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Marx's Discourse with Hegel - N. Levine - 2012-02-21

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The Self-assertion of Chinese Academia and Marxist Philosophy - WU Xiaoming - 2021-09-29

From a Marxist philosophical perspective, this collection of essays investigates the maturing self-consciousness and self-assertion of Chinese academia, especially within the humanities and social sciences, permitting more penetrating insights and critical engagement with the social reality of China. The author elaborates on the relationship between Hegel and Marx's philosophy and their concepts of reality, thereby accounting for the historic and philosophical conditions for the autonomy of Chinese academia. Drawing on intellectual resources from both Eastern and Western archives, including phenomenology, philosophical hermeneutics, Western Marxism, and China's pacifist tradition, the book refutes Huntington's speculation about Chinese imperialism and delineates how China's development can contribute to a fundamental critique of capitalist civilisation and a new paradigm of global governance. In addition, the book challenges the thinking of Chinese neo-liberals and nationalist-conservatives and their understandings of the history and social reality of China. Hence, the author advocates a reconstruction of the spiritual and intellectual realm within society based on Marxism, in order to counter Sinophobia, neo-liberalism, and nationalism at the same time. The book will appeal to readers interested in social and political philosophy, philosophy of history, Marxism, and China studies.

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Chinese Dialectics - Chenshan Tian - 2005

Dialectical thought is at the core of Karl Marx's work and all subsequent attempts to build on his legacy: Marxism. And, arguably, Marx's special departure into dialectics represents an anomaly in that tradition and all of Western philosophy. Marxism finds its philosophers in the academy; in trade unions; in former soviet states; in industrial and non-industrial nations and this makes it distinct from all other modern philosophies. It is certainly the most international modern philosophical movement. Chinese Dialectics From Yijing to Marxism is an unparalleled investigation into the

conversation between Western Marxism and Chinese, or Eastern Marxism. An autochthonous version of Marxism persists in China coming to fruition through the work of Mao Zedong. Chenshan Tian contends that the conversation between Eastern and Western Marxism results in a striking feature of dialectics that pervades the everyday thinking and speech of ordinary persons in China. No study to date has undertaken the task of tracing the development of Marxism in China through it's ancient philosophical texts. This book is absolutely essential reading in the disciplines of comparative political theory, philosophy, and Asian studies.

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Great Walls of Discourse and Other Adventures in Cultural China - Haun Saussy - 2020-03-23

"China" and "the West," "us" and "them," the "subject" and the "non-subject"--these and other dualisms furnish China watchers, both inside and outside China, with a pervasive, ready-made set of definitions immune to empirical disproof. But what does this language of essential difference accomplish? The essays in this book are an attempt to cut short the recitation of differences and to answer this question. In six interpretive studies of China, the author examines the ways in which the networks of assumption and consensus that make communication possible within a discipline affect collective thinking about the object of study. Among other subjects, these essays offer a historical and historiographical introduction to the problem of comparison and deal with translation, religious proselytization, semiotics, linguistics, cultural bilingualism, writing systems, the career of postmodernism in China, and the role of China as an imaginary model for postmodernity in the West. Against the reigning simplifications, these essays seek to restore the interpretation of China to the complexity and impurity of the historical situations in which it is always caught. The chief goal of the essays in this book is not to expose errors in interpreting China but to use these misunderstandings as a basis for devising better methodologies for comparative studies.

