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ChinaConfucianism in Contemporary Chinese PoliticsThe Political Philosophy of Zhang TaiyanContemporary Chinese Political ThoughtDictionary of the Political Thought of the People's Republic of ChinaA History of Chinese Political ThoughtLeading Schools Of Thought In Contemporary ChinaThe Art of RulershipChinese Visions of World OrderEnvisioning Eternal EmpireThe Oxford Handbook of Political IdeologiesChina from Empire to Nation-StateModeling PeaceHistory of Chinese Political Thought, Volume 1China in Early Enlightenment Political ThoughtAncient Chinese Thought, Modern Chinese PowerThe Politics of the Core Leader in ChinaAfter ConfuciusEric Voegelin's Asian Political ThoughtThe Politics of Imagining AsiaA World History of Ancient Political ThoughtOrigins of Chinese Political PhilosophyThe Political Institutions of Modern ChinaHistory of Chinese Political Thought, Volume 1A History of Chinese Political ThoughtThe Foundations of Mao Zedong's Political Thought, 1917-1935The Political Thought of Sun Yat-senA History of Chinese CivilizationA History of Chinese Political ThoughtThe Book of SongsThe Intellectual Foundations of Chinese ModernityThe Politics and Philosophy of Chinese PowerA Source Book in Chinese PhilosophyA History of Classical Chinese ThoughtClassical Confucian Political ThoughtAutocratic

Tradition and Chinese Politics
Conservative Thought in Contemporary China
A Cloud Across the Pacific
Confucian Perfectionism
The Path

China

Among hundreds of thousands of ancient graves and tombs excavated to date in China, the Mancheng site stands out for its unparalleled complexity and richness. It features juxtaposed burials of the first king and queen of the Zhongshan kingdom (dated late second century BCE). The male tomb occupant, King Liu Sheng (d. 113 BCE), was sent by his father, Emperor Jing (r. 157–141 BCE), to rule the Zhongshan kingdom near the northern frontier of the Western Han Empire, neighboring the nomadic Xiongnu confederation. Modeling Peace interprets Western Han royal burial as a political ideology by closely reading the architecture and funerary content of this site and situating it in the historical context of imperialization in Western Han China. Through a study of both the archaeological materials and related received and excavated texts, Jie Shi demonstrates that the Mancheng site was planned and designed as a unity of religious, gender, and intercultural concerns. The site was built under the supervision of the future occupants of the royal tomb, who used these burials to assert their political ideology based on Huang-Lao and Confucian thought: a good ruler is one who pacifies himself, his family, and his country. This book is the first scholarly monograph on an

undisturbed and fully excavated early Chinese royal burial site.

Confucianism in Contemporary Chinese Politics

China in Early Enlightenment Political Thought examines the ideas of China in the works of three major thinkers in the early European Enlightenment of the late seventeenth to early eighteenth centuries: Pierre Bayle, Gottfried Wilhelm Leibniz, and the Baron de Montesquieu. Unlike surveys which provide only cursory overviews of Enlightenment views of China, or individual studies of each thinker which tend to address their conceptions of China in individual chapters, this is the first book to provide in-depth comparative analyses of these seminal Enlightenment thinkers that specifically link their views on China to their political concerns. Against the backdrop especially of the Jesuit accounts of China which these philosophers read, Bayle, Leibniz, and Montesquieu interpreted imperial China in three radically divergent ways: as a tolerant, atheistic monarchy; as an exemplar of human and divine justice; and as an exceptional but nonetheless corrupt despotic state. The book thus shows how the development of political thought in the early Enlightenment was closely linked to the question of China as a positive or negative model for Europe, and argues that revisiting Bayle's approach to China is a salutary corrective to the errors and presumptions in the thought of Leibniz and Montesquieu. The book also discusses how Chinese reformers of the late nineteenth and early twentieth centuries drew on Enlightenment writers'

different views of China as they sought to envisage how China should be remodeled.

