**image/象(Xiàng)**

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| Final Remarks | SUN Xiangchen, Alain le Pichon | 28 Jun 2022 |

SUN Xiangchen: Image plays a very important role in both Chinese and Western cultures, but due to the different origins of this word, there are great differences in understanding. For Western culture and philosophy, images are closely related to a visual culture, reflecting a certain ocular-centrism feature. In Chinese culture, Image （Xiang）is associated with a certain symbolic culture, and this Chinese character itself has absolutely nothing to do with vision. Of course, in modern Chinese language, it is deeply influenced by the West. By combining different Chinese characters, a new concept of modern Chinese is formed, and the visual meaning of the image is greatly enhanced.

Alain le Pichon: Through Professor SUN Xiangchen’s very clear presentation, we can perceive how the two concepts represented by the Chinese word Xiang and the English word image, which seem to be respectively fundamental in both cultures, are in fact distant and different.

I am particularly interested in the following observation: “In some sense, the Chinese-style “Xiang” (image) is similar to that in Christianity. God is invisible, all that can be seen is a certain trace of God. ... The Chinese-style image is related to Dao, Dao is invisible, and one who seeks Dao vaguely sees its images.”

I wonder if this might not be a “focal point” where we could meet in the sense that we could perhaps agree on both sides that “the great image is invisible”, insofar as there is still in our modern Western cultures a consistent belief and knowledge of God. I would add, since one of the fundamental beliefs and ideas of Christian culture is that man was made in the image of God in a generic bond, is there not any other bond, possibly the generic bond between the Dao and man?