

The Continuation, Reinterpretation and Reflection of Confucianism after Taiwan's Restoration



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ABSTRACT: The people of Taiwan have pioneered and developed in Taiwan for 400 years with Confucianism, a Chinese national culture, as their regular proper path. Confucianism, as the mainstream of traditional Chinese culture, has carried many important responsibilities in determining the direction of Taiwan's cultural development. Confucianism in Taiwan after the Restoration has emerged as "official Confucianism" and "folk Confucianism" with different orientations of purpose. We interpret "official Confucianism" and "folk Confucianism" through historical narratives, and summarize the experience of the development of Confucian thought in Taiwan since the Restoration, as well as the dialectical imagery between it and tradition and modernization. In the process of modernizing Confucianism in Taiwan after the Restoration, a paradigm shift in research has occurred, i.e., a shift from political interpretation to a literary-historical interpretive research paradigm, and a shift from "discussing politics with history" to "talking about history with history".

KEYWORDS: official Confucianism; folk Confucianism; Confucianism and modernization

1. INTRODUCTION

Confucianism was formally introduced to Taiwan during the Ming and Zheng dynasties. During the Ming and Zheng dynasties, "Taiwan Confucianism" initially sprouted, but was inherited from the Confucians of the Southern Ming dynasty and started from Taiwan Confucianism in the Qing dynasty. (Chen, 2011) In fact, before Ming and Zheng, the Chinese culture of the common people in mainland China had already entered Taiwan with the immigrants, and Confucianism came to the forefront among the people, while Confucianism and the concept of academic ranking entered the ruling class in Ming and Zheng and after. In 1683, the Qing court recaptured Taiwan and established a province and three counties in Taiwan, namely, Taiwan Prefecture, with Taiwan County, Fengshan County and Zhu Luo County under its jurisdiction, and the Prefecture Confucianism was set up in the prefecture and Confucianism was set up in the county. In addition to inheriting traditional Confucianism, Taiwan Confucianism in the Qing Dynasty was also influenced by Zhuziology. Zhuziology, also known as "Minology", was started by Zhu Xi and continued to develop, and Zhu Xi's lifetime academic activities were basically in Fujian. (Zhang, 2010) Fujian was separated from Taiwan by a waterway, and some Confucian scholars who immigrated to Taiwan brought Min studies to Taiwan and spread them, which eventually contributed to the development of Confucianism in Taiwan.

Zhuziology was an important academic school of Confucianism after the Song Dynasty. In the Qing dynasty, Taiwan paid special attention to Zhuzi studies in education, opening academies around the country to teach Zhuzi doctrine, and the philosophy, principles, and management of the academies all reflected the style of Zhuzi doctrine. And folk also prevailed in the culture of Zhu Zi doctrine, the government to the people in the towns and villages of Confucianism, morality, law and regulations for propaganda, preaching, in order to teach the people to understand right and wrong, distinguish good from evil, so as to change customs, social stability. Huang taiji, Shunzhi, Kangxi during his administration, the appointment of a large number of Confucian students, Zhuzi doctrine dominates, further establishing the dominance of Confucianism. The restoration of the Taiwan House of Records "in the words of Kangxi:" only Song's Zhuzi, specify the scriptures and history, and expound the theory of the book, where the text of the

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explanation, are clear evidence, and the righteousness of the truth. For more than five hundred years, there is no one who can correct every word of it. After Confucius and Mencius, Zhu Zi can be said to be beneficial to the text, and his work is great!"(Liu, 1977) It can be seen that Kangxi for Zhu Zi doctrine of esteem, and as an institutionalized measure to rule Taiwan society. Confucianism eventually took shape in Taiwan during the Qing Dynasty, with Zhuzi doctrine as the dominant ideology, both in politics, education, and literature, as well as among the ruling class and the lower class, branded with an ideology centered on Confucianism, which profoundly influenced Taiwanese society and Han Chinese immigrants and aborigines.

