

## András Várnai: The Fascinate of Omnipotence

The second half of ancient China's Zhou period (ca. 1050 BC – 221 BC) is a period when the task of ordering the “under of Heaven” (*tianxia* 天下) was added to the issues of the management of society struggle.

The conceptual scheme that seems to be found in the fascinate of omnipotence is an ideological concept. The most important schools of Chinese philosophy focus on how power is exercised. Without exception, criticism of the actual exercise of power is given first place. What the Sinological literature calls Confucian moral philosophy is part of this technique of power, which is expressed in Kongzi's *Lunyu* in the requirement of *zhengming* (正名 – “straight names”), very abstractly referring to the model of the old kings. The same is the case with the teaching of the Motists, in which Mozi wants to remedy the problems with the utopian theory of “extended care” (*jian'ai* 兼愛), instead of the established technique of power, emphasizing the pair of diagnosis and therapy as a measure of wise governance. The Confucian Mengzi's arguments sharply criticize the activities of the rulers involved in the fictitious dialogue, combining the main ‘props’ of Kongzi's teaching with advice on practical procedures. Xunzi, who is also a Confucian, offers the possibility of the reach of power regulation with a detailed presentation of the influence of *zhengming*. Her student, the legalist Han Feizi, with the role of “method” (*shu* 術), proposed a means of rigid enforcement of this regulation, the most obvious expression of the demand for omnipotent power.

**Keywords:** the fascinate of omnipotence; “straight names” *zhengming* (*zhengming* 正名); “a man of noble virtue” (*junzi* 君子); “Heaven's decree” (*tianming* 天命); “respect of the parents” (*xiao* 孝); “extended mutual care” (*jian xiang'ai* 兼相愛); “wise man” (*shengren* 聖人); “useful of the under of Heaven” (*tianxia li* 天下利); “appreciates of agreement” (*shang tong* 尚同); “humanity” (*ren* 仁) and “equity” (*yi* 義); “the people are the value” (*min wei gui* 民為貴); “the consummated equity of the under of Heaven” (*tianxia tongyi* 天下通義); “straight way” (*zhengdao* 正道); “the »holy« royal way” (*shengwang zhi dao* 聖王之道); “convention” (*sucheng* 俗成 – “fulfillment by habit”); “names and reality” (*mingshi* 名實); “names

and »forms« (xingming 形名); “decree and law” (ling 令, fa 法); “power position” (shi 勢) and “method” (shu 術)

### Joyce C.H. Liu: Paradoxical Routes of the Sinification of Marxism: Materialist Dialectic and Immanent Critique

In Joyce C.H. Liu – Viren Murthy (eds.): *East-Asian Marxisms and their Trajectories*. Routledge, New York, 2017, 157–175.

### András Áron Ivácson: The Ethical Dimensions of Pragmatism: Fan Chengda in Guangxi Province

Chinese thought on politics and society has two major foundations. On one hand we have a pragmatism taken to its farthest logical conclusions, on the other hand we have the moral compass guiding this pragmatism. In the history of Chinese thought pragmatism was not practiced for its own sake or for the sake of maximizing the advantages of the pragmatist himself. As far as the earliest Chinese treatises on politics and society one can see the thought expounded that pragmatism is only ever legitimate as long as it is guided for the betterment of the community, population, the majority. Countless thinkers of ever so many Chinese schools of thought theorized that one who forgets about the people cannot be called neither benevolent, nor just, as well as how the sole legitimizing factor for the rule of either king, or emperor, is that through his administration he works for the benefit of the people. Fan Chengda is a shining representative of these thoughts and during his officialdom in Guangxi province he not only put them into practice, but also clearly showed that opposed to how we are taught here to think about pragmatism only through individualism, in reality it can not only be community oriented, but downright a moral and ethical standpoint.

**Keywords:** China, history of ideas, pragmatism, morality, prosperity, justice, ethics

**Diána Fruzsina Farkas: Propaganda and *Xuanchuan*:  
Differences in Political Communication Between the West  
and the East Through the Animated Series *Zongshuji Jiang  
Dangshi Gushi (The General Secretary Tells Stories  
of Party History)***

This study examines the concepts of Chinese *xuanchuan* and Western propaganda through an analysis of the animated series *Zongshuji Jiang Dangshi Gushi (The General Secretary Tells Stories of Party History)* that was selected by Xi Jinping himself. The central question of the study is how *xuanchuan* in Chinese political communication differs from the Western concept of propaganda, particularly in the areas of indoctrination and the shaping of national identity. By analysing the series – created to popularize the Party’s history – the study sheds light on the distinctive cultural framework and historical-political narratives that underpin Chinese political discourse, as well as the differing perceptions and receptions of the concept of propaganda.