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Following His Own Path - Jana S. Rošker - 2019-01-01

Critically introduces the philosophical system of Li Zehou, one of the most significant modern scholars of Chinese history and culture. In this book, Jana S. Rošker offers the first comprehensive overview and exegesis of the work of Li Zehou, who is one of the most significant and influential Chinese philosophers of our time. Rošker shows us how Li's complex system of thought seeks to revive various Chinese traditions, and at the same time attempts to harmonize or reconcile this cultural heritage with the demands of the dominant economic, political, and axiological structures of our globalized world. Various characters as "neo-traditional," "neo-Kantian," "post-Marxist," "Marxist-Confucian," "pragmatist," "instrumentalist," "romantic," and more, Li's work was central to the period known as the Chinese Enlightenment in the 1980s and has helped modify and transform antiquated patterns of Chinese intellectual discourse. He is one of the rare Chinese thinkers whose work has not only had a deep and lasting impact on Chinese intellectuals, but has acquired a broad readership outside of China as well. Seen from a broader intercultural perspective, Li's unique and imaginative approach to a wide range of basic theoretical problems has created new styles of intellectual investigation, while reminding us of our belonging to a common humanity, regardless of differences in our individual cultures, languages, preferences, and traditions. Jana S. Rošker is Professor of Sinology at the Department of Asian Studies, Faculty of Arts, University of Ljubljana, Slovenia and the author of *The Rebirth of the Moral Self: The Second Generation of Modern Confucians and their Modernization Discourses*.

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Edward Denison - 2017-02-17

This book explores China's encounter with architecture and modernity in the tumultuous epoch before Communism – an encounter that was mediated not by a singular notion of modernism emanating from the west, but that was uniquely multifarious, deriving from a variety of sources both from the west and, importantly, from the east. The heterogeneous origins of modernity in China are what make its experience distinctive and its architectural encounters exceptional. These experiences are investigated through a re-evaluation of established knowledge of the subject within the wider landscape of modern art practices in China. The study draws on original archival and photographic material from different artistic genres and, architecturally, concentrates on China's engagement with the west through the treaty ports and leased territories, the emergence of architecture as a profession in China, and Japan's omnipresence, not least in Manchuria, which reached its apogee in the puppet state of Manchukuo. The study's geographically, temporally, and architecturally inclusive approach framed by the concept of multiple modernities questions the application of conventional theories of modernity or post-colonialism to the Chinese situation. By challenging conventional modernist historiography that has marginalised the experiences of the west's other for much of the last century, this book proposes different ways of grappling with and comprehending the distinction and complexity of China's experiences and its encounter with architectural modernity.

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Few thinkers can have had a more diverse or a more contested impact on theorizing law than Michel Foucault. This diversity is reflected in the wide range of Foucault's work and of the intellectual fields it has so conspicuously influenced. Such diversity informs the present collection and is signalled in the headings of its four sections: Epistemologies: archaeology, discourse, Orientalism Political philosophy: discipline, governmentality and the genealogy of law Embodiment, difference, sexuality and the law The subject of rights and ethics. Whilst the published work selected for this collection amply accommodates this diversity, it also draws together strands in Foucault's work that coalesce in seemingly conflicting theories of law. Yet the editors are also committed to showing how that very conflict goes to constitute for Foucault an integral and radical theory of law. This theory ranges not just beyond the restrained and diminished conceptions of law usually derived from Foucault, but also beyond the characteristic concern in Jurisprudence and Legal Philosophy to constitute law in its difference and separation from other socio-political forms.

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Back to Marx - Yibing Zhang - 2014

Without a doubt Karl Marx' philosophical work had a huge impact on "western" concepts of society and economics that still reverberates in the philosophical discourse. In the analysis of this ongoing discourse however the work of Chinese scholars is underrepresented. This book is a translation of the reference work «Back to Marx» first published in 1999 in the PRC. The book is a serious inquiry into the interrelationships between Marx's political and economic philosophy, based on careful and systematic reading of a wide range of textual sources, including—in particular—the newly published second edition of the Complete Works of Marx and Engels (MEGA2), which collects notes, drafts, manuscripts, and excerpts previously unavailable to the scholarly community. The author Zhang Yibing teaches philosophy at the University of Nanjing and is one of the foremost scholars of Marxism in the PRC, a Marxist analyst of contemporary philosophical issues. At the same time he is the Vice Chancellor of the University.