The Sino-Japanese War of 1894 ended in defeat for the Qing government, and the Treaty of Shimonoseki was signed in 1895, forcing Taiwan to be ceded to Japan, from which time Taiwan was under Japanese colonial rule for 50 years. During this period, Confucianism in Taiwan underwent great changes. In the early days of the Japanese rule, the people of Taiwan resisted Japanese colonial rule by armed struggle, and some of them were Confucian-educated intellectuals and peasants from the lower classes. When talking about the armed struggle of the Taiwanese people against Japan during the Japanese rule, Inengarji said, "Most of the Han Chinese among the aborigines of Taiwan harbored feelings of national antagonism toward the Japanese, the so-called shame of submitting to the rule of the barbarians as a Chinese people."(Ino Kanori, 1991) This showed the Japanese colonial authorities the Confucian national thought and spirit deeply rooted in the spirit of the Taiwanese people, and made the Japanese colonial rulers aware of the subjectivity and exclusivity of traditional Chinese culture. On the one hand, the Japanese colonial authorities used force to suppress the peasant movement, and on the other hand, they transplanted the "mainland extensionism" policy implemented in Japan and implemented the same political and legal systems in colonial Taiwan as in Japan, with the aim of assimilating Taiwan. In the 1930s, they launched the "imperialization"(Ye, 2000) campaign to strengthen their control over Taiwan by changing the beliefs of the colonized people, introducing the Japanese language, and changing their names, destroying Taiwan's history and culture, bringing the distance between Japan and the Taiwan colony, and making "Taiwanese "They tried to uproot Confucianism from Taiwan.

In 1915, Chen Duxiu published an article in the New Youth, advocating democracy and science and opposing feudal culture, which inaugurated the New Culture Movement, a movement of intellectual and cultural innovation initiated by Western-educated people such as Chen Duxiu and Li Dazhao, who were "anti-Confucian, anti-literate, and resisting Confucianism. "According to Taiwanese scholars, Taiwan's indigenous culture was the most important. According to Taiwanese scholars, the new cultural movement in Taiwan was slightly later than that in the motherland, entering the New Culture Movement in 1920.(Hu & Bai, 1990) At the beginning, the New People's Association, the Taiwan Youth, and the Taiwan Cultural Association were founded, followed by social activities such as the vernacular language movement, the Taiwan People's Daily, cultural lectures, and the cultural drama movement, which impacted on Taiwanese Confucianism. During this period, Confucianism in Taiwan was in a state of silence, and a series of new forms of social activities had an impact on the long-standing ideology and culture of the people, and the social scene in Taiwan changed to a certain extent.

Confucianism in Taiwan began in the Ming and Zheng Dynasties, and has a long and rich history through the Qing Dynasty, the Japanese period, and the Restoration. In particular, during the Ming and Qing dynasties, Confucianism was highly promoted by both the government and the people, and shaped the thinking of Taiwanese society and the people. As Taiwan entered the period of Japanese rule, Confucianism in Taiwan suffered from "internal and external troubles" and its traditional status in Taiwan faced unprecedented challenges, but it still played a role in resisting foreigners and manifesting the spirit of the nation. Until the restoration of Taiwan in 1945, Confucianism in Taiwan entered a period of stability and development under the power of the Kuomintang, which was dominated by Chiang Kai-shek, and underwent a cultural reconstruction that focused on "strengthening national consciousness and clearing out the idea of slavery. After the Restoration, Confucianism in Taiwan emerged as "official Confucianism" and "folk Confucianism" with different purposes and orientations, which had different impacts on Taiwanese society and the Taiwanese people. This paper interprets "official Confucianism" and "folk Confucianism" through historical narratives, and summarizes the experience of the development of Confucian thought in Taiwan since the Restoration, as well as the dialectical imagery between it and tradition and modernization.

