

The Ethics Of Confucius And Aristotle Mirrors Of Virtue Hardcover

Aristotle and Confucius are pivotal figures in world history; nevertheless, Western and Eastern cultures have in modern times largely abandoned the insights of these masters. Remastering Morals, published in 2007, provides a book-length scholarly comparison of the ethics of Aristotle and Confucius. May Sim's comparisons offer fresh interpretations of the central teachings of both men. More than a catalog of similarities and differences, her study brings two great traditions into dialog so that each is able to learn from the other. This is essential reading for anyone interested in virtue-oriented ethics.

The essays collected in this volume establish Confucian role ethics as a term of art in the contemporary ethical discourse. The holistic philosophy presented here is grounded in the primacy of relationality and a narrative understanding of person, and is a challenge to a foundational liberal individualism that has defined persons as discrete, autonomous, rational, free, and often self-interested agents. Confucian role ethics begins from a relationally constituted conception of person, takes family roles and relations as the entry point for developing moral competence, invokes moral imagination and the growth in relations that it can inspire as the substance of human morality, and entails a human-centered, atheistic religiousness that stands in sharp contrast to the Abrahamic religions.

This book offers an analysis of shame (as a state, disposition, activity, and social relation) and develops an interdisciplinary and comparative interpretation of Confucian shame as a moral

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disposition, the ability of critical moral-development and self-cultivation.

"The emergence of virtue ethics, which might be the most significant development in contemporary ethics, takes Aristotle's ethics as the most important paradigm. Aristotle's ethical thinking, in contrast to modern Western moral philosophy, starts with a reflection on human life as a whole instead of on some moral acts, and focuses on character and virtue instead of on principles and rules. This way of doing ethics is shared by Confucius. First, Confucius seeks to find the human dao, i.e. the way to become a good person. Second, to become a good person, one must cultivate de, that is, a dispositional character (indeed, de has been generally translated as "virtue" in English). Confucius calls this dispositional character ren. Ren has been generally translated as "benevolence" or "humanity," but is also widely referred to as "virtue," "complete virtue," or "cardinal virtue." "It is in elaborating how one person can become a good person by cultivating ren that Confucius reflects on and discusses issues such as human nature and its fulfillment, the doctrine of the mean, the role of social customs and traditions, self-cultivation and moral education, love, family, virtue politics, moral emotion, moral reasoning, family, and so on. These are also the central themes in Aristotle's theory of virtue. To a great extent, Aristotle's ethics is taken as the model in contemporary virtue ethics precisely because these important ethical concerns have been left out or at least marginalized in dominant modern moral theories."--Jacket.

Chinese philosophers, following the lead of Kongzi (Confucius) were much more concerned with the process of how to become good, as opposed to Western concerns of what is the good. Ranging in time from 551 B.C.E. to 1777 C.E., this study examines the similarities and differences between seven philosophers' approaches to the question. Separate chapters are

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devoted to Kongzi, Mengzi (Mencius), Xunzi, Zhu Xi, Wang Yangming, Yan Yuan, and Dai Zhen. Paper edition (unseen), \$9.95. Annotation copyrighted by Book News, Inc., Portland, OR
In this book Bryan W. Van Norden examines early Confucianism as a form of virtue ethics and Mohism, an anti-Confucian movement, as a version of consequentialism. The philosophical methodology is analytic, in that the emphasis is on clear exegesis of the texts and a critical examination of the philosophical arguments proposed by each side. Van Norden shows that Confucianism, while similar to Aristotelianism in being a form of virtue ethics, offers different conceptions of 'the good life', the virtues, human nature, and ethical cultivation. Mohism is akin to Western utilitarianism in being a form of consequentialism, but distinctive in its conception of the relevant consequences and in its specific thought-experiments and state-of-nature arguments. Van Norden makes use of the best research on Chinese history, archaeology, and philology. His text is accessible to philosophers with no previous knowledge of Chinese culture and to Sinologists with no background in philosophy.

