

Exeter-Fudan Global Thought Symposium 2024

ABSTRACTS

Session 1: History and Philosophies of Science

Weds 5 June | 11.15 -12.30

Prof HUANG Yang (Dean, Department of History, Fudan)

Transformability between Self and Other in Ancient Greece and China

Jonathan Hall has suggested that Greek ethnic identity shifted from self-identification based on imagined blood ties to cultural identity from the late fifth century onwards. This view has been doubted but not further pursued. In order to solve the issue I think a comparative perspective will be helpful. The paper will show that in ancient China there developed a general idea that there was transformability between the Chinese and the barbarians in the Confucian tradition which came to be dominant. The criteria of differentiating the Chinese from the barbarian is not kinship as such, but culture as embodied in the Confucian idea of rites. The Greeks of the Classical period, on the other hand, had never developed a general notion of transformability between Greeks and barbarians despite the fact that they acknowledged actual cases of transformation of barbarians into Greeks, mostly in mythical times. The paper concludes that the Chinese idea of ethnicity is centred on political and cultural identity, whereas imagined blood ties remained important for Greek ethnic identity down to the end of the Classical period.

Prof Rebecca Fleming (A.G. Leventis Chair in Ancient Greek Scientific and Technological Thought, Department of Classics, Ancient History, Religion and Theology, Exeter)

Pandemics in Ancient Eurasia: Interdisciplinary Approaches

Pandemics, by definition, cross boundaries and their study must follow suit, in both geographical and disciplinary terms. This paper uses the ancient history (possible history) of smallpox as an example to illustrate the point. Two of the earliest surviving accounts of possible smallpox epidemics belong to the prominent polymathic physician of the Roman empire, Galen of Pergamum (describing contemporary cases and referring back to the foundational 'Plague of Athens'), and the polymath and medical writer of Six Kingdoms China, Ge Hong (also describing contemporary conditions and referring back to an originary outbreak of 'barbarian sores'). This paper puts the two accounts, and the interpretative challenges they pose, into dialogue to generate new insights into both epidemics and potential connections between them.

Prof Nahyan Fancy (Al-Qasimi Professor of Islamic Studies, Institute of Arab and Islamic Studies, Exeter)

Reusing and Revisiting the Signs and Effects of Plague during the Second Pandemic

In this presentation, I shall consider two texts that were produced very early in the second pandemic. The first is the Arabic chronicle of the Syrian historian, Ibn Shākir al-Kutubī (d. 1363) and the other is the Arabic medical commentary (circa 1352) of the Persian physicians, Muḥammad ibn Maḥmūd Āmulī

on Avicenna's Canon of Medicine. Both these authors already had a tradition of plague writings which they could deploy instantly to understand and come to terms with the plague outbreaks of their time. I shall examine how they reuse materials from these earlier works, and what their specific selections and deployment of those materials reveal. And by tracing their reuse, we can also identify any changes they posited with regards to the symptoms, effects and the spread of plague based on their experiences, and what that might suggest about the history of plague during the thirteenth and early fourteenth centuries in and around Syria.

Dr Semih Celik (Lecturer, Department of History and Archaeology, Exeter)

Decentering 19th Century Global Scientific Networks: Ottoman Natural History Museum amid Scientific Globalization (1830-1860s)

In this talk, I will focus on the history of the first Natural History Museum of the Ottoman Empire, founded in Istanbul in the late 1830s and burned down in 1848 with its collections. This short-lived but prominent experience demonstrates that the nineteenth century scientific globalization was dependent on collaboration between multiple nodes of contact, and the endurance of knowledge infrastructures established around these. Following the historian Carla Nappi's suggestion to consider the global space of circulation as "folded surfaces" I will argue for collaboration between historians of non-western scientific networks that is crucial in decentering the nineteenth century scientific networks.

Dr Simon Hayhoe (Associate Professor, School of Education, Exeter)

Philosophies of Blindness and Visual Impairment from The Middle Ages Through to the Enlightenment

In this presentation, I examine the evolution of a Western epistemology of blindness and visual impairment after antiquity, and the founding of a contemporary Western understanding of the human experience of blindness and visual impairment. The study used the Epistemological Model of Blindness as its methodology, which was designed to examine the meta-trends in the historical conceptualisation of blindness. This presentation has two aims: to link an ancient and religious conceptualization of blindness and visual impairment with current thinking on this topic, through what can be called a middle-era of epistemology, an era involving a distinct imperial and religious influence on knowledge and the invention of a materialist Western model of science; and, to examine the philosophical concepts that directly and indirectly affected the foundation of institutions for people who were blind and visually impaired during the enlightenment.

