

## **Moral China In The Age Of Reform**

*The resources of Chinese cultural heritage for the moral education of youth, with special attention to the Confucian horizon. The development of the sense of the person and ethics in modern thought, and the separation of moral development from ideology.*

*A new generation of Confucian scholars is coming of age. China is reawakening to the power and importance of its own culture. This volume provides a unique view of the emerging Confucian vision for China and the world in the 21st century. Unlike the Neo-Confucians sojourning in North America who recast Confucianism in terms of modern Western values, this new generation of Chinese scholars takes the authentic roots of Confucian thought seriously. This collection of essays offers the first critical exploration in English of the emerging Confucian, non-liberal, non-social-democratic, moral and political vision for China's future. Inspired by the life and scholarship of Jiang Qing who has emerged as China's exemplar contemporary Confucian, this volume allows the English reader access to a moral and cultural vision that seeks to direct China's political power, social governance, and moral life. For those working in Chinese studies, this collection provides*

*the first access in English to major debates in China concerning a Confucian reconceptualization of governance, a critical Confucian assessment of feminism, Confucianism functioning again as a religion, and the possibility of a moral vision that can fill the cultural vacuum created by the collapse of Marxism.*

*Pulitzer Prize in General Nonfiction finalist Winner of the 2014 National Book Award in nonfiction. An Economist Best Book of 2014. A vibrant, colorful, and revelatory inner history of China during a moment of profound transformation From abroad, we often see China as a caricature: a nation of pragmatic plutocrats and ruthlessly dedicated students destined to rule the global economy-or an addled Goliath, riddled with corruption and on the edge of stagnation. What we don't see is how both powerful and ordinary people are remaking their lives as their country dramatically changes. As the Beijing correspondent for The New Yorker, Evan Osnos was on the ground in China for years, witness to profound political, economic, and cultural upheaval. In Age of Ambition, he describes the greatest collision taking place in that country: the clash between the rise of the individual and the Communist Party's struggle to retain control. He asks probing questions: Why does a government with more success lifting people from poverty than any*

*civilization in history choose to put strict restraints on freedom of expression? Why do millions of young Chinese professionals-fluent in English and devoted to Western pop culture-consider themselves "angry youth," dedicated to resisting the West's influence? How are Chinese from all strata finding meaning after two decades of the relentless pursuit of wealth? Writing with great narrative verve and a keen sense of irony, Osnos follows the moving stories of everyday people and reveals life in the new China to be a battleground between aspiration and authoritarianism, in which only one can prevail.*

*The Good Child*

*A Transcultural Interpretation*

*Medical Ethics in China*

*Literary and educational supplement*

*Life and Moral Education in Greater China*

*Rhetoric of the Chinese Cultural Revolution*

*Journal of the North-China Branch of the Royal Asiatic Society for the Year ...*

*Eighteenth-century Europe, commonly referred to as the Age of Enlightenment, witnessed a growing interest in China on the part of many great thinkers, inspired by reports of the Jesuit missionaries. The German philosophers Gottfried Wilhelm*

*Leibniz (1646-1716) and Christian Wolff (1679-1754) were among the admirers of Chinese thought and civilization. Leibniz contribution to the Western understanding of China was mainly metaphysical and religious. His younger contemporary and friend Wolff focused on Chinese ethics, concentrating on the practical morality and political ideals of Confucius. Julia Ching and Willard G. Oxtoby present English translations of important texts related to China by Leibniz and Wolff, accompanied by two introductory essays on the philosophical and historical context. The epilogue sketches the reversal of the European opinion on China in the succeeding centuries, as reflected in the writings of Kant and Hegel. Drawing on interviews with China's foremost sex experts, this book provides a detailed examination of the political, social and moral ramifications of gender, sex and sexuality in China today.*

*An examination of the U.S.-China relationship that charts a new path for America focusing on its existing advantages Ryan Hass charts a path forward in America's relationship and rivalry with China rooted in the relative advantages America already possesses. Hass argues that while competition will remain the defining trait of the relationship, both countries will continue to be impacted--for good or ill--by their capacity to coordinate on common challenges that neither can solve on its own, such as pandemic disease, global economic recession, climate change,*