“In *Confucianism: Its Roots and Global Significance*, English-language readers get a rare opportunity to read in a single volume the work of one of Taiwan’s most distinguished scholars. Although Ming-huei Lee has published in English before, the corpus of his non-Chinese writings is in German. Readers of this volume will soon discover the hard-mindedness and precision of thinking so associated with German philosophy as they enter into his discussions of Confucianism. As readers progress through this book, they will be constantly

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reminded that all philosophy should be truly comparative. . . . “The work is divided into three sections: Classical Confucianism and Its Modern Reinterpretations, Neo-Confucianism in China and Korea, and Ethics and Politics. These sections evince just some of the range of Ming-huei Lee’s thinking as well as his inclusive reach of Confucian philosophy to the whole of East Asia, especially to Korea. In the Ethics and Politics section, readers will get a taste for the return to his own tradition through the lens of Kantian philosophy with his analysis of Confucius and the virtue ethics debate in Confucian philosophical circles. Lee’s thinking through Mou Zongsan’s interpretation of Confucianism, Zhu Xi and the Huxiang scholars’ debate on ren, and the unfolding of the debates over the 'four buddings' and 'seven feelings' in Korea by Yi Toegye and Gi Gobong sets up the subsequent chapters of the book: a reconstruction of Wang Yangming’s philosophy and theories of democracy, and a critique of Jiang Qing’s 'political Confucianism.' His work in this book adds a sizable appendage to Confucian scholarship. Moreover, the interrelated ideas and arguments presented in this book are a special contribution to the Confucian project in English-speaking countries across the world.” —from the Editor’s Foreword

This book represents the cutting edge of theoretical works on Confucianism.

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Starting from Confucianism's comeback in modern China and ending with the proposal of the new philosophical concept of "multiple universality" in the face of the world culture, the author conducts an in-depth analysis and discussion of many facets of the relationship between Confucianism, Confucian traditions and the modern world culture. It has a focused theme and a strong sense of contemporaneity, as well as responds to the current challenges confronting Confucianism from the perspective of modern culture. The chapters not only elucidate the Confucian position in the face of challenges of global ethics, dialogues on human rights, and ecological civilization, but also provide a modern interpretation of classical Confucian ideas on education, politics and ritual politics as well as an analysis of the development of modern Confucianism. All in all, this work is a comprehensive exposition of the Confucian values and their modern implications.

Ivanhoe (philosophy and Asian languages and cultures, U. of Michigan-Ann Arbor) revises the 1990 first edition, published by The American Academy of Religion, partly in response to its critical reception. He examines the moral philosophy of Wang (1472-1529) in light of its relation to the moral philosophy of Mengzi, highlighting how Wang recasts Mengzi's moral teachings in terms characteristic of his own time. Annotation copyrighted by Book News, Inc.,

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The code of ethics and morality of Confucius Have been carefully selected over 200 aphorisms of the wise and Chinese philosopher of antiquity Kung-Fu-Tsu, more known as Confucius, related to one of the most important aspects of the current society, ethics and morality. We say important because the accelerated pace so move the productive forces of the globalized world has left far behind to the capitalist productive relations based on the unequal distribution of wealth, according to the role played by individuals in relation to their role as owners or not of the means of production. Given that the dominant position the have the first this implies that these inequalities permeate the economic barrier and directly affect the social superstructure in basic aspects such as politics, education, ethics and morality. Among others It is precisely on the ethics and morality on which is the subject of this work taking as the centre the doctrines of Confucius

This pathbreaking work argues that the major intellectual trend in China from the seventeenth through the early nineteenth century was Confucian ritualism, as expressed in ethics, classical learning, and discourse on lineage. Reviews "Chow has produced a work of superb scholarship, fluently written and beautifully researched. . . . One of the landmarks of the current reconstruction of the social

