THINKING THROUGH PARADOXES
BETWEEN CRITICAL THEORY AND CONTEMPORARY CHINESE PHILOSOPHY

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INTERNATIONAL WORKSHOP AT THE INSTITUTE FOR SOCIAL RESEARCH, GOETHE-UNIVERSITY, FRANKFURT/MAIN, JULY 8-9, 2016

ORGANIZED IN COOPERATION WITH THE INSTITUTE OF CHINESE LITERATURE AND PHILOSOPHY, ACADEMIA SINICA, TAIPEI

SPONSORED BY THE CHIANG CHING-KUO FOUNDATION OF INTERNATIONAL SCHOLARY EXCHANGE

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CONFERENCE LANGUAGES: GERMAN, CHINESE, ENGLISH
(TRANSLATION GERMAN-CHINESE)

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This workshop is a continuation of two previous workshops organized at the Institute for Social Research in 2014 (History, Morality and Political Thought in Contemporary China) and 2015 (The Repressed Republic? China in the Light of its Revolutions). The focus of the earlier discussions has been on the philosophical and political discourses, which accompanied the political and cultural modernization of China since the 19th century. One major concern has been the basic theoretical framework for dealing with “paradoxes of modernity” (Jürgen Habermas) or “contemporary paradoxes” (Axel Honneth) in East Asia and their pathological or even catastrophic effects.

This perspective has emerged, because China’s hybrid modernization – with its transcultural entanglements of things old and new, Eastern and Western – poses a tremendous challenge to the common Western understanding of modernity. For many Western observers contemporary China is full of contradictions. They have great difficulties to imagine that different aspects may coexist in a meaningful way: socialism and market economy or liberalism and Confucianism for example. From a perspective that excludes contradictions the paradoxes of Chinese modernity will either have to be solved somehow or will endanger Chinese modernization as such. But is it really necessary to “(dis)solve” paradoxes? Are paradoxes necessarily bad or even pathological? Or may it be possible to solve them by not solving them, by ways of thinking and living paradoxically?

Maybe it is high time for a shift in “our” way of discussing the paradoxes of (Chinese) modernity. Since twenty years or so, a new discourse emerged in the Chinese-speaking world, which heavily draws on sources of classical Chinese philosophy, trying to transform the way “we” think not only about the revolutionary changes in China since the 19th century but about modernity in general. Once we begin to face the possibility that one of the major philosophical problems connected to this challenge is the need to think differently about paradoxes, a huge field of research opens up. Only after the overwhelming tendency to press Chinese modernization into the logic of “Western modernity” is to some extend relaxed, we may be prepared to discover the richness of modes of thinking and living paradoxically developed in Chinese philosophy, literature and art.

This workshop, therefore, will not only pay attention to political and cultural developments in contemporary China but also focus on the contemporary significance of classical Chinese philosophy, literature and art. It invites experts from different fields to present their research into various possibilities of thinking through paradoxes.

During the two previous workshops at the IfS the issue of “normative paradoxes” emerged as a shared problem. This workshop proposes a way of deepening the discussion through a highly experimental, transcultural and critical discussion of the concept of paradox itself.
**July 8, 2016 (Friday)** | **2016 年 7 月 8 日**
Paradoxes of Modernity in China and in Europe | 在中國和歐洲的現代性弔詭
9:00-9:50 Axel HONNETH (Frankfurt/M./New York) What is a Normative Paradox? | 何謂規範性弔詭？
9:50-10:40 Fabian HEUBEL 何乏筆 (Taipei/Frankfurt/M.) Twisted Communication of Three Traditions? On a Normative Paradox in Modern Politics | 曲通三統？現代政治的規範性弔詭
10:40-11:00 Coffee Break | 茶敘
11:00-11:50 KE Xiaogang 柯小剛 (Shanghai) Paradoxes of Modernity and the Transcultural Renaissance of Classicism in Contemporary China | 現代性的弔詭與當代中國的跨文化古典復興
11:50-12:40 Lubomir DUNAJ (Prague) Is a Critical Confucian Theory of Justice Paradoxical? | 儒家的批判性正義理論是否弔詭的？
12:40-13:00 Heiner Roetz (Bochum) Response | 回應
13:00-14:00 Lunch | 午餐
14:00-14:50 Dennis SCHILLING (München) Repudiating words by words. On Zhang Taiyan’s Interpretation of the Zhuangzi | 以名遣名——章太炎《齊物論譯》新議
14:50-15:40 LAI Xisan 賴錫三 (Kaohsiung) Paradoxical Dialectics: Zhuangzi and Adorno | 弔詭辯證：莊子與阿多諾
15:40-16:30 JIANG Dandan 姜丹丹 (Shanghai) Paradoxes in Zhuangzi’s Discourse on Equality | 《莊子．齊物論》與悖論
16:30-16:50 Coffee Break | 茶敘
16:50-17:40 LIU Canglong (LIU Tsang-long) 劉滄龍 (Taipei) Recognition for Nature | 承認與自然
17:40-18:30 CHEN Yi 杨治宜 (Taipei) The Self-Negation of Recognition. Honneth and Mou Zongsan | 承認的坎陷：霍耐特與牟宗三

**July 9, 2016 (Saturday)** | **2016 年 7 月 9 日**
Confucian Paradoxes | 儒家的弔詭
9:00-9:50 LIN Yuanze 林遠澤 (Taipei) Ritual Government and the Democratic Idea of Social Freedom | 禮治與社會自由的民主理念——論霍耐特的承認理論與儒家社會的現代轉型
9:50-10:40 LIN Sujuan 林素娟 (Tainan) The Intersubjectivity of Humanness (ren) and the Communicativity of Naming. On Freedom and Responsiveness in Confucian Ritual | 仁的互主體性與名的溝通性——談禮的自由與感應
10:40-11:00 Coffee Break | 茶敘
11:00-11:50 KAI MARCHAL 馬愷之 (Taipei) Paradox und Harmonie. Einige Überlegungen im Anschluss an Giacomo Marramao | 弔詭與和諧：從 Giacomo Marramao 談起
11:50-12:40 CHRISTIAN SOFFEL (Trier) Das "Äußerste Extrem" (taiji) als Kernparadoxon der spät-konfuzianischen Metaphysik" | 「太極」作為宋代儒學的核心弔詭
12:40-14:00 Lunch | 午餐
Paradoxes in Art and Aesthetics | 藝術與美學中的弔詭
14:00-14:50 Mathias OBERT 宋瀞 (Kaohsiung) Paradoxien künstlerischer Verdinglichung | 藝術物化的弔詭
14:50-15:40 YANG Zhiyi 楊治宜 (Frankfurt/M.) Zhuangzian Aesthetics and the Paradox of Spontaneity in Modern Art | 莊子美學與現代藝術之辯證自然
15:40-16:30 CHEN Yi 陳怡 (Toronto/Frankfurt/M.) Paradox and 'Deceptive Simplicity' in Chinese Aesthetics | 關於「味極無味」
16:20-16:40 STEFAN DEINES (Wuppertal) Response | 回應
16:40-17:00 Coffee Break | 茶敘
17:00-18:00 Final Discussion | 綜合討論