

Chapter 6 The Confucian Conception Of Transcendence And

How a hybrid Confucian-engendered form of governance might solve today's political problems What might a viable political alternative to liberal democracy look like? In *Against Political Equality*, Tongdong Bai offers a possibility inspired by Confucian ideas. Bai argues that domestic governance influenced by Confucianism can embrace the liberal aspects of democracy along with the democratic ideas of equal opportunities and governmental accountability to the people. But Confucianism would give more political decision-making power to those with the moral, practical, and intellectual capabilities of caring for the people. While most democratic thinkers still focus on strengthening equality to cure the ills of democracy, the proposed hybrid regime—made up of Confucian-inspired meritocratic characteristics combined with democratic elements and a quasi-liberal system of laws and rights—recognizes that egalitarian qualities sometimes conflict with good governance and the protection of liberties, and defends liberal aspects by restricting democratic ones. Bai applies his views to the international realm by supporting a hierarchical order based on how humane each state is toward its own and other peoples, and on the principle of international interventions whereby humane responsibilities override sovereignty. Exploring the deficiencies posed by many

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liberal democracies, *Against Political Equality* presents a novel Confucian-engendered alternative for solving today's political problems.

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

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realistic and driven by political concerns.

Confucianism and Reflexive Modernity criticizes the paradigm of Asian Value Debate and defends a balance between individual empowerment and flourishing community for human rights in the context of global risk society from an enlightened post-Confucianism perspective.

Law is the most sacred fetish of our time. From radicals to conservatives, there is no militant, activist or thinker who would consider doing without it. But the history of our fascination with law is long and complex, and reaches deeper into our culture than we might think. In *After Law*, Laurent de Sutter takes us on a journey to uncover the sources of our fascination. He shows that at a certain moment in our history a choice was made to treat law as a decisive feature of civilization, but this choice was neither obvious nor necessary. Other political, social, religious or cultural possibilities could have been chosen instead – from ancient Egypt to Mesopotamia, from medieval Japan to China, from Islam to Judaism, other cultures have devised sophisticated tools to help people live together without having to deal with norms, rules and principles. This is a lesson worth reflecting on, especially at a time when the rule of law and the functioning of justice are increasingly showing their sinister side – and their impotence. Is there life beyond law?

iFear of Persecution offers an absorbing and necessary overview of the plight of internally displaced people (IDPs) and refugees. James D. White and Anthony J.

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Marsella bring together essays that address issues emerging from the current relationship of international law, human rights, and refugee health and well-being. "Chapter One lays out the dominant views of self, agency, and moral responsibility in early Chinese Philosophy. The reason for this is that these views inform the ways early Chinese thinkers approach mental illness, as well as the role they see it playing in self-cultivation as a whole (whether they view it as problematic or beneficial, for example). In this chapter I offer a view of a number of dominant conceptions of mind, body, and agency in early Chinese thought, through a number of philosophical and medical texts"--

This book investigates the different meanings and logics that the notion of qi/gi (?) has acquired within the East Asian traditions in order to understand the diversity of these traditions. More specifically, this work focuses on investigating how the notion was understood by traditional Chinese and Korean philosophers.

Assesses John Dewey's visit to China in 1919–21 as an "intra-cultural" episode and promotes "Chinese natural philosophy" as a philosophical context in which to understand the connections between Dewey's philosophy and early Confucian thinking. In this conclusion to his two-volume series, Jim Behuniak builds upon the groundbreaking work begun in *John Dewey and Daoist Thought* in arguing that "Chinese natural philosophy" is the proper hermeneutical context in which to understand early Confucianism. First, he traces Dewey's late-period "cultural turn" in

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more detail and then proceeds to assess Dewey's visit to China in 1919–21 as a multifaceted "intra-cultural" episode: one that includes not only what Dewey taught his Chinese audiences, but also what he learned in China and what we stand to learn from this encounter today. "Dewey in China" provides an opportunity to continue establishing "specific philosophical relationships" between Dewey and Confucian thought for the purpose of getting ourselves "back in gear" with contemporary thinking in the social and natural sciences. To this end, Behuniak critically assesses readings of early Chinese thought reliant on outdated Greek-medieval assumptions, paying particular attention to readings of early Confucianism that rely heavily on Western virtue ethics, such as the "Heaven's plan" reading. Topics covered include education, tradition, ethics, the family, human nature, and religiousness—thus engaging Dewey with themes generally associated with Confucian thought. "Attacking the distinction of Eastern versus Western philosophical cultures, these volumes create a detailed intra-cultural Deweyan-Chinese thought on many levels at once. Using Dewey to reinterpret the Daoist and Confucian traditions from their sources, Behuniak weaves an intra-cultural philosophical trajectory that stretches from the sixth-century BCE China to Columbia University in New York City. The result is one of the philosophical masterpieces of our time." — Robert Cummings Neville, Professor Emeritus of Philosophy, Religion, and Theology, Boston University

