

Contextual and Structural Explanations in the Philosophy of Language: Differences Between Western and Chinese Orientations of Thought as Observed Through the Use of the Subjunctive Mood

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Abstract: Compared with Western Philosophy, Chinese Philosophy seldom talks about “the other world”. This difference can be further proved in language categories. What exists in language text is different from what exists in language structure or language categories. Language categories reflect the styles of deep thinking. The lacking of subjunctive in Chinese language reflects the indifference between facts and ultra-facts in Chinese minds. There is a pan-fact attention in Chinese culture, while an ultra-fact attention in Western culture. This difference also embodies in the activities of religion, logic, mathematics and science.

Key Words: subjunctive mood, orientation of thought, pan-fact, ultra-fact

1. Introduction

Heidegger and H. Gadamer expound the noumenon relationship between language and philosophy from the perspective of hermeneutics. According to Heidegger (1985), anyone is restricted by “fore-structure” when he or she wants to expound “being”, an important problem in philosophy. Prior structure is the pre-conception, background knowledge and premise of an explainer. Since they exist in language itself, the explanation of “being” can’t be independent of the explanation

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of language. Heidegger (1999) treats language as the substance of philosophy. In the later thought of Heidegger, the idea of language ontology is more prominent. And philosophy is said to be thinking in the direction of language instead of thinking with language. Only speech enables man to be the living being he is as man. To talk about language is presumably meaningless. While Gadamer (1975) insists that it is the nature of tradition to exist in the medium of language, so that the preferred object of interpretation or philosophical hermeneutics is a linguistic one. Language is the essential medium with which human beings experience the world.

Whether the views of Heidegger and Gadamer are right or not, it's clear that the language which they talk about refers to language text, including oral text and written text rather than language structure. Then what's the relationship between language structure and the orientation of thought? In the early period of the 19th century, W. Humboldt (1999), a German thinker and linguist, began to think about the relationship between language and philosophy from the perspective of language structure. After he makes a rough comparison among the difference of language structures and minds in the world, he believes that there resides in every language a characteristic world-view. Everyone, whichever language he or she speaks, represents the world around them conceptually through the public language they have acquired as children. At the beginning of this century, E. Sapir (1931), a linguist, put forward a similar viewpoint in America. In his view, language, as a sign system, can satisfy its need by its own creation. And because language form is complete and we project the ideas in language into the domain of experience, actually, language models our experience. Later B.L. Whorf (1956) improved Sapir's views, in the light of analyzing the language structure of the Indian languages in America. The two cardinal hypotheses of Whorf may be generalized as follows:

1. All higher levels of thinking are dependent on language;
2. The structure of the language one habitually uses influences the manner in which one understands his environment. The picture of the universe shifts from tongue to tongue.

Humboldt, Sapir and Whorf expound the relationship between language and thought from the perspective of language structure. They emphasize the deep impact of language structure on thought instead of that of text. This is a hypothesis, which can't be proved true or wrong easily. At the early years of the 80s of the last century, Bloom (1981) made a comparison between English and Chinese. And starting with subjunctive mood, he tries to prove that the Han nationality lacks the ability of counter-factual thinking in the light of the findings that Chinese lacks subjunctive mood. Someone else puts forward a contrary explanation (Au, 1983). They

think that though there is no such a structure as subjunctive mood in Chinese language, Chinese still possess the capability of counter-factual thinking. The same language phenomenon with contrary explanations!

In the author's point of view, the real reason for this dispute is that they don't distinguish the roles of different levels during the categorization of language: the role of language text and that of language structure.

Some rudimentary study results of Chen Baoya (1996) are as follows. Language text and language structure have impacts of different levels on thinking pattern. The impact of language structure is greater though it's not necessary. Meanwhile, thinking patterns also affect language text and language structure. Anyway, part of thinking can be illuminated through language text and language structure. What is to be further discussed in this article is how language text and language structure expound thinking patterns. Firstly, different attitudes towards this world and the other world in Chinese philosophy and Western philosophy are to be talked about. Then real conditional sentence and subjunctive conditional sentence are to be analyzed in order to explain the difference of thinking patterns in other domains.

2. The Indifference of Chinese Philosophy Towards the Other World

Any nation and culture is faced with the problem about the other world. The Han nationality and Han culture are no exception. In the oracle inscriptions of the Yin and Shang dynasties on tortoise shells or animal bones, many oracles are around Heaven. And many remarks from the wise men about Heaven and gods are recorded in Hongfan of Shangshu. How ancient people pray to spirits and consult oracles with spirits is recorded more in Yi Jing. Divination by tortoise shell or straw is also very popular in Zhou Dynasty.