Session 2: Politics and International Relations

Weds 5 June | 13.30 – 15.00

Prof Frances Tammer (Practice Professor of Strategy and Security, SSI, Exeter)

Prospects for widening conflict in the Middle East

Events over the past six months have clearly shown that the Middle East remains of high geo-strategic focus with the major external powers vying for influence and advantage – China, Russia and the US. Is the balance of power changing and what are the implications? Freedom of navigation has been challenged with implications for the world economy. Iran has shown it can co-ordinate the activities of its many regional partners – Hamas, Hezbollah and the Houthis. With Iran having kinetically attacked Israeli territory for the first time and its nuclear programme on the verge of threshold, are the stakes being raised for a widening of conflict in the region?

Prof YIN Zhiguang (School of International Relations and Public Affairs, Fudan)

Theorising the Global South: The Diversification of Global Orders and the Historical Continuity of the South's Search for Subjectivity

This paper critiques the epistemological constraints within current international relations and global order studies, arguing for the necessity of analyzing political practices and intellectual resources from the Global South to gain a more comprehensive understanding. This paper emphasizes that understanding China's modernization requires a historical analysis of its efforts to democratize international relations within the Asian, African, and Latin American (AALA) regions. This perspective challenges prevailing Western-centric theories that often disregard the diverse experiences and practices of the Global South. It asserts that China's modernization is an endeavor intertwined with its pursuit of democratizing international relations and exploring autonomous modernization pathways. The article highlights the increasing political momentum of the Global South, evidenced by the formation of institutions like the New Development Bank and the expansion of BRICS. This paper advocates for a dialectical order, viewing the relations between the global and the local, the hegemonic and the counter-hegemonic, the developed and the underdeveloped, and the North and the South as the primary driving forces in human history. This article calls for a re-evaluation of global order studies by integrating the experiences and perspectives of the Global South, aiming to overcome the epistemological limitations of current theories and highlight the political agency and intellectual contributions of the Global South in shaping a more inclusive and democratic international order.

Dr Allan Hassaniyan (Lecturer in Middle East Politics, Institute of Arab and Islamic Studies, Exeter)

The Forgotten: Rojhelati refugees in the Kurdistan Region of Iraq

Warfare and protracted conflict are frequently the causes of displacement. The conflict between the Kurdish state and Iran has consistently resulted in the displacement and exile of the Kurdish people. Due to the cross-border kinship and connections among the Kurdish people, Iraqi Kurdistan has become the main refuge for many Rojhelati Kurdish freedom fighters (Peshmerga) and their families seeking shelter. This analysis will focus on the aspect of Kurdish identity (Kurdishness/Kurdayeti) through the lens of cross-border kinship, particularly concerning periods of trauma, political and national oppression, and the forced displacement of Kurds from one region of Kurdistan to another.

Moreover, this study will provide firsthand accounts of the daily struggles faced by numerous KDPI families forced to flee their refugee camps in 2023 as a result of the Iranian regime's escalating drone strikes and bombardment. These families have been scattered haphazardly around the KRI, with Koye, a small provincial town, accommodating the largest number of them. Nevertheless, the Rojhelati refugees have experienced increased trauma and deprivation due to the lack of public support and the politicisation of their demands, resulting in more marginalisation and suffering. Furthermore, they continue to harbour fears that Iranian spies and collaborators within the KRI may subject them to acts of terrorism or abduction. To investigate this, the current chapter is divided into three key sections. The initial section examines the diverse classifications of Rojhelati refugees. The subsequent section delves into their engagements with the host society, KRG, UNHCR, and the Iraqi government. Lastly, the third section explores the notion of 'camp as home'.

Dr Andrew Schaap (Associate Professor of Politics [HASS Cornwall] Exeter)

Situated Civility: Anna Julia Cooper and Hannah Gadsby on Politeness and Public Mindedness

In public life, the problem of civility is often presented as a choice over whether citizens should recover social norms of civility to sustain politics in the face of polarisation or else contest demands for civility to politicise social inequalities. Political theorists typically respond by treating this as an epistemological problem requiring conceptual clarification. By distinguishing between civility as politeness and civility as public-mindedness, for instance, they promise to clarify when it is appropriate to conform to social norms and when it might be morally permissible to be rude or disrespectful. While valid in its own terms, such an approach typically presupposes an impoverished view of both the subject and the politics of civility. Rather than ask when and why we should choose to be civil (or not), in this article, we ask: what is produced when citizens are (un)civil within a given situation? We consider this by turning to two feminist interlocutors: Anna Julia Cooper and Hannah Gadsby.

