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WANG AN-SHIH (1021-1086) AND HIS NEW POLICIES

JAMES T. C. LIU
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Reform In Sung China Wang An Shih 1021 1086 And Hi:

Reform in Sung China James T. C. Liu, 1959 No detailed description available for Reform in Sung China **Reform in Sung China** Zijian Liu, 1959 **Reform in Sung China** Tzu-chien Liu, 1960 **Reform in Sung China** Carl E. Pearson, 1959 *Liu Tsung-yüan and Intellectual Change in T'ang China, 773-819* Jo-Shui Chen, Jo-shui Chén, 2006-11-02 This book is a comprehensive study of Liu Tsang y an 773 819 a major literary and intellectual figure in Chinese history The major aspects of Liu s life and work are explored the social and cultural background of his family his relationship with the ku wen prose reforms and new canonical scholarship in the mid T ang his social and political criticism his views on Confucian doctrine and his sentiments and reflections regarding the private realm of human life **Comparative Civilizations and Multiple Modernities** Shmuel N. Eisenstadt, 2022-11-07 This collection of essays provides an analysis of the dynamics of Civilizations The processes of globalization and of world history are described from a comparative sociological point of view in a Weberian tradition These essays were written between 1974 and 2002 by one of the most eminent sociologists of today The print edition is available as a set of two volumes 9789004129931 *Genealogy of the Way* Thomas A. Wilson, 1995 Beginning in the late Southern Sung one sect of Confucianism gradually came to dominate literati culture and by the Ming dynasty was canonized as state orthodoxy This book is a historical and textual critique of the construction of an ideologically exclusionary conception of the Confucian tradition and how claims to possession of the truth the Tao came to serve power

Utilitarian Confucianism Hoyt Cleveland Tillman, 2020-03-17 A resource for exploring Ch en Liang s intellectual development Ch en s thought evolved through a tao hsueh phase to the utilitarian positions for which he is famous This radicalization represented an evolutionary process To understand this process the debate with Chu Hsi and the significance of both in China s political culture it is first necessary to take notice of the cultural setting traditional Confucian polarities and their configurations in the eleventh and twelfth centuries **Asia in Western and World History: A Guide for Teaching** Ainslie T. Embree, Carol Gluck, 2015-05-20 A guide aimed at introducing students to the history of Asia in conjunction with Western and world history *China and the Mongols* Hok-Lam Chan, 2018-12-17 Published in 1999 A common theme linking these papers is that of the interaction of lite and popular traditions as found in the writings and folktales of Yuan and Ming China The first studies focus on historical writings not just as topics of intellectual and cultural history but as foundations for understanding the sources of that time and seeing how earlier periods were viewed for example in the composition of the Liao Chin and Sung histories at the Mongol Yuan court in the 1340s A second cluster examines a number of popular legends in which Mongol and Chinese elements can be seen to mix the use of a bowshot in choosing a site as in the story of the founding of Peking the legends of the foundation of the Ming dynasty or the image and fictionalisation of the great Ming statesman Liu Chi **Rediscovering Confucianism** Torbjörn Lodén, 2021-10-01 This book provides an outline and an appraisal of Confucianism as a system of ideas and beliefs that evolved during the past 3 millennia

and continue to do so Its roots are traced back to pre Confucian times followed by a detailed examination of some 40 Confucian thinkers It also describes the social context of evolution of Confucian thought **Emperor Huizong** Patricia Buckley Ebrey, 2014-01-06 The first comprehensive English language biography of Emperor Huizong corrects the prevailing view of this ruler as a decadent political failure who lost the throne to invaders Ebrey recasts the artistically gifted emperor as passionate and paradoxical yet genuinely ambitious if too much so in pursuing glory for his flourishing realm *Mencian Hermeneutics* Chun-chieh Huang, 2019-01-22 Considered second only to Confucius in the history of Chinese thought Mencius 371 289 b c was a moral philosopher whose arguments while pragmatically rooted in the political and social conditions of his time go beyond particular situations to probe their origins and speculate on their larger implications His writings constitute a living tradition in China and the world at large Sinological studies of Mencius have long emphasized philological and archaeological research situating the texts mainly in Chinese history Critical appraisal of the texts lends itself to Western traditions of interpretation **Mencian Hermeneutics** Junjie Huang, Considered second only to Confucius in the history of Chinese thought Mencius 371 289 b c was a moral philosopher whose arguments while pragmatically rooted in the political and social conditions of his time go beyond particular situations to probe their origins and speculate on their larger implications His writings constitute a living tradition in China and the world at large Sinological studies of Mencius have long emphasized philological and archaeological research situating the texts mainly in Chinese history Critical appraisal of the texts lends itself to Western traditions of interpretation In *Mencian Hermeneutics* Chun chieh Huang utilizes both approaches to offer a historical and universal understanding of Mencius Huang builds from the premise that Mencius thinking and all Chinese thought are sociopolitical in tone and humanistic and metaphysical in nature and range The strength of Mencius thought lies in the organic mutuality of these factors His arguments are shaped by the politics literature and economics of his age At the same time the concrete programs he proposed and his sharp criticisms of alternative policies are rooted in the metaphysical soil of man and the world human solidarity and cosmic symbiosis and human nature within the natural world The book is divided into two parts Part 1 analyzes the concrete as opposed to the theoretical character of Mencius thought Huang demonstrates the organic unity of his intellectual system with its concepts of linkage between innermost to outermost self to social rightness vs profit and his political ideal of populist government through familial empathy Part 2 deals with the long historical odyssey of Mencius work in China s interpretive tradition an exegetical process similar in its origins to Western hermeneutics In comparing and analyzing these approaches to Mencius Huang seeks to show that Chinese hermeneutics is more than an activity of intellectual curiosity about the ancient world but is instead a means to sociopolitical action an application in society of the fruits of personal cultivation *Mencian Hermeneutics* will be of interest to Chinese area specialists sociologists literary scholars and philosophers Chun chieh Huang is a professor of history and chairman of the Commission of General Education at National Taiwan University in Taipei He is the author of five books on

