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**Sagehood**-Stephen C. Angle  
2009 Angle's book is both an exposition of Neo-Confucian philosophy and a sustained dialogue with many leading Western thinkers, especially with those philosophers leading the current renewal of interest in virtue ethics. He argues for a new stage in the development of contemporary Confucian philosophy.
Neo-Confucianism - Stephen C. Angle 2017-03-27 Neo-Confucianism is a philosophically sophisticated tradition weaving classical Confucianism together with themes from Buddhism and Daoism. It began in China around the eleventh century CE, played a leading role in East Asian cultures over the last millennium, and has had a profound influence on modern Chinese society. Based on the latest scholarship but presented in accessible language, Neo-Confucianism: A Philosophical Introduction is organized around themes that are central in Neo-Confucian philosophy, including the structure of the cosmos, human nature, ways of knowing, personal cultivation, and approaches to governance. The authors thus accomplish two things at once: they present the Neo-Confucians in their own, distinctive terms; and they enable contemporary readers to grasp what is at stake in the great Neo-Confucian debates. This novel structure gives both students and scholars in philosophy, religion, history, and cultural studies a new window into one of the world's most important philosophical traditions.

Food, Sacrifice, and Sagehood in Early China - Roel Sterckx 2011-03-28 In ancient China, the preparation of food and the offering up of food as a religious sacrifice were intimately connected with models of sagehood and ideas of self-cultivation and morality. Drawing on received and newly excavated written sources, Roel Sterckx's book explores how this vibrant culture influenced the ways in which the early Chinese explained the workings of the human senses, and the role of sensory experience in communicating with the spirit world. The book, which begins with a survey of dietary culture from the Zhou to the Han, offers intriguing insights into the ritual preparation of food - some butchers and cooks were highly regarded and would rise to positions of influence as a result of their culinary skills - and the sacrificial ceremony itself. As a major contribution to the
study of early China and to the development of philosophical thought, the book will be essential reading for students of the period, and for anyone interested in ritual and religion in the ancient world.

The Philosophy of the Mòzĭ-Chris Fraser 2016-09-13
Mohism was an ancient Chinese philosophical movement founded in the fifth century BCE by the charismatic artisan Mòzǐ, or "Master Mo." Its practitioners advanced a consequentialist ethics, along with fascinating political, logical, and epistemological theories, that set the terms of philosophical argumentation and reflection in China for generations to come. Mohism faded away in the imperial era, leaving the impression that it was not as vital as other Chinese philosophical traditions, yet a complete understanding of Confucianism or Daoism is impossible without appreciating the seminal contribution of Mohist thought. The Philosophy of the Mòzì is an extensive study of Mohism, situating the movement's rise and decline within Chinese history. The book also emphasizes Mohism's relevance to modern systems of thought. Mohism anticipated Western utilitarianism by more than two thousand years. Its political theory is the earliest to outline a just war doctrine and locate the origins of government in a state of nature. Its epistemology, logic, and psychology provide compelling alternatives to contemporary Western mentalism. More than a straightforward account of Mohist principles and practice, this volume immerses readers in the Mohist mindset and clarifies its underpinning of Chinese philosophical discourse.

Dao Companion to ZHU XI’s Philosophy-Kai-chiu Ng 2020-03-04
Zhu Xi (1130-1200) has been commonly and justifiably recognized as the most influential philosopher of Neo-Confucianism, a revival of classical Confucianism in face of the challenges coming from Daoism and, more importantly, Buddhism. His
place in the Confucian tradition is often and also very plausibly compared to that of Thomas Aquinas, slightly later, in the Christian tradition. This book presents the most comprehensive and updated study of this great philosopher. It situates Zhu Xi’s philosophy in the historical context of not only Confucian philosophy but also Chinese philosophy as a whole. Topics covered within Zhu Xi’s thought are metaphysics, epistemology, ethics, political philosophy, hermeneutics, philosophy of religion, moral psychology, and moral education. This text shows both how Zhu Xi responded to earlier thinkers and how his thoughts resonate in contemporary philosophy, particularly in the analytic tradition. This companion will appeal to students, researchers and educators in the field.

