziskav dveh sinologov, Andréja Buena z univerze v *Rio de Janeiro* in Chen Yonga, ki predava sinologijo na osrednji mehiški univerzi *El Colegio de México*. Ta avtor se v svojih, v španščini napisanih raziskavah posveča predstavitev konfucijanske filozofije latinskoameriškemu bralstvu ter odpravljanju posploševanj in predsodkov o njej. Skozi primerjalno analizo omenjenih študij Barbara Pihler Ciglič prikaže, da so tudi latinskoameriške raziskave konfucijanstva osredotočene na razumevanje obojega, tako antične kot tudi sodobne kitajske kulture, in da vselej znova izpostavljajo dejstvo, da kitajske modernizacije ni mogoče dojeti brez poznavanja in razumevanja njene preteklosti in njene bogate tradicije. Ta uvid je namreč izjemno pomemben tudi za prenovo in prepород lastnih idejnih in družbenih tradicij latinskoameriškega prostora.

Tematski sklop o konfucijanstvu, ki predstavlja osrednji del pričujoče številke revije *Ars & Humanitas*, se zaključuje z dvema recenzijama, najprej knjige *Retrospektiva in perspektive raziskovanja vzhodnoazijskega konfucianizma*, ki jo je uredil in izdal eden najvidnejših sodobnih tajvanskih strokovnjakov za moderno konfucijanstvo v Vzhodni Aziji Huang Chun-chieh, nato pa še prve monografije o Starodavni Kitajski v Braziliji, *Antična branja: obrazi starodavne Kitajske (Antigas Leituras: Visões da China Antiga)*, ki sta jo uredila André Bueno in José Maria Neto.

Upamo, da bo pričujoča številka *Ars & Humanitas* zanimiva ne samo za sinologe in sinologinje, temveč tudi za širše kroge zainteresiranega bralstva. Avtorji in avtorice prispevkov, ki so zbrani v njej, so namreč nazorno pokazali, da lahko sodobno raziskovanje konfucianizma pomembno prispeva k vnovični vzpostavitvi lokalnih kulturnih identitet in k oblikovanju novih, moderniziranih podob ne zgolj vzhodnoazijske, temveč tudi svetovne kulturne dediščine. Zato smo prepričani, da pričujoča številka predstavlja pomemben korak na poti k tovrstni akademski analizi in razumevanju drugačnosti, saj nam lahko marsikaj pove o času in prostoru v katerem živimo, ter o sodobnem konfucijanstvu v vlogi ene najpomembnejših idejnih tradicij sodobnega sveta. Njegovi izsledki bodo v slovenskih filozofskih in kulturoloških diskurzih zagotovo prispevali k pridobivanju novih vpogledov v aktualno vlogo t. i. »nezahodnih« idejnih tradicij.

Jana S. Rošker

Ancient Ideas for Modern Societies? The Globalization of Confucian Philosophy

This thematic issue of *Ars & Humanitas* deals with the development of Confucian philosophy in East Asia and in the rest of the world. It focuses on matters related to the ethical and philosophical bases of Confucian modernization and with research pertaining to these bases.

The main part of this thematic issue offers readers insight into the conceptual foundations of a philosophical and political-ethical system which came into being in the 4th century BCE in China and which, over the next two millennia, spread to other regions of East Asia. In this context the core elements are seen of what was originally an ancient conceptual system – a system which constitutes a fundamental cultural tradition common to all three of the core East Asian regions; the focus here is on Chinese and Japanese development.

An important aspect on which this thematic issue of *Ars & Humanitas* focuses is the question of the universality or cultural conditionality of modernization. Max Weber's thesis that the Protestant ethic (or any comparable discourse based on monotheistic religions) is the only suitable basis for the appearance and development of modernization has been undermined by the extremely rapid economic development of the "four Asian tigers" and, in the past decade, by the alacritous modernization of the People's Republic of China. A premise of the papers presented here is that it is not by chance that all of these regions, which have seen such rapid modernization, are within the reach of the Confucian cultural tradition.

