

中西會通之道：本土社會科學與新儒家的共同志業

王智弘* 嚴嘉琪 夏允中

摘要

本期的專題由探討牟宗三的觀點與當代新儒家的未來發展為起始，旨在探索華人文化現代化的學術活路與本土社會科學的發展方向。本期是由林安梧撰寫「後新儒家實踐哲學的一個側面——關於「外王 內聖」問題的一些回應」一文為主題文章，然後由李瑞全、吳美瑤、許明珠、黃漢忠撰寫回應文章，然後再由林安梧撰寫再回應文，五位學者在六篇論文上的論述十分精彩，並有激烈的交鋒。在社會科學領域，當代新儒家可說是最受國內外矚目的重要學派，本文以「中西會通之道：本土社會科學與新儒家的共同志業」為名，即在論述社會科學本土化運動中，「中西會通」是本土社會科學與新儒家對華人文化現代化所關注的關鍵議題，其中必須要跨越「中西文化差異」之障礙。本文以佛教的「苦、集、滅、道四聖諦」為比喻，並以本土社會科學與新儒家的代表性人物黃光國與牟宗三為例，探討兩位引領思潮的學者如何面對「中西文化差異」的難題，以進行「中西會通」的劃時代學術工程，牟宗三一生的志業在於梳理儒家的「道統」，可說是致力於「傳承儒家的哲學進路」；黃光國致力於開創非西方國家的本土社會科學與建立華人本土社會科學的學術傳統，可說是「傳承儒家的科學進路」。在牟宗三與黃光國的感召下，「當代新儒家」與「中華本土社會科學會」都有著承續中華文化道統，投入「中西會通」以推動華人文化現代化，以建立華人學術新學統之共識，透過於2019年所共同發表的「新五四新挑戰：重構文化中國」新五四宣言，以「中西會通」重構「文化中國」作為現代華人社會科學學者的共同使命，可能可以超越政治現實的限制，找出華人文化現代化的學術活路。

關鍵詞：中西會通、本土社會科學、當代新儒家、黃光國、牟宗三

王智弘* 彰化師範大學輔導與諮商學系 (ethicgm@gmail.com)

嚴嘉琪 台中科技大學應用英語學系

夏允中 高雄師範大學諮商心理與復健諮商研究所

壹、中西會通四聖諦

本土社會科學之導師黃光國的遺作：超越與實在：牟宗三的科學觀，於 2024 年 9 月 21 日（六）在國立臺灣大學博雅教室舉辦新書發表會，此書是其生前所稱：「中西會通四聖諦」系列書籍之第一本「苦」諦之書，所稱苦，是黃光國認為「中西文明的根本差異」是造成華人社會科學本土化運動難以落實之關鍵所在，也是華人本土社會科學家共業之苦（黃光國，2024），其稱「苦」為如人患病、「集」為生病之因、「滅」為病已痊癒、「道」為治病之方；而「苦」為不知中西文化差異、而「集」是不解西方科學哲學、「滅」需自我反思與自我批判，「道」在將中華文化中具「自性」特色之存在之理轉化為客觀知識與生活智慧。

「四聖諦」又稱「四真諦」、「四諦」（四諦，2024），是佛教修行所重視的四種神聖的真理，包括苦聖諦、苦集聖諦、苦滅聖諦和苦滅道聖諦，簡稱苦諦、集諦、滅諦和道諦，雖是佛教解脫道修行之重要教義，但亦為菩提道修行所必備。解脫道修行已證初果後，名為四聖諦；未證初果前，名為四諦。在《雜阿含經·三七九·轉法輪經》中記載佛陀的教導：「一時，佛住波羅奈鹿野苑中仙人住處。爾時，世尊告五比丘：「此苦聖諦，本所未曾聞法，當正思惟，時，生眼、智、明、覺；此苦集、此苦滅、此苦滅道跡聖諦...苦聖諦智當復知...苦集聖諦已知當斷...此苦滅聖諦已知當作證...苦滅道跡聖諦已知當修」。據《根本說一切有部毘奈耶雜事·卷第三十九》記載，此段經文是在敘說釋迦牟尼佛於菩提伽耶菩提樹下成道之後，到鹿野苑初轉法輪，而為「憍陳如」、「跋提」、「跋波」、「摩訶男」及「阿說示」等五位沙門弟子宣說「四聖諦」，五位弟子因此而各有證悟，「憍陳如」於諸煩惱心得解脫，其餘弟子「離諸塵垢得法眼淨」，於是求出家而成為五比丘僧。修行四聖諦被認為是凡夫斷「三縛結」（身見、戒禁取見、疑見等三種煩惱，此等個人內心意識中潛在的煩惱，對修行人會產生障礙，將人繫縛綑綁在輪迴之中，而不能得到解脫以脫離痛苦（結，2024），而進入聖人之道的關鍵。

「中西會通」是本土社會科學與新儒家對華人文化進行現代化的重要關鍵，若不能跨越「中西文化差異」煩惱之苦，而加以會通，則不能實現本土社會科學與新儒家的道業。黃光國是本土社會科學的代表性人物，而牟宗三則是當代新儒家的代表性人物，兩人皆是中華文化道統之捍衛者，也各自遭遇其學術生涯之「苦」與其畢生追求之「道業」。

貳、三統並建：牟宗三與當代新儒家之「苦」與「道業」

當代新儒家代表人物牟宗三（1909-1995），生於山東棲霞，青年時期在北京大學遭到胡適等「全盤西化」派的排擠，受熊十力「良知是呈現」的觀念啟發，精研中西哲學，

獨力翻譯康德三大批判哲學巨著，並梳理儒家道統以撰寫三巨冊之《心體與性體》（牟宗三，1968a，1968b，1968c），而成當代新儒家「一代宗師」（黃光國，2024），牟宗三遭逢五四運動時期的全盤西化浪潮，當時許多人主張對中華文化的全面揚棄，認為儒家文化造就了「吃人的禮教」，影響了中國的現代化，因此要「打倒孔家店」（儒家文化）以迎接德先生（民主）與賽先生（科學），在儒家文化生死存亡之際，牟宗三力挽狂瀾，「苦」於為儒家尋求現代化的出路，因此全力投入儒家「道統」之梳理工作，以「傳承儒家的哲學進路」（黃光國，2019）而走出儒家現代化之「道」。