Confucianism for the Contemporary World - Tze-ki Hon 2017 Discusses contemporary Confucianism’s relevance and its capacity to address pressing social and political issues of twenty-first-century life. Condemned during the Maoist era as a relic of feudalism, Confucianism enjoyed a robust revival in post-Mao China as China’s economy began its rapid expansion and gradual integration into the global economy. Associated with economic development, individual growth, and social progress by its advocates, Confucianism became a potent force in shaping politics and society in mainland China, Hong Kong, Taiwan, and overseas Chinese communities. This book links the contemporary Confucian revival to debates—both within and outside China—about global capitalism, East Asian modernity, political reforms, civil society, and human alienation. The contributors offer fresh insights on the contemporary Confucian revival as a broad cultural phenomenon, encompassing an interpretation of Confucian moral teaching; a theory of political action; a vision of social justice; and a perspective for a new global order, in addition to demonstrating that Confucianism is capable of
addressing a wide range of social and political issues in the twenty-first century.

**Neo-confucianism in History**-Peter Kees Bol 2008
Where does Neo-Confucianism—a movement that from the twelfth to the seventeenth centuries profoundly influenced the way people understood the world and responded to it—fit into our story of China’s history? This interpretive, at times polemical, inquiry into the Neo-Confucian engagement with the literati as the social and political elite, local society, and the imperial state during the Song, Yuan, and Ming dynasties is also a reflection on the role of the middle period in China’s history. The book argues that as Neo-Confucians put their philosophy of learning into practice in local society, they justified a new social ideal in which society at the local level was led by the literati with state recognition and support. The later imperial order, in which the state accepted local elite leadership as necessary to its own existence, survived even after Neo-Confucianism lost its hold on the center of intellectual culture in the seventeenth century but continued as the foundation of local education. It is the contention of this book that Neo-Confucianism made that order possible.

**Contemporary Confucian Political Philosophy**-
Stephen C. Angle 2013-04-17
Confucian political philosophy has recently emerged as a vibrant area of thought both in China and around the globe. This book provides an accessible introduction to the main perspectives and topics being debated today, and shows why Progressive Confucianism is a particularly promising approach. Students of political theory or contemporary politics will learn that far from being confined to a museum, contemporary Confucianism is both responding to current challenges and offering insights from which we can all learn. The Progressive Confucianism defended here takes key ideas of the twentieth-century Confucian philosopher Mou Zongsan...
(1909-1995) as its point of departure for exploring issues like political authority and legitimacy, the rule of law, human rights, civility, and social justice. The result is anti-authoritarian without abandoning the ideas of virtue and harmony; it preserves the key values Confucians find in ritual and hierarchy without giving in to oppression or domination. A central goal of the book is to present Progressive Confucianism in such a way as to make its insights manifest to non-Confucians, be they philosophers or simply citizens interested in the potential contributions of Chinese thinking to our emerging, shared world.

Democracy in Contemporary Confucian Philosophy - David Elstein
2014-06-27 This book examines democracy in recent Chinese-language philosophical work. It focuses on Confucian-inspired political thought in the Chinese intellectual world from after the communist revolution in China until today. The volume analyzes six significant contemporary Confucian philosophers in China and Taiwan, describing their political thought and how they connect their thought to Confucian tradition, and critiques their political proposals and views. It illustrates how Confucianism has transformed in modern times, the divergent understandings of Confucianism today, and how contemporary Chinese philosophers understand democracy, as well as their criticisms of Western political thought.

The Stoic Sage - René Brouwer

Confucian Perfectionism - Joseph Chan
2015-12-29 Since the very beginning, Confucianism has been troubled by a serious gap between its political ideals and the reality of societal circumstances. Contemporary Confucians must develop a viable method of governance
that can retain the spirit of the Confucian ideal while tackling problems arising from nonideal modern situations. The best way to meet this challenge, Joseph Chan argues, is to adopt liberal democratic institutions that are shaped by the Confucian conception of the good rather than the liberal conception of the right.