This thematic issue, thus, contains a colourful palette of articles that provide an overview of the history of Confucian philosophy and its dissemination from the China that engendered it to other East European regions, while also providing an overview of the substantial development of this central East Asian conceptual heritage. But this journal issue has an even broader thematic design, since it draws on the thesis that Confucian ethics can also serve as a starting point for models of modernization that are not necessarily postulated on individualism but rather on communitarianism. It is therefore no coincidence that the bases of Confucian ethics have, in recent years, come increasingly into the spotlight of academia outside East Asia. This holds true not only for European and North American regions, where research into Confucian philosophy was already very well developed, but also for many less-developed societies seeking new paths for harmonizing the specifics of their own traditions with the



concepts of “other,” non-European models of modernization. Therefore, an important part of this thematic issue is the section on the development of Confucian studies in Latin America, which is becoming an increasingly relevant actor on the stage of international relations.

In terms of content, a red thread of this thematic issue is showing the common points and local differences in how Confucian philosophy is comprehended; several articles also analyse this philosophy’s impact on the political and state institutions of the regions examined. Therefore, this issue of *Ars & Humanitas* serves as an important platform for raising awareness of contextual and conceptual links between various countries in East Asia, precisely because those connections are a crucial basis for disseminating the modernised elements of Confucian teachings at the international level.

We would like to inform readers of the fact that Confucian philosophy is not only a philosophical but also and above all a political theory, one which for a millennium and a half helped shape all of the main state and social institutions in East Asia. Moreover, this journal issue offers readers insight into the traditional elements that are marking and shaping modern East Asian society, especially through the presentation of aspects that allow us to recognize the latent influence of Confucian ideology in the modern countries of East Asia. An important section of this thematic issue deals with the specifics of East Asian modernization. This modernization is not to be completely equated with westernization, since it is in part culturally determined.

While putting together this thematic issue, we have been particularly attentive to the problems associated with cross-cultural aspects of modernization and its ideology and mentality. These matters are not merely of a philosophical-conceptual nature. Also important is the geopolitical aspect of our discussion; in analysing the expressiveness of any socially relevant current of ideas it is important to consider also the economic and historical context within which that current developed. Confucian philosophy and its modern revival are no exception to this – we must consider the fact that the transnationalisation of capital, among other things, also gave rise to the universalisation of the capitalist mode of production, which in turn become separable from capitalism’s specific historical birthplace, that is, from Europe. In other words, we must become accustomed to the fact that “the story of capitalism” is no longer a solely “European story.”

Many theorists believe that the dominance of “multiculturalism” simultaneously entails the end of Eurocentrism. But that is precisely why the concept of multiculturalism is misleading, since it covers not only the cultural fragmentation one sees in the era of globalization, but at the same time the way it undermines traditional

forms of production and of social networks. Therefore, the end of Eurocentrism is an illusory idea, since its internal structure remains the dominant part of the conceptual constellation of postmodern globalized societies. This pertains not only to the fragmentation of cultures; rather, it pertains even more to the fragmentation of space, which offers global capitalism new possibilities for solving old problems that are linked to the maximization of profits, market control and the liberation of production and markets from the pressures of possible social interventions (such as labour strikes) or political control (state measures). However, this fragmentation of space, along with the concealed maintaining of a latent Eurocentrism, implies also a fragmentation of capitalism's temporal dimensions. And not only that: the fragmentation of space implies the destruction of the individual's social position, which, as representatives of contemporary Confucian philosophy warn, has manifested itself in the alienation of the modern subject.

But an exaggerated focus on Eurocentrism and its conceptual and political connotations can, on the other hand, direct our attention away from this fragmentation of the world in another, equally important way. There are, everywhere, numerous and extremely complex consequences to modernization. The aspects we chose for the subject of investigation is, of course, not left to chance. A one-dimensional critique of Eurocentrism and its historiography and structuring of the world would be inadequate suffice. In its broadest sense – that is, including also everyday life practices – Eurocentrism has long been not only a European matter but a phenomenon of global modernity. The challenges of Eurocentrism, therefore, also impact those non-European societies that long ago adopted modernization as a guiding principle. In this sense, theories of modern Confucians belong to the context of the “rebirth of East Asian history” which, in the vortexes of an explosive “forced” modernization, has remained entirely unarticulated. All of this conforms neatly to the current “reincarnation” of theories of modernity which seeks possibilities for absorbing multicultural, alternative aspects of modernization. But this turn from Eurocentrism – a turn which was the domain of classical theories of modernisation during (and before) colonialism – is illusory, since it occurs on the common basis of globalized capitalism. In this phase of global development it is perfectly understandable, and even necessary, that discourses of modernization include also all the previously undervalued “cultural variations” of modernization which were previously declared “obstacles” to modernization. The incorporation and internalization of different “repertoires of modernization” (including their specific values and mechanisms of production and consumption) into economic practices of the modern global system, accordingly, serves also as a driving force for the universalisation of the institutional structures that are necessary for its operation.