A Source Book in Chinese Philosophy is a milestone along the complex and difficult road to

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significant understanding by Westerners of the Asian peoples and a monumental contribution to the cause of philosophy. It is the first anthology of Chinese philosophy to cover its entire historical development. It provides substantial selections from all the great thinkers and schools in every period--ancient, medieval, modern, and contemporary--and includes in their entirety some of the most important classical texts. It deals with the fundamental and technical as well as the more general aspects of Chinese thought. With its new translation of source materials (some translated for the first time), its explanatory aids where necessary, its thoroughgoing scholarly documentation, this volume will be an indispensable guide for scholars, for college students, for serious readers interested in knowing the real China. As a comparative study of the virtue ethics of Aristotle and Confucius, this book explores how they each reflect upon human good and virtue out of their respective cultural assumptions, conceptual frameworks, and philosophical perspectives. It does not simply take one side as a framework to understand the other; rather, it takes them as mirrors for each other and seeks to develop new readings and perspectives of both ethics that would be unattainable if each were studied on its own.

This book contributes to the theory and practice of Philosophy for Children (P4C), with a special emphasis on theoretical and practical issues confronting researchers and practitioners working in contexts that are strongly influenced by Confucian values and norms. It includes writings by prominent P4C scholars from four Confucian societies, viz., Mainland China, Hong Kong, Taiwan, and Japan. These writings showcase the diversity of the P4C model, providing a platform for researchers and practitioners to tell their stories in their own Confucian cultural contexts. The research stories in the first part of the book are concerned with assessing the

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impact of traditional Confucian norms, promoting critical thinking, reconstructing the notion of community of inquiry, creating moral winds, integrating philosophy into the school curriculum, and localizing teaching methods and materials. Four issues are discussed in the second part of the book: the tension between Confucianism and powerful thinking; cultural challenges for practitioners; the transformation of harmony; and the conception of family. Taken as a whole, the book provides fresh insights into whether and how P4C's Westerninfluenced theories and practices are compromised when they are applied in non-Western, or rather Confucian, contexts. A must-read for anyone interested in the theory and practice of P4C and Confucianism in general.

Most people would not associate Confucian philosophy with contemporary education. After all, the former is an ancient Chinese tradition, and the latter is a modern phenomenon. But this book shows otherwise, by explaining how millennia-old Confucian ideas and practices can inform, inspire and improve school administration, teaching and learning today. Drawing upon major Confucian texts such as the Analects and Mencius , as well as influential thinkers such as Confucius, Zhu Xi and Empress Xu, the various chapters address current educational issues and challenges such as the following: • What roles do schools play in fighting the coronavirus pandemic? • How can humanity resolve the climate emergency? • What (more) should school leaders do to promote education for girls? • Is there more to lifelong learning than just skills upgrading? • What is missing in the existing frameworks on 21st century competencies? • What new initiatives are needed to champion sustainable development? Confucian Philosophy for Contemporary Education answers the above questions and more by presenting a Confucian model of education. The author proposes a Confucian school where

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Dao – a shared vision of human excellence – is realised through a mindful, learning-centred, action-oriented and ultimately humanising form of education. This book is a useful resource for academic researchers, educators, students and general readers on Confucian philosophy and its continual relevance for present-day education.

Confucius—“Master Kung” (551–479 BCE), the Chinese thinker and social philosopher—originated teachings that have deeply influenced Chinese, Korean, Japanese, and Vietnamese thought and life over many centuries. His philosophy emphasized personal and governmental morality, justice, and appropriateness in social relationships. In time these values gained prominence in China over other doctrines, such as Taoism and even Buddhism. His thoughts later developed into a system of philosophy known as Confucianism. Today there remain many mysteries about the actual circumstances of his life, and the development of his influence has yet to be encapsulated for the general reader. But with Michael Nylan and Thomas Wilson’s *Lives of Confucius*, many mysteries are laid to rest about his historical life, and fascinating details emerge about how his mythic stature evolved over time, right up to the present day.

