

New Dimensions Of Confucian And Neo Confucian Phil

Reconstructionist Confucianism 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 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.

Essentials of Contemporary Neo-Confucian Philosophy Shu-hsien Liu.2003-12-30 This volume is the follow-up to *Understanding Confucian Philosophy: Classical and Sung-Ming*, which presented

the first two Epochs of Confucian philosophy. The third Epoch, presented in this book, is that of Contemporary Neo-Confucian philosophy. It notes a paradigm shift from the late Ming to the early Ch'ing, which shows us how the line of Sung-Ming Neo-Confucian philosophy was broken. Then, background information is given to answer the question of how the phoenix was reborn from the ashes; at the height of the iconoclast May Fourth Movement in 1919, Liang Sou-ming, the forerunner of the movement, developed his ideas about East-West cultures and their philosophies. During the darkest moments of Chinese history, three generations of New Confucian scholars developed their ideas and achieved great scholarship. Shu-hsien Liu presents a framework of four groups to portray the movement. And, the philosophies of Fung Yu-lan, Hsuing Shih-li, Thome H. Fang, T'ang Chun-I, and Mou tsung-san are reviewed and analyzed. The international dimension of the third generation of New Confucians is also introduced. In the conclusion, Shu-hsien Liu comments on the relevance of this trend of thought today with a view toward the future.

Confucianism in Context Wonsuk Chang, Leah

Kalmanson. 2010-11-10 What is Confucianism? This book provides a wide-ranging view of the tradition and its contemporary relevance for Western readers. Discussing the development of Confucianism in China, the work goes on to show the deep impact of Korean and Japanese cultures on Confucian thinking. A dialogic way of thought, highly sensitive to locations and conditions, Confucianism is shown to be a valuable philosophical resource for a multicultural, globalizing world. In addition to discussing Confucianism's unique responses to traditional philosophical problems, such as the nature of self and society, *Confucianism in Context* shows how Confucian philosophy can contribute to contemporary issues such as democracy, human rights, feminism, and ecology.

Confucianism and the Family Walter H. Slote, George A. De

Vos.1998-01-01 An interdisciplinary exploration of the Confucian family in East Asia which includes historical, psychocultural, and gender studies perspectives.

Confucian Studies Xinzhong Yao, Weiming Tu. 2011 While having substantially declined in political and social influence, Confucianism was revived by leading intellectuals (so-called Modern New 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.

New Dimensions of Confucian and Neo-Confucian Philosophy Chung-ying Cheng. 1991-03-26 This is the first book to thoroughly explore Confucian and Neo-Confucian metaphysics and ethics, building upon the creativity and temporality of human existence and human nature as well as their extension into human culture. Fundamental essays deal cogently with the relationship between Chinese language and Chinese philosophy, offering general categories which shape the matrix of ideas woven in Chinese philosophy from its very beginnings. Along with more general characterizations, there are themes placing Confucian thinkers in touch with modern communication theories, perceptions of individuals, religious themes, and scientific worldviews.

Conceptual and comparative essays probe the frontiers of Chinese philosophy in its contemporary Confucian revival.

An Introduction to Confucianism Xinzhong Yao. 2000-02-13 Taking into account the long history and wide range of Confucian Studies, this book introduces Confucianism - initiated in China by Confucius (551 BC-479 BC) - primarily as a philosophical and religious tradition. It pays attention to Confucianism in both the

West and the East, focussing on the tradition's doctrines, schools, rituals, sacred places and terminology, but also stressing the adaptations, transformations and new thinking taking place in modern times. Xinzhong Yao presents Confucianism as a tradition with many dimensions and as an ancient tradition with contemporary appeal. This gives the reader a richer and clearer view of how Confucianism functioned in the past and of what it means in the present. A Chinese scholar based in the West, he draws together the many strands of Confucianism in a style accessible to students, teachers, and general readers interested in one of the world's major religious traditions.