2. THE CONTINUATION OF "FOLK CONFUCIANISM" AFTER TAIWAN'S RESTORATION

According to John Huang, Confucianism in post-revival Taiwan can be divided into two camps: first, the "official Confucianism"

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represented by primary and secondary school textbooks, which are supporters of political goals and highly selective interpretations of Confucian thought; and second, the "folk Confucianism" interpreted by folk scholars or intellectuals, which emphasizes national cultural identity more than political identity. The second is "folk Confucianism" as interpreted by folk scholars or intellectuals, which emphasizes national cultural identity far more than political identity. (Huang, 2001) Taiwanese folk Confucianism was indiscriminately originated by Liang Shuming, Xiong Shili, Feng Youlan, etc. The representatives of folk Confucianism after Taiwan's restoration mainly include Mou Zongsan, Tang Junyi, and Xu Fuguan, who are also representatives of Neo-Confucianism. In essence, folk Confucianism in this period was a kind of "academic Confucianism," with Mou, Tang, and Xu working in universities and research institutions, doing research in school academies and study halls, thus separating them from the official authorities.

Mou Zongsan (1909-1995), born in Qixia County, Shandong Province, graduated from the philosophy department of Peking University in 1933, went to Taiwan in 1949 and Hong Kong in 1960, then retired and settled in Taipei; after 1949, he taught at Taiwan Normal University, Tunghai University, the University of Hong Kong, and the Chinese University of Hong Kong. He believed that the task of Neo-Confucianism was to affirm the Taoist tradition, to affirm moral and religious values as well as to uphold the cosmic origin of life of Confucius and Mencius. As one of the representatives of Neo-Confucianism in Taiwan, Mou Zongsan's main contribution is the comprehensive formulation of the doctrinal system of Confucianism, Buddhism, and Taoism, followed by a new interpretation of Kant's "truth, goodness, and beauty" and a reflection on Chinese philosophy and Western philosophy, and an in-depth analysis of their convergence. The second is a new interpretation of Kant's "truth, goodness, and beauty", and a reflection on Chinese philosophy and Western philosophy, an in-depth analysis of the convergence of the two, and the Buddhist "one mind, two doors" as a common philosophical framework between China and the West. (Yu & Mou, 2020) From Mou Zongsan's academic thought, we can see that only moral practice is the subjectivity of human beings, which is also the core of truth, goodness, and beauty, and that "morality" is the "nature" of the human body.

Tang Junyi (1909-1978), a native of Yibin, Sichuan province, entered the philosophy department of Peking University in 1925 and later transferred to the philosophy department of Central University in Nanjing, where he became a professor at Sichuan, Huaxi, and Central Universities and the provost of the newly established Jiangnan University in Wuxi. In 1958, he, together with Xu Fuguan, Mou Zongsan and Zhang Junli, published the platform article of modern Neo-Confucianism, "Declaration for Chinese Culture to the World", which marked the real rise of Neo-Confucianism overseas and the new stage of modern transformation of Chinese Confucianism. Afterwards, Tang worked at the Chinese University of Hong Kong and the National Taiwan University. According to Tang, one of the main propositions of Confucianism is that "nature," "emotion," and "ritual" are closely intertwined, as well as the concept of "nature is good." Second, he uses a Spenglerian approach to analyze the great variation in social and cultural forms in China, explaining how the Chinese were able to establish a spiritual paradigm that is said to be correct, that the Chinese were able to speak directly to the human heart about its experience of itself and to discover a more holistic approach with its "sense of reality". (Mo, 1996) In addition, Tang Junyi points out that Confucianism regards "my heart" as the motive of moral action, and the ultimate subject of experience is "my heart," "intuition," and "present. The ultimate subject of experience is "my mind," "intuition," and "present moment. (Tang, 2016) Meanwhile, Tang Junyi refers to Chinese culture as "round and divine" and Western culture as "square and wise". (Zhang, 2010) Round and divine means that Chinese culture can achieve a state of convergence and interoperability through a kind of comprehension; square and wise means that Western culture grasps things intellectually and can only know one thing but not the other, which shows Tang Junyi's sufficient confidence in Chinese culture. On the whole, Tang Junyi's entire life is divided into three major stages, namely, the moral self and life experience, the search for the humanistic world, and the stage of Chinese philosophical originalism.