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The Discourse of Flanerie in Antonio Muñoz Molina's Texts - Richard Sperber - 2015-09-10

Edgar Allan Poe, Charles Baudelaire, and Walter Benjamin have shown that flanerie is anything but an aimless stroll. Walking through London, Paris, and Berlin entailed engagements with the latest modernity. Thought-provoking, exhilarating, and at times terrifying: flanerie adjusted to and documented the mobility of modernity, its aesthetic possibilities and social risks. Antonio Muñoz Molina is one of several contemporary authors who have closely coupled the development of their literary characters to urban perambulations. Their biographic growth, cultural and social adaptations, as well as epistemological insights are so dependent on flanerie that his late twentieth and early twenty-first-century texts warrant the designation flaneur literature. Muñoz Molina has also contributed to the current decentralization of flaneur literature from Paris to smaller cities, including Spanish cities like Granada, Córdoba, and San Sebastián. Reflecting on Poe, Baudelaire, and Benjamin in these cities, his characters update and revise the canon of flaneur literature, stretching its discursive boundaries. This study examines not only the mobility of his characters but also draws attention to intercultural aspects of his flaneur literature which lie both in a uniquely Spanish perspective on flanerie as well as in engagements with cultural otherness. Walking through a Moroccan city or through Chinatown in New York, Muñoz Molina's characters broaden the Eurocentric horizon of canonical flaneur literature and the modernist one of his Spanish flaneur precursor, Federico García Lorca, whose portrait of New York is revisited in Muñoz Molina's longest flaneur text. National and literary boundaries blur as intercultural urban spaces transform his characters into transnational subjects. This study traces the author's struggle with this globalization: a residual rural nostalgia straddles uneasily with forays into filmic flanerie, a form of spectatorship that renders the flaneur newly mobile in the mass-mediated environments of postmodernity. If Muñoz Molina is generally regarded as an incisive chronicler of Spain's transition from Francoism to democracy and an attentive memorialist of the Spanish Civil War, this study bases its portrait of a much more globally engaged Muñoz Molina in his characters' movements from Spain into the urban centers of Euro-American postmodernity and its northern African periphery.

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Sinologism - Ming Dong Gu - 2013

Why, for centuries, have the West and the world continuously produced China knowledge that deviates from Chinese realities? Why, since the mid-nineteenth century, have Chinese intellectuals oscillated between commendation and condemnation of their own culture, and between fetishization and demonization of all things Western? And why have some of the world's wisest thinkers expressed opinions on Chinese culture, which are simply wrong? In order to answer these questions, this book explores the process of knowledge production about China and the Chinese civilization and in turn, provides a critique of the ways in which this knowledge is formed. Ming Dong Gu argues that the misperceptions and misinterpretations surrounding China and the Chinese civilisation do not simply come from misinformation, biases, prejudices, or political interference, but follow certain taken-for-granted principles that have evolved into a cultural unconscious. Indeed, Gu argues that the conflicting accounts in China-West studies are the inevitable outcome of this cultural unconscious which constitutes the inner logic of a comprehensive knowledge system which he terms 'Sinologism'. This book explores Sinologism's origin, development, characteristics, and inner logic, and critiques its manifestations in the writings of Chinese, Western, and non-Western thinkers and scholars, including Montesquieu, Herder, Hegel, Marx, Weber, Russell, Pound, Wang Guowei, Guo Moruo, Gu Jiegang, Wen Yiduo, and many others in diverse disciplines from arts and humanities to social sciences. In doing so, Gu demonstrates why the existing critical models are inadequate for Chinese materials and makes an attempt to construct an alternative theory to Orientalism and postcolonialism for China-West studies and cross-cultural studies. Sinologism crosses over the subjects of history, thought, literature, language, art, archaeology, religion, aesthetics and cultural theory, and will appeal to students and scholars of East-West studies with a particular focus on China, as well as those interested in cultural theory more broadly.