牟宗三發現西方的專長是理性的架構與外延的表現，而有科學與民主的成就，而中華文化的專長在理性的運用與內容的表現，核心在內聖之學，內聖的體證有其殊勝之處，外王的開展則有不足之處，所以必須返本開新，通過自我的擴大，以開展寬廣的道路，由此而發展出「三統之說」（劉述先，2000），即是由儒家「道統」之肯定，以肯定道德宗教之價值，而護住孔孟所開闢之人生宇宙之本源，繼而支持「學統」之開出，以轉出知識主體以容納希臘傳統，開出學術之獨立性，並催化「政統」之繼續，以認識政體之發展，而肯定民主政治之必然性，由此而達到道統、學統與政統之「三統並建」（牟宗三，1982，260-262 頁；黃光國，2024）。而為開出「學統」，牟宗三（李瑞全，2007；林安梧，2000；鄭文泉，1997）主張「經驗實在論」，因為惟經驗可轉出知識，並從《大乘起信論》得到啟發，提出從「一心開二門」（一心：現象與物自身；二門：「生滅門」與「真如門」）到「兩層存有論」（「執的存有論」－現象界的存有論：現象界、知識的範疇；「無執的存有論」－本體界的存有論：物自身、睿智界、智的直覺、道德的範疇）是哲學的原型，中國是一心偏真如門，西方是一心偏生滅門，因此，中國哲學欲達到哲學原型之表現，牟宗三以「良知的自我坎陷」之說，亦即透過「道統」之暫時後退，以利「學統」之開出，也就是真如門的道德良知暫時自我設限，而由道德的主體轉化成認知的主體而讓生滅門的知識活動得以先行，以利科學之發展。在這 100 多年來「西風」壓倒「東風」的年代，「中西會通」似乎是一帖解藥，但也讓華人社會科學家嚐到「共業」之「苦」，牟宗三所欲開出有利於知識活動與科學發展的中西會通之自主學術傳統－「學統」，也正是本土社會科學所要努力的方向，此等本土社會科學所抱持的相關主張，可透過代表性人物黃光國的思想脈絡來加以探討。

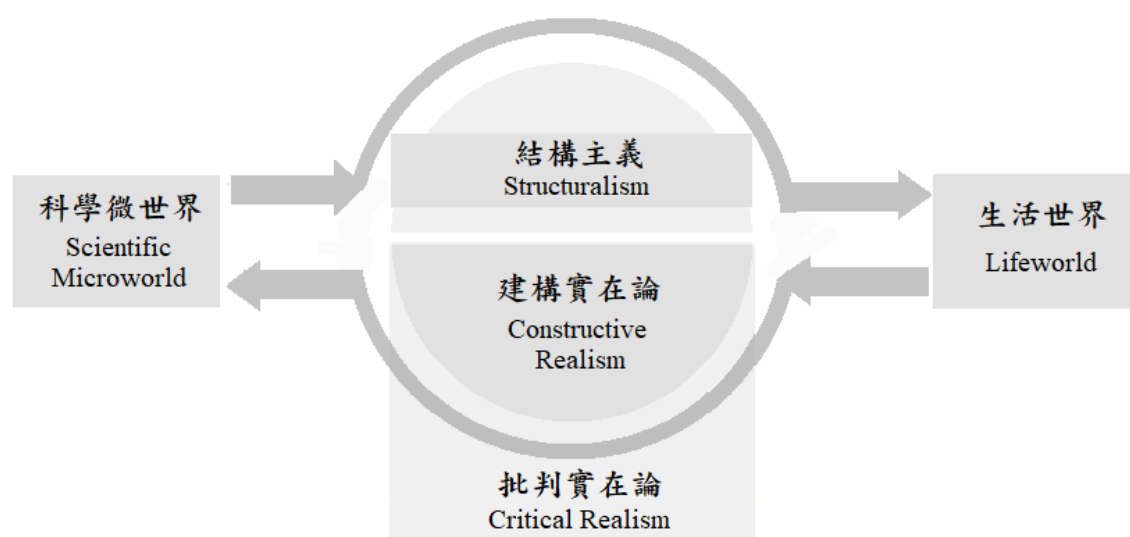
參、含攝文化的知識論策略：黃光國與本土社會科學之「苦」與「道業」

在與牟宗三所出生的山東，隔著渤海相望的東北，也出生了一位本土社會科學的代表性人物黃光國（1945-2023），其生於吉林長春，受楊國樞的指導在國立台灣大學心理系接受完學士與碩士的訓練之後，負笈美國夏威夷大學，接受 Anthony J. Marsella 的指導而完成社會心理學的博士訓練，自此開始踏上本土心理學的研究道路（Hwang, 2012），

其一生的學術追求也以心理學與社會科學的本土化為其道業，在黃光國的告別式上其好友葉啟政回顧說：「認識光國近半個世紀...學術的基本取捨點上，我們卻始終是分享著一些一致的看法，基本上都是左批實證主義右評現代化背後的意識形態。在我的眼中，光國這一輩子對台灣學術界的最大貢獻，可以說就是在這兩條軸線交會下，淬煉出學術本土化這樣一個課題，並以之作為畢生的志業」（葉啟政，2023）。黃光國認為「中西文明的根本差異」是造成華人社會科學本土化難以推展之關鍵所在，也是華人本土社會科學家「共業」之「苦」（黃光國，2024），其認為社會科學要本土化，需要對西方科學哲學有相應的了解，因此其撰寫完成社會科學的理路一書以介紹西方的科學哲學，並提出多重典範的哲學策略觀點（黃光國，2017，2018），除了以其多年研究所得撰寫《儒家關係主義：哲學反思、理論建構與實徵研究》（黃光國，2009）一書之外，其更主張社會科學本土化必須要建立其哲學基礎—也就是要建立本土化的文化主體策略（黃光國，2017，2018），此即社會本土化研究之研究方法論，其目的在進行本土社會科學的理論建構。黃光國（2004）引用華爾納（Fritz Wallner）在「建構實在論」（constructive realism）之生活世界（life world）與微世界（microworld）的觀點（華爾納、沈清松，2018），而進一步提出可以運用結構主義（Piaget, 2018）的概念進行科學微世界（scientific microworld）的理論建構，來描繪現實中的生活世界（黃光國，2018），並由此主張「建構含攝文化理論的知識論策略（Epistemological strategy for constructing culture-inclusive theories）」（Hwang, 2019）可做社會科學本土化研究理論建構的方法論，如圖 1。

圖 1

建構含攝文化理論的知識論策略（*Epistemological strategy for constructing culture-inclusive theories*）

