

1: UGA Press View Book

In Rising China and Its Postmodern Fate, Horner offers a new interpretation of how China's changed view of its modern historical experience has also changed China's understanding of its long intellectual and cultural tradition.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: It has turned out that in the decades since that introduction, this was not a bad place to begin. Cerebral analysis and its talk of dialectic and metaphysics can all too easily overlook the Modern Fate of those who have actually lived the story, but who lived it not dialectically or metaphysically, but tragically. And even amid the more benign version of modernity that settled into China after the death of Mao Zedong in , life is lived neither sociologically nor economically only. Mao had hoped that the countryside and all that it represented would surround and finally destroy everything that the city was and what it representedâ€” and not only in China, but throughout the world. But the city has more than fought the countryside to a draw; it is now counterattacking and will win. China will soon leave behind its past as a predominantly peasant society , and most of its people will live in urban settlements. Soon there will be no countryside at all. Of course, the countryside will be more than a just memory for a long time. The World City is now more than mere metaphor. It is a thing called megalopolis, and it does not acknowledge national boundaries in its unstoppable sprawl. Urbanologists and economists study these developments as physical phenomena; they worry about sources of water and power, the construction of transport, the removal of trash, and the treatment of sewage. In these respects some places Epilogue in Modern China are already frighteningâ€”filled with social and personal pathologies of every descriptionâ€”and Postmodern China is fated to create many more of them. Though the absence of a fifthâ€”democratizationâ€”has long been noted, political change, whatever one decides to call it, is also now a fact of life. But if there is still any Marxism left in the Communist Party of China, the doctrine makes it plain that that there is a political specter that must eternally haunt China. However one construes that tortured phrase, it describes a tiger with ever-changing stripes. The great changes in China since seemed to vindicate Western ideas about the way the world worked. Every day, China was coming ever more to resemble what we thought a modern Asian society ought to beâ€”Japan, South Korea, Taiwan. Much reassurance was offered, but it did not overcome the concern and then the anxiety and, now in many quarters, the plain dread about what today You are not currently authenticated. View freely available titles:

2: Experts - Charles Horner - Hudson Institute

Rising China and Its Postmodern Fate Book Description: China's sense of today and its view of tomorrow are both rooted in the past--and we need to understand that connection, says China scholar Charles Horner.