Confucian Perfectionism examines and reconstructs both Confucian political thought and liberal democratic institutions, blending them to form a new Confucian political philosophy. Chan decouples liberal democratic institutions from their popular liberal philosophical foundations in fundamental moral rights, such as popular sovereignty, political equality, and individual sovereignty. Instead, he grounds them on Confucian principles and redefines their roles and functions, thus mixing Confucianism with liberal democratic institutions in a way that strengthens both. Then he explores the implications of this new yet traditional political philosophy for fundamental issues in modern politics, including authority, democracy, human rights, civil liberties, and social justice. Confucian Perfectionism critically reconfigures the Confucian political philosophy of the classical period for the contemporary era.

**Confucianism and the Philosophy of Well-Being**
Richard Kim 2020-01-21

Well-being is topic of perennial concern. It has been of significant interest to scholars across disciplines, culture, and time. But like morality, conceptions of well-being are deeply shaped and influenced by one’s particular social and cultural context. We ought to pursue, therefore, a cross-cultural understanding of well-being and moral psychology by taking seriously reflections from a variety of moral traditions. This book develops a Confucian account of well-being, considering contemporary accounts of ethics and virtue in light of early Confucian thought and philosophy. Its distinctive approach lies in the integration of Confucian moral philosophy,
contemporary empirical psychology, and contemporary philosophical accounts of well-being. Richard Kim organizes the book around four main areas: the conception of virtues in early Confucianism and the way that they advance both individual and communal well-being; the role of Confucian ritual practices in familial and communal ties; the developmental structure of human life and its culmination in the achievement of sagehood; and the sense of joy that the early Confucians believed was central to the virtuous and happy life.

**Mencius and Aquinas**—Lee H. Yearley

This is a path-breaking work, of the first importance for moral philosophy as well as for the comparative study of religion and morality. Detailed studies of particular conceptions of particular virtues are rare enough; but no one has hitherto contributed a comparative study of this kind. The detailed comparison of Mencius and Aquinas on courage throws new light on both authors and on the variety of dimensions involved in notions of courage. This choice of courage as the virtue to be compared turns out to have been unpredictably fruitful. Both Mencius and Aquinas are exhibited as at once analytical and creative in their treatments. Moreover the place of the treatment of courage within larger systematic frameworks and the importance of these frameworks is made clear. This is an indispensably useful book. —Alasdair MacIntyre

Yearley’s book shows how the comparison of two great thinkers from different traditions and ages can both elucidate our understanding of each in a new way and also offer a critical perspective on the contribution to the contemporary dialogue. I also greatly appreciated the richness of his notes, which provide a virtual reader’s guide to major scholarship on an array of issues. —Michael C. Kalton

The comparative study of religious ethics is much in need of the book Yearley has written, a work which investigates in depth two thinkers from different traditions. The focus on virtue...
is a welcome corrective to the emphasis on obligations and rules which has dominated previous investigations. The notion of virtue leads directly to a theory of the self which in my judgment is one of the key ways to get at the heart of systems of religious and moral belief. Yearley has also read deeply in contemporary philosophy so that he is able to bring contemporary sophistication to premodern thought. His book is a model of how to do comparative studies; he has the intelligence, the sensitivity, and the judgment to pull it off. I don’t know of another book of this quality in comparative ethics. — John P. Reeder, Jr.

Ethics in the Confucian Tradition—P. J. Ivanhoe 2002

The Role and Meaning of Religion for Korean Society—Song-Chong Lee 2019-04-25 This special issue presents discussions of the role and meaning of religion for Korean society. Covering wide-ranging time periods, the authors explores with their own cases four major characteristics of Korean religion: Creativity, Greater Responsiveness, Adaptability, and Prophethood. Their topical religious traditions include Neo-Confucianism, Christianity, Buddhism, and Korean new religious movements.