The problem about the other world is very important for philosophers. However, compared with Western philosophy, the other world and future world are seldom dealt with in Chinese philosophy. And the existence of the God is rarely testified, either. This is shown through the several philosophical schools including Taoism school, Confucian school and Mohist school. The mandate of Heaven and spirits are seldom dealt with in Daode Jing of Laozi. And the "Dao" of Laozi may be identified as the first principle of all things or absolute idea, but Dao isn't turned into the God through personification. What's more, Laozi doesn't describe Heaven or demonstrate the existence of gods. Zhuangzi, whose view is in the same direction as Laozi, also admits the mandate of Heaven but he doesn't prove the mandate of

Heaven and doesn't emphasize that Heaven and human beings contradict each other. On the contrary, he even makes some improvement with the idea that man is an internal part of nature. As to Confucian school, which may represent the main trend of culture and philosophy in China, it tends to face fact, or, more clearly, face reality to discuss the morality and ethic of this world while hardly deals with the other world. On the basis of Confucian classics, Confucian studies usually treat the theories about ghosts and spirits as heresy. Confucius also admits the will of Heaven. According to *Translations and Annotations on Confucian Analects* of Yang Bojun,, Confucius says, whether Dao can be put into effect or not is determined by Heaven's will while human beings can do nothing except accepting (1980, P157). However, the saying about Heaven's will of Confucius looks more like an objective rule. So Confucius says, the discussion about spirits or ghosts is permissible but not advocated (P61). And Confucius doesn't discuss strange power and abnormal spirits (P72). He also mentions, if one hasn't served human beings, one can't serve ghosts; if one doesn't understand living, one can't understand death (P113). This is a rather realistic attitude. Thus Confucius holds a negative attitude towards the discussion about ghosts, spirits and divination about Heaven's will by tortoise shell or straw, which is popular in Zhou Dynasty. Mencius, following Confucius, doesn't deal with ghosts, spirits and the God most of the time. At the best, Mencius admits the will of Heaven. What attracts Mencius is the theory that man is an internal part of nature not the idea that human beings and Heaven contradict each other. Though Mozi, the representative of Mohist school admits the will of Heaven and the status of ghost, he doesn't infer their existence. Compared with the sayings of Confucian school and Taoist school, Mohist school show more interests in ghosts and spirits. Nevertheless, the various philosophical schools, with Confucian school and Taoist school as a center, form the main trend of the philosophy in China after pre-Qin. Dong Zhongshu of the Western Han Dynasty puts forward the saying of divination and the communication between man and nature on the basis of Confucian studies. And he treats heaven as the highest concept in philosophy. But the other world isn't discussed separately. Even so, the saying is still refuted by Yang Xiong, Huan Tan, Wang Yun and so on because it advocates heaven. Metaphysics in the Wei and Jin dynasties discusses "have and not have" on the basis of Taoist school and seldom deals with the problem of the other world. Though large quantities of the ideas from Buddhism are absorbed in Sui Tang and Five Dynasties, the ideas from Buddhism gain the color of Chinese philosophy. At that time, according to the Chan sect, the most typical one, Buddha doesn't stay in ancient India but in the heart of everyone. Natural calamities, unusual natural phenomena, divination and other say-

ings in Confucian classics written in Han script are entirely discarded in Confucian classics written in pre-Qin script. And they are replaced by written explanations of the words in ancient books and historical institutions. So the fact that Confucian classics written in pre-Qin script gradually replaces modern script of the Han Dynasty after the Sui and Tang dynasties also reflects the emphasis on this world to some extent. Though the views of the various Confucian schools in the Song, Yuan, Ming and Qing dynasties diverge, they are all around Confucian studies with “truth” as the essential idea. While negating the existence of the other world, Confucian views highly emphasize the life and reality of this world. Maybe the various Confucian schools in the Song, Yuan, Ming and Qing are the most influential trend of philosophy in China. And it also lasts for the longest period of time in China. So its idea of negating the other world can testify the orientation towards the emphasis on facts and reality in Chinese philosophy.

Though the various schools of Chinese philosophy admit the will of Heaven to a different extent, they don't deal with the problem of the other world most of the time, don't infer the existence of a personalized God and don't emphasize the absolute contrary between this world and the other world. There exists an obvious orientation of emphasizing fact and reality in Chinese philosophy. What Chinese philosophers are concerned about is the problem happened in this world. So when Chinese philosophers meet across some unexplainable problems, they will refer to sages of this world instead of gods of the other world. Probably, just for this reason, the Confucian classics in China are highly developed. And few of the philosophers after pre-Qin aren't researchers of Confucian classics. Since the sages are from this world, the classics, which the sages write, are texts about this world.