All of this neatly coincides with new, postmodern concepts, including, for example, Shmuel Noah Eisenstadt's concept of "multiple modernities." Even if the formation of this concept rests on the thesis that the modernization of non-European societies is not to be equated with their westernization, modern western theories of modernization are in essence conservative, since their interpretations of various forms of modernization and modernity put into context the affirmation of global relationships of authorities, placing its various models into the frames of different countries, nations and "cultures," which are regarded as distinctive.

This issue of *Ars & Humanitas*, thus, is an important step towards raising awareness of the fact that the differences between the present and the past are, in the first place, to be found not only in the challenges of Eurocentrism from various cultural perspectives, but also in acknowledging the fact that the classical model of modernization, at the global level, led to a situation in which the problems it entails are not only problems of so-called "non-European" but also of Euro-American societies. For that reason, the need to acknowledge "alternative modernities" represents a challenge also for Euro-American cultures of modernizations, since it establishes their limits anew or the very localized aspect of their modernity itself.

The papers collected in this issue examine various contemporary views on Confucian philosophy and Confucianism¹ and attempt – each in its own way – to reveal part of a particular reservoir of values and knowledges which can undoubtedly enrich our presuppositions about the diversity of traditions and modernity. However, we must not forget that we are living in a period which is defined not only by attempts to revive various traditions, but also by attempts to harmonize them with the needs of the prevailing economic, political and axiological structures of the global world. The affirmation of modernity as a palette of lifestyles and coinciding values form the unequivocal presuppositions of almost all modern Confucian discourses.

In evaluating modern Confucian attempts to establish "specifically Chinese" conceptual bases of modernization it was important that we try understand them also within the context of issues related to Hobsbawm's thesis of "invented traditions." This means questions of the extent to which these conceptual "traditions" are actually based on historical assumptions and the extent to which they are purely the product of (ideological and political) demands of modern times. All the more important is also recognising the actual bases of classical Confucian teachings. It is for that reason that a number of papers included here are devoted to the analysis of important elements

1 These are two different discourses. Whereas the term "Confucian philosophy" (*ruixue*) designates the original teachings and their philosophical development, "Confucianism" (*rujiao*) refers to the state doctrine and state-building ideology that has been dominant in China since the beginning of the 20th century. Though Confucianism refers to Confucian teachings, it in fact contains a great many elements of legalistic doctrine.

of these bases and to dispelling prejudices about the despotic nature of Confucian philosophy – a prejudice that remains dominant among the general public.

For European researchers the study of non-European cultures is always linked to problems of different languages, traditions, histories and socialization processes. The papers here depart from the awareness that Western epistemology is only one of the many models for human cognition of reality, which why these papers are based on the central methodological principles of intercultural research. This approach means that they take into account the incommensurability of various culturally conditioned paradigms. They also take into account the specific theoretical frameworks that have arisen within variously-structured discourses from different cultural and linguistic surroundings. The methods used here are within the fundamental theoretical framework pertaining to the composition of interdisciplinary perspectives, knowledges, relationships and epistemologies from the fields of sociology, philosophy and political theory. This approach has enabled us to provide a more or less coherent survey of topics that cannot be consistently apprehended from a single, particular point of view.

This journal issue, therefore, falls within the broader field of cultural studies. It is interdisciplinary in design and encompasses perspectives or commensurate research methods which belong to five thematic sections; collected in each of the sections are papers dealing with related themes of traditional and/or contemporary Confucian philosophy.