The Moral and Religious Thought of Yi Hwang (Toegye)—Edward Y. J. Chung 2021-10-31 This book presents Yi Hwang (1501-1570)—better known by his pen name, Toegye—Korea’s most
eminent Confucian philosopher. It is a pioneering study of Toegye’s moral and religious thought that discusses his holistic ideas and experiences as a scholar, thinker, and spiritual practitioner. This study includes Toegye’s major texts, essays, letters, and biographies. Edward Chung explains key concepts, original quotations, annotated notes, and thought-provoking comments to bring this monumental thinker and his work to life. Chung also considers comparative and interreligious perspectives and their contemporary relevance. By offering groundbreaking insights into Neo-Confucianism, this book sheds fresh light on the breadth and depth of Toegye’s ethics and spirituality, and is an important source for scholars and students in Korean and Confucian studies and comparative philosophy and religion.

**Readings from the Lu-Wang School of Neo-Confucianism** - 2009-03-15
This volume provides selected translations from the writings of Lu Xiangshan; Wang Yangming; and the Platform Sutra, a work which had profound influence on neo-Confucian thought. Each of these three sections is preceded by an introduction that sketches important features of the history, biography, and philosophy of the author and explores some of the main features and characteristics of his work. The range of genres represented—letters, recorded sayings, essays, meditations and poetry—provide the reader with insights into the philosophical and stylistic themes of this fascinating and influential branch of neo-Confucian thought.

**The Vulnerability of Integrity in Early Confucian Thought** - Michael Ing 2017-07-06
The Vulnerability of Integrity in Early Confucian Thought is about the necessity and value of vulnerability in human experience. In this book, Michael Ing brings early Chinese texts into dialogue with questions about the ways
in which meaningful things are vulnerable to powers beyond our control, and more specifically how relationships with meaningful others might compel tragic actions. Vulnerability is often understood as an undesirable state; invulnerability is usually preferred. While recognizing the need to reduce vulnerability in some situations, The Vulnerability of Integrity demonstrates that vulnerability is pervasive in human experience, and enables values such as morality, trust, and maturity. Vulnerability is also the source of the need for care for oneself and for others. The possibility of tragic loss fosters compassion for others as we strive to care for each other. This book demonstrates the plurality of Confucian thought on this topic. The first two chapters describe traditional and contemporary arguments for the invulnerability of integrity in early Confucian thought. The remainder of the book focuses on neglected voices in the tradition, which argue that our concern for others can and should lead to us compromise our own integrity. In such cases, we are compelled to do something transgressive for the sake of others, and our integrity is jeopardized in the transgressive act.

**Taking Confucian Ethics Seriously**-Kam-por Yu
2010-08-05 A consideration of Confucian ethics as a living ethical tradition with contemporary relevance.

**The Thought of Mou Zongsan**-N. Serina Chan
2011-11-11 The first thorough study in English of the multi-faceted system of Mou Zongsan, this book examines key influences on the New Confucian thinker and introduces his Kantian- and Mahāyāna Fo-inflected moral metaphysical reading of the Lu-Wang Learning of the Mind.

thought during the centuries surrounding the formation of the empire in 221 BCE, examining devices of legitimation, views of rulers and ministers, economic thought, and administrative practices.

**The Significance of Indeterminacy** - Robert H. Scott 2018-07-20 While indeterminacy is a recurrent theme in philosophy, less progress has been made in clarifying its significance for various philosophical and interdisciplinary contexts. This collection brings together early-career and well-known philosophers—including Graham Priest, Trish Glazebrook, Steven Crowell, Robert Neville, Todd May, and William Desmond—to explore indeterminacy in greater detail. The volume is unique in that its essays demonstrate the positive significance of indeterminacy, insofar as indeterminacy opens up new fields of discourse and illuminates neglected aspects of various concepts and phenomena. The essays are organized thematically around indeterminacy’s impact on various areas of philosophy, including post-Kantian idealism, phenomenology, ethics, hermeneutics, aesthetics, and East Asian philosophy. They also take an interdisciplinary approach by elaborating the conceptual connections between indeterminacy and literature, music, religion, and science.