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philosophy of the Qing dynasty. . . . Chow's book is indispensable. It has illuminating analyses of many mainstream writers, institutions, and social categories in eighteenth-century China which have never previously been examined." —Canadian Journal of History "Chow's monograph moves ritual to center stage in late imperial social and intellectual history, and the author makes a powerful case for doing so. . . . Because the author understands the intellectual history of late Ming and Qing as the history of a movement, or successive movements, of fundamental social reform, he has also made an important contribution to social and political history as these were related to intellectual history." —Journal of Chinese Religion "Chow's book is an excellent contribution to recent scholarship on the intellectual history of the Confucian tradition and provides a balance for other studies that have emphasized ideas to the exclusion of symbols." —The Historian

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 manifold

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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.

Contrasting with conventional Neo-Confucian attempts to recast the Confucian heritage in light of modern Western values, this book offers a Reconstructionist Confucian project to reclaim Confucian resources to meet contemporary moral and public policy challenges. Ruiping Fan argues that popular accounts of human goods and social justice within the dominant individualist culture of the West are too insubstantial to direct a life of virtue and a proper structure of society. Instead,

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he demonstrates that the moral insights of Confucian thought are precisely those needed to fill the moral vacuum developing in post-communist China and to address similar problems in the West. The book has a depth of reflection on the Confucian tradition through a comparative philosophical strategy and a breadth of contemporary issues addressed unrivaled by any other work on these topics. It is the first in English to explore not only the endeavor to revive Confucianism in contemporary China, but also brings such an endeavor to bear upon the important ethical, social, and political difficulties being faced in 21st century China. The book should be of interest to any philosopher working in application of traditional Chinese philosophy to contemporary issues as well as any reader interested in comparative cultural and ethical studies.

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Living Earth Community: Multiple Ways of Being and Knowing is a celebration of

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the diversity of ways in which humans can relate to the world around them, and an invitation to its readers to partake in planetary coexistence. Innovative, informative, and highly accessible, this interdisciplinary anthology of essays brings together scholars, writers and educators across the sciences and humanities, in a collaborative effort to illuminate the different ways of being in the world and the different kinds of knowledge they entail – from the ecological knowledge of Indigenous communities, to the scientific knowledge of a biologist and the embodied knowledge communicated through storytelling. This anthology examines the interplay between Nature and Culture in the setting of our current age of ecological crisis, stressing the importance of addressing these ecological crises occurring around the planet through multiple perspectives. These perspectives are exemplified through diverse case studies – from the political and ethical implications of thinking with forests, to the capacity of storytelling to motivate action, to the worldview of the Indigenous Okanagan community in British Columbia. *Living Earth Community: Multiple Ways of Being and Knowing* synthesizes insights from across a range of academic fields, and highlights the potential for synergy between disciplinary approaches and inquiries. This anthology is essential reading not only for researchers and students, but for anyone interested in the ways in which humans interact with the community of life

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on Earth, especially during this current period of environmental emergency. Confucian traditions have ingrained gender stratifications in Chinese culture today. Yuan proposes re-reading early Confucian texts as a vision of Ren with Dao with the unity of heaven, earth, and humanity, in order to reclaim the egalitarian aspects and develop openness for gender equity with integration of feminist critical care ethics.

Challenges descriptions of East Asian societies as Confucian cultures and critically evaluates communitarian Confucian alternatives 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

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modernization and protagonists in the rise and disastrous wartime fall of its own modernized Confucianism. He contests a sometimes Sinocentric and ahistorical 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. “This book makes a significant contribution to the field by analyzing a number of claims of modern Confucianism from a critical philosophical perspective.” — Kiri Paramore, author of *Japanese Confucianism: A Cultural History*

This volume presents the fruits of an extended dialogue among American and Chinese philosophers concerning the relations between virtue ethics and the Confucian tradition. Based on recent advances in English-language scholarship on and translation of Confucian philosophy, the book demonstrates that cross-tradition stimulus, challenge, and learning are now eminently possible. Anyone interested in the role of virtue in contemporary moral philosophy, in Chinese thought, or in the future possibilities for cross-tradition philosophizing will find much to engage with in the twenty essays collected here.