Xu Fuguan (1903-1982) was a native of Xishui, Hubei Province, originally named Bing Chang, later renamed Fuguan by Xiong Shili, taking the meaning of Laozi's "All things are made together, and I take a look at them." He joined the National Revolutionary Army in 1926, studied in Japan in 1928, and then returned to China to join the war effort. In 1949, he moved to Taiwan and became a visiting professor at Tunghai University and the Chinese University of Hong Kong. Xu Fuguan interprets the character of Chinese culture and the spirit of Confucianism in the form of intellectual history, adopting a developmental and comparative approach to grasp the clues that allowed the formation of ideas and the characteristics of their existence. He also constructs a picture of Chinese

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culture, which contains three main points: first, the political tradition in Chinese culture is characterized by an authoritarian regime, with "monarchical subjectivity" as its essence, distorting the political ideals of pre-Qin Confucianism; second, the society in Chinese culture is characterized by the countryside, and the spirit of Chinese culture is expressed in the life of the peasants; third, the mainstream of thought in Chinese culture is characterized by the countryside; Third, the mainstream of thought in Chinese culture is Confucianism, which is oriented toward the world and the people.(Huang, 2001) According to Xu Fuguan, the unified character of the Chinese nation and the basic direction of Chinese culture are forged by the spirit of Confucianism, which shapes the concrete actions of people in reality. In addition, Xu Fuguan made the famous assertion about the origin of Chinese culture: "Chinese culture occurred from the 'worry' about the sense of responsibility in life"(Li, 2009). In other words, the origin of Chinese culture was developed and perfected in the early days with man himself as the center, and the sense of worry was a sense of responsibility in life, which then shaped Chinese culture.

In terms of ideological tendencies and the problematic consciousness they embrace, Mou, Tang, and Xu focused on further deepening the understanding of Confucianism and the Confucian tradition itself through criticism, as well as caring for the changes in contemporary China, carrying forward traditional Chinese culture, and attempting to cure the disease of modern China through the reconstruction of the moral and humanistic spirit of Chinese culture. As Li Zehou said, "Although modern Neo-Confucianism takes philosophy as its subject, its background, like the philosophy of all schools of thought in modern China, shares a deep concern for the huge social and cultural problems of where the Chinese nation is going, how the tradition can succeed modernization, and how to deal with such fundamental values as democracy, freedom, and science that have come from the West."(Li, 2008) This is also indicative of the common orientation of the thought and governance of Mou, Tang, and Xu. The difference between their academic interests lies in the fact that, first of all, Tang Junyi took a teleological approach to the reconstruction of Confucian philosophy and paid more attention to the practical problems of Mencius' external philosophy of kings, while Mou Zongsan invoked Kantian philosophy into Confucian philosophy, while Xu Fuguan examined Confucian thought in the context of the historical totality. The tradition of "Xinxue" since the Song and Ming dynasties. Second, the Tao in Mou Zongsan's and Tang Junyi's thought is a "law" that does not change due to the outside world, while the Tao in Xu Fuguan's thought is a The "Way" in Xu Fuguan's thought is as a "norm" that disciplines and restrains people and society. In addition, Mou Zongsan and Tang Junyi were more inclined to revitalize traditional Chinese culture and use culture to shape the present world and life, while Xu Fuguan tried to use the promotion of culture to build politics and use Chinese Confucianism and democratic politics to save China, which was related to his career as an official before he started his career in literature.