The first section, *Contemporary China, the Revival of Confucian Philosophy and Chinese 'National Studies'*, examines the modern Confucian revival which in recent decades has been spreading extremely quickly in the People's Republic of China. The articles in this section deal with the ideologization of Confucianism and illustrate the multifaceted misuse of the original teachings which, in this politicized and popularized context, have served as an ideological cement for contemporary Chinese society. As the authors of the papers in this section show, such manipulations of "Confucian philosophy" serve as an ideological support for a model of legislation and of a new social ethic that is being used as a tool for disciplining and moralizing, namely, with the aim of maintaining the ruling regime. Hence the establishing and using of the symbol of a Confucius that is thought to represent and disseminate the "proper" morality, one which should manifest itself through the subordination of the individual to "higher" societal goals and to unconditional obedience to superiors. Raoul David Findeisen, the author of the first article in this introductory section, discusses the issue of so-called "national studies" or *Guoxue*. In his article "What is Guoxue? – Patterns of Knowledge Organization in the Case of Two 'Dictionaries' (2009 and 2014)," he indicates that we can view this revival of tradition as a defensive reaction to the changes in social and

political paradigms. These changes are determined by contemporary pressures linked to the dominance of (western) science and technology which was established in the late 19th century and which triumphed in the last two decades of the 20th century. Findeisen highlights the fact that *Guoxue*, as a treasury of putative traditions, is an ideological construct and a means of legitimizing the ruling regime. The second article in this section is entitled “‘Hiding the Brightness’ – The Rise and Fall of Confucian Foreign Policy” and was penned by Helena Motoh. She analyses the development of the new model of Chinese cultural diplomacy which began to establish itself more than a decade ago and which was founded in the neo-traditionalist ideological framework of the contemporary Confucian revival. The article shows why and how the rapid expansion of institutions of Chinese cultural diplomacy was shown as a possibility for a new and more profound intercultural dialogue, while also examining the uncertainty abroad in terms of its actual political content and goals. In contrast to conventional interpretations of modern Chinese “soft power,” Motoh’s article focuses less on concrete questions of the (non-)success of the People’s Republic of China’s cultural diplomacy than on the broader context of its foreign policy strategies.

The second section, *Japanese Confucianism: Past and Present*, is devoted to the historical and contemporary development of Confucian philosophy or Confucianism in Japan. In the first article of this section, Marko Ogrizek explains some fundamental particularities of the modification and specific adaptations of Chinese neo-Confucian philosophy that were undertaken after it began to spread in the Japanese cultural-linguistic region. “The Notions of the Way, Virtue and Good in the Confucian Teachings of Itô Jinsai and Ogyû Sorai” analyses these substantial and conceptual developments in the case of works by two leading 17th-century Japanese neo-Confucian philosophers. Ogrizek clearly demonstrates that in his essays Itô Jinsai follows the original teachings of Mencius, which are derived from the perspective of the universal good, the Way of heaven and man’s natural moral capacity; in contrast, Ogyû Sorai, who was a radical critic of Jinsai, subordinates these key idea Confucian ideas to complete politicization. Sorai thereby lays the conceptual foundations for the development of the state-forming elements of Japanese Confucianism that Nataša Visočnik examines in “The Role of Confucian Ideology in the Construction of the National State in Japan” and that Luka Culiberg examines in “Tradition, Modernity and the Role of Confucianism in the Creation of the Japanese Nation-State.” Visočnik’s paper is dedicated to the process of constructing the national and cultural identities of Japanese citizens and to showing why these processes were particularly intensive during the Meiji period (1868–1912), when Japan was opening itself up to the world and attempting to form a nation state. In this framework of the modernization of the Japanese state, Visočnik discusses also the revival of Confucian philosophy and the very important role it played in this context.

The revival first started immediately after the Meiji period, when Confucian philosophy was in part combined with modernized Shintoism. This revival was accelerated at the beginning of the 20th century, when it became clear that the citizens were declining the traditional virtues of loyal obedience and when a need became evident for an invigoration of tradition in the service of modern ideologies. Against this background, it becomes much clearer why Confucianism was finally incorporated into the Japanese “national policy” and became an integral part of the “national essence” as well as a symbol of “national traditions”. In his paper, Culiberg also traces the development of Confucian thought in Japan and shows how Confucianism, with its central concept of the Way, became a conceptual cornerstone for Japanese intellectual circles. He draws attention to the fact that Japanese Confucianism underwent many transformations and reinterpretations, elucidating them on the example of three schools, namely, those of *kogaku*, *kokugaku* and *rangaku*. The new nation state, which was established by the revolutionaries during the Meiji era, became a veritable mixture of the aforementioned intellectual currents. In this way Culiberg shows the basic structure of the Meiji state. The state was, on the one hand, a modern, industrial and technologically advanced formation, but, on the other hand, it was based on a firm Confucian ideology in its institutional framework.

