The **aim** of this **research project** created in cooperation with 哲学学院, 北京师范大学 [The School of Philosophy at The Normal Beijing University, Beijing, China], is the comprehensive analysis of the work of the writer, thinker, translator, linguist and inventor Lin Yutang [林語堂] (1895-1976). Given the immense, above average number of his publications, we have made all of his non-fiction the subject of our study (the vast majority of these were written in English and has not been translated into Chinese by the author himself.

Lin Yutang was raised in China, but he received a thorough education in Western culture. Shaped since childhood by two cultures – Chinese and Christian culture, as well as two languages – Chinese and English – thanks to his great erudition and intellectual abilities, he became a link between Chinese culture and Western culture, literally and metaphorically the translator of Chinese cultural works for the Western reader. This author, rather forgotten today, but during his lifetime known as the "Tagore of the Orient", was a tremendously popular and highly regarded author of belles-lettres (twice nominated for the Nobel Prize), as well as books in which he shares his reflections on life, the world, and art (e.g. *The Importance of Living*), or contributes his attempt at making the intricacies of Chinese culture more accessible to the Western reader (e.g. *The Chinese Theory of Art*).

In our research study we intend to focus on the aspect of his work that is still rather unrecognized in Western academic studies: Lin Yutang's original philosophy he calls "philosophy of living" or "lyrical philosophy". The philosophy of Lin Yutang is not a monolithic system in the Western understanding of this term – it encompasses rather complex philosophical threads, taking different forms as his original philosophical thought developed and crystallized. One of the key aspects of his thought is the dialogue with the very rich tradition of Chinese philosophy and poetry. The abundant use of Confucian and Daoist tradition goes hand in hand with the conscious inspiration from philosophers like T. W. Emerson, H. D. Thoreau, or poets such as W. Whitman. Therefore, we are studying the inspirations visible in the text and we search for the philosophical foundation of his language. Up till now there has been no attempt in the West to comprehensively frame the philosophy of Lin Yutang, who is also usually not treated as a full-fledged philosopher. That is why a full study of his highly original ideas ~~in how work~~ will make an important contribution to the development of the humanities, especially in light of the changes education is undergoing on a global scale.

Due to the diverse nature of the analyzed sources, we will use the **methodology of comparative philosophy** (Roger Ames, JeeLo Liu) and "**constructive dialogue**" (Bo Mou), allowing for the use of the analytic tools of Western philosophy to study Chinese cultural texts.

The **result of the research** will be a deepened, critical study of the innovative, intercultural and intertextual dialogue present in the thought-provoking and extremely current philosophy of Lin Yutang. The results of the study will be published in the form of monograph and academic articles in international thematic journals. The project was conceived as a mean of acquainting the Western readers with cultural codes, patterns of thinking and worldviews of Chinese philosophers, and to deepen their understanding of. the most significant issues in this area as elaborated in the works of Lin Yutang. Thanks to the fact that this enterprise is co-created by two institutions, Polish and Chinese, it will be possible to build up a methodological framework for studying how Chinese philosophers perceive the world, and, concurrently, to develop tools enabling competent engagement with the work of Lin Yutang and other philosophers of the Middle Kingdom who continue Chinese philosophical traditions and present them to the Western reader in English in an inspiring, creative manner (e.g. Tu-Wei-Ming, Wang Keping or Peimin Ni).