Confucianism and five books on Taiwan **Traces of Grand Peace** Jaeyoon Song, 2020-10-26 Since the second century BC the Confucian Classics endorsed by the successive ruling houses of imperial China had stood in tension with the statist ideals of big government In Northern Song China 960 1127 a group of reform minded statesmen and thinkers sought to remove the tension between the two by revisiting the highly controversial classic the Rituals of Zhou the administrative blueprint of an archaic bureaucratic state with the six ministries of some 370 offices staffed by close to 94 000 men With their revisionist approaches they reinvented it as the constitution of state activism Most importantly the reform councilor Wang Anshi s 1021 1086 new commentary on the Rituals of Zhou rose to preeminence during the New Policies period ca 1068 1125 only to be swept into the dustbin of history afterward By reconstructing his revisionist exegesis from its partial remains this book illuminates the interplay between classics thinkers and government in statist reform and explains why the uneasy marriage between classics and state activism had to fail in imperial China *Politics* Roberto Mangabeira Unger, 1987 Plasticity Into Power Roberto Mangabeira Unger, 2004-11-17 Volume 3 of *Politics* a work in constructive social theory **Traces of the Sage** James A. Flath, 2016-03-31 The Temple of Confucius Kong Temple in Qufu is the definitive monument to the world s greatest sage From its humble origins deep in China s past the home of Confucius grew in size and stature under the auspices of almost every major dynasty until it was the largest and most richly endowed temple in the Ming and Qing empires The decline of state sponsored ritualism in the twentieth century triggered a profound identity crisis for the temple and its worshipers yet the fragile relic survived decades of neglect war and revolution and is now recognized as a national treasure and a World Heritage Site *Traces of the Sage* is the first comprehensive account of the history and material culture of Kong Temple Following the temple s development through time and across space it relates architecture to the practice of Confucianism explains the temple s phenomenal perseverance and explores the culture of building in China Other chapters consider the problem of Confucian heritage conservation and development over the last hundred years a period when the validity of Confucianism has been called into question and the challenge of remaking Confucian heritage as a commercial enterprise By reconstructing its social life the study interprets Kong Temple as an active site of transaction and negotiation and argues that meaning does not hide behind architecture but emerges from the circulation and regeneration of its spaces and materials The most complete work on a seminal monument in Chinese history through millennia *Traces of the Sage* will find a ready audience among cultural and political historians of imperial and modern China as well as students and scholars of architectural history and theory and Chinese ritual **Divided by a Common Language** Ari Daniel Levine, 2008-09-30 Between 1044 and 1104 ideological disputes divided China s sociopolitical elite who organized into factions battling for control of the imperial government Advocates and adversaries of state reform forged bureaucratic coalitions to implement their policy agendas and to promote like minded colleagues During this period three emperors and two regents in turn patronized a new bureaucratic coalition that overturned the preceding ministerial regime and its policies This ideological and

political conflict escalated with every monarchical transition in a widening circle of retribution that began with limited purges and ended with extensive blacklists of the opposition

Divided by a Common Language is the first English language study to approach the political history of the late Northern Song in its entirety and the first to engage the issue of factionalism in Song political culture Ari Daniel Levine explores the complex intersection of Chinese political cultural and intellectual history by examining the language that ministers and monarchs used to articulate conceptions of political authority Despite their rancorous disputes over state policy factionalists shared a common repertoire of political discourses and practices which they used to promote their comrades and purge their adversaries Conceiving of factions in similar ways ministers sought monarchical approval of their schemes employing rhetoric that imagined the imperial court as the ultimate source of ethical and political authority Factionalists used the same polarizing rhetoric to vilify their opponents who rejected their exclusive claims to authority as well as their ideological program as treacherous and disloyal They pressured emperors and regents to identify the malign factions that were spreading at court and expel them from the metropolitan bureaucracy before they undermined the dynastic polity By analyzing theoretical essays court memorials and political debates from the period Levine interrogates the intellectual assumptions and linguistic limitations that prevented Northern Song politicians from defending or even acknowledging the existence of factions From the Northern Song to the Ming and Qing dynasties this dominant discourse of authority continued to restrain members of China's sociopolitical elite from articulating interests that acted independently from or in opposition to the dynastic polity Deeply grounded in both primary and secondary sources Levine's study is important for the clarity and fluidity with which it presents a critical period in the development of Chinese imperial history and government

The Illustrated Encyclopedia of Confucianism: N-Z Rodney Leon Taylor, Howard Yuen Fung Choy, 2005 Covers topics related to the understanding of Chinese Confucianism Includes entries in the following categories arts architecture and iconography astrology cosmology and mythology biographical entries ceremonies practices and rituals concepts dynasties official titles and rulers geography and historical events groups and schools literature language and symbols and texts

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