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Nota di contenuto	Introduction -- The Pre-Qin Period (ca. 1046 – 256 BCE) -- The Rise of Confucianism, Mohism, Daoism, and Legalism -- The High Tide of Contention among the “Hundred Schools of Thought” -- The Summing-up Stage of Pre-Qin Philosophy -- From the Qin-Han to the Qing Dynasty -- The Supremacy of Confucianism and Criticisms of Confucian Theology -- Mysterious Learning and the Coexistence of Confucianism, Daoism, and Buddhism -- A Tendency towards the Confluence of Confucianism, Daoism, and Buddhism -- The Summing-up Stage of Ancient Chinese Philosophy -- Modern Period -- The Forerunners of Modern Chinese Philosophy -- The Stage of Evolutionism in the Philosophical Revolution -- The Philosophical Revolution Enters the Stage of Materialist Dialectics -- The Sinicization of Marxism and the Contributions Made by Professional Philosophers.
Sommario/riassunto	This book is an abridged version of Feng Qi's two major works on the

history of philosophy, *The Logical Development of Ancient Chinese Philosophy and The Revolutionary Course of Modern Chinese Philosophy*. It is a comprehensive history of Chinese philosophy taking the reader from ancient times to the year 1949. It illuminates the characteristics of traditional Chinese philosophy from the broader vantage point of epistemology. The book revolves around important debates including those on “Heaven and humankind” (tian ren), “names and actualities” (mingshi), “principle and vital force” (liqi), “the Way and visible things” (daoqi), “mind and matter/things” (xinwu), and “knowledge and action” (zhixing). Through discussion of these debates, the course of Chinese philosophy unfolds. Modern Chinese philosophy has made landmark achievements in the development of historical and epistemological theory, namely the “dynamic and revolutionary theory of reflection”. However, modern Chinese philosophy is yet to construct a systematic overview of logic and methodology, as well as questions of human freedom and ideals. Amid this discussion, the question of how contemporary China is to “take the baton” from the thinkers of the modern philosophical revolution is addressed.
