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Nota di contenuto	Frontmatter -- Contents -- Acknowledgments -- Introduction: Toward a Thick Description of Chinese Philosophy -- 1. The Reception of the Odes in the Warring States Era -- 2. Xunzi in the Light of the Guodian Manuscripts -- 3. Han Fei's Doctrine of Self-Interest -- 4. Li Si, Chancellor of the Universe -- 5. Rhetoric and Machination in Stratagems of the Waning States -- 6. Insidious Syncretism in the Political Philosophy of Huainanzi -- 7. Ban Zhao in Her Time and in Ours -- 8. Those Who Don't Know Speak: Translations of Laozi by People Who Do Not Know Chinese -- Appendix: References to the Odes in Pre-Imperial Texts, Arranged by Mao Number -- Notes -- Bibliography -- Index
Sommario/riassunto	After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E. As detailed in a masterful introduction, each essay serves as a concrete example of "thick description"-an approach invented by philosopher Gilbert Ryle-which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural

codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-ranging volume exemplifies the central conviction behind Goldin's plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.