3. REINTERPRETATION OF "OFFICIAL CONFUCIANISM" AFTER TAIWAN'S RESTORATION

After the restoration of Taiwan in 1945, the Taiwanese authorities reconstructed and restored Chinese culture in order to remove the Japanese colonial culture that had enveloped the Taiwanese people and decolonize it, while official Confucianism was the use and transformation of Confucianism by Chiang's regime. Official Confucianism, as opposed to folk Confucianism, emerged with a certain amount of official political ideology, and its ultimate goal was to maintain the rule of the Taiwanese authorities in Taiwan. Official Confucianism spread and constructed its authority in three main ways:

First, by writing textbooks for primary and secondary schools. According to a study by Taiwanese scholars, the National Primary School Curriculum Standards were promulgated four times by the relevant institutions in Taiwan in 1952, 1962, 1968 and 1975, as well as the Junior High School Curriculum Standards in 1952, 1962, 1972 and 1985, and it was found that the important goal that appeared in common in the eight curriculum standards promulgated in primary and secondary schools in the past 30 years was "to stimulate patriotic thinking and promote national spirit (Chinese national culture)", and the subject of "Life and Ethics" in elementary school and "Civics and Morality" in secondary schools in the eight versions of the above-mentioned curriculum standards, "loyalty and patriotism" or The objectives of "strengthening the concept of 'country'" appear six times, "promoting the inherent virtues of the nation", "practicing the eight virtues of the four dimensions "and "laying the foundation for the revival of Chinese culture" appear seven times.(Huang, 2011) Further, looking at the contents of middle school textbooks, both middle school and high school textbooks express traditional values more often than modern values, and the traditional values that appear most often are "filial piety, friendship, and loyalty and courage" (middle school) and "loyalty and courage, fraternity, and family values " (high school).(SRC, 1992) Second, in the middle school textbook of the Chinese Language and Culture, topics on ethics and morality,

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such as "affection, self-control, benevolence, and enterprise," are more important items; in the textbook of the History of Chinese Culture for senior high schools, which was revised in 1962, 1971, and 1983, the ideas of ancient Confucianism, Han dynasty scripture, and Song and Ming philosophy were all discussed. The textbooks of the History of Chinese Culture in senior high schools were revised in 1962, 1971, and 1983.(Huang, 2011) It can be seen that Taiwan's primary and secondary school textbooks fully present the ideas of Confucianism, such as "benevolence and righteousness, filial piety and fraternal duty, patriotism, and diligence," in order to influence future generations, cultivate a sound personality, and shape the cultural psychology of the people. In addition, Taiwan's "education department" also requires senior high school students to study the four Confucian classics, namely "The Analects of Confucius", "Mencius", "The Great Learning", and "The Mean", to vigorously spread Confucianism and nourish and discipline the people with traditional Chinese culture in order to maintain the "legitimacy" and "legitimacy" of the regime's rule. "and legitimacy of the regime.

Secondly, the "Chinese Cultural Revival Movement" (hereinafter referred to as the "Cultural Revival Movement") was launched in November 1966 by Sun Ke, Wang Yunwu, Chen Lifu, Chen Qitian, Kong Ducheng and other 1,500 people in Taiwan. In July 1967, the "Chinese Culture Revival Movement Implementation Committee" (hereinafter referred to as "Wenfu Movement") was held in Taiwan. "(hereinafter referred to as the "Cultural Revival Committee") and elected Chiang Kai-shek as its president. "Before the "Cultural Revival Movement" officially began, various groups from all walks of life in Taiwan held symposiums with the common theme of "how to implement the Cultural Revival Movement. The Taiwan Education Department hosted seminars for academic and cultural groups and educational institutions, with participants from each institution, focusing on educational and cultural aspects, such as revising curricula, strengthening cultural and ethical education, and promoting family life; the Literary and Art Association focused on issues related to the direction of literature and art from the perspective of participants in literary and artistic creation; universities and colleges In the meetings of the heads of theater, dance, and music societies, the pure music and dance of the Chinese nation were promoted as a means of cultural revival; the symposium of the Taiwan Provincial Literature Association emphasized the relationship between "Taiwanese culture" and Chinese culture, as a continuation of Chinese culture.(Lin, 2005) Such symposia have blossomed all over Taiwan, mostly in the form of propaganda and slogans, but in order to concretize the "cultural renaissance", it must be enriched by tangible things and practical activities, and in the later stages, the movement was implemented by static and dynamic exhibitions. For example, museum exhibitions were held, theater research was strengthened, literary research was rewarded, "instructions for national life" were introduced, and various cultural activities and academic festivals were held to spread Confucianism and values through a series of cultural and social activities.