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.

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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.

Enthusiast and scholar of Eastern wisdom Miles Menander Dawson offers an eloquent analysis of Confucian wisdom and the morality expressed in ancient Chinese philosophy. Writing in the early 20th century, Dawson seeks to demystify and present a human face to the wisdom and philosophy of the great Chinese sage Confucius. The social and moral proscriptions of the iconic master of ancient Chinese wisdom are explained to a Western audience - we hear of how Confucius did not merely wish to

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express tenets of morality, but offer an example of how work life, family life and governance can harmonize. The idea of the 'superior man' who embodies Confucian virtue is presented as a model that all human beings may aspire to. Individual chapters are devoted to the role of the state and government in everyday life, the importance of cultivating a peaceful and harmonious family life, responsible and constant self-development, and courteous and reasonable relations that should occur between the superior man and others. Finally we come to an aspiration of Confucius for all humankind - the "Great Principle", whereby superior men attain positions of leadership and influence, going on to create a society that promotes and sustains the virtues that helped them gain office.

In this landmark work, noted comparative philosopher Roger T. Ames interprets how the classics of the Confucian canon portray the authentic, ethical human being. He argues that many distinguished commentators on Confucian ethics have explained the fundamental ideas and terms of this distinctively Chinese philosophy by superimposing Western concepts and categories, effectively collapsing this rich tradition into a subcategory of "virtue ethics." Beginning by addressing the problem of responsible cultural comparisons, Ames then formulates the interpretive context necessary to locate the texts within their own cultural ambiance. Exploring the relational notion of "person" that grounds Confucian philosophy, he pursues a nuanced understanding of the cluster of terms through which Confucian role ethics is expressed. Drawing on Western and

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Chinese sources, Ames provides a convincing argument that the only way to understand the Confucian vision of the consummate life is to take the tradition on its own terms.

Technology has become a major subject of philosophical ethical reflection in recent years, as the novelty and disruptiveness of technology confront us with new possibilities and unprecedented outcomes as well as fundamental changes to our "normal" ways of living that demand deep reflection of technology. However, philosophical and ethical analysis of technology has until recently drawn primarily from the Western philosophical and ethical traditions, and philosophers and scholars of technology discuss the potential contribution of non-Western approaches only sparingly. Given the global nature of technology, however, there is an urgent need for multiculturalism in philosophy and ethics of technology that include non-Western perspectives in our thinking about technology. While there is an increased attention to non-Western philosophy in the field, there are few systematic attempts to articulate different approaches to the ethics of technology based on other philosophical and ethical traditions. The present edited volume picks up the task of diversifying the ethics of technology by exploring the possibility of Confucian ethics of technology. In the six chapters of this volume, the authors examine various ideas, concepts, and theories in Confucianism and apply them to the ethical challenges of technology; in the epilogue, the editors review the key ideas articulated throughout the volume to identify possible

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ways forward for Confucian ethics of technology. Harmonious Technology revives Confucianism for philosophical and ethical analysis of technology and presents Confucian ethics of technology as another approach to the ethics of technology. It will be essential for philosophers and ethicists of technology, who are urged to consider beyond the Western paradigms. More broadly, the volume will be of interest to students and scholars in the fields of philosophy, science and technology studies, innovation studies, political science, and social studies.

This work examines the role of a sense of justice in the ethical and political thought of Confucius and John Rawls, and argues that a comparative study can help us to better understand each of their views and apply their insights.