Dr Catherine Owen (Senior Lecturer in International Relations [HASS Cornwall] Exeter)

Towards a Chinese Theory of Street-Level Discretion

In this presentation, we will present the theoretical chapter of our current co-authored monograph, provisionally entitled *The Limits of Discretion in China's Urban Bureaucracy*. Loosely defined as the ability for street-level bureaucrats to make autonomous ethically-informed judgements about their work (Zacka 2017), discretion is a central concept when it comes to understanding how street-level governance operates in practice. In short, it captures the relationship between control and freedom experienced by street-level bureaucrats in their work (Evans and Hupe 2019). Most scholarly conceptualisations of discretion and policy implementation rest on dichotomous ideal types, conceived as 'top-down vs bottom-up' (Hill and Hupe 2009), 'state-agent vs citizen-agent' (Maynard-Moody and Musheno 2003), or 'legalistic vs deliberative bureaucracy' (Mangla 2022). We argue that the Chinese grassroots bureaucracy cannot be captured by these framings as it displays element of top-down, state-centric legalism alongside bottom-up, citizen-centric deliberation. Instead, we propose to view discretion as constructed through the complex web of cross-cutting social relations in which the street-level bureaucrat is embedded. Combining sociological studies of Chinese social relations with theories of policy implementation, we propose a relational theory of discretion that overcomes the dichotomies in the current literature. We further elaborate our theory by distinguishing it from other concepts that are often confused in the academic literature: innovation, experimentation, improvisation, arbitrariness and anti-formalism.

Session 3: Culture and Contemporary Global Issues

Weds 5 June | 15.15 – 16.30

Prof MEI Xiao (Associate Professor, Department of Sociology, Fudan)

Manoeuvring between cultures: The reception of hospice care in the Chinese medical community

The expansion of hospice care worldwide has been received differently by medical communities in different societies. Nonetheless, the existing effort to explain how culture affects the reception of hospice care is inadequate. Based on fieldwork conducted at Chinese medical institutions and care facilities between 2017 and 2022, this talk draws on a theoretical framework that distinguishes between declarative culture and nondeclarative culture to explain the discrepancies between healthcare professionals' beliefs about the value of hospice and their daily healthcare practice. Moreover, I want to demonstrate that the culture of hospice care and the culture of medical institutions are not separate, independent entities but rather are in "constitutive relations" that bring out specific forms of hospice care in the Chinese context. The above analysis helps clarify the obstacles and opportunities faced by hospice care in China and contributes to existing research on the reception of hospice care worldwide.

Prof Ulrike Zitzlsperger (Associate Professor of German, Department of Languages, Cultures and Visual Studies, Exeter)

Chrono Urbanism, Tourism and the Arts: Cities in the City in Berlin

In contrast to, for example, Paris, the city of Berlin has to date not embraced the potential of Chrono Urbanism. This paper is focussed on the borough of Moabit and its distinct neighbourhood.

Recent planning initiatives (for example a new tram line) aside, I will focus on cultural projects that seek to boost the area's appeal (such as thematic walking tours) and improve existing networks (such as bookshops, a market-hall with its own bee-keeper). In light of Berlin's touristification of the city centre, this contribution explores the potential of Chrono Urbanism for locals and tourists 'off the beaten track' alike.

Dr Haili Li (Lecturer, Department of Communications, Drama and Film, Exeter)

Ambivalent Fantasies and Engagement with Otome Games among Chinese Female Players

Otome games have become a popular genre of romantic games globally and particularly in China, attracting a significant number of players especially young females to explore love in the virtual game world. Employing digital ethnography, semi-structured interviews, and focus groups, this study examines Chinese female players' engagement and disengagement with otome games. Specifically, we unpack the multiple gratifications players derive from playing otome games, the intricacy and ambivalence of their gaming practices, various factors influencing their departure from otome games, and the impacts of otome gaming practices on their real-life attitudes and experiences of love, romance, and intimacy.

