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ABSTRACTS

The Measurement of Liberty and the Types of Rule —Montesquieu's Innovative Contributions to Constitutional Theory

Zhang Chenlong

Abstract: Montesquieu's division of governments into republics, monarchies, and despotisms has been confusing for many of his readers, because monarchy and despotism fall together in respect to the number of rulers, while in respect to constitutionality, republic can be as lawless as despotism. Montesquieu deliberately or accidentally mixed the types of polity and the forms of rule, which should belong to two different categories. Despotic and moderate governments are actually the modes of rule classified according to the degree of liberty.

Key words: Montesquieu; types of polity; forms of rule; degree of liberty

Why Is "Good Men" Regarded as National Treasures —The Early Confucian Image of "Good Men" and Its Political Implications

Xie Xulin

Abstract: As an important political concept in early Confucian texts, "good men" has no clear and widely recognized interpretation. By comparing the visualized examples of "good men" in *Mencius*, *The Great Learning* and *Tso Chuan* with the text of *The Analects*, it can be concluded that the essence of "good men" does not depend on intelligence, talent, knowledge, etc. His most valuable characteristic is that "he likes everything that is good". When this quality is displayed in the political life of the country, it will guide individuals away from evil and cruelty on the one hand, and will promote a culture of recommending talents in political life on the other hand. It is this benign effect that makes Mencius so happy. The Confucian concept of behaviour conveyed by the image of "good men" has high level demands, but can be generally practiced by both the rulers and the common people, and it still has wide-range applicability in today's social public governance.

Key words: good men; like everything good; recommending talents; Confucian political wisdom

The Construction of Order Based on "Virtuous Heaven" —The Cultural Origin and Logical Structure of Mohist Political Thought

Lai Boran

Abstract: In the pre-Qin period, the transcendental concept of supreme god showed a process of evolution from "impermanence" to "permanence" in the development from Shang Dynasty to Zhou Dynasty to Mohism. Mohism has made a unique and innovative interpretation of the universal concept of "Impermanent Heaven" from the Shang and Zhou Dynasties. Instead of simply attributing the change of "Divine Mandate" to the

governance of rulers, they regard "self-love" and "self-interest" in human nature as the root of all struggles and chaos. The practice of attributing the change of "Divine Mandate" to human nature may logically weaken or even exclude the positive value of subjective actions of monarchs and other subjects to the generation of a good order, and finally can only pin the ultimate guarantee of the generation of order on a conscious and virtuous Heaven.

Key words : Mohism; divine mandate; the will of heaven; political order

The Political Philosophical Foundation of Hobbes' s Thought of the Rule of Law

Tang Xueliang

Abstract: It' s widely held that there is no doctrine of the rule of law in Hobbes' s philosophy, and even that he takes a stand against it completely. In fact, this is a misunderstanding. The political philosophical basis of Hobbes' s thought of the rule of law is mainly composed of three parts. First and foremost, sovereignty is publicized and politicized, and its basic political end is "being public to all", which is technically also the ground for the legitimacy of law in Hobbes' s theory. Second, the citizen is liberalized and rights-protected, which is the deepest support for the modern rule of law. Finally, the sovereign is disciplined and normalized, and this fact educates him to observe the rule of law. Hobbes is the founder of modern political philosophy as well as the fountainhead for the modern thought of the rule of law.

Key words : Hobbes; thought of the rule of law; political philosophy

Hobbes on the Foundation of the Binding Force of Nature Law

Liu Jinze

Abstract: In Hobbes' political philosophy, man in the state of nature can only move towards peace by obeying the dictates of natural law. How to understand the nature of Hobbes' theory of natural law has been the most controversial issue in the field of Hobbes studies since the 20th century. According to different ways of interpretation, natural law is understood as divine commands, rules of rational prudence, or theorem of reason. S. A. Lloyd uses reciprocity to understand the essence of natural law to avoid the possible defects of divine command interpretation and desire-based interpretation. However, the binding force of natural law cannot be guaranteed by the normative nature of reason itself, nor does it come from God' s violent punishment for acts violating natural law, but from the compulsory power of the sovereign. Even if we understand the essence of natural law as reciprocity, its binding force should still be guaranteed by the existence of common power.

Key words : Hobbes; the law of nature; reciprocity; original contract; common power

Francis Bacon' s Theory of the Reason of State

Xu Chao

Abstract: Bacon was a key figure in the history of the reason of state in England. His seemingly contradictory political stance can be better understood with the logic of the reason of state. Bacon changed the classical natural concepts and political traditions dating back from Aristotle, established the independence of

politics. In addition to supporting the necessity of achieving national interests, Bacon proposed two other ways to achieve national interests: trade and sea power. In his view, the constitutional tradition did not restrict the reason of state. Instead, it regulated state power and laid the foundations of the legitimacy of the modern state.

