

Body Thinking: From Chinese to Global

Kuang-Ming Wu

Philosophy Department, University of Denver, Colorado, USA
Email: Kmwu2002@yahoo.com

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This essay is devoted to calling global attention to body thinking neglected yet routinely practiced by us all, especially in China for millennia. This essay, one, responds to the feature, universality, of disembodied thinking, by paralleling it with Chinese body thinking, two, shows how basic body thinking is to disembodied thinking, and three, shows how body thinking in China elucidates bodily matters, time, contingency, and bodily death, what Western disembodied cannot handle.

Keywords: Body Thinking; Disembodied Thinking; Story-Thinking; Universality; Time; Contingency; Bodily Death

Introduction

1) This essay would have been an exercise in obvious futility, were it not for the mysterious fact today that thinking is usually taken as something bodiless. We had better, then, explain how obvious body thinking is. Obviously, no human being is without a body, a unique body per a unique person, every person thinks, and so no human thinking is not "body thinking" concrete and actual.

As human life is body living integral and holistic, so human thinking is body thinking, pure and spontaneous. Our body thinks as we eat and breathe. We breathe thinking in and out in mutual dialogues with things and matters, as well as among bodily persons, as we eat and drink not in reflex but humanly aware, as we think spontaneously.

By the same token, seen from thinking, thinking is not bodily thinking, as if thinking independently exists, and just happens to have bodily aspect. Actually, however, our human thinking is not at all appended with a haphazard body. Instead, thinking-body-thinks. It is body itself that thinks; thinking is a feature of the body behaving-as-body. Thinking is our body thinking, actually, in shifting time and concrete places, and in our deep feelings quite intelligent. Examples from China the body-thinking culture help explain this natural fact.

Mencius of 2500 years ago passionately mentions our "heart-inherently sensitive" "unbearable to people 不忍人之心," alarmed at a baby crawling into a well, and so much unbearably sensitive to an ox in mortal jitters, being dragged to sacrificial slaughter, as to release it. Five centuries later, Jesus was "εὐαλγεῖσθαι, in viscera-agony," at seeing persons in pain. This word is used exclusively of Jesus and by Jesus in acts of mercy.¹ Heartless cruelties directly incense us heartfelt, and we spontaneously wish to be the Good Samaritan helping those beaten half-dead, in Buddha's "mahakaruna, great mercy."

Pain incites co-pain, co-pathos in coem-passion. My son told me of being pricked himself as his baby was drawn blood for test, crying in pain. I was in tears hearing the story. Now, don't we see all such heartfelt co-pain—in China, in Buddha, in Jesus,

¹Mencius 1A1, 2A6; "εὐαλγεῖσθαι," #5072 in The Greek-English Concordance to the New Testament, Grand Rapids, MI: Zondervan, 1997, p. 693. Buddha's "mahakaruna" is all over, in need of no citation.

in my family—as body thinking coem-passionately at work?

How could any one dare deny body thinking here total, reasonable, and life-moving? As we live to think, we constantly body think as we constantly breathe; we do not mind-think, not brain-think. Our whole body, our whole being, is directly involved in this body thinking as our body feels to live on. Our body lives feeling in body thinking. Body thinking is naturally heartfelt.

A reverse side of pain-co-pain complex in body thinking is imposing pain without co-pain. This pain-no-pain link shows our irrational passion, body un-thinking. Still, heartless cruelty incites our wholehearted indignation, and such incitement and indignation are body thinking at work. Our anger over Nero, Hitler, and Ch'in's First Emperor produces floods of literature to wail out our human body thinking, tragically.

Unfortunately, we cannot prove that our tendency to violence is unreason. Reason cannot prove no-reason; reason cannot tell an absence of reason. We just see that violence is irrational impatience, but of course "seeing" is part of body thinking, and so in this direct seeing, perhaps body thinking "demonstrates-proves" the existence of violence as no-reason.

In the West, Arendt² straightly considers violence in her turgid style, while China handles this strange unreason of ubiquitous violence by constantly describing it in history, in essays, and in fiction and dramas, but seldom thinks about violence as such. This situation is part of China completely dipping itself in history but never asking what history is. To think of it, though, doesn't violence so disastrous of China's Legalism and German-Nazism stem from the preset regimen stoutly "disrobed" from people-actuality? With this notice, we leave this ugly theme of violence.