*and nuclear nonproliferation. Hass makes the case that the United States will have greater success in outpacing China economically and outshining it in questions of governance if it focuses more on improving its own condition at home than on trying to impede Chinese initiatives. He argues that the task at hand is not to stand in China's way and turn a rising power into an enemy in the process but to renew America's advantages in its competition with China.*

*Chinese Foundations for Moral Education and Character Development*

*A Cross-Cultural Inquiry*

*Stronger*

*Globalization and European Dreams of Conquest in China and America in the Sixteenth Century*

*Leibniz and Wolff on China*

*Contestation of Humaneness, Justice, and Personal Freedom*

*A Study of the Political Socialization of Chinese and American Children*

Renmin Chinese Law Review, Volume 9 is the ninth work in a series of annual volumes on contemporary Chinese law which bring together the work of well-known scholars from China, offering an insight into current legal research in China.

What defines "happiness," and how can we attain it? The ways in which people in China ask and answer this universal question tell a lot about the tensions and challenges they

face during periods of remarkable political and economic change. Based on a five-year original study conducted by a select team of China experts, *The Chinese Pursuit of Happiness* begins by asking if Chinese citizens' assessment of their life is primarily a judgment of their social relationships. The book shows how different dimensions of happiness are manifest in the moral and ethical understandings that embed individuals in specific communities. Vividly describing the moral dilemmas experienced in contemporary Chinese society, the rituals of happiness performed in modern weddings, the practices of conviviality carried out in shared meals, the professional tensions confronted by social workers, and the hopes and frustrations shared by political reformers, the contributors to this important study illuminate the causes of anxiety and reasons for hope in China today.

A comprehensive and up-to-date survey of management in China in the period of economic reform.

Origins of Moral-Political Philosophy in Early China

The Stranger and the Chinese Moral Imagination

From Its Beginning to Modern Times

Encyclopædia of Religion and Ethics: Munda-Phrygians

Moral Development in a Chinese Preschool

Deep China

*What should we make of claims by members of other groups to have moralities different from our own? Human Rights in Chinese Thought gives an extended answer to this question in the first study of its kind. It integrates a full account of the development of Chinese rights discourse - reaching back to important, though neglected, origins of that discourse in 17th and 18th century Confucianism - with philosophical consideration of how various communities should respond to contemporary Chinese claims about the uniqueness of their human rights concepts. The book elaborates a plausible kind of moral pluralism and demonstrates that Chinese ideas of human rights do indeed have distinctive characteristics, but it nonetheless argues for the importance and promise of cross-cultural moral engagement. This book is a study of post-Mao Chinese moral subjectivity and a philosophical inquiry into the relation between moral subjectivity and freedom.*

*In this important new book the renowned historian Serge Gruzinski returns to two episodes in the sixteenth century which mark a decisive stage in global history and show how China and Mexico experienced the expansion of Europe. In the early 1520s, Magellan set sail for Asia by the Western route, Cortes seized Mexico and some Portuguese based in Malacca dreamed of colonizing China. The Aztec Eagle was destroyed but the Chinese Dragon*

*held strong and repelled the invaders - after first seizing their cannon. For the first time, people from three continents encountered one other, confronted one other and their lives became entangled. These events were of great interest to contemporaries and many people at the time grasped the magnitude of what was going on around them. The Iberians succeeded in America and failed in China. The New World became inseparable from the Europeans who were to conquer it, while the Celestial Empire became, for a long time to come, an unattainable goal. Gruzinski explores this encounter between civilizations that were different from one another but that already fascinated contemporaries, and he shows that our world today bears the mark of this distant age. For it was in the sixteenth century that human history began to be played out on a global stage. It was then that connections between different parts of the world began to accelerate, not only between Europe and the Americas but also between Europe and China. This is what is revealed by a global history of the sixteenth century, conceived as another way of reading the Renaissance, less Eurocentric and more in tune with our age.*