Prof Gabriele Galluzzo (Associate Professor of Ancient Philosophy, Department of Classics, Ancient History, Religion and Theology, Exeter)

Are Ancient Philosophers Anti-Technological Thinkers? Some Considerations on the Ancient Philosophy of Invention

Ancient philosophers are sometimes described as anti-technological thinkers on account of their views on the relationship between nature and technology. For many ancient philosophers, *techne*, i.e. art and technology, imitates nature and so technology is, metaphysically speaking, a form of imitation of nature. But if technological products are just imitations of natural things, how can human beings be said to invent new things? The notion of imitation seems to impose limits on human creativity that cannot be overcome and to relegate technology to a merely ancillary role. In this paper, I wish to briefly illustrate several lines of argument in ancient philosophy that might suggest a different conclusion. I will show that Plato, Aristotle, and the Hellenistic philosophers all make room in some way or other for human creativity and inventiveness.

Session 4: Literature (Philosophy and Political Thought)

Thurs 6 June | 09.00 – 10.30

Prof Dario Castiglione (Director of the Centre for Political Thought, Exeter)

Political and Philosophical Languages in a Globalising Context

More than a paper, this presentation is the attempt to define the research agenda for the continuation of a collaboration started in 2016 between the Centre of Political Thought at Exeter and Fudan colleagues across several School and Departments (Philosophy, History, English, Politics and International Relations) with an interest in political and philosophical thought. In several joint workshops (2016, 2017, 2018), in online meetings during the Covid period, and in mutual visits and exchanges in the last eight years, we have explored the nature of transcultural dialogue and communication between different traditions in political and philosophical discourse. We have focussed on different transcultural processes from a historical and theoretical perspective: the historical reception, translation, and adaptation of texts, concepts and ideologies; comparison between different theoretical formulation of issues, and of world-views; mutual learning, influencing, and the hybridisation of discourses. For a while, we have been discussing the possibility of addressing the problem of the 'global', and recent suggestions about 'global philosophy' and 'global political.' In my presentation, I shall briefly outline some of the problems involved in thinking about political and philosophical languages in a globalising context, and put them in relations to other ways of thinking their relationship, such as 'translating' or 'comparing them'.

Prof ZHANG Shuangli (Dean of School of Philosophy, Fudan)

Rethinking 'the Hegel-Marx Problem'

Under the background of the contemporary multi-dimensional crisis of the neo-liberal capitalism, the inherent contradictory nature of the modern complex society has become one of the main themes for social and political philosophy. Within this context, to rethink Hegel and Marx's critical insights about the inherent problems with modern civilization is helpful not only for us to grasp the deep structural problems with the modern complex society, but also to inquire further about the new possible solutions to these structural difficulties.

Prof KANG Ling (Associate Professor, School of Chinese Language and Literature, Fudan)

The "Rhythm" of Revolution: Body Politics and the Voice in the Leftist Poetry Recitation

In 1932, a group of leftist poets in Shanghai established the China Poetry Society, aiming to produce poetry that would enlighten and mobilize the masses to be the self-conscious political subject. This talk revisits the poetic works and theories of the members of the Society, focusing in particular on the extensive discussion on the historical origin and political relevance of poetic rhythm and its relationship with labor. Tracking the transnational circulation and transformation of the new knowledge of bodily rhythm and poetic rhythm since the late 19th century, this talk shows how a new conception of poetic rhythm as a mediating and mobilizing device gave rise to a series of leftist poetic experiments that attempted to construct the collective political subject through invoking the bodily solidarity of the laboring masses.

Prof BAO Huiyi (Professor, School of Foreign Languages and Literature, Fudan)

Travel and Cultural Production in the Exeter Book Riddles

The Exeter Book Riddles offer an fascinating glimpse into the quotidian and intellectual life of the Anglo-Saxons, and invite modern readers to embark on an enticing yet perilous hermeneutic journey. Many of the objects portrayed, whether telling its own life story via prosopopoeia, or described by an awe-stricken first-person observer, are vehicles of “transfer”: either in the word’s etymological meaning in that they help convey people or things from one place to another, or in the sense that they are tools of cultural production which transfer knowledge and intangible experience to tangible media of concrete materiality. In several other cases, the object speaks about itself as a seafarer or a wanderer, not unlike the narrators in the Old English elegies that bear similar names. Together they shed light on the multi-faceted high mobility of the Anglo-Saxon world.

In the presenter’s experience of teaching the riddles to Chinese students, these also happen to be the ones that puzzle them most, reflecting on the differences in geography and climate and in the means of cultural production between Anglo-Saxon England and contemporary China (Tang Dynasty). This presentation takes a closer look at some of these Old English riddles alongside several classical Chinese riddle poems on similar topics from roughly the same period, and wishes to invite discussion from various perspectives on travel and cultural production in the early Middle Ages.