Way, Learning, and Politics Wei-ming Tu.1993-01-01 Tu (Chinese history and philosophy, Harvard U.) offers a panoramic view of the core values of Confucian intellectual thought that have kept it vital for more than two millennia, and underlie the recent resurgence in eastern Asia. Of interest to students of either China or religion and ethics. Paper edition (unseen), \$14.95. Annotation copyright by Book News, Inc., Portland, OR
Confucianism, A Habit of the Heart Philip J. Ivanhoe, Sungmoon Kim.2016-02-01 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 a nation judges itself. Extending Bellah's 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 reflection on the possibility for a global civil religion concludes the volume.

The Good Is One, Its Manifestations Many Robert Cummings Neville. 2016-09-30 Presents a twenty-first-century, progressive, liberal Confucianism. Building on his long-standing work in metaphysics and Asian philosophy, Robert Cummings Neville presents a series of essays that cumulatively articulate a contemporary, progressive Confucian position as a global philosophy. Through analysis of the metaphysical and moral traditions of Confucianism, Neville brings these traditions into the twenty-first century. According to Confucianism, rituals define most of our relations with other individuals, social institutions, and nature, and while rituals make possible the positive institutions of high human civilization, they may also lead to harmful behaviors, including racism, xenophobia, and sexism. Neville argues that the amendment of rituals that institutionalize oppression is a positive task, which should be undertaken from within a skillfully ritualized life rather than in the form of external criticism. Confucianism, in Neville's hands, is a left-wing, progressive, liberal political philosophy, one that can address institutionalized oppression and suggest a path for moving forward.

Contemporary Confucian Political Philosophy Stephen C. Angle. 2013-04-17 Confucian political philosophy has recently emerged as a vibrant area of thought both in China and around the globe. This book provides an accessible introduction to the main perspectives and topics being debated today, and shows why Progressive Confucianism is a particularly promising approach. Students of political theory or contemporary politics will learn that far from being confined to a museum, contemporary Confucianism is both responding to current challenges and offering insights from which we can all learn. The

Progressive Confucianism defended here takes key ideas of the twentieth-century Confucian philosopher Mou Zongsan (1909-1995) as its point of departure for exploring issues like political authority and legitimacy, the rule of law, human rights, civility, and social justice. The result is anti-authoritarian without abandoning the ideas of virtue and harmony; it preserves the key values Confucians find in ritual and hierarchy without giving in to oppression or domination. A central goal of the book is to present Progressive Confucianism in such a way as to make its insights manifest to non-Confucians, be they philosophers or simply citizens interested in the potential contributions of Chinese thinking to our emerging, shared world.

Reinventing Confucianism Umberto Bresciani.2023-07-03
Reinventing Confucianism is a pioneer presentation of the New Confucian Movement, which has developed in China in the aftermath of the 1919 May Fourth Movement. The book offers a brief history of this current of thought, reviewing the three generations of leaders from the 1920s to the present, and describes the life and thought of eleven main figures representative of the philosophical development of China in the 20th century. We are introduced to Liang Shuming, the forerunner of the movement; Ma Yifu, the Confucian hermit; Xiong Shili the metaphysician; Zhang Junmai, an advocate of political democracy and constitutionalism; Feng Youlan, the renowned philosopher; He Lin, a follower of Hegel; Qian Mu, the historian; Tang Junyi, the spiritual philosopher; Xu Fuguan the intellectual historian and sharp columnist; and finally Mou Zongsan, with his elaborate metaphysical system, considered by many as the crowning of this collective philosophical endeavor. Umberto Bresciani also discusses the third generation of the movement and the renaissance of Confucian studies in today's China. The book is the most complete assessment to date of the accomplishments, limits, and future of a movement now situated at the center of the Chinese intellectual landscape. Umberto

Bresciani introduces to us the history and central issues of the New Confucian Movement, and presents the life and thought of eleven leading figures. He also discusses the third generation of the movement and the renaissance of Confucian studies in today's China as well as the accomplishment, limits and future of the movement. This book is a precious reference for anyone interested in the history of Chinese philosophy and cultural history. Its focus on comparative culture and thought makes it an indispensable tool for research and teaching in these fields.