**Keywords:** propaganda, *xuanchuan*, political visual communication, cartoon

**Zoltán Zsifkovits: The Judge Bao tradition  
in Relation to Society and Ethics**

One of the most unduly neglected segments of Chinese literature is the Gong’an 公案 (meaning “Public cases” or “Cases of the judges”). Drawing upon the literature of previous eras, such as folk legends, official histories, legal handbooks, and Yuan-drama, the Gong’an carries serious societal and ethical implications, despite the fact that it mainly arose as a form of literary entertainment during the Ming dynasty. Collections of gong’an stories are usually centred around the figure of a single, historical judge, such as Bao Zheng 包拯, Hai Rui 海瑞 or Di Renjie 狄仁傑. Contrary to Western crime fiction, these stories don’t focus on the investigative process, rather, they focus on the psychological talents of the judges, and their use of power to punish those that break laws or abuse their positions. The stories often contain lengthy, graphic descriptions of violence to drive home the point that justice is inescapable and merciless towards those that err against it. The gong’an is not just a type of entertainment, but also a

tool of promoting the values of the scholar–official class and the central tradition of the Chinese state, showcasing the talents, competence, and abilities of those in power towards both the victims and perpetrators of crimes.

**Keywords:** Chinese literature, gong’an stories, Ming dynasty

### Liu Ji: The Pine Wind Pavilion

劉基: 明代 《松風閣記》

### Zhang Dafu: Sitting here

《此坐》

### Zhou Lianggong: Postscript to the book of Donglin Academy

In: 《印人传合集》 [*Biographies of Seal Carvers*]. 浙江人民美術出版社 [Zhejiang People’s Fine Arts Publishing House] · 杭州 [Hangzhou] · 2014 · 13–14.

### Attila Szigeti: The Problem of the Destitution of the State of Exception in Agamben’s Messianic Archaeology

The paper summarizes and interprets the philosophical-political archaeology developed by Giorgio Agamben in the *Homo Sacer* series. According to Agamben, the foundation of the Western legal-biopolitical order follows a paradoxical logic (explained in the first part of the study): the paradoxical *an-arche* of this order is the exclusive inclusion, through the state of exception, of the sovereign violence outside the law. The central interpretative claim of

the study is that the consistency of Agamben's system of thought requires that we distinguish in it between two different conceptual-logical levels: on the one hand, the level of the relation of exception (of exclusive inclusion) between the legal order and the sovereign violence outside the law (or between politics and bare life), and on the other hand, the level of the legal-political binary oppositions (between the legal and anomic elements, and between political and natural life). The second part of the analysis reconstructs both the transcendental and the historical logic of the interaction between these two levels.

The final, messianic goal of Agamben's legal-political archaeology is the destitution of the state of exception itself, that is, the destitution of the sovereign thanatopolitics directed against bare life, and thus, the overcoming of the entire Western legal-political history. The third part of the analysis is devoted to the reconstruction and normative evaluation of this messianic archaeology.

**Keywords:** state of exception; paradox of sovereignty; legal-political archaeology; philosophical messianism; Giorgio Agamben; Walter Benjamin

### **Peter Bieri: „Was bleibt von der analytischen Philosophie?“**

*Deutsche Zeitschrift für Philosophie*, 2007 (55):3, 333–344.

### **Tamás Vasas: Would a Philosopher's Advice Help? On Possible Modern Paths of Philosophical Advice**

Philosophy has appeared in many forms over time, including applied philosophy, which has played different roles in different eras. For example, ancient soothsayers or philosophical counsellors at the service of the community sought to help people navigate life's big questions. Such philosophical practices were often interactive and served individual spiritual development. One of the central elements of the relationship between human existence and philosophy is self-knowledge, which also plays an important role in the teachings of ancient thinkers such as Socrates and Plato. Self-awareness and his awareness of the world led him to realize that man is shaping his own destiny, and that in order to achieve

inner harmony, it is necessary to understand the world and become aware of one's own way of life. The ancient schools of philosophy and the tradition of common thought, as well as the therapeutic philosophical practices emerging in the modern age, all show that human thought and philosophy are closely related, and that man has always sought to understand his own existence and place in the universe. The purpose of this study is to clarify these relationships.

**Keywords:** theoretical philosophy and applied philosophy, existential theory, narration, self-knowledge, therapy and philosophy, cosmogony, anthropology