His approach is important because how a country understands its own past guides its future decisions and is often a means of defining its identity relative to its past. The author has granted Danwei permission to run an extract of the book with an introduction. Considered a China scholar, Horner is writing a two part book; the second part is in the making. *Rising China and Its Postmodern Fate*: Instead, after , it became apparent that something radically different had been gestating in China and it was that which needed explanation and explication. Thus, there are new questions to ask and to answer: Of citizens increasingly less intimidated by political authority? Of the spiritual and psychological disorder of astonishingly rapid urbanization? The usual outlook is solely assume that PRC thirty years hence will be what it is today, only more so. But, by then, it will no longer be Rising China, but Transformed China, and its ever-growing internal incoherence will confound its options. *Memories of Empire in a New Global Context* pp. Mao had hoped that the Countryside and all that it represented would surround and finally destroy everything that the City was and what it represented “ and not only in China, but throughout the world. But the City has more than fought the Countryside to a draw; it is now counterattacking and it will win. China will soon leave behind its past as a predominantly peasant society, and most of its people will live in urban settlements. Soon, there will be no countryside at all. The World City is now more mere metaphor. It is a thing called Megalopolis, and it does not acknowledge national boundaries in its unstoppable sprawl. Urbanologists and economists study these developments as physical phenomena; they worry about sources of water and power, the construction of transport, the removal of trash and the treatment of sewage. In these respects, some places in Modern China are already frightening “ filled with social and personal pathologies of every description “ and Postmodern China is fated to create many more of them. Though the absence of a fifth “ democratization “ has long been noted, political change, whatever one decides to call it, is also now a fact of life. But, if there is still any Marxism left in the Communist Party of China, the doctrine itself makes it plain that that there is a political specter that must eternally haunt China. Marxists believe that the political Superstructure of a society must change as its economic and productive Substructure changes. The great changes in China since I seemed to vindicate Western ideas about the way the world worked. Every day, China was coming ever more to resemble what we thought a modern Asian society ought to be “ Japan, South Korea, Taiwan. In this, we are not alone, for twenty-first century Rising China itself must now live with the curse of hopes fulfilled. China is rich and powerful, but it is the product of the same modern history which, having created the riches and the power, may also have planted inside the country the seeds of its possible undoing. Should a twenty-first century prophet announce, then, that that there is now a specter haunting Modern China, and that it is the specter of Postmodernism? The next new era in China will need to have a name, however elusive. But it is its very imprecision which makes it a useful catch-all adjective, like Confucian, Modern, or Rising. Still, it will not supersede more enduring terms. Whatever else may happen, there will always be a Left and there will always be a Right, though not at all in the confining way that Mao Zedong understood the words. In fact, the actual content of the programs of both the Left and the Right have changed across the centuries and will continue to do so; it is only that, in some version, the two will continue to oppose each other. Two other conjunctions will also endure. There will always be an Old and there will always be a New; there will always be a Then and there will always be a Now; how people live and think in the Now will always be influenced by how they think people once lived and thought in the Then. Nor are Westerners alone in seeing in China a long-sought result which may prove problematical. Rising China has been with us, and with the Chinese, for a generation. Rising China itself is now becoming part of the stuff of memory; today, most Chinese were not born, or were not conscious, when it started. Should we now begin to imagine how Modern Memories will fare in a Postmodern milieu? This newer movement is being helped along by technological innovations which make easier the formation of affinity groups and ongoing communication within them. Rising China may very

well contemplate a traditional national strategy of traditional expansionism supported by equally traditional nationalism and patriotism. This emerging High Culture is wholly unlike the high culture of previous rising nations in great ages of imperialism; it seeks not to buttress great national projects but to undermine them. And beyond this, there is a more mundane threat to the inherited political order. It is appearing in the political counterpart of economic globalization – regionalism, multilateralism, trans-nationalism – which works to restrict the freedom of action of major nations and to subordinate them to international organizations, whether governmental or non-governmental. Tags for this entry:

3: Charles Horner (diplomat) - Wikipedia

In Rising China and Its Postmodern Fate, Horner offers a new interpretation of how China's changed view of its modern historical experience has also changed China's understanding of its long intellectual and cultural tradition. Spirited reevaluations of history, strategy, commerce, and literature are cooperating--and competing--to define the.

4: Charles Horner's Rising China and Its Postmodern Fate

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5: Rising China and Its Postmodern Fate: Memories of Empire in a New Global Context by Charles Horner

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6: Charles Horner, Rising China and Its Postmodern Fate: Memories of Empire in a New Global Context

China's sense of today and its view of tomorrow are both rooted in the past--and we need to understand that connection, says China scholar Charles Horner. In Rising China and Its Postmodern Fate, Horner offers a new interpretation of how China's changed view of its modern historical experience has.

7: Project MUSE - Rising China and Its Postmodern Fate

12 Rising China and Its Postmodern Fate brings together updated and pertinent secondary historical works to offer a sweeping analysis of China's rise in historical perspective. It is written in highly accessible language and should appeal to general readers as well as college students.

8: Charles Horner: Rising China and Its Postmodern Fate (PDF) - ebook download - english

By Charles Horner. ISBN ISBN China's feel of at the present time and its view of the following day are either rooted within the past--and we have to keep in mind that connection, says China student Charles Horner.

9: Rising China and Its Postmodern Fate : Charles Horner :

Charles Horner's Rising China and Its Postmodern Fate addresses the hot topic of China's claim to "peaceful rise." Unlike other similarly titled books, it is more interested in analysing what China's rise means for Chinese than what it means for Western militaries and economies.

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