

Ethics In The Confucian Tradition: The Thoughts Of Mencius And Wang Yangming

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The Emotions in Early Chinese Philosophy Curie Virág 2017 This book traces the genealogy of early Chinese conceptions of emotions, as part of a broader inquiry into evolving conceptions of self, cosmos and the political order. It seeks to explain what was at stake in early philosophical debates over emotions and why the mainstream conception of emotions became authoritative.

The Examined Life--Chinese Perspectives Xinyan Jiang 2011-05-31 A collection of essays on Chinese ethical traditions, including Confucian, Daoist, and Buddhist ethics.

Otherness and Ethics ShinHyung Seong 2018-09-14 Otherness and Ethics demonstrates how Levinas and Confucius (Kongzi) develop their ideas of otherness and ethics. Most of all, the meaning of inter-subjectivity is examined in order to employ this point as this book delves into the phenomenon of face in Levinas and the significance of ren (human-relatedness) in Confucius (Kongzi). In addition, this book searches their different notions of humanity and relatedness to have a creative discourse for developing the concept of ethics of otherness as it concentrates on the formulation of ethical narratives in Levinas and Confucius (Kongzi).

Thus, this book can open a possibility of building ethics of otherness through reviewing ethical foundations of Levinas and Confucius (Kongzi) and discussing the meaning of otherness.

Myths and Legends of China E. T. C. Werner 2009-01-01 The Most: the Golden Rule; the moral poison; the myths of the East proved to be a heady experience, as they were based on an entirely different value system and worldview than those that are reflected in the Greek myths and most subsequent Western folk tales. In Myths and Legends of China, author E.T.C. Werner offers up a rich tapestry of Chinese folk narratives. A must-read for fans of world myths, fairy tales, and legends.

Confucian Ethics of the Axial Age Heiner Roetz 1993-01-01 Confucian Ethics of the Axial Age describes the formative period of Chinese culture--the last centuries of the Zhou dynasty--as an early epoch of enlightenment. It comprehensively reconstructs the ethical discourse as thought gradually became emancipated from tradition and institutions. Rather than presenting a chronology of different thinkers and works, this book discusses the systematic aspects of moral philosophies. Based on original texts, Roetz focuses on filial piety; the conflict between the family and the state; the legitimating of the political order; the virtues of loyalty, friendship, and harmony; concepts of justice; the principle of humaneness and its different renderings; the autonomous self, motivation, decision and conscience; and various attempts to ground morality in religion, human nature, or reason. These topics are arranged in such a way that the genetic structure and the logical development of the moral reasoning becomes apparent. From this detached perspective, conventional morality is either rejected or critically reestablished under the restraint of new abstract and universal norms. This makes the Chinese developments part of the ancient worldwide movement of enlightenment of the axial age.

Ethics in the Confucian Tradition P. J. Ivanhoe 2002-01-01 This volume serves both as an introduction to the thought of Mengzi (Mencius) and Wang Yangming and as a comparison of their views. By examining issues held in common by both thinkers, Ivanhoe illustrates how the Confucian tradition was both continued and transformed by Wang Yangming, and shows the extent to which he was influenced by Buddhism. Topics explored are: the nature of morality; human nature; the nature and origin of wickedness; self cultivation; and sagehood. In addition to revised versions of each of these original chapters, Ivanhoe includes a new chapter on Kongzi's (Confucius') view of the Way.

Teaching Confucianism Jeffrey L. Richey 2008 The authors illuminate the history, character, and role of Confucianism as a religious tradition in Chinese and Chinese influenced societies. Essays address the specifically pedagogical challenges of introducing Confucian material to non East Asian scholars and students.

Moral Cultivation and Confucian Character Chenyang Li 2014-07-31 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.

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 The Confucian World Observed Weiming Tu 1992-01-01 A workshop sponsored by the American Academy of Arts and Sciences in 1989 brought together more than two dozen scholars in the humanities and social sciences to explore Confucian ethics as a common intellectual discourse in East Asia. The participants included specialists on the societies of China, Japan, Korea, Taiwan, Hong Kong, and Singapore as well as scholars who specialize in comparative studies. In nine intensive
sessions, they probed the ways in which the Confucian ethic has shaped perceptions of selfhood, dynamics of familial relations, gender construction, social organization, political authority, popular beliefs, and economic culture in East Asia. This book is a distillation of the essence of their multidisciplinary and cross-cultural examination of these issues. It seeks especially to illuminate claims that Confucian ethics have provided the necessary background and a powerful motivation in the rise of industrial East Asia, the most dynamic region of sustained economic growth and political development since World War II.