2) All such bodily situation heartfelt, thought-full, is so obvious so actual, as China honestly recognizes it to innocently and naturally practices body thinking for several millennia. The

²See Hannah Arendt, *On Violence*, NY: Harcourt, Brace and World, 1969-1970. In pp. 63-66, Arendt asserts that violence against injustice and hypocrisy is justified. I differ, taking violence to be an irrational ineffective affect, to be replaced with flexuous tactics of a tiger tamer, as Chang Tzu's Chapter 4 proposes. But developing this theme would take us too far afield from our context. Arendt is mentioned in Ted Honderich's wider *Political Violence*, Ithaca, NY: Cornell University Press, 1976.

On Chinese Body Thinking

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On Chinese Body Thinking:

On Chinese Body Thinking Wu,2021-11-01 This book uses Western philosophical tradition to make a case for a form of thinking properly associated with ancient China. The book's thesis is that Chinese thinking is concrete rather than formal and abstract and this is gathered in a variety of ways under the symbol body thinking. The root of the metaphor is that the human body has a kind of intelligence in its most basic functions. When hungry the body gets food and eats; when tired it sleeps; when amused it laughs. In free people these things happen instinctively but not automatically. The metaphor of body thinking is extended far beyond bodily functions in the ordinary sense to personal and communal life to social functions and to cultivation of the arts of civilization. As the metaphor is extended the way to stay concrete in thinking with subtlety becomes a kind of ironic play a natural adeptness at saying things with silences. Play and indirection are the roads around formalism and abstraction. Western formal thinking it is argued can be sharpened by Chinese body thinking to exhibit spontaneity and to produce healthy human thought in a community of cultural variety.

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On Metaphoring Wu,2022-05-20 On Metaphoring engages in a metaphor way to communicate and interlearn among cultures. Bundle A describes how metaphor bundles things similar into a group called a notion a category etc. How does metaphor bundle things? It familiarizes strange things with things that are familiar to enrich old familiar things with new things newly made familiar. Such metaphoric bundling creates a new family of knowledge. In this order Bundle B characterizes metaphor as the origin of thinking fit as a highway of intercultural communication where there is no shared way of thinking for each culture is a specific way of thinking. Bundle C shows how effective metaphor is in interculturally handling various problems of life and thinking. How metaphor works to interculture exhibits in fact what metaphor is. Such is how cultures understand one another a cultural hermeutic.

Thinking through China Jerusha McCormack,John G. Blair,2015-08-01 In this innovative book Jerusha McCormack and John G Blair introduce China on its own terms. By explaining ten key concepts that frame the way most Chinese people think about the world they compare these terms which

don't translate readily into English with the ways most of us as Westerners think. The book then poses four questions that Westerners routinely ask about China. But rather than answer with Western assumptions, the authors respond using these ten Chinese key words. Not surprisingly, the answers differ in startling ways from standard Western responses. This intensive bridging work allows those without deep knowledge of China to understand the very different perspectives to be gained by looking at the world through Chinese eyes. As each of the ten words maps out new territory, the premises of a very dissimilar but equally coherent world view gradually emerge. Creating a cultural cartography through both text and image, the authors provide readers with a vivid sense of what is uniquely Chinese about China.

Euro-Asian Encounters on 21st-Century

Competency-Based Curriculum Reforms Weili Zhao, Daniel Tröhler, 2021-07-12. This book offers a geographically unique cultural comparative lens to examine the issue of transnational curriculum knowledge re production. Prompted by the ongoing competency based curriculum reforms on a global scale, this book examines where global frameworks like the OECD's core competency definitions are rooted and how they are borrowed, resisted and/or re-contextualized in various European states with a Christian foremost Protestant educational cultural heritage and Asian countries with a Confucian educational cultural heritage. It highlights the roles that various factors such as history, culture, religious attitudes, ideology and state governance play in nation states' re-contextualization of global curriculum policies and practices beyond a simplistic and dualistic globalism power and nationalism resistance dynamic. In doing so, it provides a global context to better understand individual nation state's continuing curriculum reforms and school practices. At the same time, it situates individual nation state's latest curriculum reforms and practices within an international community for healthy dialogues and mutual sharing. By selecting two educational cultural systems and wisdom, Christian Protestant and Confucian, it also offers a springboard for international curriculum studies beyond the usual confinement of geopolitical nation state constructs. It not only sheds new light on each nation state's curriculum policies and practices but also creates new collaboration spaces within similar and across disparate cultural educational regions. With its wide geopolitical and educational cultural scope, this book appeals to a global market and can be used in a variety of undergraduate and graduate courses in comparative education, history of education, curriculum theory, school and society, and curriculum history.

