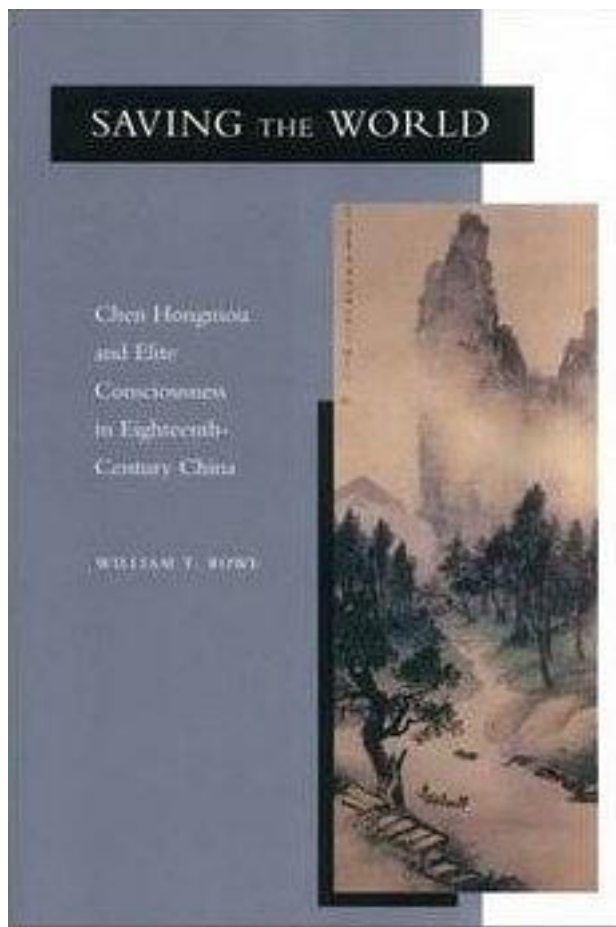


Saving the World



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著者:William T. Rowe

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Chen Hongmou (1696-1771) was arguably the most influential Chinese official of the eighteenth century and unquestionably its most celebrated field administrator. He served as governor-general, governor, or in lesser provincial-level posts in more than a dozen provinces, achieving after his death cult status as a “model official.”

In this magisterial study, the author draws on Chen's life and career to answer a range of questions: What did mid-Qing bureaucrats think they were doing? How did they conceive the universe and their society, what did they see as their potential to "save the world," and what would the world, properly saved, be like? The answers to these questions are important not only because vast numbers of people were subject to these officials' governance, but because the verdict of their successors was that they did their jobs remarkably well and should be emulated.

Three persistent tensions in elite consciousness focus the author's investigation. First, the elite adhered to the fundamentalist moral dictates of Song neo-Confucian orthodoxy at the same time that a new valuation of pragmatic, technocratic prowess abhorrent to the moral tradition emerged. Second, two contradictory views on the use of "statecraft" to achieve an ordered world were in play—one that favored the expansive use of the state apparatus, and one that emphasized indigenous local elites and communities. Finally, the subordination of human beings to the service of hierarchical social groupings contended with a growing appreciation of the dignity, moral worth, and productive potential of the individual.

The author uses a holistic approach, attempting, for example, to explore how notions regarding gender roles and funerary ritual related to Qing economic thought, how the encounter with other cultures on the expanding frontiers helped form ideas of "civilized" conduct at home, and how an official's negotiation of the complex Qing bureaucracy affected his approach to social policy. The author also considers how attitudes formed during the prosperous and highly dynamic eighteenth century conditioned China's responses to the crises it confronted in the centuries to follow.

作者介绍:

William T. Rowe is John and Diane Cooke Professor of Chinese History at The Johns Hopkins University. He is the author of *Hankow: Conflict and Community in a Chinese City, 1796-1895* (Stanford, 1989) and *Hankow: Commerce and Society in a Chinese City, 1796-1889* (Stanford, 1984).

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标签

海外中国研究

罗威廉

历史

社会史

清史

海外中国

明清史

思想史

评论

其实陈宏谋的观点算是正统的儒家，讲到early modern就有点过了

写这么散，怎么好意思

没中译本的时候下了CityU馆藏的扫描本，现在有中译本还是去看中译本好啦~

虽说真是一本大部头的书，可是写得很流畅，一点也不难读。深挖陈宏谋的一生与其“经世”思想和政绩，与艾尔曼将经世思想仅局限在常州学派不同的是，罗威廉认为清代经世思想已经是普遍深入当时儒学家的思想。

这本书还有什么好说的？经典中的经典！

對於探索明清中國的「政治經濟學」，應有開創之功

书评

罗威廉算是久仰大名了，以前看小岛毅写public sphere文章的时候就知道他写的二十世纪初汉口，当然日本主流包括小岛毅以及岸本美绪等都是不赞同这种廉价的比附（把欧洲的近代化过程来比附中国，由此来反对中国停滞论）。我对此也毫无兴趣，所以今年买了他写的陈宏谋，以为可以看...

不同于传统对清朝的印象——“停滞的社会” 罗威廉认为清朝和同时期的欧洲同样面临着大量共同的变化：增长的人口、社会流动加剧、大量印刷品的出现对社会思潮的冲击。土地商业化、货币化；劳动力商品化与社会关系市场化无疑成为新的趋势。而陈宏谋这位儒家官僚精英的...

晚期中华帝国是一个“停滞”的社会，这在西方和中国都是十分流行的观点。黑格尔的“一个无历史的文明”，马克思的“密闭在棺材里的木乃伊”，以及中国史家的“闭关自守”，无一不是这种认识的反映（注：还包括像孟德斯鸠、密尔等欧洲启蒙时期的思想家。“一个无历史的文明”（a...

陈宏谋堪称盛清时代的缩影，更是了解当时官僚精英心态的一扇窗口，在这方面，同时代的其他人是无法与之相比的。陈宏谋(1696—1771)是18世纪清朝统治精英最杰出、最有影响的汉族官员。从1733到1763年的30年间，他出任12行省，22任官职。陈宏谋是清朝历史上担任巡抚时间最长、调...

It is somehow surprising when Rowe, after two books on the city of Hankou, and when biographical narrative history seems in its wane, picks up Chen Hongmou(1696-1771) and provides a 500-page narration of his life. The most salient feature of this book is it...

美国学者罗威廉，是海外中国研究场域中，无论从哪种角度加以审视，都不能忽略的一位重要的当代学者。罗威廉关于中国的主要论著，目前国内都有引进出版。除了三辉图书和中信出版社合作出版的《哈佛中国史》六卷本系列中，有他撰写的第六卷之外，罗威廉的其他作品，都是由人大出...

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