Dr Yue Zhuang (Senior Lecturer, Chinese, Art History and Visual Culture, Department of Languages, Cultures and Visual Studies, Exeter)

Disentangling a Platonic Utopia: Rudolf Wittkower’s ‘English Neo-Palladianism, the Landscape Garden, China and the Enlightenment’ (1974) Revisited

The art historian Rudolf Wittkower in his canonical article in 1974 argued that both Palladianism and China cross-pollinated the 18th-century English landscape garden and the English elite’s ‘enlightened’ imaginaries of an ideal polity. I agree with Wittkower’s basic position, but I shall point out that the processes of cross-pollination were far more complex than Wittkower’s Whiggish account allows. Understanding these processes, I propose, demands the disentanglement of contested notions and histories, like virtue and the reception of the concept of Platonic utopia, both of which were central to the discourses on Palladianism and China in early 18th-century Britain.

Session 5: Literature (Translation and Culture)

Thurs 6 June | 10.45 – 11.55

Prof TAO Youlan (Head of Department of Translation and Interpreting, School of Foreign Languages and Literature, Fudan)

Reading Confucius in Translation: A Reception Study of English Translations of The Analects

This paper provides a reception survey of the communicative effectiveness of the translated versions of The Analects from an Anglophone perspective. The research uses a questionnaire-based survey to locate the English academic readers' actual needs and expectations related to the Confucian classics. Sinologists, translators, and academic readers specializing in East Asian philosophy were invited to complete a questionnaire with a series of questions regarding their preferences, reading expectations, and opinions about the translations' influence and their ideal translations. Results show that academic readers tend to choose the version that is not entirely fluent but is faithful to the original text in an easily accessible and readable form. The content of translations and the translations' influence on their value systems and cultural orientations are also important considerations for academic readers. Moreover, to further improve the translation's quality, collaborative efforts in translating Chinese classics are expected to better accommodate readers' needs and facilitate East-West cultural exchanges. Providing Confucian studies with a communicative perspective, the paper offers reader-oriented advice for translators and publishers with the aim of fostering more equitable dialogue and interaction between scholars, translators, and readers in China and other countries.

Dr Wenqian Zhang (Lecturer, Chinese and Translation Studies, Department of Languages, Cultures and Visual Studies, Exeter)

The Making of a Translator's Brand in International Literary Exchanges: The "Discoverer" Howard Goldblatt

This paper adopts the concept of "brand" to examine a literary translator's powerful and distinctive presence in international literary exchanges. Specific focus is placed on Howard Goldblatt, scrutinizing how he became the best-known brand in the field of Chinese-English literary translation. Based on an analysis of archival and paratextual materials, it shows that there are two critical factors in Goldblatt's brand-building process: brand input and brand trigger. The former refers to his accumulating various forms of capital from multiple identities and translation-related activities, which he could invest in translation and its adjacent fields. The latter means that there are certain easily captured signals or turning points in his socio-biography, which make his accumulation of capital explicit enough to catalyse his distinction from other field players. What "brand" status means to Goldblatt is neither immediate success nor profit in market logic, but rather a positive, distinctive, and trustworthy image that has been perceived by other agents.

Dr Katie Brown (Senior Lecturer, Latin American Studies, Department of Languages, Cultures and Visual Studies, Exeter)

Harnessing Digital Tools to Unlock the Complexities of The General e Grand Estoria

The General e grand estoria (GGE), a universal history commissioned by King Alfonso X in the 13th century, is a uniquely vast and rich resource, bringing together Christian, Muslim and Jewish sources, as well as apocryphal and Classical ones, translated into the newly-evolving Castilian language. We maintain that only a wide-ranging, international and interdisciplinary team can unlock the

complexities of this enormous, multicultural text, and that digital tools are essential for managing this collaborative work. “The Confluence of Religious Cultures in Medieval History” is a collaborative project to digitize, edit, annotate, and translate the text. In this presentation, I will set out how the project offers a new partnership model, suite of digital tools, and experiential learning opportunities for emerging digital humanists, translators and scholars of Spanish, English, French, Arabic, and Hebrew, and explore the possibilities opened by the digital to advance a coordinated global program of training and knowledge mobilization.