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Globalization and Capitalist Geopolitics - Daniel Woodley - 2017-11-27
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Legal Orientalism - Teemu Ruskola - 2013-06-01
After the Cold War, how did China become a global symbol of disregard for human rights, while the U.S positioned itself as the chief exporter of the rule of law? Teemu Ruskola investigates globally circulating narratives about what law is and who has it, and shows how "legal Orientalism" developed into a distinctly American ideology of empire.

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Cultural Studies - The Basics - Jeff Lewis - 2002-06-03
'To say that the scope of the book's coverage is wide-ranging would be an under-statement. Few texts come to mind that have attempted such a thorough overview of the central tenets of cultural studies' - Stuart Allan, University of West of England This is a book for anyone who wants an unfussy, authoritative critical introduction to Cultural Studies. It equips you with all that you need to know about theories of cultural studies: what they say, how they differ from one another and what are the strengths and weaknesses of each position. It provides biographical information on major theorists plus assessments of key texts. Unlike other competing books in the field, Cultural Studies - The Basics demonstrates what a Cultural Studies approach can do to illuminate basic areas of contemporary culture. Included are chapters on: - Feminism - The Body - Cultural Space - Communications Technology - Cultural Policy - Language and Culture. The book is designed to be used and read by students who face the pressures of essay dead-lines, examinations and dissertations. Above all it approaches Cultural Studies as something that needs to be used as well as studied.

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Jewish Wayfarers in Modern China - Matthias Messmer - 2012

'Jewish Wayfarers in Modern China: Tragedy and Splendor' is a cross-cultural collection of carefully researched and well-documented biographies of many previously little known Western visitors to China who experienced at first hand China's revolution and rise in the 20th century. Their experiences and insights can help readers to better appreciate the complex situation of modern China today, for they have a timeless quality.

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Politics, Ideology, and Literary Discourse in Modern China - Kang Liu - 1993-11-23

This collection of essays addresses the perception that our understanding of modern China will be enhanced by opening the literature of China to more rigorous theoretical and comparative study. In doing so, the book confronts the problematic and complex subject of China's literary, theoretical, and cultural responses to the experience of the modern. With chapters by writers, scholars, and critics from mainland China, Hong Kong, and the United States, this volume explores the complexity of representing modernity within the Chinese context. Addressing the problem of finding a proper language for articulating fundamental issues in the historical experience of twentieth-century China, the authors critically re-examine notions of realism, the self/subject, and modernity and draw on perspectives from feminist criticism, ideological analysis, and postmodern theory. Among the many topics explored are subjectivity in Chinese cultural theory, Chinese gender relations, the viability of a Lacanian approach to Chinese identity, the politics of subversion in Chinese reportage, and the ambivalent status of the icon of paternity since Mao. At the same time this book offers a probing look into the transformation that Chinese culture as well as the study of that culture is currently undergoing, it also reconfirms private discourse as an ideal site for an investigation into a real and imaginary, private and collective encounter with history. Contributors. Liu Kang, Xiaobing Tang, Liu Zaifu, Stephen Chan, Lydia H. Liu, Wendy Larson, Theodore Hutters, David Wang, Tonglin Lu, Yingjin Zhang, Yuejin Wang, Li Tuo, Leo Ou-fan Lee

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Ever since its first publication in 1992, The End of History and the Last Man has provoked controversy and debate. Francis Fukuyama's prescient analysis of religious fundamentalism, politics, scientific progress, ethical codes, and war is as essential for a world fighting fundamentalist terrorists as it was for the end of the Cold War. Now updated with a new afterword, The End of History and the Last Man is a modern classic.

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China and Global Capitalism - L. Chun - 2013-12-05

In this concise historical and conceptual analysis of China's evolving position in a world defined predominantly by global capitalist development, Lin offers a critical review of relevant debates and discusses the imperative and feasibility of a socialist Chinese model, reconstructed, as an alternative to standardized modernity at an impasse.