The third section, *Confucian Morality and its Implications*, is dedicated to the moral and ethical elements of Confucian teachings and to their ideological transformations. Andrej Ule’s article “The Role of Confucian Thought in Preservation of Humanity and Reasonableness in the Modern World” deals with the possibilities of synthesizing humanity and rationality in postmodern societies. The author asks whether and in what way Chinese philosophical thought, and in particular Confucian tradition, can help us in facing the moral dilemmas of the modern world. He argues that in the Chinese philosophical tradition rationality was for the most part conceived of as the capability of the human “heart mind” (*xin*) for wise deliberation, measured discussion and action that adhered to the highest virtues of the noble individual. Ule points out that such an understanding of rationality is closer to the concept of a holistic view of reasonableness than to that of the rationality seen in the Western philosophical tradition. In the context of Chinese culture, and especially in Confucianism, reasonableness is strongly linked to specific forms of argumentation, especially to inferring by analogy, the use of metaphors and exemplary behaviour; these cannot be pressed into the framework of logical (whether deductive or inductive) argumentation. As the author shows, an important aspect lies in the Confucian possibilities of the link between an individual’s self-interest and that individual’s morality. The article also highlights the fact that the modern individual needs precisely such a practice in order to gain a broader and deeper understanding of humanness and reasonableness. Nataša Vampelj

Suhadolnik's "Mao Zedong as the Last Confucian Ruler? The Moral-Didactic Aspect of 'Confucian' Art" deals with the idealization of Confucian morality through the prism of modern Chinese art. The paper focuses on the problematic moral and didactic aspect of "Confucian" art as evinced in narrative illustration. She shows that many traditional rulers – intending to legitimize their political authority through the help of visual media – promoted Confucian social and political values that would present them as ideal Confucian rulers. Starting from these traditional cases, the author, in the second part of the article, interprets the visual propaganda of the first chairman of the Communist Party of China, Mao Zedong, who used didactic illustrations in the form of propaganda posters to spread modern elements of communist ideology. Vampelj Suhadolnik's contrastive analysis shows that he often (if latently and covertly) adhered to the model of the "Confucian leader," even if he wrapped this into the symbolic shades of 20th-century ideologies.

The penultimate section, *The Epistemological Bases of Confucian Teachings: The Straits of Consciousness, Reason and Intuition*, deals with the theoretical and conceptual bases of comprehending and interpreting reality within Confucian teachings as well as with their implications in the frameworks of modern Confucian philosophy. It focuses primarily on the findings of this philosophy's "second generation," which lived and worked in Taiwan in the second half of the 20th century. Jana S. Rošker's article "Modern Confucian Epistemology through the Lens of the Second Generation: Between Reason and Intuition" examines epistemological theories of all the main representatives of this intellectual stream. Because they strove to establish a synthesis between their own intellectual tradition and European theoretical systems, or to modernize this tradition and adapt it to the conditions of modern societies, also in their epistemological discourses they drew from specific particularities of the traditional Chinese epistemological thought. The author points out that in the context of the prevailing European epistemologies knowledge is perceived as something that is gained through reflecting, which means that it is based on a scientific vision of the world. In traditional Chinese thought, however, this question was understood in a much broader sense; in this framework knowledge was something that (in the first place) was linked to morality; it was something that could not be separated from (social) practices. In "Xu Fuguan's Study of the Axial Period in China and the Concept of Concerned Consciousness," Téa Sernelj dedicates herself to the findings of one of the most prominent representatives of this "second generation," namely, to the Taiwanese philosopher and essayist Xu Fuguan, about whom there is little research outside China. And yet, despite this paucity of research, his concept of "concerned consciousness" (*yohuan yishi*) is extremely important not only for theoretical clarification of the specific characteristics that determine the ideological (and thus also

the political) structure of ancient Chinese society, but also for intercultural elaboration of Karl Jaspers' "axial age" theory. Sernelj presents this concept in detail and at the same time she provides an analysis of its link to the modern Confucian hypothesis of the absence of an external God (or divinity) in traditional Chinese culture.