A consideration of Confucian ethics as a living ethical tradition with contemporary relevance.

Publisher Description

The first part of *Against Individualism: A Confucian Rethinking of the Foundations of Morality, Politics, Family, and Religion* is devoted to showing how and why the vision of human beings as free, independent and autonomous individuals is and always was a mirage that has served liberatory functions in the past, but has now become pernicious for even thinking clearly about, much less achieving social and economic justice, maintaining democracy, or addressing the

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manifold environmental and other problems facing the world today. In the second and larger part of the book Rosemont proffers a different vision of being human gleaned from the texts of classical Confucianism, namely, that we are first and foremost interrelated and thus interdependent persons whose uniqueness lies in the multiplicity of roles we each live throughout our lives. This leads to an ethics based on those mutual roles in sharp contrast to individualist moralities, but which nevertheless reflect the facts of our everyday lives very well. The book concludes by exploring briefly a number of implications of this vision for thinking differently about politics, family life, justice, and the development of a human-centered authentic religiousness. This book will be of value to all students and scholars of philosophy, political theory, and Religious, Chinese, and Family Studies, as well as everyone interested in the intersection of morality with their everyday and public lives.

A new generation of Confucian scholars is coming of age. China is reawakening to the power and importance of its own culture. This volume provides a unique view of the emerging Confucian vision for China and the world in the 21st century. Unlike the Neo-Confucians sojourning in North America who recast Confucianism in terms of modern Western values, this new generation of Chinese scholars takes the authentic roots of Confucian thought seriously. This collection of essays offers the first critical exploration in English of the emerging Confucian, non-liberal, non-social-democratic, moral and political vision for China's future. Inspired by the life and scholarship of Jiang Qing who has

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emerged as China's exemplar contemporary Confucian, this volume allows the English reader access to a moral and cultural vision that seeks to direct China's political power, social governance, and moral life. For those working in Chinese studies, this collection provides the first access in English to major debates in China concerning a Confucian reconceptualization of governance, a critical Confucian assessment of feminism, Confucianism functioning again as a religion, and the possibility of a moral vision that can fill the cultural vacuum created by the collapse of Marxism.

This book is an introduction in the very best sense of the word. It provides the beginner with an accurate, sophisticated, yet accessible account, and offers new insights and challenging perspectives to those who have more specialized knowledge. Focusing on the period in Chinese philosophy that is surely most easily approachable and perhaps is most important, it ranges over of rich set of competing options. It also, with admirable self-consciousness, presents a number of daring attempts to relate those options to philosophical figures and movements from the West. I recommend it very highly. --Lee H. Yearley, Walter Y. Evans-Wentz Professor, Religious Studies, Stanford University --- A substantial and highly accessible introduction to the indigenous philosophies of China. Van Norden shares his clear distillations of classical Chinese philosophies using

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conceptual frameworks many will find familiar. This reader-friendly book sets the historical and cultural contexts for the philosophies discussed, and includes appendices, study questions, and imaginative scenarios, which aid us in appreciating some of the most important philosophy ever developed. --Ann Pirruccello, Professor of Philosophy, University of San Diego --- This lucid introduction to early Chinese thought offers historical, textual and conceptual analyses of the schools of Classical Chinese philosophy, illuminating their basic themes, theories, and arguments and providing readers with an intellectual bridge between Chinese and Western thought. Introductory texts such as this are especially needed today, as the study of philosophy faces the challenges of globalization and the urgent need for dialogue among different philosophical traditions. --- An ideal text for introductory courses, this book will also inspire graduate students, scholars and experts in philosophy in general, and Chinese Philosophy in particular, with its theoretical insights and comparative methodology. --Vincent Shen, Lee Chair in Chinese Thought and Culture, Departments of Philosophy and East Asian Studies, University of Toronto Drawing on Chinese cultural and philosophical traditions, this book offers a ground breaking reinterpretation of world politics from Yaqing Qin, one of China's leading scholars of international relations. Qin has pioneered the study of

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constructivism in China and developed a variant of this approach, arguing that culture defined in terms of background knowledge nurtures social theory and enables theoretical innovation. Building upon this argument, this book presents the concept of 'relationality', shifting the focus from individual actors to the relations amongst actors. This ontology of relations examines the unfolding processes whereby relations create the identities of actors and provide motivations for their actions. Appealing to scholars of international relations theory, social theory and Chinese political thought, this exciting new concept will be of particular interest to those who are seeking to bridge Eastern and Western approaches for a truly global international relations project.