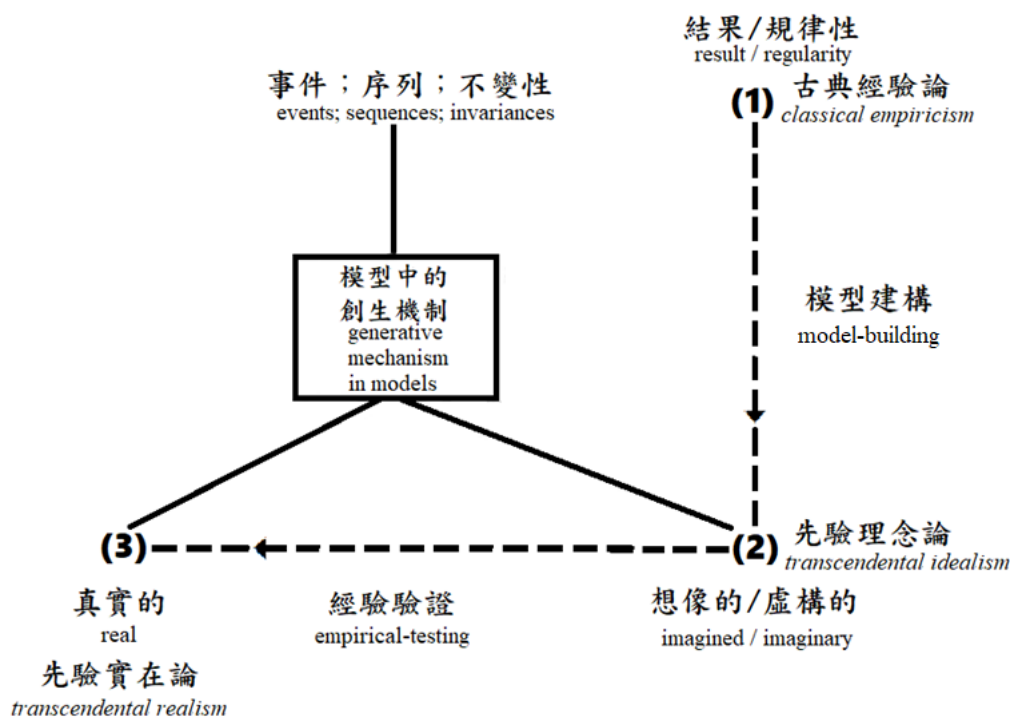


註：取自 K. K. Hwang, 2019, *Culture-inclusive theories*, p. 13. Cambridge University Press. 王智弘，2023，本土諮商心理學與本土社會科學的可能研究路徑與研究方法論，*本土諮商心理學學刊*，14（4），xii 頁。

黃光國（黃光國，2018；Hwang, 2019）運用「建構實在論」區分了「科學微世界」與「生活世界」，而運用「批判實在論」以提供建構「科學微世界」的哲學基礎，即由此以在「生活世界」中創生各種現象的「機制」，而「結構主義」（Piaget, 1968/2018）則用以連結「科學微世界」的創生「機制」與「生活世界」中行動的關係，其以創生「機制」建構理論與驗證理論的科學哲學關鍵，則是引用巴斯卡（Bhaskar, 2008）所提出「批判實在論」中「科學發現之邏輯」（The Logic of Scientific Discovery）的概念，如圖 2。

圖 2

科學發現之邏輯（*The Logic of Scientific Discovery*）



註：取自 R. Bhaskar, 2008, *A realist theory of science*, p. 135. Routledge. 王智弘，2023，本土諮商心理學與本土社會科學的可能研究路徑與研究方法論，*本土諮商心理學學刊*，14(4)，xiii 頁。

圖 2 所要表達的邏輯如下（王智弘，2023，xi-xii 頁；黃光國，2018，402-408 頁；Hwang, 2019, pp. 17-20; Bhaskar, 2008, pp. 133-138）：不同於古典經驗論所關注對結果產生的規律性之觀察，以及康德先驗理念論對不可得的物自體之虛構性模型建構，先驗實在論所關注的是對事件與序列中的不變性觀察，並由此而得出想像性模型建構，並經批判實在論的經驗驗證以證明其真實性。而其中想像性創生機制理論的建構要含攝文化傳統的創造性詮釋，並需經在地生活經驗的驗證（王智弘，2023），此等建構含攝文化理論的知識論策略，即是黃光國為解華人本土社會科學家共業之「苦」（黃光國，2024）所提出的社會科學本土化之「道」（黃光國，2009，2018；Hwang, 2012）。而正如當代

新儒家延續了牟宗三的道業，黃光國的道業是否有人加以延續，就如葉啟政（2023）對黃光國的回顧：「我們兩人都曾經授業於楊國樞老師，承繼著他對學術研究本土化的基本主張。但是，光國更上層樓，完成了一件楊老師沒有做到的大事：他起而行，實際組織了一個推動、並且是實際從事學術研究本土化的團體，讓這樣的研究取向得以永續下去。」葉啟政所說的學術研究本土化團體指的就是「中華本土社會科學會」。

肆、以「中西會通」重構「文化中國」：本土社會科學與新儒家的共同志業

在牟宗三與黃光國的感召下，新儒家與中華本土社會科學會都有著承續中華文化道統，投入「中西會通」以對華人文化進行現代化學術志業的共識。因此在五四運動一百年之際，經過共同的撰稿與磋商之後，本來此一宣言預定以雙方團體具名，但報社表示需以自然人身分具名而不能以法人名義具名，因此，乃以中華本土社會科學會理事長與東方人文學術研究基金會董事長代表兩個團體共同具名在 2019 年 5 月 3 日於《中國時報》以「新五四新挑戰：重構文化中國」（王智弘、朱建民，2019）為題，發表新五四宣言：「...儘管中國曾經創造豐富的思想，對人類文明的永續發展做出巨大貢獻，但中國的思想如果要再創輝煌的新一章，重新成為引領人類文明發展的引擎，就需要通過對科學哲學的認識與釐清，創造性展開華人本土社會科學的詮釋工作...我們開創出認真論辯問題的『學統』，針對觀點不針對個人，彼此就事論事討論學術議題，堅持平等對話的精神，實事求是探索真相，體現『君子和而不同』的風格。中國知識分子必須一方面繼承博大精深的中華文化，一方面迎接開放多元的西洋文化，以『中西會通』的方式重新建構『文化中國』...」。

以「中西會通」重構「文化中國」，可說是本土社會科學與新儒家的共同志業，黃光國（2024）認為相較於牟宗三一生的志業在於梳理儒家的「道統」，這也正是「傳承儒家的哲學進路」，而其個人的治學目標則為開創非西方國家的本土社會科學，特別是要建立華人本土社會科學的學術傳統，這是「傳承儒家的科學進路」，其目的在建立牟宗三所主張以「三統並建」復興儒家人文主義所說的「學統」，其並引用傅偉勳（1986，1999）「創造詮釋學」的觀點：唯有「批判的繼承」才有「創造的發展」。