The Political Philosophy of Zhang Taiyan

Westerners seem united in the belief that China has emerged as a major economic power and that this success will most likely continue indefinitely. But they are less certain about the future of China's political system. China's steps toward free market capitalism have led many outsiders to expect increased democratization and a more Western political system. The Chinese, however, have developed their own version of capitalism. Westerners view Chinese politics through the lens of their own ideologies, preventing them from understanding Chinese goals and policies. In *Contemporary Chinese Political Thought: Debates and Perspectives*, Fred Dallmayr and Zhao Tingyang bring together leading Chinese intellectuals to debate the main political ideas shaping the rapidly changing nation. Investigating such topics as the popular "China Model", the resurgence of Chinese Confucianism and its applications to the modern world, and liberal socialism, the contributors move beyond usual analytical frameworks toward what Dallmayr and Zhao call "a dismantling of ideological straitjackets." Comprising a broad range of opinions and perspectives, *Contemporary Chinese Political Thought* is the most up-to-date examination in English of modern Chinese political attitudes and discourse. Features contributions from Ji Wenshun, Zhou Lian, Zhao Tingyang, Zhang Feng,

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Liu Shuxian, Chen Ming, He Baogang, Ni Peimin, Ci Jiwei, Cui Zhiyuan, Frank Fang, Wang Shaoguang, and Cheng Guangyun.

Contemporary Chinese Political Thought

For the first time an award-winning Harvard professor shares the lessons from his wildly popular course on classical Chinese philosophy, showing you how these ancient ideas can guide you on the path to a good life today. The lessons taught by ancient Chinese philosophers surprisingly still apply, and they challenge our fundamental assumptions about how to lead a fulfilled, happy, and successful life. Self-discovery, it turns out, comes through looking outward, not inward. Power comes from holding back. Good relationships come from small gestures. Spontaneity comes from practice. And excellence comes from what you choose to do, not your “natural” abilities. Counterintuitive. Countercultural. Even revolutionary. These powerful ideas have made Professor Michael Puett's course the third most popular at Harvard University in recent years, with enrollment surging every year since it was first offered in 2006. It's clear students are drawn by a bold promise Professor Puett makes on the first day of class: “These ideas will change your life.” Now he offers his course to the world.

Dictionary of the Political Thought of the People's Republic of

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China

This volume launches the translation of a work that describes the development of Chinese political thought from the time of Confucius in the late Chou era into the twentieth century. The author systematically treats leading thinkers, schools, and movements, displaying a consummate mastery of traditional Chinese learning, and of Western analytical and comparative methods. This first complete translation includes prefatory remarks by Kung-chuan Hsiao and notes prepared by the translator to assist the Western reader. Originally published in 1979. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

A History of Chinese Political Thought

After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E.

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As detailed in a masterful introduction, each essay serves as a concrete example of “thick description”—an approach invented by philosopher Gilbert Ryle—which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-ranging volume exemplifies the central conviction behind Goldin’s plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the

public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

Leading Schools Of Thought In Contemporary China

China is a rising economic and political power. But what is the message of this rise? Tongdong Bai addresses this increasingly pressing question by examining the rich history of political theories and practices from China's past, and showing how it impacts upon the present. Chinese political traditions are often viewed negatively as 'authoritarian' (in contrast with 'Western' democratic traditions), but the historical reality is much more complex and there is a need to understand the political values shaping China's rise. Going beyond this, Bai argues that the debates between China's two main political theories - Confucianism and Legalism - anticipate themes in modern political thought and hence offer valuable resources for thinking about contemporary political problems. Part of Zed's World Political Theories series, this groundbreaking work offers a remarkable insight into the political history and thought of a nation that is becoming increasingly powerful on the world stage.

Chinese Visions of World Order

China's rapid rise as a regional and global power is one of the most important political developments of the twenty-first century. Yet the West still largely overlooks or oversimplifies the complex ideas and ideals that have shaped the country's national and international transformation from antiquity to the present day. In this beautifully written introductory text, Youngmin Kim offers a uniquely incisive survey of the major themes in Chinese political thought from customary community to empire, exploring their theoretical importance and the different historical contexts in which they arose. Challenging traditional assumptions about Chinese nationalism and Marxist history, Kim shows that "China" does not have a fixed, single identity, but rather is a constantly moving target. His probing, interdisciplinary approach traces the long and nuanced history of Chinese thought as a true tradition anchored in certain key themes, many of which began in the early dynasties and still resonate in China today. Only by appreciating this rich history, he argues, can we begin to understand the intricacies and contradictions of contemporary Chinese politics, economy, and society.