Landscapes of Memory and Experience Jan

Birksted, 2012-12-06. It has been argued that the history of landscape and of gardens has been marginalized from the mainstream of art history and visual studies because of a lack of engagement with the theories, methods and concepts of these disciplines. This book explores possible ways out of this impasse in such a way that landscape studies would become pivotal through its theoretical advances since landscape studies would challenge the underlying assumptions of traditional phenomenological theory. Thus the history and theory of twentieth century landscape might not only once again share concepts and methods with contemporary art and design history but might in turn influence them. A complementary sequel to *Relating Architecture to Landscape*, this volume of essays explores further areas of interest and discussion in the landscape.

architecture debate and offers contributions from a team of well known researchers teachers and writers The choice of topics is wide ranging and features case studies of modern and contemporary schemes from the USA Far East and Australasia

Eastwards Frank Kraushaar,2010 Eastwards is a collection of essays each of whom focuses on a special aspect or on an episode within the cross cultural narrative that imposes on our minds the terms West and East The volume assembles seventeen essays by eighteen authors divided into three chapters Being the outcome of the first international conference for East Asian studies that was held in the Baltic states in 2008 at the University of Latvia in Riga the volume contains not only contributions by scholars from Vilnius Tallinn and Riga but also rather rare topics like critiques of translation from Japanese and Classical Chinese into Latvian The book contains also an essay on the life and personality of an almost neglected Baltic pioneer in Manchuria Philosophy East & West ,1999 Essays on Chinese Philosophy and Culture 1988 A Study in Chinese Principles of Education Monlin Chiang,1925 中国教育21世纪 ,2003 2001 7 300 250 21 1 3 21 **Chinese Recorder and Missionary Journal** ,1922 **The Mystery of the Chinese Box** Alma Benecke Sasse,1939 Chinese Affairs ... ,1907 中国教育21世纪 ,2007 **A Chinese-English Dictionary: v. 1 (fasc. 7) Preface, tables, and radical index. 1912** Herbert Allen Giles,1912 **“The” Religious System of China** Jan Jacob Maria de Groot,1892 **The Religious System of China: book I. Disposal of the dead** Jan Jakob Maria Groot,1892 **The Religious System of China** Jan Jakob Maria Groot,1892 The Religious System of China Jan Jacob Maria Groot,1892

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Table of Contents On Chinese Body Thinking

1. Understanding the eBook On Chinese Body Thinking
 - The Rise of Digital Reading On Chinese Body Thinking
 - Advantages of eBooks Over Traditional Books
2. Identifying On Chinese Body Thinking
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an On Chinese Body Thinking
 - User-Friendly Interface
4. Exploring eBook Recommendations from On Chinese Body Thinking
 - Personalized Recommendations

- On Chinese Body Thinking User Reviews and Ratings
- On Chinese Body Thinking and Bestseller Lists

5. Accessing On Chinese Body Thinking Free and Paid eBooks

- On Chinese Body Thinking Public Domain eBooks
- On Chinese Body Thinking eBook Subscription Services
- On Chinese Body Thinking Budget-Friendly Options

6. Navigating On Chinese Body Thinking eBook Formats

- ePUB, PDF, MOBI, and More
- On Chinese Body Thinking Compatibility with Devices
- On Chinese Body Thinking Enhanced eBook Features

7. Enhancing Your Reading Experience

- Adjustable Fonts and Text Sizes of On Chinese Body Thinking
- Highlighting and Note-Taking On Chinese Body Thinking
- Interactive Elements On Chinese Body Thinking

8. Staying Engaged with On Chinese Body Thinking

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers On Chinese Body Thinking

9. Balancing eBooks and Physical Books On Chinese Body Thinking

- Benefits of a Digital Library
- Creating a Diverse Reading Collection On Chinese Body Thinking

10. Overcoming Reading Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine On Chinese Body Thinking

- Setting Reading Goals On Chinese Body Thinking
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of On Chinese Body Thinking

- Fact-Checking eBook Content of On Chinese Body Thinking

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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