Religion and Human Rights John Witte, Jr. 2011-12-08
This volume examines the relationship between religion and human rights in seven major religious traditions, as well as key concepts, theologies, and relationships among religion, state, and society in the areas of human rights and religious freedom.

Confucian Ethics of the Axial Age 1993-01-01
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. 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 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.

Confucian Ethics Today 1984
Human Becomings Roger T. Ames 2020-12-01
Offers an in-depth exposition of the Confucian conception of persons as the starting point of Confucian ethics. In Human Becomings, Roger T. Ames argues that the appropriateness of categorizing Confucian ethics as role ethics turns largely on the conception of person that is presupposed within the interpretive context of classical Chinese philosophy. By beginning with first self-consciously and critically theorizing the Confucian conception of persons as the starting point of Confucian ethics, Ames posits that the ultimate goal will be to take the Confucian tradition on its own terms and to let it speak with its own voice without overwriting it with cultural importance not its own. He argues that perhaps the most important contribution Confucianism makes to contemporary ethical, social, and political discourse is the conception of focus-field, relationally constituted persons as a robust alternative to the ideology of individualism with single actors playing to win. Roger T. Ames is Humanities Chair Professor in the Department of Philosophy at Peking University and Professor Emeritus of Philosophy at the University of Hawai‘i. His many books include Confucian Role Ethics: A Vocabulary; Confucian Cultures of Authority (coedited with Peter D. Hershock); and Xu Bing and Contemporary Chinese Art: Cultural and Political Issues (coedited with Hsingyuan Tsoa), all published by SUNY Press.

Reconstructionist Confucianism 2010-03-11
Ruiping Fan 2010-03-11
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, 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 the Chinese readership’s 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.

John Dewey and Confucian Thought 2009-07-24
Jim Behuniak 2019-07-24
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 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 Chinese natural philosophy to contemporary Chinese and American thought.” — Robert Cummings Neville, Professor Emeritus of Philosophy, Religion, and Theology, Boston University

Virtue Ethics and Confucianism 2013-07-24
Stephen Angle 2013-07-24
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 both the 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. *Confucian Ethics in Western Discourse* Wai-ying Wong 2017-10-19 Confucian Ethics in Western Discourse brings Chinese philosophers into dialogue with contemporary moral philosophers, identifying how ancient Chinese philosophy can contribute to Western discussions of moral philosophy. Covering the characteristics and significance of the Confucian ethical tradition, this study introduces the main concepts, discusses differing perspectives of moral dilemmas and closely examines whether Confucian ethics should be considered as virtue ethics in the Western tradition. Through analysis of the meaning of virtues in Confucian ethics it draws comparison with virtues in Aristotelian moral philosophy, and offers an in-depth review of the thought of contemporary Confucians. The book sheds light on current ethical issues. With careful textual studies and philosophical perceptiveness, Confucian Ethics in Western Discourse connects ancient Chinese thought and contemporary problems in Western philosophy.

*Confucian Bioethics* Ruiping Fan 2006-04-11 This volume explores Confucian views regarding the human body, health, virtue, suffering, suicide, euthanasia, 'human drugs,' human experimentation, and justice in health care distribution. These views are rooted in Confucian moral philosophy, which, unlike European biomedical ethics, stands in contrast to modern Western liberal perspectives in a number of important ways. In the contemporary world, a wide variety of different moral traditions flourish; there is real moral diversity. Given this circumstance, difficult and even painful ethical conflicts often occur between the East and the West with regard to the issues of life, birth, reproduction, and death. The essays in this volume analyze the ways in which Confucian bioethics can clarify important moral concepts, provide arguments, and offer ethical guidance. The volume should be of interest to both general readers and other scholars already familiar with the subject.