Envisioning Eternal Empire

This study traces the development of Mao's political thinking from his earliest writings to the beginning of the Long March. In a thorough examination of the early years, the author delineates Mao's distinctive perspectives, political concerns, and leadership style—the enduring components of his political identity. The analysis goes to the roots of Mao's thinking—the crucible of action—in order to demonstrate the fundamental unity of theory and practice which constituted the leading principle of Mao's thought, an approach to politics that was a major innovation within both the Chinese and Marxist political traditions.

The Oxford Handbook of Political Ideologies

This ambitious book looks into the reasons for the exceptional durability of the Chinese empire, which lasted for more than two millennia (221 B.C.E.-1911 C.E.). Yuri Pines identifies the roots of the empire's longevity in the activities of thinkers of the Warring States period (453-221 B.C.E.), who, in their search for solutions to an ongoing political crisis, developed ideals, values, and perceptions that would become essential for the future imperial polity. In marked distinction to similar empires worldwide, the Chinese empire was envisioned and to a certain extent "preplanned" long before it came into being. As a result, it was not only a military

and administrative construct, but also an intellectual one. Pines makes the argument that it was precisely its ideological appeal that allowed the survival and regeneration of the empire after repeated periods of turmoil. Envisioning Eternal Empire presents a panoptic survey of philosophical and social conflicts in Warring States political culture. By examining the extant corpus of preimperial literature, including transmitted texts and manuscripts uncovered at archaeological sites, Pines locates the common ideas of competing thinkers that underlie their ideological controversies. This bold approach allows him to transcend the once fashionable perspective of competing "schools of thought" and show that beneath the immense pluralism of Warring States thought one may identify common ideological choices that eventually shaped traditional Chinese political culture

China from Empire to Nation-State

First published in 1937. The Book of Songs is a collection of ancient Chinese songs, dating from 800 to 600 B.C. Until this was published in 1937 it had not been translated into English since the middle of nineteenth century, when sinology was still in its infancy. For the first time the original meaning of 290 out of the 305 songs is given, use being made of the advances in the study of old Chinese. The result is not merely a clear picture of early Chinese life, but also the restoration to its proper place in world literature of one of the finest collection of traditional songs.

This translation of the introduction to Wang Hui's *Rise of Modern Chinese Thought* (2004) makes part of his four-volume masterwork available to English readers for the first time. A leading public intellectual in China, Wang charts the historical currents that have shaped Chinese modernity from the Song Dynasty to the present day.

History of Chinese Political Thought, Volume 1

This book is prepared primarily for students who are interested in studying the constitutional development and government structure of twentieth-century China. Since the emergence of the Chinese constitutional movement at the end of the nineteenth century, political institutions in China have undergone constant changes. The first four chapters treat of constitutional development and government systems from the latter part of the Ch'ing dynasty to the re-unification of China by the Nationalist Party in 1928. The other eight chapters deal with the policies, programs, and institutions of the Nationalist and Communist governments up to 1962. While treatises on various subjects have been consulted, the sources of this book are chiefly based on the official documents from the collections as indicated in the bibliography. Materials in the first few chapters are partly drawn

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from my previous works on government and politics in China. Because of the immense scope of the subject and the intricacy of the problems involved, this work is not intended to be exhaustive, but is rather a brief description and discussion of each topic under consideration. As there are many valuable works on China in general as well as on her history and inter national relations, I have tried not to cover what has already been dealt with by others. In my presentation of facts and views, I have endeavored to be as objective as possible, personal political convictions notwithstanding.

China in Early Enlightenment Political Thought

This volume launches the translation of a work that describes the development of Chinese political thought from the time of Confucius in the late Chou era into the twentieth century. The author systematically treats leading thinkers, schools, and movements, displaying a consummate mastery of traditional Chinese learning, and of Western analytical and comparative methods. This first complete translation includes prefatory remarks by Kung-chuan Hsiao and notes prepared by the translator to assist the Western reader. Originally published in 1979. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the

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Ancient Chinese Thought, Modern Chinese Power

In the early twentieth century, China was on the brink of change. Different ideologies - those of radicalism, conservatism, liberalism, and social democracy - were much debated in political and intellectual circles. Whereas previous works have analyzed these trends in isolation, Edmund S. K. Fung shows how they related to one another and how intellectuals in China engaged according to their cultural and political persuasions. The author argues that it is this interrelatedness and interplay between different schools of thought that are central to the understanding of Chinese modernity, for many of the debates that began in the Republican era still resonate in China today. The book charts the development of these ideologies and explores the work and influence of the intellectuals who were associated with them. In its challenge to previous scholarship and the breadth of its approach, the book makes a major contribution to the study of Chinese political philosophy and intellectual history.

