The rise of China could be the most important political development of the twenty-first century. What will China look like in the future? What should it look like? And what will China’s rise mean for the rest of world? But a very different picture emerges from this book, as Yan examines the lessons of ancient Chinese political thought for the future of China and the development of a “Beijing consensus” in international relations. Yan, it becomes clear, is neither a communist who believes that economic might is the key to national power, nor a neoconservative who believes that China should rely on military might to get its way. Rather, Yan argues, political leadership is the key to national power, and morality is an essential part of political leadership. Chinese Political Thought: The Hundred Schools of philosophyEarly imperial ConfucianismNeo-Confucian political thought

Politics and political thought were both the most useful and the most intellectually compelling of all activities. If the emphasis on history and on classical studies tended to impart a scholastic quality, the unity of the intellectual and the political worlds helped to preserve a pragmatic character as well. A distinctive feature of China’s political thought, and a perhaps serious limitation on it, however, is its intramural and self-contained character. It was all derived from the experience of one cultural tradition. Book description. Thirty years ago, China was emerging from one of the most traumatic periods in its history. The Chinese people had been ravaged by long years of domestic struggle, terrible famine and economic and political isolation. Today, China has the world’s second largest economy and is a major player in global diplomacy. This volume, written by some of the leading experts in the field, tracks China’s extraordinary transformation from the establishment of the People’s Republic of China in 1949, through the Great Leap Forward, the Cultural Revolution and the death of Chairman Mao, to its Chinese political philosophy section covers many themes and issues in major schools of thought in ancient China like Confucianism, Daoism, Legalism, Mohism and their later development, as well as modern encounter with the West Philosophy and debate. In his new book, Confucian Perfectionism: A Political Philosophy for Modern Times, Joseph Chan observes that Confucianism from its inception has suffered from a gap between its lofty aspirations and its historical reality—that is, there has been a severe discrepancy between its strong and resilient regulative ideals and a persistent pattern of traditionally weak social and governmental institutions and their practices. Chinese Politics. 2020 “To die for the Sanctity of the Name”: Name (ming & ã€) as prime-mover of political action in early China. In Keywords in Chinese Culture, eds. Li Wai-yee and Yuri Pines, 169-218. The Chinese tomb, even without any images, is such a rich book, one that we are only beginning to learn how to read properly.”