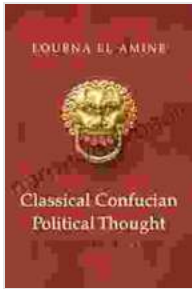


# Classical Confucian Political Thought: A New Interpretation

\*\*By Dr. W.K. Cheng\*\*



## Classical Confucian Political Thought: A New Interpretation by Loubna El Amine

★★★★★ 5 out of 5

Language : English  
File size : 9744 KB  
Text-to-Speech : Enabled  
Screen Reader : Supported  
Enhanced typesetting : Enabled  
Word Wise : Enabled  
Print length : 226 pages



Classical Confucian political thought has been a subject of intense study and debate for centuries. However, much of the existing scholarship on the topic has focused on a narrow range of issues, such as the role of the ruler or the nature of the state. In this groundbreaking work, Dr. W.K. Cheng offers a fresh and comprehensive interpretation of Confucian political thought that encompasses a wide range of topics, from the concept of the self to the nature of society.

Cheng argues that Confucian political thought is best understood as a system of ethical thought that is concerned with the cultivation of virtue and the creation of a just and harmonious society. He traces the development of Confucian political thought from its origins in the teachings of Confucius

(551-479 BCE) to its later development in the works of Mencius (372-289 BCE) and Xunzi (c. 310-235 BCE).

## **Key Concepts**

Cheng identifies several key concepts that are central to Confucian political thought. These include:

- **The self**: Confucians believe that the self is not a fixed and immutable entity, but rather a product of social interaction and education. The self is cultivated through the practice of virtue and the development of relationships with others.
- **The family**: The family is the basic unit of society in Confucian thought. It is through the family that individuals learn the values and norms that guide their behavior. The family is also responsible for providing for the material and emotional needs of its members.
- **The state**: The state is a necessary institution for the maintenance of order and the promotion of the common good. However, the state is not an end in itself, but rather a means to achieve the goal of a just and harmonious society.
- **Virtue**: Virtue is the key to a good and fulfilling life. Confucians believe that there are certain virtues that are essential for a well-ordered society, such as benevolence, righteousness, propriety, and wisdom.

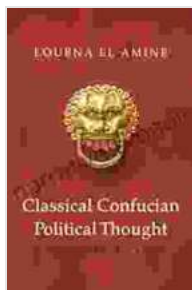
## **Contemporary Relevance**

Cheng argues that Confucian political thought has much to offer contemporary political discourse. He points out that Confucianism is a

tradition that emphasizes the importance of community, harmony, and the common good. These are values that are sorely lacking in many parts of the world today.

Cheng also argues that Confucianism can provide a valuable perspective on the challenges facing democracy in the 21st century. He points out that Confucianism emphasizes the importance of consensus-building and the rule of law. These are essential elements of a healthy democracy.

Classical Confucian Political Thought: A New Interpretation is a major contribution to the study of Confucianism and political theory. Cheng's fresh and insightful perspective on Confucian political thought will be of interest to scholars, students, and anyone who is interested in the future of democracy.



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