The Politics of the Core Leader in China

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This book provides a timely analysis of the politics, philosophy, and history of Chinese power, focusing on social, strategic, and diplomatic trends that have shaped China for over three thousand years. Chinese elites have used the past to inform the present, but have also mobilized new ideas to address the country's rapid transition to global power. China's intellectual world can draw on a surprisingly pluralist legacy. When Chinese thinkers assess "power," they bring to bear their classical legacy, the military classics, Chinese socialism, and Western political thought. There are also a number of intriguing formulations that give shape to the exercise of Chinese power. Among these are comprehensive national strength, stability preservation, soft power, asymmetric conflict, and counter-intervention strategies. This book looks at key periods in Chinese history when attitudes to power evolved and at their current expressions. These include China's expanded use of think tanks to chart the future, efforts at creating an eco-civilization to balance growth, and an extended set of security and information capabilities. From observing the centrality of power in today's international affairs, the book moves to the foundational concepts of Chinese governance: its belief in a strategic configuration of power—as understood in military contexts—as well as its growing diplomatic and maritime engagement abroad. This analysis culminates in new ideas of functional multipolarity. Power is also deployed internally: China's use of nationalism as a major tool for state-building and cohesion, the ongoing role of socialism, and the People's Liberation Army are all examined in this light. China's current strategic culture has shaped President Xi Jinping's search for a new model

of power for China in the twenty-first century, an endeavor that will have serious implications for the future global order. This book provides an alternative perspective on China's trajectory towards a revised international system.

After Confucius

Since the very beginning, Confucianism has been troubled by a serious gap between its political ideals and the reality of societal circumstances. Contemporary Confucians must develop a viable method of governance that can retain the spirit of the Confucian ideal while tackling problems arising from nonideal modern situations. The best way to meet this challenge, Joseph Chan argues, is to adopt liberal democratic institutions that are shaped by the Confucian conception of the good rather than the liberal conception of the right. Confucian Perfectionism examines and reconstructs both Confucian political thought and liberal democratic institutions, blending them to form a new Confucian political philosophy. Chan decouples liberal democratic institutions from their popular liberal philosophical foundations in fundamental moral rights, such as popular sovereignty, political equality, and individual sovereignty. Instead, he grounds them on Confucian principles and redefines their roles and functions, thus mixing Confucianism with liberal democratic institutions in a way that strengthens both. Then he explores the implications of this new yet traditional political philosophy for fundamental issues in modern politics, including authority, democracy, human rights, civil liberties, and

social justice. Confucian Perfectionism critically reconfigures the Confucian political philosophy of the classical period for the contemporary era.

Eric Voegelin's Asian Political Thought

The Confucian doctrine of tianxia (all under heaven) outlines a unitary worldview that cherishes global justice and transcends social, geographic, and political divides. For contemporary scholars, it has held myriad meanings, from the articulation of a cultural imaginary and political strategy to a moralistic commitment and a cosmological vision. The contributors to Chinese Visions of World Order examine the evolution of tianxia's meaning and practice in the Han dynasty and its mutations in modern times. They attend to its varied interpretations, its relation to realpolitik, and its revival in twenty-first-century China. They also investigate tianxia's birth in antiquity and its role in empire building, invoke its cultural universalism as a new global imagination for the contemporary world, analyze its resonance and affinity with cosmopolitanism in East-West cultural relations, discover its persistence in China's socialist internationalism and third world agenda, and critique its deployment as an official state ideology. In so doing, they demonstrate how China draws on its past to further its own alternative vision of the current international system. Contributors. Daniel A. Bell, Chishen Chang, Kuan-Hsing Chen, Prasenjit Duara, Hsieh Mei-yu, Haiyan Lee, Mark Edward Lewis, Lin Chun, Viren Murthy, Lisa Rofel, Ban Wang,