*The Chinese Pursuit of Happiness*

*The Moral State*

*A Study in the Origin of Ethical Valuations*

*Frog*

*The Silk Manuscripts of Huang-Lao*

*Journal of the North China Branch of the Royal Asiatic Society*

*China Through The Ages*

Chinese academic traditions take *zuo ren*--self-fulfillment in terms of moral cultivation--as the ultimate goal of education. To many in contemporary China, however, the nation seems gripped by moral decay, the result of rapid and profound social change over the course of the twentieth century. Placing Chinese children, alternately seen as China's greatest hope and derided as self-centered "little emperors," at the center of her analysis, Jing Xu investigates the effects of these transformations on the moral development of the nation's youngest generation. *The Good Child* examines preschool-aged children in Shanghai, tracing how Chinese socialization beliefs and methods influence their construction of a moral world. Delving into the growing pains of an increasingly competitive and changing educational environment, Xu documents the confusion, struggles, and anxieties of today's parents, educators, and grandparents, as well as the striking creativity of their children in shaping their own moral practices. Her innovative blend of anthropology and psychology reveals the interplay of their dialogues and debates, illuminating how young children's nascent moral

dispositions are selected, expressed or repressed, and modulated in daily experiences.

For the Greeks, the craft of Odysseus and the wisdom of Athena were examples of metis, an elusive cast of mind that ranged from wisdom and forethought to craft and cunning. Although it informed many aspects of Greek society, metis was all but absent from the language of Greek philosophy. Invoking indigenous Chinese debates, Lisa Raphals here examines the role and significance of metic intelligence in classical Chinese philosophy, literature, history, and military strategy. Raphals first examines the range of meanings of the Chinese word zhi. As with the Greek metis, the uses of zhi include "wisdom," "knowledge," "intelligence," "skill," "cleverness," and "cunning." Drawing on parallels between the two traditions, she argues that, in China as in Greece, metic intelligence tacitly informed many aspects of cultural and social life. In China, these included views of the nature of knowledge and language, standards of personal and social morality, and theories of military strategy and statecraft. After surveying representative texts from the Warring States period, Raphals considers the function of metic intelligence as the dominant quality of central characters in two novels from the Ming dynasty, the Romance of Three Kingdoms and Journey to the West. Finally, she compares the treatment of themes of heroism and

recognition in the Chinese and Greek narrative traditions. Knowing Words will be welcomed by sinologists, classicists, and scholars of comparative philosophy and literature.

Now known to the Chinese as the "ten years of chaos," the Chinese Cultural Revolution (1966-1976) brought death to thousands and persecution to millions. Xing Lu identifies the rhetorical features and explores the persuasive effects of political language and symbolic practices during the period. She examines how leaders of the Communist Party enacted a rhetoric in political contexts to legitimize power and violence and to dehumanize a group of people identified as class enemies.

Moral Enlightenment

Wisdom and Cunning in the Classical Traditions of China and Greece

Management in China During the Age of Reform

China Dream

Moral China in the Age of Reform

The Chinese Times

The Moral Life of the Person

The Age of Irreverence tells the story of why China's entry into the modern age was not just traumatic, but uproarious. As the Qing dynasty slumped toward extinction, prominent writers

compiled jokes into collections they called "histories of laughter." In the first years of the Republic, novelists, essayists and illustrators alike used humorous allegories to make veiled critiques of the new government. But, again and again, political and cultural discussion erupted into invective, as critics gleefully jeered and derided rivals in public. Farceurs drew followings in the popular press, promoting a culture of practical joking and buffoonery. Eventually, these various expressions of hilarity proved so offensive to high-brow writers that they launched a concerted campaign to transform the tone of public discourse, hoping to displace the old form of mirth with a new one they called youmo (humor). Christopher Rea argues that this period—from the 1890s to the 1930s—transformed how Chinese people thought and talked about what is funny. Focusing on five cultural expressions of laughter—jokes, play, mockery, farce, and humor—he reveals the textures of comedy that were a part of everyday life during modern China's first "age of irreverence." This new history of laughter not only offers an unprecedented and up-close look at a neglected facet of Chinese cultural modernity, but also reveals its lasting legacy in the Chinese language of the comic today and its implications for our understanding of humor as a part of human culture.

Deep China investigates the emotional and moral lives of the Chinese people as they adjust to the challenges of modernity. Sharing a medical anthropology and cultural psychiatry perspective, Arthur Kleinman, Yunxiang Yan, Jing Jun, Sing Lee, Everett Zhang, Pan Tianshu, Wu Fei, and Guo Jinhua delve into intimate and sometimes hidden areas of personal life and social practice to observe and narrate the drama of Chinese individualization. The essays explore the remaking of the moral person during China's profound social and economic transformation, unraveling the shifting practices and struggles of contemporary life.

