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The Publishers Weekly ,1903 The The Annual American Catalogue 1886-1900 .1897 The Atlantic .1952 Annual American Catalogue ,1897 The annual American catalog ,1897 **Topsy-turvy 1585** Robin D. Gill, 2004 In 1585 Luis Frois a 53 year old Jesuit who spent all of his adult life in Japan listed 611 ways Europeans and Japanese were contrary completely opposite to one another Robin D Gill a 53 year old writer who spent most of his adulthood in Japan translates these topsy turvy claims we sniff the top of our melons to see if they are ripe they sniff the bottom of theirs 10% of the book examines their validity 20% of the book and plays with them 70% of the book Readers with the intellectual horsepower to enjoy ideas will be grateful for pages discussing things like the significance of black and white clothing or large eyes vs small ones while others with a ken to collect quirky facts will be delighted to find say that the women in Kyoto were known to urinate standing up or Japanese horses had their stale gathered by long handled ladles etc and serious students of history and comparative culture will gain a better understanding of the nature of radical difference exotic by definition and its relationship with the farsighted policy of accommodation pioneered by Valignano in the Far East The Sphere ,1904 Christ and Other Masters: Religions of China, America, and Oceania Charles Journal ,1875 Every Saturday ,1871 The Century Dictionary and Hardwick, 1858 Journal of the Society of Arts ,1875 Cyclopedia: The Century dictionary ... prepared under the superintendence of William Dwight Whitney William Dwight Whitney, Benjamin Eli Smith, 1903 The Living Church, 1911 Harper's Young People ,1891 The Freethinker Catalog of Copyright Entries. Third Series Library of Congress. Copyright Office, 1975 .1895 Forthcoming Books The Encyclopædia Britannica Hugh Chisholm, 1922 The Bookseller, Newsdealer and Stationer Rose Arny, 1992 <u>Just Awakening</u> Jessica X. Zu,2025-03-18 Just Awakening uncovers a forgotten philosophy of social democracy .1918 inspired by Yog c ra an ancient nondualistic Buddhist philosophy that claims everything in the perceptible cosmos is mere consciousness and consists of multiple karmically connected yet bounded lifeworlds This Yog c ra social philosophy emerged in the late nineteenth and early twentieth centuries among Chinese intellectuals who struggled against the violent Social Darwinist logic of the survival of the fittest Its proponents were convinced that the root cause of crisis in both China and the West was epistemic an unexamined faith in one common objective world and a subject object divide This dualistic paradigm in their view had dire consequences including moral egoism competition for material wealth and racial war Yog c ra insights about plurality interdependence and intersubjectivity however had the capacity to awaken the world from these deadly dreams Jessica X Zu reconstructs this account of modern Yog c ra philosophy arguing that it offers new vocabularies with which to reconceptualize equality and freedom Yog c ra thinking she shows diffracts the illusions of individual identity social categories and material wealth into aggregated recurring karmic processes It then guides the reassembly of a complex society through nonhierarchical noncoercive and collaborative actions sustained by new behavior patterns and modes of

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