就本期的專題文章而言，長期關心當代新儒家發展的林安梧（2024a）以「後新儒家實踐哲學的一個側面——關於「外王—內聖」問題的一些回應」為題，探討「內聖—外王」與「後新儒學」的議題，林安梧為台灣大學哲學系所培育的第一個哲學博士，更是牟宗三所指導的學生，此一論文應是其長期思索之所得，並就其所提出「由外王開內聖」的觀點，提出有別於當代新儒家「由內聖開外王」之主流觀點，其文中對牟宗三的崇敬與批判，頗有透過「批判的繼承」以求「創造的發展」之勢。

林安梧 (2024a) 的論文引來同期新儒家重要學者李瑞全 (2024) 的強烈批判，其在「評：林安梧之「後新儒家實踐哲學的一個側面——關於『外王—內聖』問題的一些回應」一文中，不只回應此篇主題論文，並引林安梧在 2021 年發表的「從「外王」到「內聖」：新儒學之後對「內聖外王」的翻轉」一文，以其在 2022 年所發表的「『內聖外王』乎？『外王內聖』乎？—中國文化如何從內聖建構民主體制兼評駁所謂『外王內聖』之謬論」一文的論述為基礎，對林安梧 (2021a) 加以批判，並認為林安梧的觀點頗多對當代新儒家觀點的「誤解和曲解」；而吳美瑤 (2024) 則以「諮商心理學與新儒家實踐哲學的交會：回應林安梧教授『關於外王—內聖』問題一文」為題，以林安梧 (2024a) 的論文為背景，以西方諮商心理學與品德教育的觀點針對新儒家的修養功夫論加以論述；許明珠 (2024) 以「走向公民儒學——回應〈後新儒家實踐哲學的一個側面——關於「外王-內聖」問題的一些回應〉」為題，雖肯定林安梧 (2021b) 的多年思考與論述所得，但特別提出在現代公民社會，儒者不宜安於自我修為，而應主動參與社會以行公益；黃漢忠 (2024) 以「〈後新儒家實踐哲學的一個側面——關於「外王-內聖」問題的一些回應〉之省察」為題，認為林安梧 (2024a) 忽略了牟宗三對中西文化「本質的機緣」差異的論述，以及對西方文化背後「理性之架構表現」限制所提出的反省，其也引用牟宗三的觀點以回應林安梧 (2024a) 對「方法論上的本質主義」之批評。

針對四位學者的回應文，林安梧 (2024b) 以「林安梧對於『黃漢忠、許明珠、吳美瑤、李瑞全』四位教授評議之回覆」為題撰寫再回應文，對四位學者所提的問題一一加以回應，以依序針對當代新儒家的實踐哲學、道德與政治的關係、中西文化的差異以及政權的合法性等問題進一步加以論述，再次指出牟宗三「良知自我坎陷」觀點過於理想化，只著重詮釋上的理論次序，而忽略社會實踐的真實歷程，並強調應由外王學習過程中調節內聖，以及以「方法論上的約定主義」替代「方法論上的本質主義」。

本期的專題由探討牟宗三的觀點與當代新儒家的未來發展為起始，旨在探索華人文化現代化的學術活路與本土社會科學的發展方向，以「中西會通」重構「文化中國」，可能是華人本土社會科學與新儒家的共同志業，如何能「批判的繼承」以求「創造的發展」，是本土社會科學家的難題，也是必修的課題。

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The Integration of Chinese Culture and the West: The Common Ambition of Indigenous Social Sciences and Contemporary Neo-Confucianism

Chih-Hung Wang* Jia-Chyi Yan Yung-Jong Shiah

Abstract

This issue's special topic starts with discussing Mou Zongsan's views and the future development of Contemporary Neo-Confucianism. It aims to explore the academic path forward for modernizing Chinese culture and the development direction of indigenous social sciences. This issue features an article titled "A Side View of Post Neo-Confucian Practical Philosophy: Some Responses to the Issue of "Outer Kingliness and Inner Sagehood"" written by An-Wu Lin. Then, followed by response articles from Shui-Chuen Lee, Mei-Yao Wu, Ming-Zhu Hsu, and Hon-Chung Wong, and a further response from An-Wu Lin. The five scholars' discussions across six papers were fascinating and featured intense scholarly debates. Contemporary Neo-Confucianism is considered the most significant school of thought in social sciences both domestically and internationally. This article titled "The Integration of Chinese Culture and the West: The Common Ambition of Indigenous Social Sciences and Contemporary Neo-Confucianism," discusses how the integration of Chinese and West cultures is a crucial issue that both indigenous social sciences and Contemporary Neo-Confucianism address in modernizing Chinese culture. The barrier of cultural differences must be overcome. Using Buddhism's "Four Noble Truths of Suffering, Origin, Cessation, and Path" as a metaphor, and taking Kwang-Kuo Hwang and Mou Zongsan as representative figures of indigenous social sciences and Contemporary Neo-Confucianism respectively, this article explores how these two leading scholars addressed the challenge of Chinese-Western cultural differences to advance the epoch-making academic project of the integration of Chinese Culture and the West. Mou Zongsan dedicated his life to organize the Confucian "orthodoxy," devoting himself to "inheriting the philosophical approach of Confucianism," while Kwang-Kuo Hwang committed himself to pioneering indigenous social sciences in non-Western countries and establishing the academic tradition of Chinese indigenous social sciences, thus "inheriting the scientific approach of Confucianism." Inspired by Mou Zongsan and Kwang-Kuo Hwang, Contemporary Neo-Confucianism and the Chinese Indigenous Social Sciences Association share the mission

of inheriting Chinese cultural orthodoxy and promoting cultural modernization through integration. Through their jointly issued 2019 "New May Fourth Declaration: New Challenges in Reconstructing Cultural China," they established the common mission of reconstructing "Cultural China" through cultural integration with the West." Transcending political reality's limitations and finding an academic way forward for modernizing Chinese culture may be possible.