The Politics of Imagining Asia

This is the first comprehensive volume to offer a state of the art investigation both of the nature of political ideologies and of their main manifestations. The diversity of ideology studies is represented by a mixture of the range of theories that illuminate the field, combined with an appreciation of the changing complexity of concrete ideologies and the emergence of new ones. Ideologies, however, are always with us. The Handbook is divided into three sections: The first is divided into three sections: The first reflects some of the latest thinking about the development of ideology on an historical dimension, from the standpoints of conceptual history, Marx studies, social science theory and history, and leading schools of continental philosophy. The second includes some of the most recent interpretations and theories of ideology, all of which are sympathetic in their own ways to its exploration and close investigation, even when judiciously critical of its social impact. This section contains many of the more salient contemporary accounts of ideology. The third focuses on the leading ideological families and traditions, as well as on some of their cultural and geographical manifestations, incorporating both historical and contemporary perspectives. Each chapter is written by an expert in their field, bringing the latest approaches and understandings to their task. The Handbook will position the study of ideologies in

the mainstream of political theory and political analysis and will attest to its indispensability both to courses on political theory and to scholars who wish to take their understanding of ideologies in new directions.

A World History of Ancient Political Thought

This revised and expanded edition of A World History of Ancient Political Thought examines the political thought of ancient Egypt, Mesopotamia, Israel, Iran, India, China, Greece, Rome and early Christianity, from prehistory to c.300 CE. The book explores the earliest texts of literate societies, beginning with the first written records of political thought in Egypt and Mesopotamia and ending with the collapse of the Han dynasty and the Western Roman Empire.

Origins of Chinese Political Philosophy

This book uncovers the basic contradictions between contemporary China's complex ideological marketplace and Western liberalism. It describes and puts into critical context three versions of Western liberalism (those of F. A. Hayek, John Rawls, and John Dunn), three versions of Chinese liberalism (those of Yang Kuo-shu, Li Qiang, and Ambrose Y.C. King), two versions of modern Confucian humanism (those of T'ang Chün-i, and Henry K.H. Woo), and various versions of

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Chinese Marxism, including Kao Li-k'o's in the early 1990s and some of the recent New Left writings. It shows that all these Chinese political theories, not only Chinese Marxism, depend on a number of premises at odds with Western liberalism, especially epistemological optimism and an extravagantly optimistic concept of political practicability. It also argues that not only these Chinese theories but also Western liberalism have failed to offer adequate normative guidelines for the improvement of political life. This study combines a deep understanding of the history of Chinese thought with a strong grasp of modern philosophical trends and an innovative methodology for the description and criticism of political theories. It will be useful to students of modern Chinese intellectual history, of political philosophy, of political culture, of the comparative study of cultures, and of U.S.-Chinese relations.

The Political Institutions of Modern China

History of Chinese Political Thought, Volume 1

Conservative Thought in Contemporary China examines the evolution of conservative politics in China, which has become increasingly present following the death of Mao Zedong in 1978. Peter Moody traces the roots of conservatism

through the imperial system, the Republican period, and the pre-Cultural Revolution People's Republic, all of which influence contemporary Chinese politics. The most direct programmatic form of conservatism has been neo-conservatism politics, which formed during the Jiang Zemin regime and persists to the present age in a diluted version. This book demonstrates that conservative thought is a consequence of relatively broad cultural and economic liberty, China's resentment of American arrogance, and a fear of the social turmoil generated as a by-product of liberal economic reforms. Moody critically analyzes the influence of antipolitics and traditional values on the current ideology of Chinese politicians and citizens. Conservative Thought in Contemporary China is a insightful text that will captivate those interested in Chinese studies and political theory.

A History of Chinese Political Thought

Eric Voegelin's Asian Political Thought brings together scholars from both Asia and the West to reflect upon the political philosopher's thought about China, Japan, Korea, Central Asia, and India, showing how Voegelin's approach can illuminate the region but also what are the possibilities that Asia offers in the twentieth-first century.

The Foundations of Mao Zedong's Political Thought, 1917-1935

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Drawing on a vast array of Chinese texts, Japanese scholarship, and critical philosophy, this book offers a radical rereading of Zhang Taiyan's philosophy, highlighting the significance of Zhang's ideas in the context of global capitalist modernity.

The Political Thought of Sun Yat-sen

An overview of the Chinese world from prehistoric times to the 1970s emphasizes major trends in society, politics, culture, and intellectual life, and the interaction of China with the other civilizations of Eurasia.