On the other hand, Chinese philosophy doesn't think highly of the contrary between the two categories: facts and ultra-facts. In contrast, Chinese philosophy insists that fact is the foundation of everything. We name this orientation in Chinese philosophy as pan-fact orientation. This orientation in Chinese philosophy is named as pan-fact orientation. The theory that man is an internal part of nature reflects this pan-fact orientation to a certain degree since this idea is against the theory that facts and ultra-facts are opposites. The other obvious consequence of this pan-fact orientation is that theology is rarely explored in Chinese philosophy, whereas, ethics about the relationship among human beings is particularly developed. And the essence of ethics is the philosophy about the human beings of this world.

In contrast, that facts and ultra-facts are opposites is pretty obvious in the philosophy of the West. The category of ultra-facts holds an important status in the Western culture and the exploration about the other world is an important embodi-

ment of ultra-facts. Philosophy and theology can't be independent of each other most of the time in Western philosophy. The inference of the existence of God and the eternity of spirits is one of the important tasks for philosophy. Socrates tries to infer the eternity of spirits. Platonic "theory of idea" is an ultra-fact first principle of all things in essence, since it opposes the world of sensation to the world of idea. And the "theory of idea" believes that the existence of the world of sensation isn't real while the existence of the world of idea is eternal, independent and real. Neo-Platonism and Patristic philosophy before the 2nd to 5th century B.C. follow Plastic "theory of idea". And the two schools attempt to infer the existence of gods through philosophy. Even Aristotle, such a rational scientist and philosopher, also admits the existence of an entity beyond sensation, the God (entelechy). The God is an ultimate purpose and primary motivation of the whole universe. In the middle ages, Western philosophy is put under religion. And the main problems for philosophy include the relationship between gods and human beings, Heaven and the world and the other world and this world. St. Augustines undertakes to demonstrate a series of problems which are related to ultra-facts such as the existence of gods, the importance of the unification of philosophy and religion and the high status of Christian in philosophy and so on.

Traditionally, atheism also exists in Western philosophy. And atheism develops a lot because of modern science. However, the key doesn't lie in whether atheism exists in Western philosophy or not. The key lies in the existence of the contrary between atheism and theism, this world and the other world, this life and the other life and the world and Heaven, in another word, the contrary between facts and ultra-facts. Actually, the contrary is very obvious in Western philosophy. And there is an ultra-fact orientation in Western philosophy. That is, on one hand, the importance of facts is accepted; on the other hand, ultra-facts are also very important.

3. Observe the Pan-fact Orientation in Thinking Through Chinese

The philosophy in China is more indifferent to the other world and the other life. And the above is just some evidences of the development of philosophy recorded in some ancient documents in China. This orientation will be further testified next according to the degree of categorization in language. Among all elements in a culture, language probably is the steadiest one concealed in the culture. And the category of language is the embodiment of thought. First of all, the degree to which some concepts are categorized in Chinese is illuminated. Two groups of utterances are listed as follows:

Table 1

English	Chinese
The cup has been broken.	Beizi gei za po le. <i>Cup passive marker break perfect tense marker</i> (Passive marker: gei)
The cup has been broken.	Beizi bei za po le. <i>Cup passive marker break perfect tense marker</i> (Passive marker: bei)
	Beizi za po le. <i>Cup break perfect tense marker</i> (Without passive marker)

Among the two groups of utterances, the “beizi” or the “cup” is the object or the receiver of the action of “za” or “broken”. In English, an object as subject must coexist with passive predicate. Passive predicate must possess some passive marker in formality, that is, “to be broken”. By contrast, passive may be marked with “gei”, “bei” and so on in Chinese. But passive may also be represented without any marker, merely under the help of linguistic context, such as the case in the third line. Chen Baoya (1993) calls the passive of English, in which passive markers are necessary, strict category, whereas, the passive of Chinese, in which passive markers are optional is called broad category. What’s more, passive markers are functional words in Chinese.

As far as the category of number is concerned, singular form and plural form of person may, in some cases, be distinguished through adding “men”, a bound morpheme in Chinese.

- (1) a. Xihuan yuyan zhexue de pengyoumen lai le.
Like philosophy of language friend-plural marker come-perfect tense marker
“The friends who like philosophy of language have come.”
- b. Xihuan yuyan zhexue de pengyou lai le (“men” is omitted).
Like philosophy of language friend come-perfect tense marker
“The friends who like philosophy of language have come.”

