**time/时间(Shí Jiān)**

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| Final Remarks | ZHAO, Tingyang, François Hartog | 02 Apr 2022 |

ZHAO Tingyang: As supposed, time is a metaphysical concept to explain the being of everything, at least a necessary epistemological scheme, say, a Kantian form a priori, for understanding the being of everything. Now it is said that time could be properly explained by physics, that is, the concept of time has been found a physical one instead of a metaphysical, and become “relative”, and it seems no more synchronizer. My question is, how could we understand the being of all relative time-spaces without the resort to the metaphysical concept of universal time? I mean mind cannot resist a metaphysical concept of time, even if time does not exist or not similar to the metaphysical image.

François Hartog: Seeking to grasp the salient features of the Chinese approach to time, Zhao Tingyang insists on its fundamentally "historical" dimension: the importance of the concept of "change" (time is apprehended through « the significant changes ») and the use of the key concept of « creating », with which one makes room for the future, transforming temporality into historicity.

In comparison, I have indicated the salient features of Western time, that is to say of this time deeply shaped by the Christian regime of historicity and the interplay of the three concepts of chronos, kairos, krisis. We are moving into a completely different mental universe. Today, global warming has brought back to the West the threat of the end of world time. This does not make much sense to a Chinese or an Indian. Schemes borrowed from the apocalypse are reactivated. Presentism, multiplied by the immediacy of our clicks, is challenged by a future perceived as increasingly threatening.