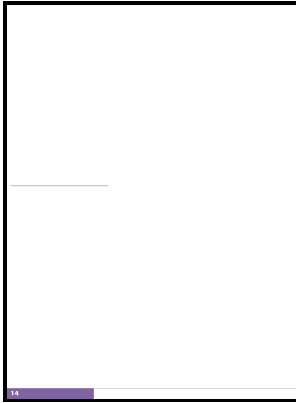


# 21-seiki no heiwagaku - jinbun shakai shizen kagaku bungaku kara no apurōchi

Akashi shoten - Reference



Description: -

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Peace.21-seiki no heiwagaku - jinbun shakai shizen kagaku bungaku kara no apurōchi

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## Sekai Saikyou no Kouei: Meikyuukoku no Shinjin Tansakusha (Title)

Razan laments that the thought of Sunzi, after being imported to Japan from China, endured a long process of degradation, which led ultimately to the current situation where the transmission of that tradition in Japan could no longer be trusted. This examination will begin with the small number of government-authored institutional texts primarily anti-Christian proclamations, which were intimately connected with the actual prohibition of the religion, before focusing on the more numerous popular texts of the midseventeenth century. The Jōō Incident, both in contemporary sources and in histories written today, is sometimes considered a completely separate incident from the Keian Affair, and is sometimes considered a partial continuation of it.

## Ideology and Christianity in Japan

This discourse in turn heavily influenced modern historical representations of the suppression of Christianity from the late nineteenth into most of the twentieth century.

## Sekai Saikyou no Kouei: Meikyuukoku no Shinjin Tansakusha (Title)

For Tokutomi, as for many other mainstream writers and historians before and since, the nature of kokutai and Japanese anti-Christian discourse were linked. It has no history and no divine virtues.

## Japanese

To complete the task of putting Japanese anti-Christian discourse into context, we must now further flesh out the nature of the intellectual and religious diversity from which it emerged, and further inquire into the trajectory of change within that diversity at the time of the onset of anti-Christian discourse in the seventeenth century.

## Tensei Kizoku no Isekai Boukenroku ~Jichou wo Shiranai Kamigami no Shito~ (Title)

A person who beyond this reveres the illumination of fides is a Christian. He relies for information about Christianity not only on answers provided by Sidotti, but moreover, and indeed seemingly more centrally, on references from Catholic Christian works from Ming China, especially anti-Christian texts.

## **Reference**

But this did not stop the Confucian political thinkers and anti-Christian polemicists who came after him from portraying his work as classic anti-Christian writing. That overview begins with, and is set in the context of, an examination of the political reality of the actual banning and suppression of Christianity in Japan from around 1612. *Sōzoku zenkōki*: was Razan its author? It is interesting to note, however, that in *Kikōben Seishisai*, like *Hakuseki in Seiyō kibun*, accepts the idea of Heaven being the object of reverence and makes this the subject of discussion.

## **Tensei Kizoku no Isekai Boukenroku ~Jichou wo Shiranai Kamigami no Shito~ (Title)**

Tianzhu Shiyi was authored by a China-based Jesuit of European origin, in fact one of the most famous Jesuits in history, Matteo Ricci 1552—1610. The fact that Ricci was used to operating in intellectual environments in both Europe and China where one tradition of knowledge was held up as doctrine, meant that he was also perhaps better equipped for the task of integrating ideas into a doctrinal framework.

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