Umberto Bresciani 1942 Born in Ca'd'Andrea, Cremona, Italy. 1962 High School Graduate (Maturità Classica), Liceo Ballerini, Seregno (MI), Italy. 1968 Licentiate of Philosophy & Theology, Studentato Teologico Saveriano, Parma, Italy. 1969 Entered Chinese Language Institute (Annexed to Fujen University, Taipei, Taiwan). 1973 B.A. (major: History; minor: Chinese Studies), University of Maryland (U.S.A.), Far East Division. 1975 M.A. Chinese Literature, National Taiwan University, Taipei, Taiwan. 1983 Ph. D. Chinese Literature, National Taiwan University, Taipei, Taiwan. Professor of Italian Language: National Taiwan Normal University, Taipei (since 1974). Professor, Dept. of Italian Language & Culture, Fujen University, Xinzhuang, Taipei, Taiwan (since 2003). Umberto Bresciani has lived in Taiwan for over 40 years. His main interest is Chinese philosophical and religious thought and comparative theological studies. Main publications Books: Xifang hanxuejia yanjiu wenshidongyi de shangdui (Evaluation of research by Western sinologists on the Wenshidongyi), dissertation for the Ph.D., Chinese Literature, Taipei: National Taiwan University, May 1983. Reinventing Confucianism: The New Confucian Movement, Taipei: Ricci Institute, 2001. La filosofia cinese nel ventesimo secolo - I nuovi confuciani, Roma: Urbaniana University Press, 2009. Il primo principio della filosofia confuciana (Ebook), Gaeta: Passerino Editore, 2014.

New Confucianism: A Critical Examination J.

Makeham.2003-02-21 This collection of essays explores the development of the New Confucianism movement during the twentieth-century and questions whether it is, in fact, a distinctly new intellectual movement or one that has been mostly retrospectively created. The questions that contributors to this book seek to answer about this neo-conservative philosophical movement include: 'What has been the cross-fertilization between Chinese scholars in China and overseas made possible by the shared discourse of Confucianism?'; 'To what extent does this discourse transcend geographical, political, cultural, and ideological divides?'; 'Why do so many Chinese intellectuals equate Confucianism with Chinese cultural identity?'; and 'Does the Confucian revival of the 1990s in China and Taiwan represent a genuine philosophical renaissance or a resurgence in interest based on political and cultural factors?'

Cheng-Zhu Confucianism in the Early Qing On-cho Ng.2001-02-22 Examines the thought of Li Guangdi, an exponent of the Cheng-Zhu school of Confucianism and a powerful statesman during the Qing dynasty.

Sagehood Stephen C. Angle.2009 Angle's book is both an exposition of Neo-Confucian philosophy and a sustained dialogue with many leading Western thinkers, especially with those philosophers leading the current renewal of interest in virtue ethics. He argues for a new stage in the development of contemporary Confucian philosophy.

Confucianism for the Contemporary World Tze-ki Hon, Kristin Stapleton.2017-01-01 Discusses contemporary Confucianism's relevance and its capacity to address pressing social and political issues of twenty-first-century life. Condemned during the Maoist era as a relic of feudalism, Confucianism enjoyed a robust revival in post-Mao China as China's economy began its rapid expansion and gradual integration into the global economy. Associated with economic development, individual growth, and social progress by its advocates, Confucianism became a potent force in shaping

politics and society in mainland China, Hong Kong, Taiwan, and overseas Chinese communities. This book links the contemporary Confucian revival to debates—both within and outside China—about global capitalism, East Asian modernity, political reforms, civil society, and human alienation. The contributors offer fresh insights on the contemporary Confucian revival as a broad cultural phenomenon, encompassing an interpretation of Confucian moral teaching; a theory of political action; a vision of social justice; and a perspective for a new global order, in addition to demonstrating that Confucianism is capable of addressing a wide range of social and political issues in the twenty-first century.