Except after pronouns, the plural marker, “men”, can be omitted after most of the nouns of expressing human, such as (1b). If “men” is omitted, the meaning of number depends on linguistic context. In this sense, the category of number in Chinese is also a broad category. And under most circumstances, there exists no differ-

ence of number in formality in Chinese.

Table 2

English	Chinese
There is a friend in the room.	Wuzi li you yiwei pengyou <i>Room in there be a friend</i> (express singular with numeral).
There are some friends in the room.	Wuzi li you yixie pengyou. <i>Room in there be some friend</i> (express plural with indefinite quantifier).
There are some friends in the room.	Wuzi li you haoxie pengyou. <i>Room in there be some friend</i> (express plural with indefinite quantifier).
There are some friends in the room.	Wuzi li youxie pengyou. <i>Room in there are some friend</i> (express plural with indefinite quantifier).
	Wuzi li you pengyou. <i>Room in there be friend</i> “There are friends in the room.” (omit the concept of number).

“Friend” in English is either “a friend” or “friends”. That is, the choice about singular or plural is compulsory rather than optional. In Chinese, the singular form of “friend” may be realized through the combination with “yiwei” and the plural form may be obtained through the combination with “yixie, haoduo, haoxie”. However, these words can be omitted in a certain context such as the form in the last sentence. If these words are omitted, the meaning of number depends on linguistic context.

The concept of number can still be expressed through word combination in Chinese. It implies that the two concepts, singular and plural, can still be differentiated in Chinese though this differentiation hasn’t totally entered into the level of category. So the concepts expressed through word combination may be called quasi-category.

There are some concepts, which are distinguished through words in Chinese, aren’t differentiated or not differentiated through word combinations in English.

English	Chinese
brother (either elder brother or younger brother)	gege (elder brother) didi (younger brother)
uncle	bobo (elder brother of one’s father) shushu (young brother of one’s father)

The same generation and elder generation are expressed with different words in Chinese. But this distinction isn't very strict in form. For this reason, this distinction hasn't entered into the level of category. For example, there isn't a difference in form so far as the age of grandmother or grandfather is concerned. Obviously, the degree in categorization is higher when categorization is expressed through word instead of word combination. Thus the categorization expressed through word may be viewed as a broad category rather than a quasi-category.

Then the key question about subjunctive mood is to be discussed below.

Table 3

English	Chinese
If it hadn't rained, he would have been at school. (subjunctive conditional sentence in past form)	1. Yaobushi xiayu dehua, ta jiu zai xuexiao. <i>If-negative marker rain he just at school</i>
	2. Ruguo meiyou xiayu, ta jiu qule xuexiao. <i>If not have rain heJust go-perfect tense marker school</i>
If it didn't rain, he was at school. (real conditional sentence in past form)	3. Ruguo meiyou xiayu, ta jiu qule xuexiao. <i>If nothave rain he just go-past tense marker school</i>
If it didn't rain, he would be at school. (subjunctive conditional sentence in present form)	4. Ruguo bu xiayu ta jiu zai xuexiao. <i>If negative marker rain he just at school</i>
If it doesn't rain, he will be at school. (real conditional sentence in present form)	5. Ruguo bu xiayu, ta jiu zai xuexiao. <i>If negative marker rain he just at school</i>

Even though real condition and subjunctive condition can be distinguished through linguistic context, the marker in form can't be omitted either. So the contrast between real condition and subjunctive condition in English is a strict category. The subjunctive mood in English may be realized in Chinese with the form "yaobushi……le" listed in sentence 1. Words are adopted in sentence 1 to express

subjunctive mood, so it's a broad category and the words used to express subjunctive mood can be omitted. If they are omitted, there exists no difference in form between subjunctive conditional sentence and real conditional sentence in Chinese sentences. As a result, the expressions in sentence 2 and sentence 3 are the same. In other words, whether a sentence is a real conditional one in past form or a subjunctive conditional one in past form may be decided by linguistic context.

What attracts our attention is the expression of present non-real condition and present real condition in Chinese language. The contrast between subjunctive condition in present form and real condition in present form does exist in English. However, this contrast doesn't exist in Chinese not only as a strict category but also as a broad category. In another word, the difference between subjunctive condition in present form and real condition in present form can't be conveyed with grammatical means in Chinese. Chinese even lacks function word, bound morpheme, word, word combination and other means to represent this difference between subjunctive condition in present form and real condition in present form. This may be called zero-category, so the difference can only be understood through linguistic context. That is, if it's necessary to represent the difference between subjunctive condition in present form and real condition in present form, it can only be explained by an oral text or written text. For example, the hearer may be informed what is conveyed in sentence 4 is subjunctive condition since rain has been predicted according to weather forecast or it is raining right now. In light of our rudimentary investigations about the historical documents in China, it seems that writings in classical Chinese also lack the contrast between subjunctive condition in present form and real condition in present form.