**Cultivating Virtue** - Nancy E. Snow 2014-12-01 Though virtue ethics is enjoying a resurgence, the topic of virtue cultivation has been largely neglected by philosophers. This volume remedies this gap, featuring mostly new essays, commissioned for this collection, by philosophers, theologians, and psychologists at the forefront of research into virtue. Each contribution focuses on some aspect of virtue development, either by highlighting virtue cultivation within distinctive traditions of ethical or religious thought, or by taking a developmental perspective to yield fresh insights into criticisms of virtue ethics, or by examining the science that explains virtue development. The
essays by Russell and Driver investigate virtue cultivation or problems associated with it from Aristotelian and utilitarian perspectives. Slote addresses virtue development from the sentimentalist standpoint. Swanton and Cureton and Hill explore self-improvement, the former with an eye to offering solutions to critiques of virtue ethics, the latter from a Kantian ethical vantage point. Slingerland examines contemporary psychology as well as virtue development in the Confucian tradition to counter situationist criticisms of virtue ethics. Flanagan, Bucar, and Herdt examine how virtue is cultivated in the Buddhist, Islamic, and Christian traditions, respectively. Narvaez, Thompson, and McAdams offer descriptive insights from psychology into virtue development. The result is a collection of extremely creative essays that not only fills the current gap but also promises to stimulate new work on a philosophically neglected yet vital topic.

**Chinese Thought as Global Theory** - Leigh Jenco

2016-05-12 Using Chinese thought, explores how non-Western thought can structure generally applicable social and political theory. With a particular focus on Chinese thought, this volume explores how, and under what conditions, so-called “non-Western” traditions of thought can structure generally applicable social and political theory. Reversing the usual comparison between “local” Chinese application and “universal” theory, the work demonstrates how Chinese experiences and ideas offer systematic insight into shared social and political dilemmas. Contributors discuss how medieval Chinese understandings of causal heterogeneity can relieve impasses within contemporary historiography, how current economic and social conditions in China respond proactively to the future configuration of world markets, and how hybrid modes of cross-cultural engagement offer new foundations for the enterprise of learning from cultural others. Each chapter works from Chinese perspectives to
theorize the location of knowledge, its conditions of production, and the modes through which its content or adequacy is legitimated, challenged, and sustained. Rather than reproducing Eurocentric knowledge production in Chinese form, the mobilization of Chinese thought as a generally applicable body of theory actually breaks down clear boundaries between Chinese and non-Chinese thought.

Confucian Discourse and Chu Hsi's Ascendancy-Hoyt Cleveland Tillman 1992-01-01
"A major transformation in thought took place during the Southern Sung (1127-1279). A new version of Confucian teaching, Tao-hsueh Confucianism (what modern scholars sometimes refer to as Neo-Confucianism), became state orthodoxy, a privileged status which it retained until the twentieth century."
"Existing studies of the new Confucianism generally depict a single line of development to and from Chu Hsi (1130-1200), the greatest theoretician of the tradition. In this study of unprecedented scope, however, Hoyt Cleveland Tillman offers an integrated intellectual history of the development of Tao-hsueh Confucianism which for the first time places Chu Hsi within the context of his contemporaries. Tillman's methodological strategy allows a rich, complex picture of the Tao-hsueh movement to emerge - one that is sure to transform the field of Sung Confucianism."
"To reconstruct the evolution of the Tao-hsueh group, Tillman studies a number of Confucians from four distinct periods, reflecting the basic diversity that existed among them. His discussion is deeply grounded in political and philosophical history and in research on the social networks that joined the members of the Tao-hsueh group. Within this framework, he provides a vivid account of the changing scope of the movement, tracing its development into a "fellowship" and at times a political faction and demonstrating its movement from diversity to gradually increasing exclusiveness, particularly under the
influence of Chu Hsi. Close attention is given to confrontational writings and debates within the group, which covered such issues as humaneness, the function of the mind, uses of the Book of Changes, social welfare programs, teaching methods, expediency, and the grounds for knowledge and authority."