A History of Chinese Civilization

Origins of Chinese Political Philosophy. explores the composition, language, thought, and early history of the Shangshu (Classic of Documents), showing its texts as dynamic cultural products that expressed and shaped the political and intellectual discourses of different times and communities.

A History of Chinese Political Thought

Far more than a simple glossary, this unique resource provides a detailed

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lexicography of political and social life in China today, and deepens our understanding of the last twenty years of enormous change in the People's Republic. Each of the 1,600 entries (1) is rendered in Chinese characters; (2) is alphabetized according to pinyin, the Chinese phonetic alphabet; (3) is translated into English; and (4) is explained in terms of the situation in which it first appeared and how its meaning shifted over time. In addition to the main body of definitions and annotations, there are three appendices, abbreviations, a name index, and a bibliography.

The Book of Songs

The significance of Sun Yat-sen's political thought has rarely been appreciated though he is hailed as the Father of Modern China. This is the first extended treatment of the subject, which will be invaluable to sinologists and historians of political thought. Dr Wells first traces the development of Sun's revolutionary ideas from the nineteenth to the twentieth century. She then considers the impact of Sun's political thought on Chinese revolutionary leaders and on Third World countries, arguing that it has been considerable. This subject has never before been so widely explored.

The Intellectual Foundations of Chinese Modernity

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The intellectual legacy of Confucianism has loomed large in efforts to understand China's past, present, and future. While Confucian ethics has been thoroughly explored, the question remains: what exactly is Confucian political thought? Classical Confucian Political Thought returns to the classical texts of the Confucian tradition to answer this vital question. Showing how Confucian ethics and politics diverge, Loubna El Amine argues that Confucian political thought is not a direct application of Confucian moral philosophy. Instead, contrary to the conventional view that Confucian rule aims to instill virtue in all members of society, El Amine demonstrates that its main aim is to promote political order. El Amine analyzes key aspects of the Confucian political vision, including the relationship between the ruler and the people, the typology of rulers, and the role of ministers and government officials. She also looks at Confucianism's account of the mechanisms through which society is to be regulated, from welfare policies to rituals. She explains that the Confucian conception of the political leaves space open for the rule of those who are not virtuous if these rulers establish and maintain political order. She also contends that Confucians defend the duty to take part in government based on the benefits that such participation can bring to society. Classical Confucian Political Thought brings a new understanding to Confucian political theory by illustrating that it is not chiefly idealistic and centered on virtue, but rather realistic and driven by political concerns.

The Politics and Philosophy of Chinese Power

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The rise of China could be the most important political development of the twenty-first century. What will China look like in the future? What should it look like? And what will China's rise mean for the rest of world? This book, written by China's most influential foreign policy thinker, sets out a vision for the coming decades from China's point of view. In the West, Yan Xuetong is often regarded as a hawkish policy advisor and enemy of liberal internationalists. But a very different picture emerges from this book, as Yan examines the lessons of ancient Chinese political thought for the future of China and the development of a "Beijing consensus" in international relations. Yan, it becomes clear, is neither a communist who believes that economic might is the key to national power, nor a neoconservative who believes that China should rely on military might to get its way. Rather, Yan argues, political leadership is the key to national power, and morality is an essential part of political leadership. Economic and military might are important components of national power, but they are secondary to political leaders who act in accordance with moral norms, and the same holds true in determining the hierarchy of the global order. Providing new insights into the thinking of one of China's leading foreign policy figures, this book will be essential reading for anyone interested in China's rise or in international relations. In a new preface, Yan reflects on his arguments in light of recent developments in Chinese foreign policy, including the selection of a new leader in 2012.

A Source Book in Chinese Philosophy

This book examines the Chinese political tradition over the past two thousand years and argues that the enduring and most important feature of this tradition is autocracy. The author interprets the communist takeover of 1949 not as a revolution but as a continuation of the imperial tradition. The book shows how Mao Zedong revitalised this autocratic tradition along five lines: the use of ideology for political control; concentration of power in the hands of a few; state power over all aspects of life; law as a tool wielded by the ruler, who is himself above the law; and the subjection of the individual to the state. Using a statist approach, the book argues that in China political action of the state has been the single most important factor in determining socio-economic change.