Strict category, broad category and zero-category may be formally defined as follows.

1. So far as grammar is concerned, it is meaningful, e.g. singular and plural;
2. So far as the formality to represent this grammatical meaning is concerned, it is compulsory, e.g. the nouns in English are plural or singular, no third choice.

As to a grammar item, if the two conditions are met, it can be called strict grammar category. If only condition A is met, it can be called broad grammar category. For example, the expressions of "number" do exist in Chinese, such as "yixie pengyou", "haoxie pengyou", "henduo pengyou", "pengyoumen". However, since these plural forms can be replaced by "pengyou", they are not compulsory. In this sense, "number" in Chinese is a broad category. If neither condition A nor condition B is met, zero-category is preferred. The difference in Chinese between real conditional sentence in present form and subjunctive conditional sentence in present form may be called zero-category in that the difference doesn't exist in Chi-

nese at all.

Generally, categories may fall into three groups, including zero-category, strict category and broad category. Meantime, the categories may be divided into five types.

Category	Expression type
Zero-category	type0: text (oral, written)
Quasi-category	type1: word combination
Broad category1	type2: word
Broad category2	type3: omissible function word and bound morpheme
Strict category	type4: morphological change, necessary function word and bound morpheme

The degrees of the categorization of concepts are very important in culture. Thus it is also of great value in cultural philosophy. The nucleus part for any language is its set of words and set of grammar rules. The set of words includes a set of limited units while the set of grammar rules includes a set of limited rules. Nevertheless, the two limited sets can produce unlimited sentences in a language. All of the units of the two sets have been categorized. If one concept, which hasn't entered into the two sets in a language, it can only be conveyed through text. This implies that this concept hasn't been categorized and is just a temporary and shallow concept in that culture. Such is a zero-category as far as culture is concerned. If one concept is represented with word group in a language, such as the contrast between elder brother and younger brother in English, it indicates that this concept has been implanted in that culture, though not having entered into word set and not having been categorized. This is the cultural meaning of quasi-category. If a concept is expressed with word in a language, such as the contrast between "gege" and "didi", "jiejie" (elder sister) and "meimei" (younger sister) and "bobo" and "shushu", then this concept has become one part of word set. So it has been categorized. Nonetheless, because this kind of opposition does not universally apply to the set of address terms for family members since address terms for grandparents do not retain this distinction, this categorization isn't deep. In this sense, it belongs to broad category 1. On the other hand, if a concept is represented with omissible function word and bound morpheme, it means that this concept has also been categorized in its culture. And the degree of this categorization is deeper than that of the above concepts represented with word. However, since the function words and bound morphemes used to convey this category can be omitted under certain conditions, this kind of categorization isn't the deepest. And this kind of categorization is

broad category 2. If certain concepts in a language is represented with morphological change or necessary function word and bound morpheme, it indicates that this concept has been not only categorized but also grammaticalized. The truth that those function words and bound morphemes can't be deleted shows that the categorization is pretty deep in that culture. This is the meaning of strict category.

Many strict categories in English can be replaced with function word, bound morpheme, word, word group or other broad categories in Chinese in most cases. But the contrast between real condition and subjunctive condition of present tense in English can only be explained with text in Chinese, because the corresponding broad category doesn't exist in Chinese. This is a very special phenomenon. The contrast between real condition and subjunctive condition in English can also be found in other important Indo-European languages, such as Latin, Greek, German, French, Russian, Sanskrit, Persian and Hindi. For example, the imperfect tense of *amare* (love) in Latin has the following forms.

	Real condition	Subjunctive condition
Past	amabam	Amarem
Present	amo	Amem
Future	amabo	—

It can be concluded that the contrast between real condition and subjunctive condition also exists in primary Indo-European languages. Real condition is to make a judgment with a fact as premise, whereas, subjunctive condition is to make a judgment with a subjunctive fact as premise. The speakers, who choose subjunctive mood, are not concerned about whether the premise is true or not, but are concerned about the transcendental result under certain premise. If subjunctive concept has become a category in a culture, then it must reside in a very deep level of that culture. And this can reflect the thinking pattern in that culture. The contrast between real condition and subjunctive condition in Indo-European languages represents the deep contrast between fact and ultra-fact in Indo-European cultures. The present tense in Chinese lacks the contrast between real condition and subjunctive condition. Even in the past tense, the difference between real condition and subjunctive condition is just a broad category. So it is inferred that the contrast between fact and ultra-fact isn't concerned much in Chinese culture. In other words, fact is the starting point in Chinese culture, whereas, ultra-fact isn't emphasized, let alone what will happen under an ultra-fact premise.