In this study, Olberding proposes a new theoretical model for reading the Analects. Her thesis is that the moral sensibility of the text derives from an effort to conceptually capture and articulate the features seen in exemplars, exemplars that are identified and admired pre-theoretically and thus prior to any conceptual criteria for virtue. Put simply, Olberding proposes an "origins myth" in which Confucius, already and prior to his philosophizing knows whom he judges to be virtuous. The work we see him and the Analects' authors pursuing is their effort to explain in an organized, generalized, and abstract way why pre-theoretically identified exemplars are virtuous. Moral reasoning here begins with people and with inchoate experiences of admiration for them. The conceptual work of the text reflects the attempt to analyze such people and parse such experiences in order to distill abstract qualities that account for virtue and can guide emulation.

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A consideration of Confucian ethics that employs the work and concerns of the eminent comparative ethicist Joel J. Kupperman. In this volume, leading scholars in Asian and comparative philosophy take the work of Joel J. Kupperman as a point of departure to consider new perspectives on Confucian ethics. Kupperman is one of the few eminent Western philosophers to have integrated Asian philosophical traditions into his thought, developing a character-based ethics synthesizing Western, Chinese, and Indian philosophies. With their focus on Confucian ethics, contributors respond, expand, and engage in critical dialogue with Kupperman's views. Kupperman joins the conversation with responses and comments that conclude the volume. "Joel Kupperman is rightly celebrated for his success at drawing on Eastern traditions to enlarge our (Western) understanding of key issues in philosophy. The impressive essays in this volume extend Kupperman's approach with stimulating reflections on character, emotions, and well-being." — Stephen C. Angle, author of *Contemporary Confucian Political Philosophy* "Each essay by a major figure in comparative philosophy is a masterful engagement with the Confucian tradition that reveals its resources for us today. Scholars and students of both Chinese philosophy and comparative philosophy will want to read this impressive volume." — Owen Flanagan, author of *The Bodhisattva's Brain: Buddhism Naturalized*

For much of the twentieth century, Confucianism was condemned by Westerners and East Asians alike as antithetical to modernity. Internationally renowned philosophers, historians, and social scientists argue otherwise in *Confucian Political Ethics*. They show how classical Confucian theory—with its emphasis on family ties, self-improvement, education, and the social good—is highly relevant to the most pressing dilemmas confronting us today. Drawing upon in-

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depth, cross-cultural dialogues, the contributors delve into the relationship of Confucian political ethics to contemporary social issues, exploring Confucian perspectives on civil society, government, territorial boundaries and boundaries of the human body and body politic, and ethical pluralism. They examine how Confucianism, often dismissed as backwardly patriarchal, can in fact find common ground with a range of contemporary feminist values and need not hinder gender equality. And they show how Confucian theories about war and peace were formulated in a context not so different from today's international system, and how they can help us achieve a more peaceful global community. This thought-provoking volume affirms the enduring relevance of Confucian moral and political thinking, and will stimulate important debate among policymakers, researchers, and students of politics, philosophy, applied ethics, and East Asian studies. The contributors are Daniel A. Bell, Joseph Chan, Sin Yee Chan, Chenyang Li, Richard Madsen, Ni Lexiong, Peter Nosco, Michael Nylan, Henry Rosemont, Jr., and Lee H. Yearley.

Publisher Description

This book evaluates strategies for managing ethical conflict. Macro-approaches that attribute select values to entire peoples and claim supremacy for these values are suspect. A micro-approach, focusing on the ethics of individual thinkers, is better. The study uses the ethics of Confucius and Tetsuro Watsuji to derive a process-based universal ethic that respects local differences yet is not relativistic.

This book is part of a broad study about Confucianism and its implications for modernisation of the Confucian regions (covering Mainland China, Taiwan, Hong Kong, Macao, Japan, South Korea, North Korea, Vietnam, and Singapore). The purpose of this book is to compare the

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ethical, social and economical principles advocated by Adam Smith and Confucius. Adam Smith is the most influential thinker in developed economies in modern times. Confucius was the most influential thinker in the Confucian regions before the West became influential in these regions. The book shows that it is important to compare the two great thinkers in order to understand whether or not Westernisation of the Confucian regions is sustainable and whether or not there will be 'clashes of civilisations' between the Confucian regions and the West.

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