Jiyoung Song explains how North Korea has understood the concepts of human rights in its public documents since the independence in 1945 from Japan after 36 years' colonial rule. Through active campaigns and international criticism, foreign governments and non-governmental organisations outside North Korea have been publishing numerous allegations on North Korean human rights violations. On the other hand, the efforts to engage with North Korea in order to improve the human rights situation through humanitarian assistance and to understand how North Koreans interpret human rights are often over.

Angle's book is both an exposition of Neo-Confucian philosophy and a sustained

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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.

Argues that Confucianism can be important to the contemporary, global conversation of philosophy and should not be confined to an East Asian context. This book consists of fifteen chapters which can be divided into five major themes: (i) Chinese religion, (ii) Chinese attitudes toward religion, (iii) Chinese spirit cults in Malaysia, (iv) the development of local spirit cults, and (v) major festivals celebrated in Malaysia. The first section deals with three Chinese religious traditions in Malaysia, in particular, and other countries like Singapore, Indonesia, and Thailand in Southeast Asia, in general. The second section attempts to discuss on Chinese attitudes towards religion, Chinese religious conception and its implication in their social life, and how Confucian ethics have contributed to the economic success of the Chinese in Malaysia. The Third section seeks to examine the various aspects of the Nine Emperor Gods, the Datuk Kong (Malay keramat), and the spread of Malay and Chinese spirit cults to Sabah, East Malaysia. The fourth section deliberates on three major processes of change in the development of spirit cults in Malaysia: the localization of Chinese locality cults, including Tudigong and Dabogong, the Sinicization of the

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Malay keramat, and the indigenization or desinicization of an aboriginal Datuk Seman in Broga, Selangor. And the last section winds up with the practical aspects of celebrating festivals in Malaysia and other parts of Southeast Asia, with special emphasis on festivals in general in the Chinese calendar, the festival of the Nine Emperor Gods in Southeast Asia, and the socio-psychological aspects of the Nine Emperor Gods Vegetarian Festival in Thailand.

The volume "Conceptualizing Friendship in Time and Place" brings together reflections on the meaning and practice of friendship in a variety of social and cultural settings in history and in the present time, focusing on Asia and the Western world.

"Critically developing the Contemporary New Confucianism, this book opens a new horizon for the study of emotions and philosophy of heart-mind and [human] nature by focusing on the communication between phenomenology, particularly Schelerian phenomenology, and Chinese philosophy, especially Mencius and Wang Yangming. Such communication demonstrates how ethics based on factual experience is possible, revealing the original spirit and fresh meaning of Confucian learning of the heart-mind. In clarifying crucial feelings and values, this work undertakes a detailed description of the heart's concrete activities for the idea that "the heart has its own order," allowing us to see the order of the heart and its deviated form clearly and comprehensively"--

Contemporary Chinese Philosophy features discussion of sixteen major twentieth-century

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Chinese philosophers. Leading scholars in the field describe and critically assess the works of these significant figures. Critically assesses the work of major contemporary Chinese philosophers that have rarely been discussed in English. Features essays by leading scholars in the field. Includes a glossary of Chinese characters and definitions.

The Book of Rites, literally the Record of Rites, is a collection of texts describing the social forms, administration, and ceremonial rites of the Zhou Dynasty as they were understood in the Warring States and the early Han periods. The Book of Rites, along with the Rites of Zhou (Zhouli) and the Book of Etiquette and Rites (Yili), which are together known as the "Three Li (San li)," constitute the ritual (li) section of the Five Classics which lay at the core of the traditional Confucian canon (Each of the "five" classics is a group of works rather than a single text). As a core text of the Confucian canon, it is also known as the Classic of Rites, which some scholars believe this was the original title before it was changed by Dai Sheng.