As stated above, the pan-fact orientation in Chinese philosophy can be support-

ed by language phenomena. To some extent, the reason for the pan-fact orientation of Chinese philosophy lies in the fact that Chinese possess a pan-fact thinking pattern. And the pan-fact thinking pattern may be reflected in the language of Chinese. By contrast, Indo-Europeans possess an ultra-fact thinking pattern. On one hand, they accept facts. On the other hand, they are concerned about the circumstances beyond facts and they believe there exists a sharp contrast between fact and ultra-fact. And if Indo-Europeans want to use real conditional sentences and subjunctive conditional sentences correctly, they have to make a clear distinction between real condition and subjunctive condition.

4. Other Supports from Religion, Logic and Science

The thinking pattern in language may be demonstrated in more fields. Firstly, as far as religion is concerned, the traditional religion in China seems indifferent to the other world. This can be clearly seen when the traditional religion in China is compared with a western religion such as Christianity. According to Christianity:

1. There exists contrast between this world and the other world;
2. There exists a unique highest god in the other world, who is the real dominator and savior of the human beings in this world;
3. If the lives in this world believe in the gods in the other world, their souls can be savaged and they have access to the other world.

Therefore, there exists Heaven in Christian, where God is the highest deity and Jesus is God's son, who is born in this world to savage human beings.

The other world in religion is a hypothesis in essence. Religion attempts to construct another world beyond this world, where God is the highest deity, to explain all that is going on in this world. It is generally believed that Taoism is the traditional religion of China. However, a lot of scholars believe that Taoism isn't a religion of belief, but a superstitious adoration. Therefore, strictly speaking, China doesn't have religion at all. This view relates to how religion is defined. Nevertheless, one thing is clear that an obvious contrast between the other world and this world doesn't exist in Taoism, let alone the unique highest god in the other world. The reason is that Laozi, recognized as the head of Taoism, lives in this world. According to Taoism, "Dao" is the origin of all living creatures and it belongs to this world. The ultimate intention to believe in Taoism is more to live longer and more healthily than to savage souls and enter into the other world. This reflects the reluctance to leave this world. The fairyland based on Taoism is better to be considered

as a place in this world, where human beings can live forever. As a result, Taoism is much more indifferent to the other world than Christian is. Meantime, Taoism conflicts with Buddhism from abroad. And Taoism once attacks Buddhism as a religion of cultivating just for death. This can also reflect the indifference of Taoism towards the other world.

In the aspect of spreading and professing a religion, Taoism is also weaker than Christian. Christian is a religion spreading across the whole world. And the success of Christian also depends on two more conditions in the field of belief.

1. Considerable believers who spread religion for the God in the other world;
2. Considerable believers who believe in the existence of God.

In these two aspects, Taoism doesn't gain enough support. This indicates that the Han nationality is indifferent to the other world.

Compared with Christian, it seems that pan-fact orientation also exists in the traditional religion of China. Probably, it's because of this pan-fact orientation, the traditional religion in China hasn't become the religion for the whole world. According to Zhouli, the distinction among gods in Heaven, ghost of human beings and gods of the land exists in the praying process of ancient times. As recorded in ancient documents, these ghosts and gods haven't formed a complete system of belief but just remained in the level of primary religion. To put it in detail, there doesn't exist a highest god, a systematic theology and fixed etiquettes and organizations. Among the three most influential religions in the world, a different highest god exists: Jesus in Christian, Allah in Islamism and Sakyamuni in Buddhism. Meanwhile, hierarchy of gods, mature etiquettes and organizations all exist in each of the three most influential religions. In contrast, only the adoration toward nature, totem, spirits and forefathers exists in the primary religion of China.

Traditional religions originate from primary religion. And primary religion is closely related to ancient philosophy, since both primary religion and ancient philosophy are concerned about the first principle of the world. In that pan-fact orientation can also be found in the primary religion of China, the pan-fact orientation in Chinese philosophy may be included in the pan-fact thinking pattern in Chinese culture

Another subject related to philosophy is science (including logic and mathematics). In the early period, the problems in the field of science are also the concern for philosophers. The difference between pan-fact thinking pattern in China and ultra-fact thinking pattern of the West can also be found in science. Generally speaking, western scientists admit the difference between experience and transcendental knowledge. And they emphasize the study not only for experience, but also for

transcendental knowledge, which leads to the emergence of many theories.

The formal logic of Aristotle is a representative of transcendental theories. From the perspective of experience and transcendent, the formal logic of Aristotle mainly includes two parts:

1. Experience: concept and simple judgments;
2. Transcendent: the complicated relationship between simple judgments, that is, deduction.