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Past studies of China have concentrated on specific events or have related a chronological history of the dynastic periods. These works have included aspects of cultural history but have underemphasized the country's great social, political, and intellectual movements and their ultimate expression in the art and literature of the time. By focusing on such themes, Professor Michael provides a new framework for understanding the Chinese cultural tradition. The author describes the evolving history of ideas in China, from ancient faith in powerful magic to more modern concepts of a logical moral order of the universe and mankind's place in it. He also explores the intellectual ferment following the dawn of the age of reason, the integration of Buddhism into the Confucian social order, and the social transformations accompanying the rise and fall of the centralized state. Throughout, he illustrates how the changing society's beliefs, values, and aesthetic sense were embodied in its art and literature. This portrayal of the Chinese cultural tradition not only puts Chinese history in a new perspective, it also illuminates the process through which China constructed a modern society from a non-Western foundation and serves as an essential tool for understanding modern-day China and its prospects for the future.

China's New Creative Age

The Eagle and the Dragon

Sex, Science and Morality in China

A Novel

Human Rights in Chinese Thought

The Renaissance of Confucianism in Contemporary China

The Age of Irreverence

***Blending fact and fiction, this darkly comic fable “may be the purest distillation yet of Mr. Ma’s talent for probing the country’s darkest corners and exposing what he regards as the Communist Party’s moral failings” (Mike Ives, The New York Times). Called “Red Guards meet Kurt Vonnegut . . . powerful!” by Margaret Atwood on Twitter, China Dream is an unflinching satire of totalitarianism. Ma Daode, a corrupt and lecherous party official, is feeling pleased with himself. He has an impressive office, three properties, and multiple mistresses who text him day and night. After decades of loyal service, he has been appointed director of the China Dream Bureau, charged with replacing people’s private dreams with President Xi Jinping’s great China Dream of national rejuvenation. But just as he is about to present his plan for a mass golden wedding anniversary celebration, his sanity begins to unravel. Suddenly plagued by flashbacks of the Cultural Revolution, Ma Daode’s nightmare visions from the past threaten to destroy his dream of a glorious future. Exposing the damage inflicted on a nation’s soul when authoritarian regimes, driven by an insatiable hunger for power, seek to erase memory, rewrite history, and falsify the truth, China Dream is a dystopian vision of repression, violence, and state–imposed amnesia that is set not in the future, but in China today.***

***Arguing for life, moral and values education as a bedrock for the original goals of school education, this monograph explores how life and values education is conceptualised and imparted in Greater China. Under a globalized, transnational, and technological world, where there has been an increase in people’s mobility, in information and cultural exchanges, there is also a growing emphasis on personal and***

***professional ethics. Against this context, life, moral and values education has gained attention for its impact on shaping students' characters as future citizens. However, the cultivation of these values is made deeply diversified and complex by varying interpretations of "life education" and "values education" across societies, given that different societies are influenced by different socio-cultural traditions, educational ideologies and religious beliefs. The means and approaches towards life education also vary vastly from formal school subjects, school-based programmes as well as teachers and peers' role modelling, community services, extra-curricular activities, school discipline, charity work, pastoral care, and school ethos. Recognising this inherent diversity and complexity in the approach to and the dissemination of life education, the contributors to this volume survey the practice of life education in Greater China so far, suggesting that life education is most effective when it is "diversified, dynamic and developmental across contexts". This book will provide the opportunity for engaging in important and serious debates about the future and the values that will underpin it and will prove of special interest to scholars and practitioners working on education policies curriculum development and teacher education in Greater China.***

***Contains list of members.***

***The National Review, China***

***Age of Ambition: Chasing Fortune, Truth, and Faith in the New China***

***Chinese Moral Sentiments Before Confucius***

***History Of A Civilization***

***The Chinese Experience***

***Selected Papers of The Jurist (1911-1912), Volume 9***

***The North-China Herald and Supreme Court and Consular Gazette***

Scope: theology, philosophy, ethics of various religions and ethical systems and relevant portions of anthropology, mythology, folklore, biology, psychology, economics and sociology.

