SUMMARY

Just a few months after the Manchus entered Shan Hai Guan in AD 1644, Fu Shan kept himself cloistered in a Taoist monastery. Such an act was not to withdraw from the secular world to live in an ivory tower in order to escape from politics, but rather it implied a strong spiritual motive. This is discussed in the first chapter.

The second chapter outlines the background in which Fu Shan was able to excel himself in the fields of learning, art and many others. On the other hand, his noble conduct and steadfast moral integrity shown towards the former emperor gave him a personal charm. This is one of the main reasons why his name still glitters to date. The third chapter is a study of Fu Shan’s idea of actively involving in the world from the angle of his family background and traditional culture.

The fourth chapter deals with on Fu Shan’s effort to adjust the two concepts of ‘fidelity’ and ‘piety’ which had been adopted as political morals since the Han Dynasty. However, as he was not able to break free from his adherence to the tradition of staying loyal to his emperor, some other elements had inevitably infiltrated into his political thinking, thus putting him in a predicament. The fifth chapter points out that Fu Shan’s main
political principle in dealing with ethnical relationship was based on ethnicity, guarding the entirety and dignity of the nation, its people and culture. Chapter six demonstrates the themes of the previous two chapters through Fu Shan's varying attitude towards the peasant soldiers, thus exposing Fu Shan's adherence to ethnical differences between major Chinese and the racial minorities and his loyalty towards his emperor.

The seventh chapter attempts to array Fu Shan's criticism on Song and Ming Moral Theories as his political objective. The following chapter is about Fu Shan's idea on sovereignty which was a vague presentation. This shows Fu Shan's main intention was not to introspect on the traditional monarchy system, but rather to overthrow the Manchu government.

The final chapter affirms Fu Shan's achievements from the angle of the nation and ideology, but due to restrictions in tradition and the thinking of the time, his political perspective is inevitably confined.