Chiang Kai-shek once pointed out that the cornerstones of traditional Chinese culture are ethics, democracy, and science; ethics and morality are the basis of Shuk-chi, and the specific behavior is characterized by loyalty, filial piety, benevolence, love, faith, righteousness, harmony, and peace. The rule of democracy and freedom is the principle of "blessing the nation", which means promoting the rule of law, democratic thinking, and establishing a democratic style; and science and technology are the realities of proper virtue and the use of good health, which means strengthening the scientific construction of clothing, food, housing, transportation, education, and music.(CCRMIC, 1982) The "Wenfu Movement" revolved around these goals and objectives, fully promoting traditional Chinese culture, rooting Confucianism in all walks of life, regulating people's thoughts and behaviors, and realizing the "moral unity" of Chinese culture and the "legal unity" of the regime. The "legal system" of the regime.

Third, through the circulation of publications. The Taiwan authorities established the Council for the Promotion of Scholarly Research and Publication (hereinafter referred to as the Council), which has a chairman and a number of researchers, and is divided into scholarly research groups, publication groups, and cultural exchange groups. The main work of the committee includes the translation of ancient books into modern-day commentaries, the editing of the series "Chinese Thinkers Through the Ages," the compilation and printing of the "Overview of Chinese Culture," the compilation of English translations of the "Four Books," the compilation and printing of the "Catalogue of the Scriptures and Sons of the First Qin Dynasty," and the compilation of the "Temple and Court of Confucius.(CCRMIC, 1977) The Society mainly collated ancient books, from Confucianism to the hundred schools of thought, expounded their views and values, researched and published them again, and adopted modern translations to make them easy to understand; secondly, it translated Western masterpieces, and could not close itself off culturally, but had to selectively absorb the excellent Western culture to meet the development requirements of the times and keep up with the times; in addition, the Society also rewarded cultural innovation. We should not be complacent or stagnant with our original fine culture, but cultivate a

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new national culture in line with the modern society in the environment of excellent traditional culture, so as to inherit the past and enlighten the present. The "Chinese Cultural Revival Movement" also carried out such work, and through the collation of a large number of cultural texts and the publication of a series of books, the excellent traditional Chinese culture and Confucianism were written down in the history books, thus spreading culture.

After Taiwan's restoration, the Taiwanese authorities mainly used the above three methods to establish "official Confucianism" and political authority, to promote Confucianism and excellent traditional culture through a series of methods, and to shape people's consciousness around "benevolence" and "law". It was a series of ways to promote Confucianism and good traditional culture, to shape the ideology of the people around "benevolence" and "law" and to separate mainland China and Taiwan. It can be said that Confucianism was the main ideology of the Taiwan authorities and Taiwanese society during this period.

4. REFLECTING ON CONFUCIANISM IN TAIWAN AFTER THE RESTORATION

4.1 Rethinking "official Confucianism" and "folk Confucianism"

After the restoration of Taiwan in 1945, the Taiwanese authorities started decolonization in order to eliminate the colonial culture left behind by the Japanese colonizers, and the official authorities highly selected certain aspects or elements of Confucianism to construct a set of "official Confucianism", with the aim of constructing an official ideology in order to realize the "one government and one people" ideology and the "legal system" of the regime. The purpose was to construct an official ideology in order to realize the ideology of "unity between the government and the people" and the "legal system" of the regime. However, the "official Confucianism" after the restoration of China was a certain amount of misinterpretation and exploitation of Confucianism for political purposes. In the official education system after the Restoration, Confucianism played the role of "supporter of the state's political goals" and was thus instrumentalized to some extent and lost its subjectivity.(Huang, 2011) The official emphasis on Confucianism was mainly due to the ruling role of Confucianism in historical dynastic regimes, the political goals and social stability achieved through Confucianism, and the fact that Confucianism became a "rational choice" essential to rule and a "high practice of instrumental rationality. As a result, the ontology of Confucianism was gradually changed, and the ideological connotations of Confucianism itself were shaped into the means of governance, curbing the normal development of Confucian thought and allowing the officialdom to dominate the reinterpretation of Confucianism. The Taiwanese authorities incorporated the Confucian ideas of loyalty and patriotism, compliance with order, and obedience to superiors into elementary and middle school textbooks, and combined the interpretation of these ideas with political figures, most notably in the high school textbook "Basic Textbook of Chinese Culture" published by the National Compilation and Research Institute in August 1983.