Moral China in the Age of Reform Cambridge University Press

Analyse van de contacten tussen China en het Westen op sociaal en cultureel gebied

A New History of Laughter in China

The Chinese Rites Controversy

Law and Morality in Ancient China

Renmin Chinese Law Review

China and the West

Readers' Guide to Periodical Literature

Updating American Strategy to Outpace an Ambitious and Ascendant China

Drawing on a wide range of primary historical and sociological sources and employing sharp philosophical analysis, this book investigates medical ethics from a Chinese-Western comparative perspective. In doing so, it

offers a fascinating exploration of both cultural differences and commonalities exhibited by China and the West in medicine and medical ethics. The book carefully examines a number of key bioethical issues in the Chinese socio-cultural context including: attitudes toward fetuses; disclosure of information by medical professionals; informed consent; professional medical ethics; health promotion; feminist bioethics; and human rights. It not only provides insights into Chinese perspectives, but also sheds light on the appropriate methods for comparative cultural and ethical studies. Through his pioneering study, Jing-Bao Nie has put forward a theory of "trans-cultural bioethics," an ethical paradigm which upholds the primacy of morality whilst resisting cultural stereotypes, and appreciating the internal plurality, richness, dynamism and openness of medical ethics in any culture. Medical Ethics in China will be of particular interest to students and academics in the fields of Medical Law, Bioethics, Medical Ethics, Cross-Cultural Ethics as well as Chinese/Asian Studies and

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Comparative Cross-Cultural Studies.

A NEW YORK TIMES TOP BOOK OF 2015 WASHINGTON POST NOTABLE BOOK The author of Red Sorghum and China's most revered and controversial novelist returns with his first major publication since winning the Nobel Prize In 2012, the Nobel committee confirmed Mo Yan's position as one of the greatest and most important writers of our time. In his much-anticipated new novel, Mo Yan chronicles the sweeping history of modern China through the lens of the nation's controversial one-child policy. Frog opens with a playwright nicknamed Tadpole who plans to write about his aunt. In her youth, Gugu—the beautiful daughter of a famous doctor and staunch Communist—is revered for her skill as a midwife. But when her lover defects, Gugu's own loyalty to the Party is questioned. She decides to prove her allegiance by strictly enforcing the one-child policy, keeping tabs on the number of children in the village, and performing abortions on women as many as eight months pregnant. In sharply personal prose, Mo Yan depicts a world of desperate families, illegal

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surrogates, forced abortions, and the guilt of those who must enforce the policy. At once illuminating and devastating, it shines a light into the heart of communist China.

Huang-Lao thought, a unique and sophisticated political philosophy which combines elements of Daoism and Legalism, dominated the intellectual life of late Warring States and Early Han China, providing the ideological foundation for post-Qin reforms. In the absence of extant texts, however, scholars of classical Chinese philosophy remained in the dark about this important school for over 2000 years.

Finally, in 1973, archaeologists unearthed four ancient silk scrolls: the Silk Manuscripts of Huang-Lao. This work is the first detailed, book-length treatment in English of these lost treasures.

Society and Culture, 1815-1937

Knowing Words

Anxieties, Hopes, and Moral Tensions in Everyday Life

The Impact on Chinese Thought, Culture, and Communication

The Living Age ...

Littell's Living Age

*In the last two decades, China has become a dramatically more urban society and hundreds of millions of people have changed residence in the process. Family and communal bonds have been broken in a country once known as "a society of kith and kin." There has been a pervasive sense of moral crisis in contemporary China, and the new market economy doesn't seem to offer any solutions. This book investigates how the Chinese have coped with the condition of modernity in which strangers are routinely thrust together. Haiyan Lee dismisses the easy answers claiming that this "moral crisis" is merely smoke and mirrors conjured up by paternalistic, overwrought leaders and scholars, or that it can be simply chalked up to the topsyturvy of a market economy on steroids. Rather, Lee argues that the perception of crisis is itself symptomatic of a deeper problem that has roots in both the Confucian tradition of kinship and the modern state management of stranger sociality. This ambitious work is the first to investigate the figure of the stranger—foreigner, peasant migrant, bourgeois intellectual, class enemy, unattached woman, animal—across literature, film, television, and museum culture. Lee's aim is to show that hope lies with a robust civil society in which literature and the arts play a key role in sharpening the moral faculties and apprenticing readers in the art of living with strangers. In so doing, she makes a historical, comparative, and theoretically informed contribution to the on-going conversation on China's "(un)civil society."*

*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.*