The final section is called *Confucius's Long March: The Development of Confucian Studies in Latin America* and is dedicated to spreading elements of Confucian teachings within the newly-emerging sinological disciplines in Latin America. This section is dedicated to reflection on how elements of Confucian philosophy and political theory can contribute to a restructuring of developing countries seeking to find purchase on the narrow footbridge between the pressures of modern global capitalism and the legacy of their own traditions. The new interest theorists from this region have found for the Confucian revival perhaps indicates that the specifics of East Asian types of modernization and rationalization of the world can, alongside a regard for indigenous intellectual traditions, in many respects serve as a model for similar development outside the geopolitical area of China or East Asia. It is therefore no coincidence that the first article in this section, written by the Brazilian sinologist André Bueno, bears the title "Understanding the 'New Confucianism': Reinventing Confucianism and the Future of China." Bueno analyses the conceptual and ideological background of contemporary Confucianism and asks, in the light of this, about the prospects of new political options for China's future organization in socio-political terms. Drawing on an analysis of Jiang Qing's modern model of a Confucian social order, Bueno points out the ever-increasing and ever-deepening discrepancy between the economic evolution of the Chinese state on the one hand and Marxist discourses and ideas on the other. The author notes that the Confucian revival is actually an important part of a social transition that could lead from the orthodox "Communist" government to a new type of social and political organization, one which would be based on the updating or modernization of traditional Chinese values. As mentioned, this paradigm could be interesting for seeking out new, alternative models of modernity also within Latin American societies. In this section's second paper, "From Mexico to Brazil, from Ancient China to New Confucianism: Sinological Studies in Latin America," Barbara Pihler Ciglič attempts to shed light on this question by surveying the development of Confucian studies within Latin American sinology. She points out the central premises of the development of sinology in the geographically, politically and culturally very diverse region of Latin America. More specifically, she presents the situation in Mexico, the country with the longest sinological tradition, as well as in Brazil, where sinology is in its infancy, doing so through the prism of the research of two sinologists: André Bueno from *Universidade do Estado de Rio de Janeiro*, and Yong Chen from *El Colegio de México*. Bueno's research, which is written in Spanish, aims

to present Confucian philosophy to a Latin American readership and to eliminate generalizations and prejudices about the philosophy. Through a comparative analysis of these studies Barbara Pihler Ciglič shows that also Latin American studies of Confucian philosophy are focused on understanding ancient and modern Chinese culture alike, and that they always anew underline the fact that Chinese modernization cannot be understood without acknowledging and comprehending its past and its rich tradition. This insight is in fact extremely important for the renewal and revival of Latin America's own intellectual and social traditions.

The section on Confucian philosophy, which forms the central part of this issue of *Ars & Humanitas*, concludes with two book reviews. The first is of *Dongya ruxue yanjiude huigu yu fazhan* (The Study of East Asian Confucianism: Retrospect and Prospect), edited by Huang Chun-chieh, one of the most prominent contemporary Taiwanese experts on modern Confucianism in East Asia; the second is of *Antigas Leituras: Visões da China Antiga* (Ancient Readings: Aspects of Ancient China), edited by André Bueno and José Maria Neto.

We hope that this issue of *Ars & Humanitas* will be interesting not only to sinologists but also to a wider circle of inquiring readers. The authors of the papers collected here have clearly shown that modern explorations of Confucianism importantly contribute to the re-establishment of local cultural identities and to the creation of new, modernized forms of not only East Asian but also global cultural heritage. We are therefore convinced that the present thematic issue is an important stepping-stone for this type of academic analysis and understanding of diversity. At any rate, the present volume has much to tell about the time and place in which we live, as well as about modern Confucianism's role as one of the modern world's most important intellectual traditions. For that reason, the findings presented here will surely contribute significantly in Slovenian philosophical and cultural discourses to gaining new insights into the current role of "non-Western" intellectual traditions.