Key words: reason of state; Bacon; interest; constitution

Coleridge on the Politics of "Idea"

Yao Xiaoyu

Abstract: Coleridge was deeply worried about the social situation of Britain in the 19th century. He pointed out that the unrestricted "business spirit" represented by "political economy" has seriously damaged British society, and turned people into machines and tools with poor spirit. In order to balance the negative influence of commercial spirit, Coleridge argued for the restoration of the status of "idea" by means of public education and the guidance of the development of society by the eternal principle reflected in the idea. For this reason, the national church is needed as the bearer of "idea" at the institutional level. According to Coleridge's design, the national church is a Clerisy with philosophers as its core members. Although it is independent of the state's political institutions, it should remain loyal to the state itself, and assume the responsibility of inheriting civilization and carrying out education.

Key words: Coleridge; commercial spirit; national church; public education

On the Transcendental Premise of Kant's Doctrine of Right Under the Moral Duty of Obedience

Kong Yang

Abstract: The relative separation of the doctrine of right and the doctrine of virtue makes Kant's doctrine of right having the paradox of "anti-natural law". On the surface, the doctrine of right only demonstrates the emergence of the obligation of observing the law based on the necessity of the state. It seems that any country can impose an absolute obligation of observing the law on the governed. However, once it is not a discussion of a descriptive obligation of observing the law for prudential reasons, but a moral obligation of observing the law in the normative sense, the doctrine of right and the morality that emphasizes individual autonomy seem to be poorly connected. In fact, taking transcendental freedom as a starting point and understanding the country's positive law from the perspective of transcendental freedom can at least theoretically reconcile the tension between authority and autonomy and reshape our belief in natural law.

Key words: Kant; the moral duty of obedience; the doctrine of right; transcendental freedom

The Foundation of Arendt's Theory of Human Rights

Tan Ruijie

Abstract: In recent years, Hannah Arendt's unique concept of "the right to have rights" brings new perspectives for political theorists to think about contemporary problems about human rights. She criticises the traditional understanding

of human rights based on natural rights, and regards the political action for sustaining the idea as the key to problems of human rights. There is a long-term debate on the foundation of the right to have rights among scholars of Western political theory. The right to have rights can obtain certain solid foundation from the basic human conditions through analysing the relationship between Arendt's political action and the human conditions. In contrast with other scholars who intend to find the foundation through a series of internal conditions such as human nature, humanity or principle, the human conditions provide a foundation that is external to the right to have rights itself.

Key words: Arendt; theory of human rights; the human condition

Three Dimensions of the Definition of Western Ecological Democracy

Guo Ruiyan

Abstract: Dissatisfied with the ecological performance of representative democracy and the centralization characteristics of ecological authoritarianism, the theory of ecological democracy which advocates a new democratic view to deal with ecological and environmental problems emerges. Ecological democracy is generally regarded as a kind of democratic model to deal with the ecological environment, and its connotation can be redefined in three dimensions by extensive summary of the relevant theory: democracy which expands ecology (nature) as the main body of democracy, democracy which expands the ecological (environmental) rights of mankind, and democracy which deals with ecological and environmental problems with a democratic model. The comprehensive definition of the connotation of ecological democracy can play positive roles in improving the theoretical cognition of ecological democracy, explore its transcendence of traditional and representative democracy, and explore its value of reference for ecological and environmental governance issues.

Key words: ecological democracy; representative democracy; democratic subjects; democratic rights; democratic model

The Methodological Transformation of Tilly's Theory of Democratization and Its Predicament

Fan Hao

Abstract: The methodology of Tilly's theory of democratization presents a transition from structuralism to relationalism. From the perspective of structuralism, the formation of nation-states and the contentious politics are the structural background and driving forces of democratization, the elements of democracy are born therein, and the path and form of democratization are also subject to structural constraints. In terms of relationalism, the struggle and interaction between the people and rulers, inequality, trust networks, and the complex relationship and interaction between autonomous power centers and public politics contain specific mechanisms and processes of democratization. However, the absence of cultural elements, the mixed use of concepts of mechanism and process, and the complexity of multiple causal relationships have created tension in Tilly's theory of democratization in the process of methodological transformation.

Key words: Charles Tilly; nation-state; democratization; historical sociology



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