

History Of Chinese Political Thought Volume 1 From The Beginnings To The Sixth Century Ad Princeton Library Of Asian Translations

This book presents a panoramic and extensive exploration of Chinese political philosophy, examining key political problems of the past, and the thinkers who addressed them. As the reader will discover, China's traditional political philosophy is one with distinctive national characteristics and ideals.

Therefore, the book helps to clarify the evolution of Chinese political thought, while also investigating fundamental political issues throughout the country's history. The book offers a unique resource for researchers and graduate students in the fields of political science, philosophy, and history, as well as ordinary readers who are interested in China's traditional and political culture.

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

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political history and thought of a nation that is becoming increasingly powerful on the world stage.

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.

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

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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. 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 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

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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.

"First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company."--Provided by publisher.

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

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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.

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 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.

China's rapid rise as a regional and global power is one of the most important political developments of the twenty-first

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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. This book traces ideological trends in China through a range of historical and comparative perspectives, spanning the ancient belief systems of Confucianism, Legalism, and Taoism to political ideologies of the present day. Chapters in this edited volume are divided into four parts: traditional Chinese ideology, ideology of the Republic, Maoism as an ideology and post Mao ideology, zoning in on specific historical periods from the Qing and Republic periods to the reform era, as well as the period after the founding of the PRC – through which Mao Zedong's political thought is notably discussed from the perspective of epistemology and the global impact of Maoism. Key topics include Sun Yat-sen as the Father of the Republic, Li Dazhao, the early Marxist theoretician, Chiang Kai-shek and his nationalist Fascism, Liang Qichao's emotional appeals through liberal political discourse, Jiang Zemin's theory of 'Three Represents' de-

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emphasising the Marxist concept of class, Hu Jintao's theory of 'Harmonious Society' and Xi Jinping's political thought. Contributions from world-leading scholars take both comparative and critical approaches, examining not only how studies of ideology are relevant, but how Chinese ideologies have retained their own characteristics distinct to the West. As the first comprehensive study of this subject in the English language, Chinese Ideology will appeal to students and scholars of philosophy, political science, history, and Asian studies more broadly.

A History of Chinese Political Thought John Wiley & Sons
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.

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

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bibliography.

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 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.

Donated by Sydney Harris.

This book rewrites the story of classical Chinese philosophy, which has always been considered the single most creative and vibrant chapter in the history of Chinese philosophy. Works attributed to Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, Han Feizi and many others represent the very origins of moral and political thinking in China. As testimony to their enduring stature, in recent decades many Chinese intellectuals, and even leading politicians, have turned to those classics, especially Confucian texts, for alternative or complementary sources of moral authority and political legitimacy. Therefore, philosophical inquiries into core normative values embedded in those classical texts are crucial to the ongoing scholarly discussion about China as China turns more culturally inward. It can also contribute to the spirited contemporary debate about the nature of philosophical reasoning, especially in the non-Western traditions. This book offers a new narrative and interpretative framework about the origins of moral-political philosophy that tracks how the three normative values, humaneness, justice, and personal freedom, were formulated, reformulated, and contested by early Chinese philosophers in their effort to negotiate the relationship among three distinct domains, the personal, the familial, and the political. Such efforts took place as those thinkers were reimagining a new moral-political

order, debating its guiding norms, and exploring possible sources within the context of an evolving understanding of Heaven and its relationship with the humans. Tao Jiang argues that the competing visions in that debate can be characterized as a contestation between partialist humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Laoists, and the so-called fajia thinkers being the major participants, constituting the mainstream philosophical project during this period. Thinkers lined up differently along the justice-humaneness spectrum with earlier ones maintaining some continuity between the two normative values (or at least trying to accommodate both to some extent) while later ones leaning more toward their exclusivity in the political/public domain. Zhuangzi and the Zhuangists were the outliers of the mainstream moral-political debate who rejected the very parameter of humaneness versus justice in that discourse. They were a lone voice advocating personal freedom, but the Zhuangist expressions of freedom were self-restricted to the margins of the political world and the interiority of one's heartmind. Such a take can shed new light on how the Zhuangist approach to personal freedom would profoundly impact the development of this idea in pre-modern Chinese political and intellectual history. Since the late 1970s China has undergone a great transformation, during which time the country has witnessed an outpouring of competing schools of thought. This book analyzes the major schools of political thought redefining China's transformation and the role

Chinese thinkers are playing in the post-Mao era.

These lectures focus on the economic and institutional history of the period from the end of the Han dynasty until the end of the T'ang (roughly A.D. 200-900), and the history of Chinese political thought.

The rise of Asia in global affairs has forced western thinkers to rethink their assumptions, theories, and conclusions about the region. Eric Voegelin's Asian Political Thought brings together a mixture of established and rising scholars from both Asia and the West to reflect upon the political philosopher's thought about China, Japan, Korea, Central Asia, and India. From Voegelin's writings, readers will not only understand how Voegelin's approach can illuminate the fundamental principles and issues about Asia but also what are the challenges and possibilities that Asia offers in the twentieth-first century. For those who want to move past the superficial commentary and clichés about Asia, Eric Voegelin's Asian Political Thought is the book for you.

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

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.

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.

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.

Dr. Sato's volume deals with the origin and formation of the political thought of pre-imperial Xun Zi, with close focus on this synthesizer's formative theory on rituals and social norms.

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