PANEL PROPOSAL: LI ZEHOU AND MODERN CHINESE THOUGHT

1. Jana S. Rošker (jana.rosker@ff.uni-lj.si)

Li Zehou's View On Chinese Modernization And The Precarious Relationship Between Marx And Confucius

Abstract
Li Zehou is indubitably one of the most distinguished, significant and influential Chinese philosophers of our time and one of the rare Chinese intellectuals whose work has acquired a wide readership outside China. Because he belongs to the exiled intellectuals, his importance for the contemporary Chinese thought and culture is rather complex. He dedicated himself to the task of finding a sensible, suitable way of harmonizing past and present, tradition and modernity, China and the West. In this context, he tried to create a synthesis between early Marxist and classical Confucian discourses. Through a critical analysis of these attempts, the present article reveals some crucial theoretical problems underlying such approaches and aims to explain them in the framework of the methodology of intercultural research. Considering the fact that in contemporary China, the question of whether and how to connect Confucian and Marxist philosophy is nowadays a much discussed (and rather controversial) topic, the present paper also represents a contribution to the clarification of this topical problem.

Keywords: Li Zehou, Confucius, Confucian revival, Marx, Western substance and Chinese function, Western function and Chinese substance

2. Katja Kolšek (katja.kolsek@guest.arnes.si)

Li Zehou's Anthropological Ontology and Kojin Karatani's Transcritique

Abstract
In our presentation we shall approach the hard kernel of Li Zehou's philosophy - the so called subjectality (zhutixing) through the dynamic and dialectical the relation between Marx and Kant in his anthropological ontology. Our focus of interest shall be, how does Li Zehou place himself and differentiates himself in regard with the tradition of European and Japanese Marxist thinkers, which take a detour through Kant's idealist philosophy to approach Marx's materialist philosophy. We shall particularly compare Li Zehou's takes on the relation between the aforementioned European philosophers and compare with the work of Kojin
Karatani and his famous book *Transcritique. On Kant and Marx* (MIT Press, Cambridge Massachusetts). We shall specifically focus on the nature of the dialectical relation between the two main processes in his philosophical edifice, namely, the relation between the humanization of nature and the naturalization of humans to see, how can such a concept of the dynamic field of subjectality contribute and fruitfully participate in the current debates on the possibilities of renovation of Marxist thought and its use in the analysis of the current global economico-political conjuncture.

**Keywords**: Li Zhou, Kojin Karatani, subjectality, Marxism

3. Téa Sernelj (tea.sERNELJ@ff.uni-lj.si)

**Dynamic and static paradigm: The comparative analysis of Li Zehou’s sedimentation and Cal Gustav Jung’s archetypes**

**Abstract**

The presentation deals with Li Zehou’s theory of sedimentation as the origin of aesthetic appreciation and the development of art. For Li, art and aesthetic experience have the potential to lead human beings to attain perfection in a process of cultivation. Human beings became able to appreciate art and aesthetic feelings or attitudes through mental forms or sedimentation (*jidian 積殿*), which is the process of the accumulation and condensation of the social, the rational, and the historical to become something individualistic, sensuous, and intuitive; this is accomplished through the process of humanization of nature and naturalization of humans. Li Zehou’s sedimentation is the result of cultural and historical development of human production.

Carl Gustav Jung’s archetypes are namely fixed and static formations, the primordial patterns existing in our so-called collective unconsciousness that human beings inherit from the time immemorial. As such, they are not subjected to transformation of human material and spiritual production in the historical processes.

Differences that manifest themselves through the contrastive analysis of both concepts, namely the concept of sedimentation introduced by Li Zehou and C.G. Jung’s concept of archetypes and their ideational backgrounds, can namely simultaneously serve as an
exposition of certain discursive or paradigmatic differences between Western and Chinese thought.

**Keywords:** Li Zehou, C.G. Jung, sedimentation archetypes, Chinese aesthetics