"A superbly erudite work, Confucian Discourse and Chu Hsi's Ascendancy is an invaluable contribution to the study of the history of Confucian thought in China."--BOOK JACKET.

Korean Neo-Confucianism of Yi Yulgok, The
Young-chan Ro 1989-01-01 This book explores the philosophical and religious dimensions of Korean Neo-Confucianism as expounded by one of the foremost Korean Neo-Confucian thinkers, Yi Yulgok (1536-1584). Yulgok's creative interpretations reformulate some fundamental issues of Confucian philosophy. This book explores the significance of the fundamental assumption which underlies the entire system of Yulgok's Confucian thought. That philosophical assumption is characterized by the author as 'non-dualistic' and 'anthropocosmic'. It is a unique aspect of Korean Neo-Confucianism which leads to a new way of understanding the Confucian world view and spirituality. This 'non-dualistic' vision sheds a new and critical light on the dialectical framework of thinking at work in Western formulations of understanding the ultimate reality, nature, the universe, and human being. The 'anthropocosmic' vision in this respect will challenge fundamental assumptions of Western theological formulation and suggest a new understanding of human nature and the universe. A 'non-dualistic' and 'anthropocosmic' interpretation of Yulgok's thought is a fruitful way of approaching the Korean way of thinking and of coming to grips with one Neo-Confucian mode of attaining human self-understanding.

Dao Companion to
Contemporary Confucian Philosophy - David Elstein (Professor) 2020
This edited volume presents a comprehensive examination of contemporary Confucian philosophy from its roots in the late 19th century to the present day. It provides a thorough introduction to the major philosophers and topics in contemporary Confucian philosophy. The individual chapters study the central figures in 20th century Confucian philosophy in China, Taiwan, and Hong Kong, as well as the important influences on recent Confucian philosophy. In addition, topical chapters focus on contemporary Confucian theory of knowledge, ethics, politics, aesthetics, and views of human nature. The volume brings together scholars from around the world to provide a sound overview of the philosophy of the period and illustrate the important current debates. Confucian philosophy has been undergoing a revival in China for more than three decades, and this book presents the most significant work of the past century and more. By giving a detailed account of the philosophical positions involved, explaining the terminology of contemporary Confucian philosophy, and situating the views in their historical context, this volume enables the reader to understand what is at stake and evaluate the arguments.

Deparochializing Political Theory for the Global Age - Melissa S. Williams 2020
-04-02 Leading political theorists demonstrate the transformative potential of de-centering Western traditions in the field of political theory.

Morals from Motives - Michael Slote 2003
"Morals from Motives defends its approach against criticisms that naturally occur to those skeptical of basing the morality of right and wrong action in independently admirable motives. It also argues that ideally, good people will in general be concerned about helping people rather than about (conscientiously) doing their duty. But the book's largest
positive aim is to show that virtue ethics isn't limited to ancient prototypes and can especially benefit from ideas deriving from eighteenth-century moral sentimentalism and from recent thinking about the "feminine" morality of caring."--BOOK JACKET.

**New Life for Old Ideas**

*Yanming An 2019-05-15*

Munro was more than an intellectual mentor. He has been an unfailing source of wisdom, inspiration, and support. Over five decades, Donald J. Munro has been one of the most important voices in sinological philosophy. His rapprochement with contemporary cognitive and evolutionary science helped bolster the insights of Chinese philosophers, and set the standard for similar explorations today. In this festschrift volume, students of Munro and scholars influenced by him celebrate Munro's body of work in essays that extend his legacy, exploring their topics as varied as the ethics of Zhuangzi's autotelicity, the teleology of nature in Zhu Xi, and family love in Confucianism and Christianity.