A History of Classical Chinese Thought

A Source Book in Chinese Philosophy is a milestone along the complex and difficult road to significant understanding by Westerners of the Asian peoples and a monumental contribution to the cause of philosophy. It is the first anthology of Chinese philosophy to cover its entire historical development. It provides substantial selections from all the great thinkers and schools in every period--ancient, medieval, modern, and contemporary--and includes in their

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entirety some of the most important classical texts. It deals with the fundamental and technical as well as the more general aspects of Chinese thought. With its new translation of source materials (some translated for the first time), its explanatory aids where necessary, its thoroughgoing scholarly documentation, this volume will be an indispensable guide for scholars, for college students, for serious readers interested in knowing the real China.

Classical Confucian Political Thought

One of China's most influential intellectuals questions the validity of thinking about Chinese history and its legacy from a Western conceptual framework. Wang Hui argues that we need to more fully understand China's past in order to imagine alternative ways of conceiving Asia and world order.

Autocratic Tradition and Chinese Politics

China's rapid rise as a regional and global power is one of the most important political developments of the twenty-first century. Yet the West still largely overlooks or oversimplifies the complex ideas and ideals that have shaped the country's national and international transformation from antiquity to the present day. In this beautifully written introductory text, Youngmin Kim offers a uniquely

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incisive survey of the major themes in Chinese political thought from customary community to empire, exploring their theoretical importance and the different historical contexts in which they arose. Challenging traditional assumptions about Chinese nationalism and Marxist history, Kim shows that "China" does not have a fixed, single identity, but rather is a constantly moving target. His probing, interdisciplinary approach traces the long and nuanced history of Chinese thought as a true tradition anchored in certain key themes, many of which began in the early dynasties and still resonate in China today. Only by appreciating this rich history, he argues, can we begin to understand the intricacies and contradictions of contemporary Chinese politics, economy, and society.

Conservative Thought in Contemporary China

Ames demonstrates that the political theory contained in *The Art of Rulership* shares an underlying sympathy with precepts of Taoist and Confucian origin, and contains a systematic political philosophy that is not only unique but compelling. The book presents a political theory that tempers lofty ideals with functional practicability.

A Cloud Across the Pacific

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The evolution of China's intellectual landscape, especially the battles among different influential social and political ideas, sheds light on its history. *Leading Schools of Thought in Contemporary China* offers a close-up look of eight major schools of thought that swept across China between 1978 and 2008, ranging from Deng Xiaoping's thoughts to Neo-Confucianism. Subject to unrelenting debates among both scholars and the general public, the popularity of these ideas waxed and waned throughout those turbulent decades. They have two things in common. First, they are all problem-oriented insofar as they carry their advocates' hopes of finding in them solutions to both new and old problems the country has faced. Second, while richly informed by such traditions as authoritarianism and Confucianism that have long held sway in much of Asia, including China, these ideas also reveal the deep influence of, and even affinity with, some of the most influential social and political theories in the Western tradition, including liberalism, socialism and conservatism. Readers will find in the continuing contestation among these theories in the marketplace of ideas not only much of what is exciting about the intellectual scene in China today, but also clues about China's future.

Confucian Perfectionism

Li Zehou is widely regarded as one of China's most influential contemporary thinkers. He has produced influential theories of the development of Chinese thought and the place of aesthetics in Chinese ethics and value theory. This book

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is the first English-language translation of Li Zehou's work on classical Chinese thought. It includes chapters on the classical Chinese thinkers, including Confucius, Mozi, Laozi, Sunzi, Xunzi and Zhuangzi, and also on later eras and thinkers such as Dong Zhongshu in the Han Dynasty and the Song-Ming Neo-Confucians. The essays in this book not only discuss these historical figures and their ideas, but also consider their historical significance, and how key themes from these early schools reappeared in and shaped later periods and thinkers. Taken together, they highlight the breadth of Li Zehou's scholarship and his syncretic approach—his explanations of prominent thinkers and key periods in Chinese intellectual history blend ideas from both the Chinese and Western canons, while also drawing on contemporary thinkers in both traditions. The book also includes an introduction written by the translator that helpfully explains the significance of Li Zehou's work and its prospects for fostering cross-cultural dialogue with Western philosophy. A History of Chinese Classical Thought will be of interest to advanced students and scholars interested in Chinese philosophy, comparative philosophy, and Chinese intellectual and social history.

The Path

This is the first full-length scholarly study of the Chinese 'core' leader and his role in the Chinese Communist Party's elite politics.

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