Folk intellectuals such as Mou Zongsan, Tang Junyi, and Xu Fuguan started from traditional Confucianism, emphasized the critical nature of Confucianism, and attempted to rebuild the moral and humanistic spirit of Chinese culture, and their interpretation of "folk Confucianism" had much more cultural than political significance. In the view of contemporary Neo-Confucians, one of the major shortcomings of traditional Confucianism is its inability to establish a "scholastic tradition", that is, an independent academic tradition in the modern sense.(Liu, 1994) Mou, Tang, and Xu have been trying to make up for this deficiency by reinterpreting the Confucian tradition in order to position themselves culturally, often integrating "factual judgments" and "value judgments," as Turgot put it, social facts and social values. The coexistence of social facts and social values As representatives of the second generation of Neo-Confucianism in the 20th century, they attempted to interpret Confucianism in a different way, combining the historical context with modern society and giving Confucianism new vitality and creativity, as Mou Zongsan put it: "This As Mou Zongsan put it, "This evil age requires 'great emotion' and 'great understanding', 'great emotion' to expand our lives and reveal the source of value; The 'great understanding' will guide the way to the question and its answer; thus, it will be the 'great action'.(Mou, 1988)" Mou, Tang, and Xu, as representatives of folk Confucianism after Taiwan's restoration, have a dual identity, and are in a time and space of identity transformation, that is, they are "selves" as members of modern society, but at the same time, they are "selves" as bearers of traditional Confucian values. "It is a question of how to strike or maintain a dynamic balance between the two. In fact, the dual identity imagery of the three has its benefits, as it can organically combine traditional Confucianism with the situation of the real society, bringing the distance between thought and reality closer, thus achieving a sense of integration and constructing a cultural rationality.

In the historical context of post-reconstruction Taiwan, the influence of official Confucianism through the formal education

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system was much greater than that of folk Confucianism. Although folk Confucianism was an academic trend, the research of folk intellectuals can be said to reflect the ideological theory of Confucianism and its development process in this era. The instrumentalization of official Confucianism curbed its ontological development on the one hand, but also gave Confucian thought an internal impetus to promote its own growth on the other.

4.2 The Development Experience and Modernization of Confucianism in Taiwan

The development of Confucianism in Taiwan from the Ming and Zheng dynasties to the Restoration of Taiwan can be described as a series of twists and turns. Especially during the Japanese period, Confucianism in Taiwan was suppressed by the Japanese colonial culture and was in a state of silence and marginality until after the Restoration of Taiwan, when Confucianism was incorporated into the cultural center circle. There are several main experiences in the development and spread of Confucianism in Taiwan: First, the development of Confucianism in Taiwan during the Ming and Qing dynasties and after the Restoration was mainly due to the promotion of the official government. Under the official propaganda, Confucianism entered the lives of the common people and was implemented in institutions, laws, and family life, and also became the focus of academic researchers. Second, the development and spread of Confucianism in Taiwan benefited from the intellectuals and elites who moved to Taiwan from the mainland in various periods. Since ancient times, Taiwan has been a society of Han Chinese immigrants, and Confucianism has been brought into Taiwan and spread by Han Chinese immigrants. From vernacular education to modern education, Confucianism has been continued, and as a result, a large number of Confucian intellectuals have been cultivated, and most of these people have entered the political and literary circles, continuously promoting the spread of Confucianism. Third, the establishment of Confucian temples. The Confucius Temple in Tainan was the earliest literary temple in Taiwan, the first institution of higher learning established after Zheng Chenggong recaptured Taiwan during the Ming and Zheng dynasties, and its establishment marked the official entry of Confucianism into Taiwan. The Confucius Temple in Taipei was built during the Guangxu period of the Qing Dynasty and is divided into the Temple of Literature and the Temple of War. The reconstruction and restoration of the Confucius Temple during the Japanese period and after the restoration of Taiwan, with its static physical display, has a deeper meaning of the inheritance and importance of Confucianism. Fourth, confidence in traditional Chinese culture. Confucianism, as China's indigenous traditional culture, has a long and profound origin, and has profoundly influenced every generation from ancient times to the present. Therefore, in today's globalization, Confucianism is still unshaken by foreign thought and culture, and many of its values are still the value norms of daily life in today's society.