**The Journal of Wu Yubi**

*Wu Yubi 2013-09-04*

In this rare firsthand account of an individual's pursuit of sagehood, the early Ming dynasty scholar and teacher Wu Yubi chronicles his progress and his setbacks, as he strives to integrate the Neo-Confucian practices of self-examination and selfcultivation into everyday life. In more than three hundred entries, spanning much of his adult life, Wu paints a vivid picture, not only of the life of the mind, but also of the life of a teacher of modest means, struggling to make ends meet in a rural community. This volume features M. Theresa Kelleher's superb translation of Wu's journal, along with translations of more than a dozen letters from his personal correspondence. A general Introduction discusses Neo-Confucianism and the Ming dynasty, and includes biographical information that puts the main work in context. A substantial commentary on
the journal discusses the obstacles and supports Wu encounters in pursuit of his goal, the conflict between discipline and restraint of the self and the nurturing and expanding of the self, Wu's successes and failures, and Wu's role as a teacher. Also included are a map of the Ming dynasty, a pronunciation guide, a chronology of Chinese dynasties, a glossary of names, a glossary of book titles, and suggestions for further reading.

**The Routledge Companion to Virtue Ethics**-Lorraine L Besser 2015-02-20 Virtue ethics is on the move both in Anglo-American philosophy and in the rest of the world. This volume uniquely emphasizes non-Western varieties of virtue ethics at the same time that it includes work in the many different fields or areas of philosophy where virtue ethics has recently spread its wings. Just as significantly, several chapters make comparisons between virtue ethics and other ways of approaching ethics or political philosophy or show how virtue ethics can be applied to "real world" problems.

**Traditional Korean Philosophy**-Youngsun Back 2016-11-08 With contributions by some of the best and most significant contemporary Korean philosophers, this important volume provides an overview of the different debates, problems, figures and periods that make up traditional Korean Buddhist and Confucian thought. The book highlights the richness and diversity of Korean philosophy as a vital and ongoing philosophical endeavour.

**Reconceptualizing Confucian Philosophy in the 21st Century**-Xinzhou Yao 2017-05-08 This book comprises 30 chapters representing certain new trends in reconceptualizing Confucian ideas, ideals, values and ways of thinking by scholars from China and abroad. While divergent in approaches, these chapters are converged on conceptualizing and
reconceptualizing Confucianism into something philosophically meaningful and valuable to the people of the 21st century. They are grouped into three parts, and each is dedicated to one of the three major themes this book attempts to address. Part one is mainly on scholarly reviews of Confucian doctrines by which new interpretations will be drawn out. Part two is an assembled attempt to reexamine Confucian concepts, in which critiques of traditional views lead to new perspectives for perennial questions. Part three is focused on reinterpreting Confucian virtues and values, in the hope that a new sense of being moral can be gained through old normative forms.

The Vulnerability of Integrity in Early Confucian Thought-Michael Ing 2017-07-06 The Vulnerability of Integrity in Early Confucian Thought is about the necessity and value of vulnerability in human experience. In this book, Michael Ing brings early Chinese texts into dialogue with questions about the ways in which meaningful things are vulnerable to powers beyond our control, and more specifically how relationships with meaningful others might compel tragic actions. Vulnerability is often understood as an undesirable state; invulnerability is usually preferred. While recognizing the need to reduce vulnerability in some situations, The Vulnerability of Integrity demonstrates that vulnerability is pervasive in human experience, and enables values such as morality, trust, and maturity. Vulnerability is also the source of the need for care for oneself and for others. The possibility of tragic loss fosters compassion for others as we strive to care for each other. This book demonstrates the plurality of Confucian thought on this topic. The first two chapters describe traditional and contemporary arguments for the invulnerability of integrity in early Confucian thought. The remainder of the book focuses on neglected voices in the tradition, which argue that our concern for others can and should lead to us
compromise our own integrity. In such cases, we are compelled to do something transgressive for the sake of others, and our integrity is jeopardized in the transgressive act.