Neo-Confucian Thought in Action Weiming Tu, Tou Wei-Ming, Tu (Wei-ming), Weiming Du. 1976-01-01

The new confucian movement 2001-2021 Umberto

Bresciani. 2022-12-14 Twenty years after publishing the book *Reinventing Confucianism – The New Confucian Movement*, – and exactly one hundred years after the publication of *Eastern and Western Cultures and Their Philosophies* by Liang Shuming (1893-1988), widely considered as the first spark, if not the actual start, of the New Confucian Movement – I take up once again the topic of the New Confucian Movement. On my side, at the time, twenty years ago, it was an attempt to describe a philosophical movement that greatly impressed me. Umberto Bresciani 1942 Born in Ca'd'Andrea, Cremona, Italy. 1962 High School Graduate (Maturità Classica), Liceo Ballerini, Seregno (MI), Italy. 1968 Licentiate of Philosophy & Theology, Studentato Teologico Saveriano, Parma, Italy. 1969 Entered Chinese Language Institute (Annexed to Fujen University, Taipei, Taiwan). 1973 B.A. (major: History; minor: Chinese Studies), University of Maryland (U.S.A.), Far East Division. 1975 M.A. Chinese Literature, National Taiwan University, Taipei, Taiwan. 1983 Ph. D. Chinese Literature, National Taiwan University, Taipei, Taiwan. Professor of Italian Language: National Taiwan Normal University, Taipei

(since 1974). Professor, Dept. of Italian Language & Culture, Fujen University, Xinzhuang, Taipei, Taiwan (since 2003). Umberto Bresciani has lived in Taiwan for over 40 years. His main interest is Chinese philosophical and religious thought and comparative theological studies. Main publications Books: Xifang hanxuejia yanjiu wenshidongyi de shangdui (Evaluation of research by Western sinologists on the Wenshidongyi), dissertation for the Ph.D., Chinese Literature, Taipei: National Taiwan University, May 1983. Reinventing Confucianism: The New Confucian Movement, Taipei: Ricci Institute, 2001. La filosofia cinese nel ventesimo secolo - I nuovi confuciani, Roma: Urbaniana University Press, 2009. Il primo principio della filosofia confuciana (Ebook), Gaeta: Passerino Editore, 2014. *Transition to Neo-Confucianism* Anne D. Birdwhistell.1989-08-01 The Sung Neo-Confucian synthesis is one of the two great formative periods in the history of Confucianism. Shao Yung (1011-77) was a key contributor to this synthesis, and this study attempts to make understandable the complex and highly theoretical thought of a philosopher who has been, for the most part, misunderstood for a thousand years. It is the first full-length study in any language of Shao Yung's philosophy. Using an explicit metaphilosophical approach, the author examines the implicit and assumed aspects of Shao Yung's thought and shows how it makes sense to view his philosophy as an explanatory theory. Shao Yung explained all kinds of change and activity in the universe with six fundamental concepts that he applied to three realms of reality: subsensorial matter, the phenomenal world of human experience, and the theoretical realm of symbols. The author also analyzes the place of the sage in Shao's philosophy. Not only would the sage restore political and moral unity in society, but through his special kind of knowing he also would restore cosmological unity. Shao's recognition that the perceiver had a critical role in making and shaping reality led to his ideal of the sage as the perfect knower. Utilizing Shao's own

device of a moving observational viewpoint, the study concludes with an examination of the divergent interpretations of Shao's philosophy from the eleventh to the twentieth century. Because Shao took very seriously numerological aspects of Chinese thought that are often greatly misunderstood in the West (e.g., the I Ching), the study is also a very good introduction to the epistemological implications of an important strand of all traditional Chinese philosophical thought.