After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E. As detailed in a masterful introduction, each essay serves as a concrete example of "thick description"—an approach invented by philosopher Gilbert Ryle—which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended

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audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-ranging volume exemplifies the central conviction behind Goldin's plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

He (?), or harmony, has traditionally been a central concept in Chinese thought, and to this day continues to shape the way in which people in China and East Asia think about ethics and politics. Yet, there is no systematic and comprehensive introduction of harmony as has been variously articulated in different Chinese schools. This edited volume aims to fill this gap. The individual contributions elaborate the conceptions of harmony as these were exemplified in central Chinese schools of thought, including Daoism, Confucianism, Legalism, Mohism,

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Buddhism, and trace their impact on contemporary Chinese philosophy. The volume explores the various meanings and implications of harmony so as to consider its relevance as a value and virtue in the modern world. It provides an accessible but substantial introductory work for readers interested in learning about pertinent core concepts and theories in Chinese thought, as well as engages specialists in Chinese philosophy by explicating its implications for ethical, political, epistemological, and metaphysical reflection as the basic point of reference.

Contemporary scholars of Chinese philosophy often presuppose that early China possessed a naturalistic worldview, devoid of any non-natural concepts, such as transcendence.

Challenging this presupposition head-on, Joshua R. Brown and Alexis McLeod argue that non-naturalism and transcendence have a robust and significant place in early Chinese thought.

This book reveals that non-naturalist positions can be found in early Chinese texts, in topics including conceptions of the divine, cosmogony, and apophatic philosophy. Moreover, by

closely examining a range of early Chinese texts, and providing comparative readings of a number of Western texts and thinkers, the book offers a way of reading early Chinese

Philosophy as consistent with the religious philosophy of the East and West, including the Abrahamic and the Brahmanistic religions. Co-written by a philosopher and theologian, this

book draws out unique insights into early Chinese thought, highlighting in particular new ways to consider a range of Chinese concepts, including tian, dao, li, and you/wu.

Using both Confucian texts and the work of American pragmatist John Dewey, this book offers a distinctly Confucian model of democracy.

Confucius is perhaps the most important philosopher in history. Today, his teachings shape the daily lives of more than 1.6 billion people. Throughout East Asia, Confucius's influence can be

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seen in everything from business practices and family relationships to educational standards and government policies. Even as western ideas from Christianity to Communism have bombarded the region, Confucius's doctrine has endured as the foundation of East Asian culture. It is impossible to understand East Asia, journalist Michael Schuman demonstrates, without first engaging with Confucius and his vast legacy. Confucius created a worldview that is in many respects distinct from, and in conflict with, Western culture. As Schuman shows, the way that East Asian companies are managed, how family members interact with each other, and how governments see their role in society all differ from the norm in the West due to Confucius's lasting impact. Confucius has been credited with giving East Asia an advantage in today's world, by instilling its people with a devotion to learning, and propelling the region's economic progress. Still, the sage has also been highly controversial. For the past 100 years, East Asians have questioned if the region can become truly modern while Confucius remains so entrenched in society. He has been criticized for causing the inequality of women, promoting authoritarian regimes, and suppressing human rights. Despite these debates, East Asians today are turning to Confucius to help them solve the ills of modern life more than they have in a century. As a wealthy and increasingly powerful Asia rises on the world stage, Confucius, too, will command a more prominent place in global culture. Touching on philosophy, history, and current affairs, Confucius tells the vivid, dramatic story of the enigmatic philosopher whose ideas remain at the heart of East Asian civilization. Frank Flanagan explores significance Confucius' philosophy has for Western education systems today. >

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Explores the resources for contemporary ethics found in the work of the Cheng brothers, canonical neo-Confucian philosophers. Yong Huang presents a new way of doing comparative philosophy as he demonstrates the resources for contemporary ethics offered by the Cheng brothers, Cheng Hao (1032–1085) and Cheng Yi (1033–1107), canonical neo-Confucian philosophers. Huang departs from the standard method of Chinese/Western comparison, which tends to interest those already interested in Chinese philosophy. While Western-oriented scholars may be excited to learn about Chinese philosophers who have said things similar to what they or their favored philosophers have to say, they hardly find anything philosophically new from such comparative work. Instead of comparing and contrasting philosophers, each chapter of this book discusses a significant topic in Western moral philosophy, examines the representative views on this topic in the Western tradition, identifies their respective difficulties, and discusses how the Cheng brothers have better things to say on the subject. Topics discussed include why one should be moral, how weakness of will is not possible, whether virtue ethics is self-centered, in what sense the political is also personal, how a moral theory can be of an antitheoretical nature, and whether moral metaphysics is still possible in this postmodern and postmetaphysical age. “This book presents the philosophical ideas of the Cheng brothers intelligently,