Keywords: Integration of Chinese Culture and the West, Indigenous Social Sciences, Contemporary Neo-Confucianism, Kwang-Kuo Hwang, Mou Zongsan

Chih-Hung Wang * Department of Guidance and Counseling, National Changhua University of Education (ethicgm@gmail.com)

Jia-Chyi Yan Department of Applied English, National Taichung University of Science and Technology

Yung-Jong Shiah Graduate Institute of Counseling Psychology and Rehabilitation Counseling, National Kaohsiung Normal University

I. The Four Noble Truths of the Integration of Chinese Culture and the West

Master of indigenous social sciences, Kwang-Kuo Hwang's posthumous work: "Transcendence and Reality: Mou Zongsan's View of Science," a new book launch event held on September 21, 2024 (Saturday) in the Liberal Arts Classroom of National Taiwan University. This is the first book on the truth of "Suffering" in a series that he called "The Four Noble Truths of The Integration of Chinese Culture the West " during his lifetime. The so-called "Suffering" is because Kwang-Kuo Hwang believes that the "fundamental differences between Chinese and Western civilizations" are the key to the difficulty in implementing the indigenization movement of Chinese social sciences, and it is also the "Suffering" of indigenous Chinese social scientists (Hwang, 2024). It refers to "Suffering" as if a person is sick, "Origin" as the cause of the illness, " Cessation " as the illness has been cured, and "Path" as the way to cure the illness. "Suffering" means ignorance of the differences between Chinese and Western cultures, "Origin" means not understanding Western scientific philosophy, " Cessation " requires self-reflection and self-criticism, and "Path" means transforming the principle of existence with the characteristics of "self-nature" in Chinese culture for objective knowledge and life wisdom.

The "Four Noble Truths," also known as the "Four True Truths" and "Four Truths" (Four Truths, 2024), are the four sacred truths valued in Buddhist practice. Including the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, and the Noble Truth of the Cessation of Suffering, and the Noble Truth of the Path of the Cessation of Suffering, referred to as the Truth of Suffering, the Truth of Origin, the Truth of Cessation, and the Truth of Path. Although it is an essential teaching in the Buddhist path of liberation, it is also necessary for the practice of Bodhi. After the first fruits of liberation path practice have been achieved, they are called the Four Noble Truths; Before the initial fruition is realized, it is called the Four Truths. The Buddha's teachings are recorded in "Miscellaneous Agama Sutra·379·Turn the Dharma Wheel Sutra": "One time, the Buddha stayed in the sage's residence in Sarnath Park, Parana. At that time, the World-Honored One told the five bhikkhus: "I have never heard this Noble Truth of Suffering. When I think about it, I will have eyesight, wisdom, understanding, and awareness; this Noble Truth of the Origin of Suffering, this Noble Truth of Cessation of Suffering, and the Noble Truth of Path of the Cessation of Suffering...The wisdom of the Noble Truth of Suffering should be known again...The Noble Truth of Origin of Suffering is known and should be

eliminated...This Noble Truth of the Cessation of Suffering is known and should be witnessed...The Noble Truth of the Path of the Cessation of Suffering is known and should be practiced." According to "The Mulasarvastivada Vinaya Miscellaneous Matter." Volume 39 records. This passage describes how, after Sakyamuni Buddha attained enlightenment under the Bodhi tree in Bodhgaya, he went to Sarnath to turn the wheel of Dharma for the first time and preached the "Four Noble Truths" to the five ascetic disciples, including "Kauchenru," "Badi," "Bababo," "Mahanan" and "Asuoshi." As a result, each of the five disciples achieved enlightenment, and Kauchenru "achieved liberation from all troubles." The remaining disciples "freed themselves from all dust and dirt and obtained a pure Dharma eye," so they sought to become monks and became five monks. Practicing the Four Noble Truths is considered the way for ordinary people to break the "three knots" (Three kinds of troubles, such as the view of the body, the view of abstinence, and the view of doubt. These potential troubles in one's inner consciousness will create obstacles for practitioners, binding people in samsara, and they cannot be liberated from suffering, knot, 2024), and the key to entering the way of saints.

"The Integration of Chinese Culture and The West" is an essential key to the modernization of Chinese culture by Indigenous Social Sciences and Contemporary Neo-Confucianism. Suppose Indigenous Social Sciences and Contemporary Neo-Confucianism cannot overcome the troubles of "Chinese and Western cultural differences" and integrate them. In that case, they will not be able to achieve "the Noble Truth of Path" mission of Indigenous Social Sciences and Contemporary Neo-Confucianism. Kwang-Kuo Hwang is a representative figure of Indigenous Social Sciences, while Mou Zongsan represents Contemporary Neo-Confucianism. Both are defenders of Chinese cultural orthodoxy, and they have also encountered "Suffering" in their academic careers and have their lifelong pursuit of the mission of "Noble Truth of Path."

II. The Coexistence of the Three Traditions: The Noble Truth of "Suffering" and "Path" of both Mou Zongsan and Contemporary Neo-Confucianism

Mou Zongsan (1909-1995), a representative figure of Contemporary Neo-Confucianism, was born in Qixia, Shandong. In his youth, he was marginalized by Hu Shih and other "total Westernization" groups at Peking University. However, inspired by Xiong Shili's concept of "conscience is the manifestation," he later studied Chinese and Western philosophy, single-handedly translated Kant's three major critical philosophical masterpieces, and sorted out Confucianism. He wrote three vast volumes of "Mind Body and Nature Body" (Mou Zongsan, 1968a, 1968b, 1968c), thus becoming the "grand master" of Contemporary Neo-Confucianism

(Hwang, 2024). Mou Zongsan encountered the wave of total Westernization during the May 4th Movement. At that time, many people advocated the complete abandonment of Chinese culture. They believed that Confucian culture created "cannibalistic ethics" and hindered China's modernization. Therefore, they wanted to "overthrow the Confucian shop" (Confucian culture) to welcome Mr. De (democracy) and Mr. Sai (science). When Confucian culture was in danger of survival, Mou Zongsan tried his best to turn the tide. Still, he was "suffering" from finding a way out for modernization for Confucianism, so he devoted himself to sorting out the Confucian "Confucian Orthodoxy" to "inherit the philosophical approach of Confucianism" (Hwang, 2019) and Get out of the "Path" of Confucian modernization.