New Confucianism in Twenty-First Century China Jesus Sole-Farras.2013-11-20 This book explores how Confucian thought, which was the ideological underpinning of traditional, imperial China, is being developed and refined into a New Confucianism relevant for the twenty-first century. It traces the development of Confucian thought, examines significant new texts, and shows how New Confucianism relates to various spheres of life, how it informs views on key philosophical issues, and how it affects personal conduct. Starting by exploring the philosophical and ideological principles of New Confucianism, the book goes on to explain how New Confucianism is a collective process of continuous creation and recreation, an incessant and evolving discourse. It argues that New Confucianism, unlike its earlier manifestation, is more accommodating of a plurality of ideologies in the world; and that understanding Confucianism and how it is developing is essential for understanding contemporary China.

Dao Companion to Korean Confucian Philosophy Young-chan Ro.2019-08-20 This volume is the first comprehensive and in-depth discussion written in English of the Confucian tradition in the context of the intellectual history of Korea. It deals with the historical, social, political, philosophical and spiritual dimensions of Korean Confucianism, arguably the most influential intellectual tradition, ethical and religious practice, and political-ideological system in Korea. This volume analyzes the unique aspects of the Korean development of the Confucian tradition by examining the role of Confucianism as the ruling ideology of the Choson Dynasty

(1302-1910). It investigates Confucianism's social and cultural construction, and intellectual foundation in highlighting the Korean achievement of the Neo-Confucian discussion on human nature and its principle in light of the Chinese Neo-Confucian development. The volume also surveys the most influential Korean Confucian scholars discussing their philosophical significance in relation to one of the most fundamental Neo-Confucian discourses, namely the li (principle) and qi (material force) debates, to elucidate how metaphysical theories shaped the socio-political factions of the Choson Dynasty. Furthermore, issues concerning the relationship between Confucianism and Buddhism and other native traditional belief systems are also included in this volume. The volume explores the Confucian confrontation with modernity, encounter with the Western Learning including Western science and Catholicism, and the Confucian struggle with modernity in dealing with issues such as democracy, human rights, and gender in modern Korea. Individual contributors of this volume are either well established senior scholars or promising young scholars in the field.

The Development of Neo-Confucian Thought Junmai Zhang.1963

Rediscovering Confucianism Torbjörn Lodén.2006 This book provides an outline and an appraisal of Confucianism as a system of ideas and beliefs that evolved during the past 3 millennia and continue to do so. Its roots are traced back to pre-Confucian times, followed by a detailed examination of some 40 Confucian thinkers. It also describes the social context of evolution of Confucian thought.

Confucian Moral Self Cultivation P. J. Ivanhoe.1993 This work traces the evolution of the concept of moral self cultivation in the Chinese Confucian tradition. It represents a survey of the views of some of the most influential Confucian thinkers on an issue of central importance in the tradition.

Contemporary Confucianism in Thought and Action Guy Alitto.2015-10-02 This volume focuses on contemporary

Confucianism, and collects essays by famous sinologists such as Guy Alitto, John Makeham, Tse-ki Hon and others. The content is divided into three sections - addressing the "theory" and "practice" of contemporary Confucianism, as well as how the two relate to each other - to provide readers a more meaningful understanding of contemporary Confucianism and Chinese culture. In 1921, at the height of the New Culture Movement's iconoclastic attack on Confucius, Liang Shuming (梁漱溟) fatefully predicted that in fact the future world culture would be Confucian. Over the nine decades that followed, Liang's reputation and the fortunes of Confucianism in China rose and fell together. So, readers may be interested in the question whether it is possible that a reconstituted "Confucianism" might yet become China's spiritual mainstream and a major constituent of world culture.

Boston Confucianism Robert Cummings Neville. 2000-09-22 Is it possible to be a Confucian without being East Asian, as so many philosophers have been Platonists without being Greek?