Because the existence of concepts and the true or false of simple judgments is also related to experience, the first part deals with fact or experience. The second part is unrelated to experience or fact since it is transcendental. And it discusses the relationship between simple judgments provided there exist a group of concepts and simple judgments. The premise in the second part may be a subjunctive one since what the deduction part deals with isn't the truth of the premise, but what will happen with a certain premise, no matter the premise is true or false. For example, "if the earth didn't have gravity, objects wouldn't fall down." What's important here is the relationship between condition and result. Because of the transcendental analysis beyond fact, Aristotle can establish a pretty complete deduction and inference theory, which makes syllogism into a primary axiom system.

On the contrary, the study of logic in ancient China mainly concerns the analysis about facts, whereas it seems indifferent towards transcendental questions. The most representative logic theory include the saying that hard and white are separate properties of stone that cannot be ascertained at the same moment and that the set of white horses is not equal to the set of all horses of Gongsun Long. The former deals with concept and sensation and the latter deals with the connotation and denotation of concept. Both the former and the latter are related to experience. Mozi goes one step further in the study of logic since he deals with not only the relationship between "ming"(language) and "shi" (thing) but also some inference and proof processes such as "shuo and bian" (speak and argue) and so on. However, when Mozi discusses inference process, he doesn't separate transcendental deduction from induction and analogy, which are related to experience. So, as to Mozi, logic isn't detached thoroughly from the analysis about experience. Therefore, Mozi can't put forward syllogism, like Aristotle, as a primary axiom system. Both Confucius and Xunzi also focus on the relationship between "ming" and "shi" in logic and seldom deal with transcendental problems. It may be concluded that pan-fact thinking pattern also exists in the traditional logic of China while ultra-fact thinking pattern exists in the West.

So far as the development of mathematics is concerned, it's quite different in

the cultures of China and the West. Euclidean geometry is a typical axiom system. It starts from definition, axiom and postulation and arrives at other propositions or theorems through deduction and inference. Definition, axiom and postulation are related to experience while deduction and inference are transcendental analysis. Actually, when theorems are put forward through deduction and inference, many of them are not related to reality. They just predict what will happen under a group of premises.

Nine Chapters on Mathematical Arts in the Wei and Jin dynasties is a typical work in ancient China. Compared with Euclidean geometry, there are not many transcendental analyses and theorem demonstrations in Nine Chapters on Mathematical Arts. Most of the contents are related to reality. This can be shown through the titles of the first six chapters.

Chapter1: Fangtian (measure area of fields)

Chapter2: Sumi (convert into grain in terms of proportion)

Chapter3: Suaifen (divide in terms of proportion)

Chapter4: Shaoguang (work out the length of side and diameter in terms of area and volume)

Chapter5: Shangong (calculation of earth and stone work)

Chapter6: Junshu (calculation of taxes)

Non-Euclidean geometry is a good example to show how much mathematics in the West emphasizes transcendental questions. Non-Euclidean geometry is developed by C. Gauss, N. Lobachevsky and J. Bolyai separately. All of them realize that parallel axiom of Euclidean geometry can't be demonstrated on the basis of other 9 axioms. According to Euclid, if lines are drawn passing a point beyond line AB, only one line is parallel to line AB. By contrast, there are two different views in Non-Euclidean geometry under the same condition. One view believes that more than two lines can be parallel to line AB, which is hyperbolic geometry. The other view insists that no lines can be parallel to line AB, which is elliptic geometry. At the moment when Non-Euclidean geometry is put forward, it's totally transcendental, without intention of application. Later, Non-Euclidean geometry is put into practice. When C. Gauss, N. Lobachevsky and J. Bolyai are doing their study, they don't care how reality will be affected if they deny parallel axiom. What they are concerned about is how axiom system will be affected once a certain premise is accepted. In this sense, N. Lobachevsky calls non-Euclidean geometry imaginary geometry.

Classical axiom system or essential axiom system is well represented by syllogism of Aristotle, geometry of Euclid and non-Euclidean geometry of N. Lo-

batchevsky. Though the definitions and axioms of classical axiom system are related to experience and fact, it isn't the essence of axiom system. The essence of axiom system lies in the deduction relationship between proposition and conclusion. So Basic Geometry of D. Hilbert becomes the beginning of modern axiom system and formal axiom system. The primary ideas and axioms of modern axiom system go beyond experience and any explanation related to experience is unnecessary. Only when applied to specific objects in reality, the primary definitions and axioms of axiom system are defined specifically. The transcendental analysis concealed in the axiomatic process advocates the formation of formal system in the West. Therefore transcendental analysis greatly impacts on modern science. During axiomatic process, other definitions are derived from primary ideas and theorems are derived from axioms with deduction rules. During formalization, possible sentences are studied with definite symbols (lexicon) and formula (grammar). Without transcendental concepts, axiomatic process and formalization can't be established. And without axiomatic process and formalization, modern mathematics and computers can't turn up. Theories about computer are established on the foundation of axiomatic system including mathematical logic, automatic theory and formal language. These axiomatic systems are representatives of transcendental analysis. And transcendental analysis represents ultra-fact thinking pattern of Western culture.