Mou Zongsan discovered that the West's expertise lies in the expression of rational structure and its extension, with the achievements of science and democracy, while the expertise of Chinese culture lies in the application of rationality and the expression of its content, the core of which lies in the study of Inner Sagehood. The Chinese experience of Inner Sagehood has advantages, but the development of Outer Kinglines has shortcomings. Therefore, it is necessary to return to the roots and create new ones and to develop a broad path through self-expansion, thus developing the "Three Orthodoxy Theory" (Liu, 2000). That is to say, it is affirmed by Confucian Orthodoxy to declare the value of moral religion. And protect the origin of life and the universe opened up by Confucius and Mencius. Then, support the establishment of "Academic Orthodoxy" to shift the subject of knowledge to accommodate the Greek tradition and establish academic independence. And catalyze the continuation of "Political Orthodoxy" to understand the development of political systems and affirm the certainty of democratic politics. This led to the co-construction of the three Confucian Orthodoxy Heritages: Confucian Orthodoxy, Academic Orthodoxy, and Political Orthodoxy (Hwang, 2024). Mou Zongsan (Li, 2007; Lin, 2000; Zheng, 1997) advocated "empirical realism" to establish "academic orthodoxy" because only experience can transfer knowledge. Mou Zongsan was inspired by "The Theory of Belief in the Mahayana" and proposed that "one mind opens two doors" (one mind: phenomena and Thing in itself; two doors: "the door of arising and ceasing" and "the door of true suchness") to "two-level ontology." ("The ontology of attachment" - the ontology of the phenomenal world: the phenomenal world, the category of knowledge; "the ontology of non-attachment" - the ontology of the noumenal world: things themselves, the world of wisdom, intellectual intuition, morality category). These two are the prototypes of philosophy. Chinese culture focuses on the door of true suchness, while the West focuses on the door of arising and ceasing. Therefore, for Chinese philosophy to achieve the expression of the philosophical prototype, Mou Zongsan used the theory of "self-entrapment of conscience," that is, the

temporary retreat of "Confucian Orthodoxy" to facilitate the emergence of "Academic Orthodoxy." That is, the moral conscience of the door of true suchness temporarily limits itself, and the moral subject is transformed into a cognitive subject. The knowledge activities of the door of arising and ceasing to take precedence in facilitating the development of science. In this era where the "West wind" has prevailed over the "East wind" for more than 100 years, the "integration of Chinese culture and the West" seems to be an antidote. Still, it has also given Chinese social scientists a taste of the "Suffering" of "collective karma (consequences that all must suffer)." Mou Zongsan wanted to develop an independent academic tradition of Chinese and Western integration conducive to intellectual activities and scientific development - "Academic Orthodoxy." This was also the direction in which indigenous social sciences should strive. These relevant propositions held by local social sciences can be discussed through the ideological context of the representative figure Kwang-Kuo Hwang.

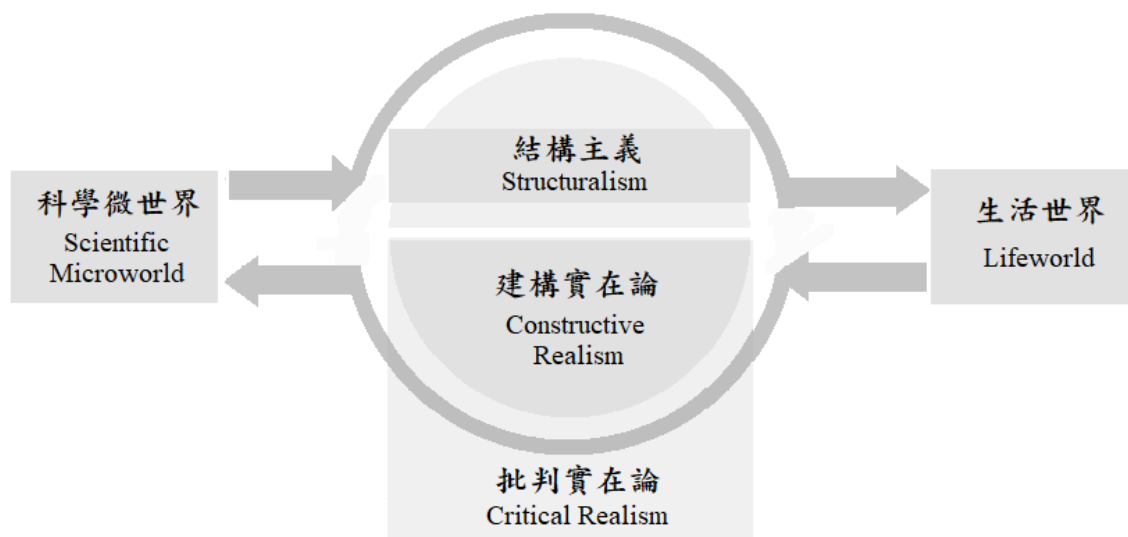
III. Epistemological Strategy for Constructing Culture-inclusive Theories: Kwang-Kuo Hwang and the Noble Truth of "Suffering" and "Path" of Indigenous Social Sciences

In Shandong, where Mou Zongsan was born, across the Bohai Sea in the northeast, a representative figure in indigenous social sciences, Kwang-Kuo Hwang (1945-2023), was also born. He was born in Changchun, Jilin, and was mentored by Guo-Shu Yang. After receiving bachelor's and master's training in the Department of Psychology at National Taiwan University, he studied at the University of Hawaii in the United States. He completed doctoral training in social psychology under the guidance of Anthony J. Marsella. Since then, he has embarked on the research path of Indigenous psychology (Hwang, 2012), and Kwang-Kuo Hwang's lifelong academic pursuit also focused on the indigenization of psychology and social sciences. At Kwang-Kuo Hwang's farewell ceremony, his friend Chi-Jeng Yeh recalled: "I have known Kwang-Kuo for nearly half a century. Although we are often different or even opposite to many social affairs in reality, especially political stances, we have always shared some basic academic choices: criticism of the ideology behind "modernization" and "positivism," In my eyes, Kwang-Kuo's most significant contribution to Taiwan's academia in his life can be said to be the refinement of the subject of academic "indigenization" under the intersection of these two axes and takes it as his lifelong career. In this regard, he has a strong will a firm and persistent stand, and he always persists in his pursuit." (Ye, 2023). Kwang-Kuo Hwang, who is committed to promoting indigenization research, believes that the "fundamental differences between Chinese and Western civilizations" are the key to the difficulty in promoting the indigenization

of Chinese social sciences, and are also the "Suffering" of the "collective karma" of indigenous Chinese social scientists (Hwang, 2024) , who believes that in order to indigenize social sciences, it is necessary to have a corresponding understanding of Western scientific philosophy, so he wrote the book "Theoretical approaches of social sciences" to introduce Western scientific philosophy and put forward multiple paradigms of philosophical strategies (Hwang, 2017, 2018), in addition to writing "Confucian relationalism: Philosophical reflection, theoretical construction" based on his years of research and empirical research" (Hwang, 2009), it also advocates that the indigenization of social sciences must establish its philosophical foundation—that is, to establish a indigenized cultural subject strategy (Hwang, 2017, 2018), which is social indigenization The research methodology of cultural studies aims at theoretical construction of indigenous social sciences. (2004) quoted Fritz Wallner's views on life world and microworld in "constructive realism" (Wallner & Shen, 2018), and further proposed The concept of structuralism (Piaget, 2018) can be used to theoretically construct a scientific microworld to describe the real life world (Hwang, 2018), and thus advocates "an epistemological strategy for constructing inclusive cultural theory" (Hwang, 2019) can be used as a methodology for theoretical construction of indigenization research in social sciences, as shown in Figure 1.