Strangely enough, many scholars would answer in the negative, citing the inextricable connection between Confucianism and East Asian culture. Boston Confucianism argues to the contrary, maintaining that Confucianism can be important to the contemporary global conversation of philosophy and should not be confined to an East Asian context. It promotes a multicultural philosophy of culture and makes a contribution to Confucian-Christian dialogue, showing that the relations among the world's great civilizations today is not a clash, as Samuel Huntington has argued, but an entanglement whose roots are worth sorting and whose contemporary mutual developments are worth promoting.

Understanding Confucian Philosophy Shuxian Liu. 1998-07-17 Although Western interest in Chinese philosophy has been increasing in the last decade, the Confucian tradition is still often misunderstood. This volume offers the key to understanding Confucian philosophy by presenting a comprehensive account of

its spiritual roots. The author focuses on the Classical and Sung-Ming periods, the two most important periods of Confucianism. Topics covered include: Confucius, Mencius, the I-Ching, and important figures from the Sung and Ming periods.

The Renaissance of Confucianism in Contemporary China Ruiping Fan.2011-05-23 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 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.

Neo-Confucianism in Korea Chai-shin Yu.2019-02-18 Chinese and Japanese Neo-Confucius scholars have traditionally claimed that Korean Neo-Confucianism was an imitation of Chinese Neo-Confucianism, a belief which was generally accepted by Western scholars. Now, this book edited from the theses of representative Korean Neo-Confucius scholars, shows that the three Korean scholars, T'aegye, Yulgok and Dasan in the Chosŏn Dynasty, developed Neo-Confucianism as a national political and religious

philosophy which became specialized in a uniquely Korean way. The Ways of Confucianism David S. Nivison.1996 Nivison brings out the exciting variety within Confucian thought, as he interprets and elucidates key thinkers from over two thousand years, from Confucius himself, through Mencius and Xunzi, to such later Confucians as Wang Yangming, Dai Zhen, and Zhang Xuecheng.-- Cover.

Li Yong (1627-1705) and Epistemological Dimensions of Confucian Philosophy Anne D. Birdwhistell.1996 This study has three separate but interrelated aims: to offer a methodological approach for comparative philosophy on the level of the philosophical system; to examine Confucian philosophy as a philosophical system, with emphasis on its epistemological dimensions; and to use the thought of a particular thinker as an example of how the Confucian tradition was appropriated by individual thinkers. The author demonstrates that Confucian philosophy was a social system in which ideas and actions gained philosophical meaning in reference to specific socio-historical contexts and to specific levels of society (from the Confucian tradition itself to the individual person). Throughout, the author employs insights from anthropological theory, notably the social theory of communication, and draws on Western philosophy to illuminate Confucian ideas and assumptions and to provide cross-cultural comparisons and contrasts.

Humanity and Self-cultivation Wei-ming Tu, Weiming Tu.1998 This first paperback edition of a renowned collection of essays by noted scholar of Chinese history and philosophy Tu Wei-ming includes a new introductory essay by Robert Cummings Neville, Dean of

The Korean Neo-Confucianism of Yi Yulgok Young-chan Ro.1989-01-01 This book explores the philosophical and religious dimensions of Korean Neo-Confucianism as expounded by one of the foremost Korean Neo-Confucian thinkers, Yi Yulgok (1536-1584). Yulgok's creative interpretations reformulate some

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

The Rebirth of the Moral Self Jana S Ro?ker.2016-03-01 The Confucian revival which manifests itself in the Modern Confucian current, belongs to the most important streams of thought in contemporary Chinese philosophy. The Rebirth of the Moral Self introduces this stream of thought by focusing on the second generation Modern Confucians— Mou Zongsan, Tang Junyi, Xu Fuguan and Fang Dongmei. These scholars argue that traditional Confucianism, as a specifically Chinese social, political, and moral system of thought can, if adapted to the modern era, serve as the foundation for an ethically meaningful modern life.