Today's academia has been devoted to the exploration of the relationship between traditional culture and modernization. Under the wave of globalization, the issue of the accommodation between traditional Confucian culture and modernization has also been the focus of attention. Confucianism in Taiwan has also encountered some difficulties in the process of modernization: First, the power of official domination has declined sharply. Under the concept of separation of church and state, the relationship between Confucianism and folk life has gone even further. Most of the activities such as Confucian rituals held in modern society are jointly organized by official full-time departments and groups of folk organizations, or even all of them are undertaken by folk organizations, and the role played by the official is greatly diminished, and the Confucian rituals are more of a folkloristic and symbolic nature. Second, the intellectuals and elites have turned. Confucianism, as a traditional Chinese culture, has been encountered in the process of modernization, and researchers have treated it more as a kind of doctrinal exploration. Instead, under the influence of Western culture and rational thought, Taiwan's intellectuals and elites have turned to the study of Western classical theory and positivism. Third, under modernity, the family concept, family ethics, and the concept of filial piety and fraternal duty of the younger generation are weakening, and the clannish and familial society is changing to modern urbanism and urban society, and the "small tradition" is covered and replaced by the "big tradition. With the development of modern society, many elements of change will challenge the status of traditional Confucian culture, and empirical scientism will persist. However, we must realize that modern scientism generated by modernization cannot solve all the problems of society, and Confucianism can still provide some kind of experience for human society to some extent.

Although the fruits of modernization are a kind of result of human efforts and a part of human beings, the more the environment is, the more the human heart becomes empty, instead people feel a sense of alienation and fall into a kind of crisis of modernity. In 1987, when martial law was lifted in Taiwan and the "Three Direct Links" between the two sides of the Taiwan Strait were realized,

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academic discussions also tended to be more and more focused. "The improvement in cross-strait relations also allowed scholars from the mainland and Taiwan to discuss Confucian thought and values, and the study of Confucianism in the cultural sphere came to life. Therefore, in the process of modernizing Confucian thought after Taiwan's restoration, there has been a paradigm shift in research, i.e., from political interpretation to a paradigm of literary and historical interpretation, from "discussing politics with history" to "talking about history with history" in a scholarly way.

5. CONCLUSION

Confucianism has been officially introduced to Taiwan since the Ming and Zheng dynasties, and has been used as the main ideology to shape political authority since the Qing dynasty, the Japanese occupation, and the restoration of Taiwan in 1945. Confucianism is both official and folkloric, and although it has different orientations according to class divisions, it serves human society as a whole.

Traditional Confucianism has been overly instrumentalized, with a strong color of "instrumental rationality", which to a certain extent has curbed the development of Confucianism itself. In modernization and globalization, Confucianism should focus on "cultural rationality" in its choice and reinterpretation, so as to build and promote the world's political, economic, social and ecological civilization with cultural nutrients. Of course, under industrial civilization and globalization, how to create new values and meanings for traditional Confucianism will remain an enduring concern.

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