
Confucian Political Philosophy Dong Zhongshu Chinese

a confucian deliberation on rawls's liberal conception of ... - confucianism is non-liberal. for in confucian political theory, it is hard to find the grounds for justifying political freedom with equal jiang dong-jin 1 3 5 1 . john rawls, *the law of peoples*, cambridge: harvard university press, 1999, pp. 59-88.

contemporary chinese study of confucian hermeneutics - "classics" include three kinds of content: social and political, metaphysical, and heart-nature (xin xing &~) philosophy (huang 2002c). huang maintains that confucian hermeneutics of classics is a study by living experience. in such study, the interpreter and the classic form a relationship of "mutual subjectivity." the **confucian ethics: retrospect and prospect - crvp** - "neo-confucian political philosophy: the cheng brothers on li (propriety) as political, psychological and metaphysical", and professor curie virag's "locating the moral self: emotions and human agency in song neo-confucian thought" that discusses the concept of "qing" (feeling, emotions) in zhu xi's moral psychology. **four books and five classics of confucianism - chinaconnectu** - by dong zhongshu (179- ... moral, and political philosophy. his innovation had a lasting influence on con-fucian education and chinese bureaucracy in that the four books were the basis of china's civil service examinations ... four books and five . classics of confucianism. **confucian thought and care ethics: an amicable split?** - confucian thought and care ethics: an amicable split? andrew lambert ... part of the chinese studies commons, comparative philosophy commons, ethics and political philosophy commons, and the feminist philosophy commons ... claim classical confucian roots, including dong zhongshu's yinyang theorizing in the han **confucian perfectionism - muse.jhu** - confucian perfectionism joseph chan published by princeton university press chan, joseph. *confucian perfectionism: a political philosophy for modern times*. **curriculum vitae sin yee chan january 2014 - uvm** - "confucian conception of jing (respect)" in *philosophy east and west*, april, 2006 (229-252, refereed paper). reprint: "the confucian notion of jing" (respect) (translated into chinese), *philosophy of ethics and the confucian tradition*, ed., fang, xu-dong (shanghai: east china normal university press), 2010. **dong zhongshu - faculty sites | franklin college faculty** - dong zhongshu's place in chinese intellectual history though dong's thought seems at first rather far removed from that of confucius, he was, in the final analysis, truly confucian: his thought was largely an extension of that of xunzi and mencius, qualified mainly by his reading of the *chunqiu*. the overriding issue of his day was to **the principle of dong zhongshu's omen discourse and wang ...** - dong zhongshu himself remains questionable, these texts in *chun qiu fan lu* are quoted constantly for dong's dependence on the *gongyang zhuan* (公羊傳) and his explanation of history. see michael loewe, *dong zhongshu, a confucian heritage and the "chunqiu fanlu"*, (leiden and boston, 2011), 155. **confucian studies east and west - assets** - introduction: confucian studies east and west 3 not only within the subject of asian studies but also in the areas of philosophy and religious studies. modern scholars from west and east introduce and examine the confucian tradition from the standpoints both of insiders and of out-siders. more recent examples of preeminent scholars in the west who **language, reality, and politics in china - columbia university** - this unit provides a study of language and political power in early china. through the examination of the confucian theory on the "rectification of names" (zhengming) and its interpretations, the unit offers students an opportunity to explore the relationship between discursive acts and expressions of political power. **the han dynasty (206 b - indiana university bloomington** - philosophy came alive: would the new dynasty be, like the qin, a legalist one, dedicated to the principle of centralized bureaucracy and amoral governance in the interests of state power and wealth, or would it return to the feudal past, adopting, perhaps, the values of confucian governance by "virtue" and tradition. **mou zongsan's translation of hölderlin's "withdrawal of ...** - confucian literary and cultural parameters, thus inventing for this concept new readers and challenging the long established confucian tradition of "tian ren he yi" [the unity of heaven and man]. this transformation has important bearing on mou's political philosophy. though recognized by many scholars as a political utopia,

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