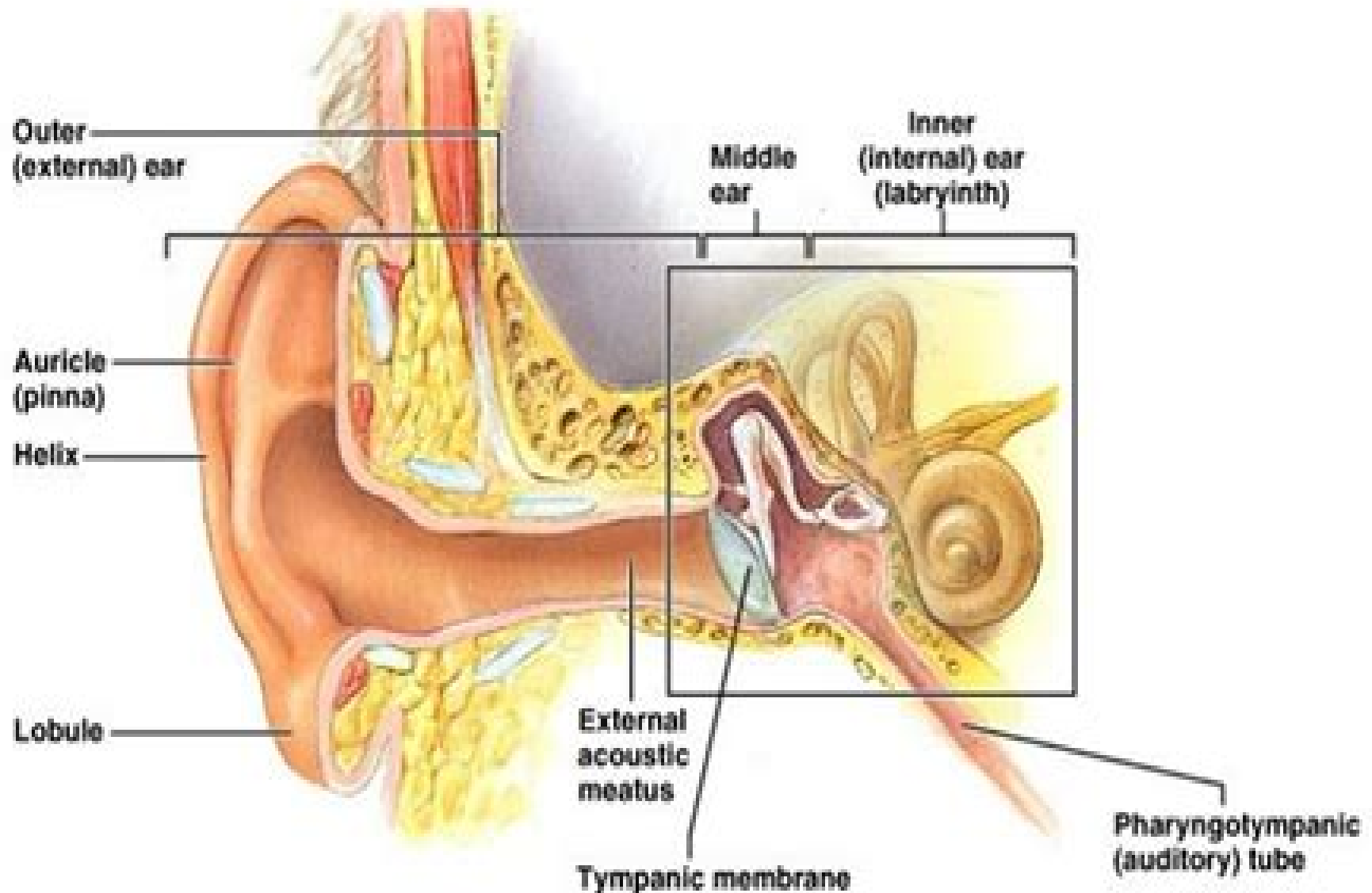


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## **Name And Actuality Ear C:**

*Comparative Journeys* Anthony C. Yu, 2009 Yu's essays juxtapose Chinese and Western texts Cratylus next to Xunzi for example and discuss their relationship to language and subjects such as liberal Greek education against general education in China He compares a specific Western text and religion to a specific Chinese text and religion He considers the Divina Commedia in the context of Catholic theology alongside The Journey to the West as it relates to Chinese syncretism united by the theme of pilgrimage Yet Yu's focus isn't entirely tied to the classics He also considers the struggle for human rights in China and how this topic relates to ancient Chinese social thought and modern notions of rights in the West **Early**

**China/Ancient Greece** Steven Shankman, Stephen W. Durrant, 2012-02-01 This pioneering book compares Chinese and Western thought to offer a bracing and unpredictable cross cultural conversation The work contributes to the emerging field of Sino Hellenic studies which links two great and influential cultures that in fact had virtually no contact during the ancient period The patterns of thought and the cultural productions of early China and ancient Greece represent two significantly different responses to the myriad problems that human beings confront Throughout this volume the comparisons between these cultures evince two critical ideas First that thinking is itself an inherently comparative activity Through making comparisons the familiar becomes strange and the strange somewhat more familiar Second since we think through comparisons we should think them all the way through How valid and productive are the comparisons and contrasts made between particular works and different styles of thought that emerged from two different although contemporaneous cultural contexts **The World's Cyclopedia of Science** ,1882 **Ethics in Early China** Chris Fraser, Dan Robins, Timothy

O'Leary, 2011-08-01 Early Chinese ethics has attracted increasing scholarly and social attention in recent years as the virtue ethics movement in Western philosophy has sparked renewed interest in Confucianism and Daoism At the same time intellectuals and social commentators throughout greater China have looked to the Chinese ethical tradition for resources to evaluate the role of traditional cultural values in the contemporary world Publications on early Chinese ethics have tended to focus inordinate and uncritical attention toward Confucianism while relatively neglecting Daoism Mohism and shared features of Chinese moral psychology This book aims to rectify this imbalance by including essays on Daoism and Confucianism early Chinese moral psychology including widely neglected views of the Mohists and newly reconstructed accounts of the embodied virtue tradition which ties ethics to physical cultivation The volume also includes essays addressing the broader question of the value of comparative philosophy generally and of studying early Chinese ethics in particular The book should have a wide readership among professional scholars and graduate students in Chinese philosophy specifically Confucian ethics Daoist ethics and comparative ethics Chris Fraser is associate professor of philosophy at the University of Hong Kong Dan Robins is assistant professor of Chinese philosophy at Stockton College of New Jersey Timothy O'Leary is associate professor of philosophy at the University of Hong Kong Contributors include Roger Ames Stephen Angle Sin yee

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