De-modernizing the History of Chinese Logic

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I. The Discovery of Chinese Logic

*The Emergence of the Modernist Paradigm*

II. From Discovery to Integration

III. From Integration to Separation

IV. From Separation to Independence

*Beyond the Modernist Paradigm*

V. A History of Argumentative Practices
Yan Fu 嚴復, 1853–1921

*Mule mingxue* 穆勒名學 (Mill's Logic), 1903–1905
“The insights in [Mill’s Logic] are as numerous as silk threads in a cocoon. … They will do away with 80 or 90% of China’s old patterns, and people’s minds will gain utmost strength from their application.”
Liang Qichao 梁啟超, 1873–1929

*Mojing jiaoshi* 墨經校釋 (The “Mohist Canons,” Collated and Annotated), 1920
Tan Jiefu 譚戒甫, 1887–1974

*Mojing yijie* 墨經易解 (The “Mohist Canons,” Simplified and Explained), 1935
The Development of the Logical Method in Ancient China, 1922 (1917)
“How can we Chinese feel at ease in this new world which at first sight appears to be so much at variance with what we have long regarded as our own civilization?”

The Development of the Logical Method in Ancient China, 1922 (1917)
“Only when we study these long-neglected native systems in the light and with the aid of modern Western philosophy … can [we] feel truly at ease with the new methods and instrumentalities of speculation and research.”

The Development of the Logical Method in Ancient China, 1922 (1917)
Zhang Shizhao 章士釗, 1881–1973

 Luoji zhiyao 邏輯指要 (Essentials of Logic), 1939 (1917)
"The science of names in the pre-Qin period and European logic are like two wheels of a carriage; they rotate each other when moving forward."

_Luoji zhiyao 邏輯指要 (Essentials of Logic), 1939 (1917)_
“[I will] take European logic as the warp and our nation’s patterns of names as the weft, weave the two intimately together, and propagate them as a single science, thus opening a new page for this discipline.”

Luoji zhiyao 邏輯指要 (Essentials of Logic), 1939 (1917)
Zhang Dongsun 張東蓀, 1886–1973

Zhishi yu wenhua 知識與文化 (Knowledge and Culture), 1946
“Once social development advances to a certain stage … people begin to study thinking itself, summarize the thought experience of their forebears, abstract its forms and laws, and establish a scientific discipline—in our case, logic. Since logic emerged in ancient India, and then again emerged in ancient Greece, it had to emerge in ancient China, too. Had it failed to do so, this would have violated the laws according to which thought develops.”

*Mojia de xingshi luoji* 墨家的形式邏輯 (Mohist Formal Logic), 1956
Wang Dianji 汪奠基, 1900–1979

Zhongguo luoji sixiang shi 中國邏輯思想史
(A History of Chinese Logical Thought), 1979
A non-modernist approach entails:

I. A shift in perspective: instead of chasing theoretical fragments, it aims to reconstruct actual practices of argumentation

II. A shift in focus: instead of tracing explicit rules of reasoning, it aims to understand implicit and explicit standards of validity
Reconstructing standards of validity requires to identify:

I. Conventions of description, habits of inference and analogy, ways of using and disputing evidence

II. Implicit and explicit criteria of veracity, credibility, coherence, relevance, applicability, etc.
Reconstructing standards of validity requires to identify:

III. The terms, in which arguments and knowledge claims are evaluated, disputed and defended

IV. The sources from which such metalanguages are built, and

V. The fields in which they are applied and recognized
Thank you!