In the science of the West, scientific hypothesis can also reflect ultra-fact thinking pattern. Many theoretical models, which are used to expound natural phenomena in the science of the West, all depend on some hypotheses. Those hypotheses themselves are transcendental, though they are put forward to expound experience or fact in a better way. Once a hypothesis is put forward, what matters isn't whether the hypothesis itself can be supported by experience or not, but whether the conclusion drawn from the hypothesis can be supported by experience or not. Special relativity of Einstein is a typical representative of scientific hypothesis. Special relativity is based on experience with the purpose or motive to explain experience. However, the two hypotheses included in special relativity surpass experience. The two hypotheses read as follows:

1. Theory of relativity: in any inertia system, natural rules are the same;
2. Theory of constant velocity of light: the velocity of light in vacuum is the same.

Though some phenomena can't be explained by mechanics of Newton, they can be explained by special relativity based on the two hypotheses. And, actually,

mechanics of Newton is based on a group of hypotheses. It's hypothesis models and their modification that advocates the development of science.

5. Conclusion

On the surface, it seems that the indifference towards the other world and the indifference towards transcendental theories are quite different questions as to Chinese philosophy. Nevertheless, in the light of the fact that Chinese lacks subjunctive category of present, the two indifferent orientations are related to some extent. Because some problems can't be resolved by experience, the other world and transcendental theories turn up. In the West, the other world is put forth in religion and theology and transcendentalism is put forth in science. To observe science from the perspective of religion, transcendentalism is a faith, which explains natural phenomena in terms of hypothesis; to observe religion from the perspective of science, the other world is transcendentalism, which explains living and death in terms of hypothesis. Both of transcendentalism and the other world deal with something beyond reality and they reflect the ultra-fact orientation in the philosophy of the West. Therefore, the interest in the things of the other world is often accompanied by the interest in transcendentalism in Western philosophy. By contrast, the indifference towards the things in the other world is often accompanied by the indifference towards transcendentalism in China, which reflects the pan-fact orientation in Chinese philosophy. It is usually said that comprehension is emphasized in Chinese philosophy. Since the essence of understanding is the sublimation of experience, understanding relates to experience. Therefore understanding belongs to this world.

Probably affected by pan-fact thinking pattern, the other world and transcendentalism are not emphasized much in Chinese philosophy. As a result, syllogism of formal logic and mathematical axiom system and formal system haven't been established and actually, hypothesis is also rare. It is really a pity. Nevertheless, probably just because of the pan-fact orientation in Chinese philosophy, the study of Confucian classics and ethics are highly developed in China while many meaningless inferences about the other world and extreme rationalism are avoided. Additionally, in classical transcendental models, conclusion is inferred from premise. Sometimes, it's dangerous because true propositions can also be inferred under false premises. Suppose two false premises exist as follows:

$$1+3=8 \text{ (1)}$$

Change the left side with the right side.

$$8=3+1 \text{ (2)}$$

Add up the left sides and the right sides of the two equalities.

$$1+3+8=8+3+1 \text{ (3)}$$

(3) is a true conclusion drawn from false premises.

Language categories are employed to confirm the contrast between pan-fact and ultra-fact in the fields of Chinese philosophy and Western philosophy. Meanwhile, the contrast between pan-fact and ultra-fact is believed to be the result of the contrast between the pan-fact thinking pattern of Chinese and the ultra-fact thinking pattern of Indo-Europeans. Subjunctive phenomena can only be explained with text in Chinese. And in Chinese, no other broad markers have been found to differentiate present real condition and present subjunctive condition till now. Maybe they will be found later. However, one point is clear that no strict markers can be found to differentiate real condition of present and subjunctive condition of present in Chinese. Therefore, even though some broad markers can be found, the categorization of subjunctive condition is still very shallow in Chinese. In this sense, the contrast between the pan-fact thinking pattern of Chinese and the ultra-fact thinking pattern of Indo-Europeans can still be testified by the degree of language categorization. The difference of philosophical orientation is no more than the difference of thinking patterns.

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