**Classical Confucian Political Thought**-Loubna El Amine 2015-09-01 The intellectual legacy of Confucianism has loomed large in efforts to understand China's past, present, and future. While Confucian ethics has been thoroughly explored, the question remains: what exactly is Confucian political thought? Classical Confucian Political Thought returns to the classical texts of the Confucian tradition to answer this vital question. Showing how Confucian ethics and politics diverge, Loubna El Amine argues that Confucian political thought is not a direct application of Confucian moral philosophy. Instead, contrary to the conventional view that Confucian rule aims to instill virtue in all members of society, El Amine demonstrates that its main aim is to promote political order. El Amine analyzes key aspects of the Confucian political vision, including the relationship between the ruler and the people, the typology of rulers, and the role of ministers and government officials. She also looks at Confucianism’s account of the mechanisms through which society is to be regulated, from welfare policies to rituals. She explains that the Confucian conception of the political leaves space open for the rule of those who are not virtuous if these rulers establish and maintain political order. She also contends that Confucians defend the duty to take part in government based on the benefits that such participation can bring to society. Classical Confucian Political Thought brings a new understanding to Confucian political theory by illustrating that it is not chiefly idealistic and centered on virtue, but rather realistic and driven by political concerns.

**Understanding the Analects of Confucius**-Peimin Ni 2017-02-07 A new translation and commentary
of the Analects for contemporary audiences. The Analects of Confucius is arguably the single most influential work of China’s cultural heritage. In this new English translation, Peimin Ni accomplishes the rare feat of simultaneously providing a faithful translation of the text, offering his own reading based on gongfu (practice) perspective, and presenting major alternative readings to help the reader understand how diverse interpretations and controversies arise. In addition to the inclusion of the original Chinese text, Ni adds a comprehensive introduction, a discussion of key terms, annotations, and extensive cross-references. In doing so, Ni makes the text accessible and engaging for today’s audience. “Understanding the Analects of Confucius is an outstanding work of sinological scholarship.” — Henry Rosemont Jr., author of A Reader’s Companion to the Confucian Analects "Peimin Ni’s translation of the Analects has many virtues that make it stand out as an exemplary version of this most important Chinese text. Ni has chosen to present the text as a living document, embedded in two thousand years of commentarial conversation over its meaning, with today’s readers very much part of that ongoing conversation.” — Stephen C. Angle, author of Contemporary Confucian Political Philosophy

The Worship of Confucius in Japan-James McMullen 2021-03-01 How has Confucius, quintessentially and symbolically Chinese, been received throughout Japanese history? The Worship of Confucius in Japan provides the first overview of the richly documented and colorful Japanese version of the East Asian ritual to venerate Confucius, known in Japan as the sekiten. The original Chinese political liturgy embodied assumptions about sociopolitical order different from those of Japan. Over more than thirteen centuries, Japanese in power expressed a persistently ambivalent response to the ritual’s challenges and often tended to interpret the ceremony in cultural rather than political terms. Like
many rituals, the sekiten self-referentially reinterpreted earlier versions of itself. James McMullen adopts a diachronic and comparative perspective. Focusing on the relationship of the ritual to political authority in the premodern period, McMullen sheds fresh light on Sino-Japanese cultural relations and on the distinctive political, cultural, and social history of Confucianism in Japan. Successive sections of The Worship of Confucius in Japan trace the vicissitudes of the ceremony through two major cycles of adoption, modification, and decline, first in ancient and medieval Japan, then in the late feudal period culminating in its rejection at the Meiji Restoration. An epilogue sketches the history of the ceremony in the altered conditions of post-Restoration Japan and up to the present.

Confucian Political Philosophy
Dialogues on the State of the Field
Robert A. Carleo