*Confucian Traditions in East Asian Modernity* Weiming Tu 1996 Seventeen scholars from varying fields here consider the implications of Confucian concerns--self-cultivation, regulation of the family, social civility, moral education, well-being of the people, governance of the state, and universal peace--in industrial East Asia. *Confucianism, A Habit of the Heart* Philip J. Ivanhoe 2016-02-01 Emphasizes Robert Bellah's notion of civil religion to explore East Asia's Confucian revival. Can Confucianism be regarded as a civil religion for East Asia? This book explores this question, bringing the insights of Robert Bellah to a consideration of various expressions of the contemporary Confucian revival. Bellah identified American civil religion as a religious dimension of life that can be found throughout US culture, but one without any formal institutional structure. Rather, this "civil" form of religion provides the ethical principles that command reverence and by which the nation judges itself. In his work, contributors from both the social sciences and the humanities conceive of East Asia's Confucian revival as a "habit of the heart," an underlying belief system that guides a society, and examine how Confucianism might function as a civil religion in China, Korea, and Japan. They discuss what aspects of Confucian tradition and thought are being embraced; some of the social movements, political factors, and opportunities connected with the revival of the tradition; and why Confucianism has not traveled much beyond East Asia. The late Robert Bellah's emphasis on the centrality of civil religion for a global civil religion concludes the volume. Philip J. Ivanhoe is Chair Professor of East Asian and Comparative Philosophy and Religion at City University of Hong Kong. His many books include Mortality in Traditional Chinese Thought (coedited with Amy Olberding); Taking Confucian Ethics Seriously: Contemporary Theories and Applications (coedited with Kam-por Yu and Julia Tao); Religious and Philosophical Aspects of the Laozi (coedited with Mark Csikszentmihalyi); and Essays on Skepticism, Relativism, and Ethics in the Zhuangzi (coedited with Paul Kjellberg), all published by SUNY Press. Sungmoon Kim is Professor of Political Theory at City University of Hong Kong. He is the author of Confucian Democracy in East Asia: Theory and Practice and the editor of Confucianism, Law, and Democracy in Contemporary Korea.

*Ethics in the Confucian Tradition* Philip J. Ivanhoe 2002 *Ethics in the Confucian Tradition* P. J. Ivanhoe 1999 *Taking Confucian Ethics Seriously* Kam-por Yu 2010-08-05 A consideration of Confucian ethics as a living ethical tradition with contemporary relevance. *The Rise of Confucianism in Late Imperial China* Kai-wing Chow 1996-12-01 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 philosophy of the Qing dynasty. . . . Chow's book is indispensable. . . .[It] was illuminating to me and many Chinese 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

*Confucian Role Ethics* Roger T. Ames 2011 Confucian Role Ethics is an exploration of what constitutes and how one becomes an authentic, moral human being as conceived in the Confucian tradition. The book establishes an interpretive context by exploring some of the cosmological foundations of Confucian philosophypthroug discussion of commentary on the Yijing (The Book of Changes), Traditional Chinese Medicine, and Chinese cosmology. The author proceeds to delineate the morals and ideals of a Confucian life and its foundation in feelings of familial intimacy and its human-centered religiousness. These ideas are contrasted with the principle and virtue based traditions of the Abrahamic religions as well as of theindividualistic tradition beginning in ancient Greece. Lastly, Ames attempts to synthesize these two traditions and present Confucian role ethics as articulated in the early canonical texts,discussing both its return to prominence and feasibility as a system of ethical conduct for the present day.

*View of Moralization* Chenhong Ge 2020-04-25 This book summarizes the author's extensive research on Confucian morality issues and focuses on elaborating the extremely important and unique role of moral thought in Confucian ideology. The book shares the author's own viewpoints on a range of issues – including where moral thoughts originated, what the major principles are, and what methods were adopted in Confucianism – to form a comprehensive and in-depth interpretation, and help readers achieve a better understanding. Moreover, the book focuses on the similarities and differences between Chinese and western cultures and presents an in-depth
analysis of the differences and roots regarding various aspects, including Chinese and western historical development paths, thoughts and cultures, national spirits, national mentalities, and social governance models. The formation of either culture has its own practical reasons and historical roots. The book represents a major contribution, helping readers understand the similarities and differences between Chinese and western cultures and social civilizations, enabling them to integrate and learn from Chinese and western cultures, and promoting a better development for Chinese society and the international community alike. Combining detailed data and an approachable style, it contributes to the legacy of Confucianism by applying a critical attitude. The author thinks out of the box in terms of the analysis of certain issues. As such, the book will be of great academic value in terms of studying China’s ideological culture, especially its morality culture, and will benefit scholars and research institutions alike.

Centrality and Commonality Weiming Tu 1989-06-15 It is a spectacular example of the Confucian commemoration tradition at its best. Tu manages to elucidate the original text while building on it in new and exciting ways. He has a clear grasp of the inner logic which is then conveyed in an approachable style. He boldly confronts the most important issues, highlighting their best attributes, while enabling the reader to communicate it clearly in his own text. It is impossible to think about teaching a class in early Confucian thought without recommending this book. If it were a graduate class, Centrality and Commonality would have to be required reading. (Because) it is extraordinarily lucid about a very difficult topic, I wouldn't hesitate to use this book in an undergraduate class (as well).