Prof Kerrie Schaefer (Professor in Community Performance, Department of Communications, Drama and Film, Exeter)

Resourceful Acts: Producing Cultural Livelihoods on Resource Extraction Frontiers

This project examines how theatre and performance practices, both live and digital, can support First Nations peoples whose lands are appropriated for use by resource extraction industries often in exchange for financial compensation in the form of community benefit packages. Indigenous scholars remind us that jobs in and commercial entrepreneurialism alongside mining industries are critical to the development of First Nations communities, particularly in remote areas where multiple levels of government have failed to address economic and social disadvantage (hence the notion of ‘the failed state of remote Australia’).

This project asks to what extent cultural production, drawing on cultural assets and community aspirations, can augment economic development through the creation of cultural livelihoods and community economy. In summary, how might theatre and performance practices resource the imagination and creation of post-extractive futures for First Nations peoples residing on resource extraction frontiers?

Session 6: Future Scholars Focus

Thurs 6 June | 11.55 – 12.35

Ed Ford (PhD Candidate, Department of History and Archaeology, Exeter)

A Mere Gilded Ceremony'? The Imperial Factor in the Construction and Reform of Upper Houses in the British Empire, 1890-1914

In the two decades before the First World War, Australia, South Africa, and the United Kingdom each had an opportunity to consider the place of parliamentary upper houses in their constitutions. In the first two of these cases, new institutions were being constructed for new nations, in the latter, old institutions were reformed for a new age. These moments provided occasions for contemporaries to consider the ambiguous place of Upper Houses in Westminster system parliaments and to imagine how these chambers might be differently constituted. In so doing, politicians and commentators imbued Upper Houses with a range of frequently contradictory meanings and purposes that are revealing of their preoccupations and assumptions about democracy, equality, and nationhood. These three national debates were not isolated from one another; rather, they were part of a wider imperial and transnational conversation about bicameralism, the significance of which has not been fully appreciated. This paper argues that we need to reinterpret these intellectual and political connections and provides a new understanding of the significance of the 'Imperial Factor' in constitutional reform in the early 20th century.

Yiran Yang (PhD Candidate, Department of Social and Political Sciences, Philosophy and Anthropology, Exeter)

Ecology and Politics: Understanding of Andre Gorz's Eco-Political Thought from the Perspective of Individual Autonomy

Andre Gorz is a famous French New Left philosopher and a representative of eco-politics. Gorz's eco-political thought embodies a synthesis of Existentialism, Marxism, and Ecology, with the safeguarding of individual autonomy as its origin and destination. With the critique of economic reason, Gorz pointed out the threat to individual autonomy posed by "mega-technology" and modernity work, exposing the destruction of nature and the lifeworld by the logic of capital. Gorz's eco-politics implied an inherent unity between ecology and democracy, arguing that "the defence of nature is the defence of the lifeworld". Gorz envisioned a civilizational future of eco-socialism that called for the development of socialist democracy and an increase in the realization of subjective autonomy through a series of policies for the self-management of time. Gorz's eco-politics would provide an ecologically based imagination of possibilities for the future development of democratic societies.

Bingshu Zhao (PhD Candidate, Department of Social and Political Sciences, Philosophy and Anthropology, Exeter)

Bringing the Family Back into Early Modern Political Thought: Aristotle, Bodin, Hobbes, Filmer, and Chinese Perspectives

This project examines the role of the family in relation to the early modern ideas of politics and state. Addressing family as a political concept, it theorises the use of family in political discourses as an interplay between two dimensions: structure and lineage.

The analysis starts with Aristotle's structural concept of family and turns to Bodin's reconfiguration of the family and the family-state relationship at both the sovereignty and governance levels. Both define the family as a structure of various relationships and types of ruling, while Bodin engages Roman law tradition and articulates the lineal dimension in understanding paternal power and the nature of sovereignty. Hobbes and Filmer take Bodin's concept of sovereignty, and both further politicise the structural family, seeing a family as a kingdom in terms of sovereignty. The divergence between them casts light on the trajectory of family lineage in political debates between contract theory and patriarchalism. They develop from opposite extremes – natural freedom as mushroom-like individuals and natural subjection as children in families. However, Hobbes then reinstates the natural family in the political life of the artificial state – both its subjects and the sovereign. Filmer, in contrast, integrates several layers of artificiality into his natural and divine view of power and society, providing a theory of sovereignty and political obligation considering how far the naturalness of the family and human reason could sustain politics.

It ends with some remarks by comparing another perspective of family-politics entanglement in Chinese political thought, exemplified in Mencius's interpretation of Emperor Shun.