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Language, Discourse, and Praxis in Ancient China - Zhenbin Sun - 2014-09-10

This book investigates Chinese comprehension and treatment of the relationship between language and reality. The work examines ancient Chinese philosophy through the pair of concepts known as ming-shi. By analyzing the pre-Qin thinkers' discourse on ming and shi, the work explores how Chinese philosophers dealt with issues not only in language but also in ontology, epistemology, ethics, axiology, and logic. Through this discourse analysis, readers are invited to rethink the relationship of language to thought and behavior. The author criticizes and corrects vital misunderstandings of Chinese culture and highlights the anti-dualism and pragmatic character of Chinese thoughts. The rich meaning of the ming-shi pair is displayed by revealing its connection to other philosophical issues. The chapters show how discourse on language and reality shapes a central characteristic of Chinese culture, the practical zhi. They illuminate the interplay of Chinese theories of language and Dao as Chinese wisdom and worldview. Readers who are familiar with pragmatics and postmodernism will recognize the common points in ancient Chinese philosophy and contemporary Western philosophy, as they emerge through these chapters. The work will particularly appeal to scholars of philosophy, philosophy of language, communication studies and linguistics.

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Hegel and the Third World - Teshale Tibebu - 2011-02-02

Hegel, more than any other modern Western philosopher, produced the most systematic case for the superiority of Western white Protestant bourgeois modernity. He established a racially structured ladder of gradation of the peoples of the world, putting Germanic people at the top of the racial pyramid, people of Asia in the middle, and Africans and indigenous peoples of the Americas and Pacific Islands at the bottom. In Hegel and the Third World, Tibebu guides the reader through Hegel's presentation on universalism and argues that such a classification flows in

part from Hegel's philosophy of the development of human consciousness. Hegel classified Africans as people arrested at the lowest and most immediate stage of consciousness, that of the senses; Asians as people with divided consciousness, that of the understanding; and Europeans as people of reason. Tibebu demonstrates that Hegel's views were not his alone but reflected the fundamental beliefs of other major figures of Western thought at the time.

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The Horizon of Modernity - Ady Van den Stock - 2016-06-06

The Horizon of Modernity provides a historicized account of New Confucian philosophy in relation to the contemporary revival of Confucianism and explores the nexus between subjectivity and social structure in the works of Mou Zongsan, Tang Junyi, and Xiong Shili.

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China from Empire to Nation-State - Wang Hui - 2014-10-14

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.

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The Anatomy of Idealism - P. Hoffman - 1982-08-31

In its attempt to come to grips with the nature of the human mind idealism employs such terms as "pure self," "transcendental apperception," "pure consciousness" and so on. What do these terms mean? What do they refer to? Pro visionally, at least, the following answer could be satisfying: such and similar expressions are purported to capture a very special quality of human mind, a quality due to which man is not simply a part of nature, but a being capable of knowing and acting according to principles governing the spiritual realm. In the first chapter of the present study the author attempts to bring the idea of "pure Ego" down to earth. By analyzing Kant's concept of pure apperception - the ancestor of all similar notions in the history of modern and contemporary idealism - the author concludes that certain functions and capacities attributed to pure apperception by Kant himself imply the rejection of the idealistic framework and the necessity to "naturalize" the idea of pure self. In other words - and Kant's claims to the contrary notwithstanding - pure apperception cannot be conceived as superimposed upon man viewed as a part of nature, as a feeling and a sensing being. The referent, as it were, of the expression "pure self" turns out to be something much more familiar to us - a human organism, with all its needs, drives and dispositions.