Figure 1

建構含攝文化理論的知識論策略 (*Epistemological strategy for constructing culture-inclusive theories*)

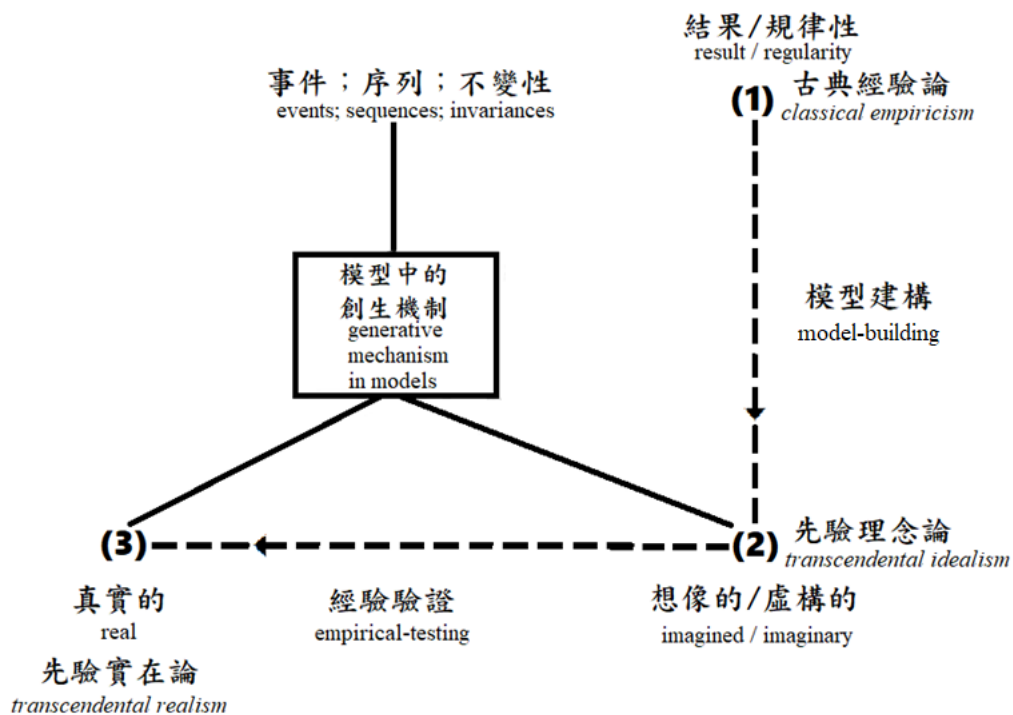


Note. From *Culture-inclusive theories*, by K. K. Hwang, 2019b, Cambridge University Press, p. 13.; "Possible research paths and methodology for Indigenous Counseling Psychology and Indigenous Social Sciences " by C. H. Wang, 2023, *Journal of Indigenous Counseling Psychology*, 14(4), p. xii.

Kwang-Kuo Hwang (Hwang, 2018, 2019) uses "constructive realism" to distinguish the "scientific microworld" from the "lifeworld" and uses "critical realism" to provide a philosophical basis for constructing "scientific microworld," that is, the "mechanism" that creates various phenomena in the "lifeworld," and "structuralism" is used to connect the creation "mechanism" of the "scientific microworld" and the relationship between actions in the "lifeworld" (Piaget, 1968/2018). The key to the scientific philosophy of constructing theories and verifying theories by creating "mechanisms" is to quote the concept of "The Logic of Scientific Discovery" in "critical realism" proposed by Bhaskar (2008), such as Figure 2.

Figure 2

科學發現之邏輯 (*The Logic of Scientific Discovery*)



Note. From *A realist theory of science* by R. Bhaskar, 2008, Routledge, p. 135.; "Possible research paths and methodology for Indigenous Counseling Psychology and Indigenous Social Sciences " by C. H. Wang, 2023, *Journal of Indigenous Counseling Psychology*, 14(4), p. xiii.

The logic expressed in Figure 2 is as follows (Wang, 2023, pp. xi-xii; Hwang, 2018, pp. 402-408; Hwang, 2019, pp. 17-20; Bhaskar, 2008, pp. 133-138): different from classical empiricism focuses on observing the regularity of results and Kant's transcendental idealism on the imaginary model-building of Things in itself. Transcendental realism focuses on observing invariances in events and sequences and derives from this the imagined model-building. It has

also been empirically tested by critical realism to prove that it is real. Among them, the construction of imagined generative mechanism theories must incorporate the creative hermeneutics of cultural traditions and need to be verified by local life experience (Wang, 2023). This Epistemological strategy for constructing culture-inclusive theories is what Kwang-Kuo Hwang explains as the "Path" of social science indigenization (Huang, 2009, 2018; Hwang, 2012) for the "Suffering" (Huang, 2024) of the "collective karma" of indigenous Chinese social scientists and. And just as Contemporary Neo-Confucianism has continued Mou Zongsan's Taoism, whether anyone will continue Kwang-Kuo Hwang's Taoism is like Chi-Jeng Yeh (2023)'s review of Kwang-Kuo Hwang: "We both studied under Professor Guo- Shu Yang and inherited his basic idea of "indigenization" of academic research. However, Kwang-Kuo went to the next level and accomplished a significant event that Professor Yang failed to do: he organized a group to promote and engage in the "indigenization" of academic research so that the indigenization of social science could be passed on sustainably." The academic research indigenization group that Chi-Jeng Yeh refers to is the "Chinese Indigenous Social Sciences Association."