Roger T. Ames, University of Hawaii The book amplifies and clarifies the key patterns of thought in the text and succeeds in interweaving them into a richly textured and holistic Confucian Weltanschauung. Like the book because it is provocative. Tu's interpretation challenges the conventional wisdom that Confucianism is a purely rational and secular ethical system. His style is lucid[although the subject is both complex and difficult]and any intelligent general reader would enjoy the work and learn a great deal.

Leo S. Chang, Harvard University

Environmental Philosophy in Asian Traditions of Thought J. Baird Callicott 2014-05-01 Seminal essays on environmental philosophy from Indian, Chinese, and Japanese traditions of thought. Environmental Philosophy in Asian Traditions of Thought provides a welcome sequel to the foundational volume in Asian environmental ethics Nature in Asian Traditions of Thought. That volume, edited by J. Baird Callicott and Roger T. Ames and published in 1989, inaugurated comparative environmental ethics, adding Asian thought on the natural world to the developing field of environmental philosophy. This new book, edited by Callicott and James McRae, includes some of the best articles in environmental philosophy from the perspective of Asian thought written more recently, some of which appear in print for the first time. Leading scholars draw from the Indian, Chinese, and Japanese traditions of thought to provide a normative ethical framework that can address the environmental challenges being faced in the twenty-first century. Hindu, Buddhist, Confucian, and Daoist approaches are considered along with those of Zen, Japanese Confucianism, and the contemporary philosophy of the Kyoto School. An investigation of environmental philosophy in these Asian traditions not only challenges Western assumptions but also promotes understanding of Asian philosophy, religion, and culture that informs contemporary environmental law and policy.

Way, Learning, and Politics Tu Wei-ming 1993-01-01 The emergence of New Confucian Humanism as a major intellectual and spiritual tradition in the Chinese cultural area since the Second World War is a phenomenon of vital importance and intriguing to students of history, philosophy, and religion. The Confucian vision, rooted in the Chinese, Korean, Vietnamese, and Japanese civilizations, has sustained itself for more than two millennia of constant social change and holds special meaning for both industrial and socialist East Asia today. Indeed, as a living force defining our humanity and exploring our human potential for authentic self-realization, it addresses evolving concerns of East Asian civilizations with profound implications for the post-modernized world. This book, by a leading scholar and thinker of the New Confucian Humanism, offers a panoramic view of the core values of the Confucian intellectual from historical and comparative cultural perspectives. Grounded in sound sinological scholarship, it brilliantly interprets the Confucian project: the formation of a moral community and the embodiment of the Mandate of Heaven in ordinary human existence through authentic self-realization. In the words of the eminent Princeton sinologist, Fritz Mote, through Tu Wei-ming’s thought-provoking ideas, we are shown what has constituted the life-blood of Confucianism throughout its history, and are led to understand how it still lives. We are made to see where it resides in the world today, especially within the consciousness of modern East Asians (whether or not so identified by them) and increasingly, in the awareness of philosophers and historians of thought everywhere. Like Professor Tu’s earlier book, Confucian Thought: Selfhood as Creative Transformation, this book will stir modern minds and evoke powerful responses from scholars in ethics, religion, history, and philosophy as well as those in East Asian studies.

Confucian Studies Xinzhong Yao 2011 While having substantially declined in political and social influence, Confucianism was revived by leading intellectuals (some traditionally identified as Confucians) in the twentieth century to deal with perennial problems facing modern people and society. It is against this background that Confucian Studies has become an increasingly important subject taught in universities and colleges in North America, Europe, East Asia, and Australia. With more and more universities and colleges offering courses on or relating to Confucian philosophy, ethics, religion, and politics, this new collection from Routledge answers the urgent need for a source book in contemporary Confucian Studies.

Confucian Ethics Kwong-loi Shun 2006-09-01 Publisher Description Human Beings or Human Becomings? Peter D. Hershock 2021-02-01 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 yet appreciative conversations with East Asian philosophical traditions primarily 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 in different contexts for their challenge, 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 of many books, including Human Becomings: Theorizing Persons for Confucian Role Ethics, also published by SUNY Press. 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, political thought that 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 considerations.