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convincingly, and powerfully. It is among the best books ever written on the Cheng brothers, including works in the Chinese language.” — Kam-por Yu, coeditor of *Taking Confucian Ethics Seriously: Contemporary Theories and Applications*

Challenges descriptions of East Asian societies as Confucian cultures and communitarian Confucian models as a political alternative to liberal democracy. In *Confucianism's Prospects*, Shaun O'Dwyer offers a rare critical engagement with English language scholarship on Confucianism. Against the background of historical and sociological research into the rapid modernization of East Asian societies, O'Dwyer reviews several key Confucian ethical ideas and proposals for East Asian alternatives to liberal democracy that have emerged from this scholarship. He also puts the following question to Confucian scholars: what prospects do those ideas and proposals have in East Asian societies in which liberal democracy and pluralism are well established, and individualization and declining fertility are impacting deeply upon family life? In making his case, O'Dwyer draws upon the neglected work of Japanese philosophers and intellectuals who were witnesses to Japan's pioneering East Asian modernization, and protagonists in the rise and disastrous wartime fall of its own modernized Confucianism. He contests a sometimes Sinocentric and ahistorical

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conception of East Asian societies as “Confucian societies,” while also recognizing that Confucian traditions can contribute importantly to global philosophical dialogue, and to civic and religious life. Shaun O’Dwyer is Associate Professor in the Faculty of Languages and Cultures at Kyushu University.

A translation and discussion of the central Confucian text on education, Xueji (On Learning and Teaching), influential in China from the Han dynasty to the present day. Written over two and a half millennia ago, the Xueji (On Teaching and Learning) is one of the oldest and most comprehensive works on educational philosophy and teaching methods as well as a consideration of the appropriate roles of teachers and students. The Xueji was included in the Liji (On Ritual), one of the Five Classics that became the heart of the educational system during China’s imperial era, and it contains the ritual protocols adopted by the Imperial Academy during the Han dynasty. Chinese Philosophy on Teaching and Learning provides a new translation of the Xueji along with essays exploring this work from both Western and Chinese perspectives. Contributors examine the roots of educational thought in classical Chinese philosophy, outline similarities and differences with ideas rooted in classical Greek thought, and explore what the Xueji can offer educators today. “As the world of education awakens to the

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vitality and importance of China's educational traditions, no text could be of greater interest than the Xueji—China's most ancient text on learning and teaching. This translation, with interpretation and discussion from noted philosophers and educators in China and America, will be an invaluable resource for courses in educational foundations, comparative education, and the history of education.” — Ruth Hayhoe, University of Toronto

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

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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.

Argues that Confucianism and other East Asian philosophical traditions can be resources for understanding and addressing current global challenges such as climate change and hunger. Great transformations are reshaping human life, social institutions, and the world around us, raising profound questions about our fundamental values. We now have the knowledge and the technical expertise, for instance, to realize a world in which no child needs to go to bed hungry—and yet, hunger persists. And although the causes of planetary climate disruption are well known, action of the scale and resolution needed to address it remain elusive. In order to deepen our understanding of these transformations and the ethical responses they demand, considering how they are seen from different civilizational perspectives is imperative. Acknowledging the rise of China both geopolitically and culturally, the essays in this volume enter into critical and yet appreciative conversations with East Asian philosophical traditions—primarily

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Confucianism, but also Buddhism and Daoism—drawing on their conceptual resources to understand what it means to be human as irreducibly relational. The opening chapters establish a framework for seeing the resolution of global predicaments, such as persistent hunger and climate disruption, as relational challenges that cannot be addressed from within the horizons of any ethics committed to taking the individual as the basic unit of moral analysis. Subsequent chapters turn to Confucian traditions as resources for addressing these challenges, reimagining personhood as a process of responsive, humane becoming and envisioning ethics as a necessarily historical and yet open-ended process of relational refinement and evolving values. Peter D. Hershock is Director of the Asian Studies Development Program at the East-West Center. He is the author many books, including *Valuing Diversity: Buddhist Reflection on Realizing a More Equitable Global Future*, also published by SUNY Press. Roger T. Ames is Humanities Chair Professor at Peking University. He is the author many books, including *Human Becomings: Theorizing Persons for Confucian Role Ethics*, also published by SUNY Press.

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