IV. Reconstructing "Cultural China" Through "Integration of Chinese Culture and the West": The Common Ambition of Indigenous Social Sciences and Contemporary Neo-Confucianism

Inspired by Mou Zongsan and Kwang-Kuo Hwang, Contemporary Neo-Confucianism and the Chinese Indigenous Social Sciences Association share the consensus of inheriting the orthodoxy of Chinese culture and engaging in "integration of China and the West" to modernize Chinese culture in academic pursuits. Therefore, on the 100th anniversary of the May 4th Movement, after joint writing and discussion, the declaration was originally scheduled to be published under the names of both groups, but the newspaper stated that it needed to be published under the signatures of natural persons and not in the name of a legal person (Association). Therefore, the president of the Chinese Social Science Association and the chairman of the Eastern Humanities Foundation were jointly signed on behalf of two groups and published in the China Times on May 3, 2019 under the title "New May Fourth, New Challenges: Reconstructing Cultural China" (Wang & Zhu, 2019), issued the New May Fourth Declaration:

"...Although China has created rich ideas and made great contributions to the sustainable development of human civilization, if Chinese ideas are to create a new chapter of glory and

become the engine that leads the development of human civilization again, they need to pass on "Understand and clarify "Philosophy of Science", and creatively carry out the interpretation work of Chinese indigenous social sciences... We have created "Academic Orthodoxy" to seriously debate issues, and discuss academic issues with each other, adhering to the spirit of equal dialogue, and seeking truth from facts. The truth embodies the style of "a gentleman gets along with others, but not necessarily agrees with them." (Author's note: The Analects of Confucius) Chinese intellectuals must inherit the broad and profound Chinese culture on the one hand, and welcome the open and diverse Western culture on the other, to reconstruct "Cultural China" through the "integration of Chinese Culture and Western"..."

Reconstructing "Cultural China" through "Integration of Chinese Culture and the West" can be said to be the common ambition of indigenous social sciences and Contemporary Neo-Confucianism. Kwang-Kuo Hwang (2024) believes that Mou Zongsan's lifelong ambition is to sort out Confucianism "Confucian Orthodoxy," which is also "the philosophical approach of inheriting Confucianism," and his personal academic goal is to create Indigenous social sciences in non-Western countries, especially to establish the academic tradition of Chinese indigenous social sciences, which is "the scientific approach of inheriting Confucianism," which aims to establish what Mou Zongsan advocated as "the co-construction of the three Confucian Orthodoxy Heritages" to revive what Confucian humanism calls "Academic Orthodoxy," and quoted Charles Wei-Hsun Fu (1986, 1999) The perspective of "creative hermeneutics": only "critical inheritance" can have "creative development."

As for the special article in this issue, Lin Anwu (2024a), who has long been concerned about the development of contemporary Neo-Confucianism, titled "A Side View of Post Neo-Confucian Practical Philosophy: Some Responses to the Issue of "Outer Kingliness-Inner Sagehood"". Discuss the issues of "Inner Sagehood - Outer Kingliness" and "Post-Neo-Confucianism". An-Wu Lin was the first PhD in philosophy trained by the Department of Philosophy of National Taiwan University and was a student supervised by Mou Zongsan. This article should be the result of his long-term thinking and his proposed view of "from Outer Kingliness to Inner Sagehood," which is different from the mainstream view of Contemporary Neo-Confucianism of "from Inner Sagehood to Outer Kingliness," the admiration and criticism of Mou Zongsan in his article, which tends to seek "creative development" through "critical inheritance."

An-Wu Lin's (2024a) paper attracted strong criticism from Shui-Chuen Lee (2024), an important contemporary Neo-Confucian scholar of the same generation, who wrote in "Critical Comments on A. W. Lin's "A Side View of Post Neo-Confucian Practical Philosophy" —

Some Responses to the Issue of 'Outer Kingliness-Inner Sagehood' "" is not only a response to this theme article but also a response to "From "Outer Kingliness" to "Inner Sagehood" published by An-Wu Lin in 2021: The article "The reversal of "Inner Sagehood Outer Kingliness" after Neo-Confucianism". Shui-Chuen Lee also used his article "'Inner Sagehood Outer Kingliness'? 'Outer Kingliness Inner Sagehood'?" published in 2022 - How Chinese culture constructs a democratic system from Inner Sagehood and criticizes the so-called "Outer Kingliness Inner Sagehood" Based on the discussion in the article "The Fallacy", Shui-Chuen Lee criticized An-Wu Lin (2021a). Shui-Chuen Lee believed that An-Wu Lin's views contained many "misunderstandings and distortions" of Contemporary Neo Confucian views. At the same time, Mei-Yao Wu's (2024) is titled "The Intersection of Counseling Psychology and Neo-Confucian Practical Philosophy: In Response to Prof. Anwu Lin's Article "on the Outer-Kingdom and Inner-Sage"", based on An-Wu Lin (2024a) This paper is used as the background to discuss the Neo-Confucian theory of self-cultivation and Kung Fu from the perspectives of Western counseling psychology and moral education; Ming-Zhu Hsu (2024) uses "Towards Civic Confucianism: A Response to "A Side View of Post Neo- Confucian Practical Philosophy ": Some Responses to the Issue of 'Outer Kingliness and Inner Sagehood", although it acknowledges An-Wu Lin's (2021b) years of thinking and discussion, it specifically points out that in modern civil society, Confucian scholars should not be content with self-cultivation. We should actively participate in society to perform public welfare. In Hon-Chung Wong's (2024) "A Reflection on Professor An-Wu Lin's" A Side View of Post Neo-Confucian Practical Philosophy: Some Responses to the Issue of 'Outer Kingliness and Inner Sagehood' ", he believed that An-Wu Lin (2024a) ignored Mou Zongsan's discussion of the "essential opportunities" differences between Chinese and Western cultures, as well as his reflection on the limitations of the "rational structural expression" behind the Western culture. He also quoted Mou Zongsan's view responds to An-Wu Lin's (2024a) criticism of "methodological essentialism".

In response to the response articles from four scholars, An-Wu Lin (2024b) wrote a response to the four scholars titled "A Response to the Reviews by Professors Wong Honchung, Hsu MingChu, Wu Meiyao, and Lee ShuiChuen by Lin An-Wu" The questions raised are responded to one by one, and further discussed in sequence on Contemporary Neo-Confucianism practical philosophy, the relationship between morality and politics, the differences between Chinese and Western cultures, and the legitimacy of political power. Mou Zongsan once again pointed out the "self-entrapment of conscience." "The view is too idealistic, focusing only on the theoretical order of interpretation while ignoring the real process of social

practice, and emphasizing that the inner sagehood should be adjusted by the outer kingliness in the learning process, and replacing "methodological essence" with "methodological conventionalism" doctrine."

The special topic of this issue starts by exploring Mou Zongsan's views and the future development of Contemporary Neo-Confucianism. It aims to explore the academic path forward for the modernization of Chinese culture and the development direction of Indigenous social sciences and to reconstruct "Cultural China" with the "integration of Chinese Culture and the West." It may be the common ambition of Chinese indigenous social sciences and Contemporary Neo-Confucianism. How to "inherit criticism" to pursue the "development of creation" is a complex problem for local social scientists and a required subject.

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