A Northern Alternative Kee Heong Koh.2020-10-26

Conventional portraits of Neo-Confucianism in China are built on studies of scholars active in the south, yet Xue Xuan (1389-1464), the first Ming Neo-Confucian to be enshrined in the Temple to Confucius, was a northerner. Why has Xue been so overlooked in the history of Neo-Confucianism? In this first systematic study in English of the highly influential thinker, author Khee Heong Koh

seeks to redress Xue's marginalization while showing how a study interested mainly in "ideas" can integrate social and intellectual history to offer a broader picture of history. Significant in its attention to Xue as well as its approach, the book situates the ideas of Xue and his Hedong School in comparative perspective. Koh first provides in-depth analysis of Xue's philosophy, as well as his ideas on kinship organizations, educational institutions, and intellectual networks, and then places them in the context of Xue's life and the actual practices of his descendants and students. Through this new approach to intellectual history, Koh demonstrates the complexity of the Neo-Confucian tradition and gives voice to a group of northern scholars who identified themselves as Neo-Confucians but had a vision that was distinctly different from their southern counterparts.

Confucian Ethics in Retrospect and Prospect Qingsong

Shen, Kwong-loi Shun. 2008

All Under Heaven John H. Berthrong. 1994-01-01 This book is a study of comparative philosophy and theology. The themes are the critical issues arising from the modern interpretation of Confucian doctrine as they confront the Christian beliefs of the nineteenth and twentieth centuries.

Sagehood Stephen C. Angle. 2009 Angle's book is both an exposition of Neo-Confucian philosophy and a sustained dialogue with many leading Western thinkers, especially with those philosophers leading the current renewal of interest in virtue ethics. He argues for a new stage in the development of contemporary Confucian philosophy.

Confucian Discourse and Chu Hsi's Ascendancy Hoyt Cleveland Tillman. 1992-01-01 A major transformation in thought took place during the Southern Sung (1127-1279). A new version of Confucian teaching, Tao-hsueh Confucianism (what modern scholars sometimes refer to as Neo-Confucianism), became state orthodoxy, a privileged status which it retained until the twentieth century. Existing studies of the new Confucianism

generally depict a single line of development to and from Chu Hsi (1130-1200), the greatest theoretician of the tradition. In this study of unprecedented scope, however, Hoyt Cleveland Tillman offers an integrated intellectual history of the development of Tao-hsueh Confucianism which for the first time places Chu Hsi within the context of his contemporaries. Tillman's methodological strategy allows a rich, complex picture of the Tao-hsueh movement to emerge - one that is sure to transform the field of Sung Confucianism. To reconstruct the evolution of the Tao-hsueh group, Tillman studies a number of Confucians from four distinct periods, reflecting the basic diversity that existed among them. His discussion is deeply grounded in political and philosophical history and in research on the social networks that joined the members of the Tao-hsueh group. Within this framework, he provides a vivid account of the changing scope of the movement, tracing its development into a fellowship and at times a political faction and demonstrating its movement from diversity to gradually increasing exclusiveness, particularly under the influence of Chu Hsi. Close attention is given to confrontational writings and debates within the group, which covered such issues as humaneness, the function of the mind, uses of the Book of Changes, social welfare programs, teaching methods, expediency, and the grounds for knowledge and authority. A superbly erudite work, *Confucian Discourse and Chu Hsi's Ascendancy* is an invaluable contribution to the study of the history of Confucian thought in China.--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The Religious Dimensions of Confucianism Rodney Leon Taylor. 1990-01-01 The role of Confucianism in the development of East Asian Cultures has only recently begun to be fully appreciated. Even with this recognition, there is still little understanding of the tradition as a religious tradition. This book presents Confucianism as a religious tradition. In no other book

has there been a sustained presentation of the many and varied religious dimensions of the tradition.--From publisher description.

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It is your very own epoch to produce an effect reviewing habit. accompanied by guides you could enjoy now is **New Dimensions Of Confucian And Neo Confucian Phil** below.

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was deported to Mexico. Papá
agreed to send Francisco and
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and study until the family was
reunited again. Breaking
Through Summary and Study
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the social injustice that he
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5 Breaking through.docx - Anh
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