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China's Great Proletarian Cultural Revolution - Woei Lien Chong - 2002

Treating China's Cultural Revolution as much more than a political event, this innovative volume explores its ideological dimensions. The contributors focus especially on the CR's discourse of heroism and messianism and its demonization of the enemy as reflected in political practice, official literature, and propaganda art, arguing that these characteristics can be traced back to hitherto-neglected undercurrents of Chinese tradition. Moreover, while most studies of the Cultural Revolution are content to point to the discredited cult of heroism and messianism, this book also explores the alternative discourses that have flourished to fill the resulting vacuum. The contributors analyze the intense intellectual and artistic ferment in post-Mao China that embody resistance to CR ideology, as well as the urgent quest for authentic individuality, new forms of social cohesion, and historical truth. Contributions by: Anne-Marie Brady, Woei Lien Chong, Lowell Dittmer, Monika Gaenssbauer, Nick Knight, Stefan R. Landsberger, Nora Sausmikat, Barend J. ter Haar, Natascha Vittinghoff, and Lan Yang.

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A History of Classical Chinese Thought - Zehou Li - 2019-08-21

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 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.

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Configurations of the Real in Chinese Literary and Aesthetic

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Worrying about China - Gloria Davies - 2009-03-30

What can we do about China? This question, couched in pessimism, is often raised in the West but it is nothing new to the Chinese, who have long worried about themselves. In the last two decades since the "opening" of China, Chinese intellectuals have been carrying on in their own ancient tradition of "patriotic worrying." As an intellectual mandate, "worrying about China" carries with it the moral obligation of identifying and solving perceived "Chinese problems"—social, political, cultural, historical, or economic—in order to achieve national perfection. In *Worrying about China*, Gloria Davies pursues this inquiry through a wide range of contemporary topics, including the changing fortunes of radicalism, the peculiarities of Chinese postmodernism, shifts within official discourse, attempts to revive Confucianism for present-day China, and the historically problematic engagement of Chinese intellectuals with Western ideas. Davies explores the way perfectionism permeates and ultimately propels Chinese intellectual talk to the point that the drive for perfection has created a moralism that condemns those who do not contribute to improving China. Inside the heart of the New China persists ancient moralistic attitudes that remain decidedly nonmodern. And inside the postmodernism of thousands of Chinese scholars and intellectuals dwells a decidedly anti-postmodern quest for absolute certainty.

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Afterlives of Chinese Communism - Christian Sorace - 2019-06-25

Afterlives of Chinese Communism comprises essays from over fifty world-renowned scholars in the China field, from various disciplines and continents. It provides an indispensable guide for understanding how the Mao era continues to shape Chinese politics today. Each chapter discusses a concept or practice from the Mao period, what it attempted to do, and what has become of it since. The authors respond to the legacy of Maoism from numerous perspectives to consider what lessons Chinese communism can offer today, and whether there is a future for the egalitarian politics that it once promised.

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The Philosophy of History - Georg Wilhelm Friedrich Hegel - 1902

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Aesthetic Marx - Samir Gandesha - 2017-10-19

The whole of Marx's project confronts the narrow concerns of political philosophy by embedding it in social philosophy and a certain understanding of the aesthetic. From those of aesthetic production to the "poetry of the future" (as Marx writes in the *Eighteenth Brumaire*), from the radical modernism of bourgeois development to the very idea of association (which defined one of the main lines of tradition in the history of aesthetics), steady references to Dante, Shakespeare and Goethe, and the idea that bourgeois politics is nothing but a theatrical stage: the aesthetic has a prominent place in the constellation of Marx's thought. This book offers an original and challenging study of both Marx in the aesthetic, and the aesthetic in Marx. It differs from previous discussions of Marxist aesthetic theory as it understands the works of Marx themselves as contributions to thinking the aesthetic. This is an engagement with Marx's aesthetic that takes into account Marx's broader sense of the aesthetic, as identified by Eagleton and Buck-Morss – as a question of sense perception and the body. It explores this through questions of style and substance in Marx and extends it into contemporary questions of how this legacy can be perceived or directed analytically in the present. By situating Marx in contemporary art debates this volume speaks directly to lively interest today in the function of the aesthetic in accounts of emancipatory politics and is essential reading for researchers and academics across the fields of political philosophy, art theory, and Marxist scholarship.