Moral Education and the Ethics of Self-Cultivation Michael A. Peters 2021-07-30 Educational philosophies of self-cultivation as the cultural foundation and philosophical ethos for education have strong and historically effective traditions stretching back to antiquity in the classical ‘cradle’ civilizations of China and East Asia, India and Pakistan, Greece and Anatolia, focused on the cultural traditions in Confucianism, Taoism, and Buddhism in the East and Hellenistic philosophy in the West. This volume in East-West dialogues in philosophy of education examines both Confucian and Western classical traditions revealing that although each provides its own distinct figure of the virtuous person, they are remarkably similar in their conception and emphasis on moral self-cultivation as a practical answer to how humans become virtuous. The collection also examines self-cultivation in Japanese traditions and also the nature of Michel Foucault’s work in relation to ethical and aesthetic ideals of Hellenistic self-cultivation. 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 establishes his historical and political context 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.
sixth century BCE, the teachings of Confucius would come to dominate Chinese society, politics, economics, and ethics. In this Very Short Introduction, Daniel K. Gardner explores the major philosophical ideas of the Confucian tradition, showing their profound impact on state ideology and imperial government, the civil service examination system, domestic life, and social relations over the course of twenty-six centuries. Gardner focuses on two of the Sage's most crucial philosophical problems—what makes for a good person, and what constitutes good government—and demonstrates the enduring significance of these questions today. This volume shows the influence of the Sage's teachings over the course of Chinese history—on state ideology, the civil service examination system, imperial government, the family, and social relations—and the fate of Confucianism in China in the nineteenth and twentieth centuries, as China developed alongside a modernizing West and Japan. Some Chinese intellectuals attempted to reform the Confucian tradition to address new needs; others argued for jettisoning it altogether in favor of Western ideas and technology; still others condemned it angrily, arguing that Confucius and his legacy were responsible for China's feudal, 'backward' conditions in the twentieth century and launching campaigns to eradicate its influences. Yet Chinese continue to turn to the teachings of Confucianism for guidance in their daily lives. In addition to a survey of the philosophy and history of Confucianism, Gardner offers an examination of the resurgence of Confucianism in China today, and explores what such a revival means for the Chinese government and the Chinese people. About the Series: Oxford's Very Short Introductions series offers concise and original introductions to a wide range of subjects—from Islam to Sociology, Politics to Classics, Literary Theory to History, and Archaeology to the Bible. Not simply a textbook of definitions, each volume in this series provides trenchant and provocative—yet always balanced and complete—discussions of the central issues in a given discipline or field. Every Very Short Introduction gives a readable evolution of the subject in question, demonstrating how the subject has developed and how it has influenced society. Eventually, the series will encompass every major academic discipline, offering all students an accessible and abundant reference library. Whatever the area of study that one deems important or appealing, whatever the topic that fascinates the general reader, the Very Short Introductions series has a handy and affordable guide that will likely prove indispensable. Perspectives in Role Ethics Tim Dare 2019-07-15 Although our moral lives would be unrecognizable without them, roles have received little attention from analytic moral philosophers. Roles are central to our lives and to our engagement with one another, and should be analysed in connection with our core notions of ethics such as virtue, reason, and obligation. This volume aims to redress the neglect of role ethics by confronting the tensions between conceptions of impartial morality and role obligations in the history of analytic philosophy and the Confucian tradition. Different perspectives on the ethical significance of roles can be found by looking to debates within professional and applied ethics, by challenging existing accounts of how roles generate reasons, by questioning the hegemony of ethical reasons, and by exploring the relation between expertise and virtue. The essays tackle several core questions related to these debates: What are roles and what is their normative import? To what extent are roles and the ethics of roles central to ethics as opposed to virtue in general, and obligation in general? Are role obligations characteristically incompatible with ordinary morality in professions such as business, law, and medicine? How does practical reason function in relation to roles? Perspectives in Role Ethics is an examination of a largely neglected topic in ethics. It will appeal to a broad range of scholars in normative ethics, virtue ethics, non-Western ethics, and applied ethics interested in the importance of roles in our moral life.

Confucian Moral Self Cultivation P. J. Ivanhoe 2000-01-01 A concise and accessible introduction to the evolution of the concept of moral self-cultivation in the Chinese Confucian tradition, this volume begins with an explanation of the pre-philosophical development of ideas central to this concept, followed by an examination of the specific treatment of self cultivation in the philosophy of Kongzi (Confucius), Mengzi (Mencius), Xunzi, Zhu Xi, Wang Yangming, Yan Yuan and Dai Zhen. In addition to providing a survey of the views of some of the most influential Confucian thinkers on an issue of fundamental importance to the tradition, Ivanhoe also relates their concern with moral self-cultivation to a number of topics in the Western ethical tradition. Bibliography and index are included.