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In this volume, leading scholars from around the world suggest that radical ideologies have shaped complex historical processes in East Asia by examining how intellectuals and activists interpreted, rethought and

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China Under Western Gaze - Qing Cao - 2014-05-16

This book presents a critical analysis of the images of China portrayed in British television documentaries between 1980 and 2000. The examination is contextualized within the profound transformations of the post-reform China and global political structures in the last two decades of the 20th century. Using an innovative analytical framework based on Vladimir Propp, the book focuses on how different images of China are constructed through an effective use of TV narrative strategies. In particular it details how various strands of (Western) modernity underpin major discourses about China. The book will be valuable to the understanding of how China was perceived in the West during one of the most dramatic moments in modern history. Contents:China as an Image: History, Structure and

PerspectivesTelevision Narrative as Discourse: Poetics of RepresentationLegitimate Controversy: China as a CivilisationA Struggle Without Heroes: Representing Republic of China, 1911-1949Consensus and Deviance: China as the Communist 'Other', 1949-1989Road to Xanadu: A Case StudyBehind Representation: Discursive Strategies and Relations of PowerConclusions Readership: Researchers and students who are interested to understand how China was perceived in the West during the 1980-2000 period. Key Features:This is the first book-length study of television documentaries about China in a European countryThe book uses an innovative analytical method based on Vladimir Propp's narrative functions to decode televisual images of another countryIt focuses both on China images portrayed in the media and how those images are constructedKeywords:Western Images of China;Reporting China;TV DocumentariesReviews: "Cao Qing has established a reputation as a leader in the study of how the West views China, including in the areas of history, periodization and theory. In this new study, he takes up views of the big picture of Chinese civilization and history, but does so through one medium in one country during a comparatively short period, namely British television documentaries from 1980 to 2000. This makes for a valuable and interesting study of images, especially as transcripts of many of the relevant programmes are included. I recommend this book strongly as a learned but accessible and fascinating study, and am confident it will become acknowledged as a major contribution to the study of Western, especially British, perspectives on China." Colin Mackerras Griffith University "Cao Qing has written a very important book. In successive epochs, the West has constructed different images of China and the Chinese — often as repulsive or revulsive, but always difficult to understand and, above all, somehow as threatening and alien. With the advent of modern technology and visual representation, leading to products of representation destined for global viewing, one would imagine greater care not to construct an Other race and culture on the basis of one's own fears, concerns or simple lack of knowledge. Perhaps it is a fear of knowledge. Cao Qing looks deeply at how the British have been representing China and the Chinese in the most modern and far-reaching of media. His findings are profound, very useful, but also profoundly disturbing." Stephen Chan The Foundation Dean of Law and Social Sciences at the School of Oriental and African Studies, University of London, UK

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Paradox, Dialectic, and System - Howard P. Kainz - 1988

This book undertakes a critical analysis of some central problems in Hegel scholarship. It is concerned with clarifying the theoretical underpinnings of paradox, the possible relationship of paradox to a dialectic logic, and the possibilities of systematization of dialectic and/or paradox. The author begins with a discussion of current attitudes toward paradox in mathematics, science, and logic, and then moves gradually toward a differentiation of philosophical paradox in the strict sense from literary, religious, and logic paradox. The relationship of dialect to paradox is elucidated by means of a phenomenological analysis of self-consciousness. Finally, possible approaches to the systematization of dialectic are considered. Analyzing and evaluating Hegel's dialectical-paradoxical system in particular, Dr. Kainz also addresses the question of viable alternatives to Hegel's approach. While paradox is generally considered by philosophers and logicians as something to be avoided, Kainz's study investigates the possibility that it is an important and even indispensable element of constructive thinking in philosophy as well as other disciplines. Paradox, Dialect, and System is this a contribution not only to Hegel scholarship but to philosophy itself. It will be of particular interest to this concerned with the differentiation of dialectical and nondialectical philosophical systems and with the prevalence of paradox in literature, religion, and contemporary physics.

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