

Ritual And Religion In The Xunzi Suny Series In C

The Philosophy of Xunzi Kurtis Hagen.2007 Gives a new interpretation of Chinese philosopher Xunzi's ideas, which were central to Confucianism for over a thousand years. Xunzi is not absolutist or insistent upon conformity, but rather sees social roles as contingent and context-sensitive--Provided by publisher.

Early Chinese Religion: Part One: Shang Through Han (1250 BC-220 AD) (2 Vols) John Lagerwey,Marc Kalinowski.2008-12-24 Together, and for the first time in any language, the 24 essays gathered in these volumes provide a composite picture of the history of religion in ancient China from the emergence of writing ca. 1250 BC to the collapse of the first major imperial dynasty in 220 AD. It is a multi-faceted tale of changing gods and rituals that includes the emergence of a form of "secular humanism" that doubts the existence of the gods and the efficacy of ritual and of an imperial orthodoxy that founds its legitimacy on a distinction between licit and illicit sacrifices. Written by specialists in a variety of disciplines, the essays cover such subjects as divination and cosmology, exorcism and medicine, ethics and self-cultivation, mythology, taboos, sacrifice, shamanism, burial practices, iconography, and political philosophy. Produced under the aegis of the Centre de recherche sur les civilisations chinoise, japonaise et tibétaine (UMR 8155) and the École Pratique des Hautes Études (Paris).

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

Confucian Ritual and Moral Education Colin J. Lewis.2020-09-30 It is widely accepted that moral education is quintessential to facilitating and maintaining prosocial attitudes. What moral education should entail and how it can be effectively pursued remain hotly disputed questions. In *Confucian Ritual and Moral Education*, Colin J. Lewis examines these issues by appealing to two traditions that have until now escaped comparison: Vygotsky's theory of learning and psychosocial development and ancient Confucianism's ritualized approach to moral education. Lewis argues first, that Vygotsky and the Confucians complement one another in a manner that enables a nuanced, empirically sound understanding of how the Confucian ritual education model should be construed and how it could be deployed; and second, just as ritual education in the Confucian tradition can be explicated in terms of modern developmental theory, this ancient notion of ritual can also serve as a viable resource for moral education in a contemporary, diverse world.

Dao Companion to the Philosophy of Xunzi Eric L. Hutton.2016-11-09 This volume presents a comprehensive analysis of the Confucian thinker Xunzi and his work, which shares the same name. It features a variety of disciplinary perspectives and offers divergent interpretations. The disagreements reveal that, as with any other classic, the Xunzi provides fertile ground for readers. It is a source from which they have drawn—and will continue to draw—different lessons. In more than 15 essays, the contributors examine Xunzi's views on topics such as human nature, ritual, music, ethics, and politics. They also look at his relations with other thinkers in early China and consider his influence in East Asian intellectual history. A number of important Chinese scholars in the Song dynasty (960-1279 CE) sought to censor the Xunzi. They thought that it offered a heretical and impure version of Confucianism. As a result, they directed study away from the Xunzi. This has diminished the popularity of the work. However, the essays presented here help to change this situation. They open the text's riches to Western students and scholars. The book also highlights the substantial impact the Xunzi has had on thinkers throughout history, even on those who were critical of it. Overall, readers will gain new insights and a deeper understanding of this important, but often neglected, thinker.

[An Introduction to Confucianism](#) Xinzhong Yao.2000-02-13 Introduces the many strands of Confucianism in a style accessible to students and general readers.

[The Culture of Love in China and Europe](#) Paolo Santangelo,Gábor Boros.2020-01-13 In *The Culture of Love in China and Europe* Paolo Santangelo and Gábor Boros offer a survey of the cults of love developed in the history of ideas and literary production in China and Europe between the 12th and early 19th century. They describe parallel evolutions within the two cultures, and how innovatively these independent civilisations developed their own categories and myths to explain, exalt but also control the emotions of love and their behavioural expressions. The analyses contain rich materials for comparison, point out the universal and specific elements in each culture, and hint at differences and resemblances, without ignoring the peculiar beauty and attractive force of the texts cultivating love.

□□□□□□ .2006

Rituals of the Way Paul Rakita Goldin.1999 The first study of this ancient text in over 70 years, *Rituals of the Way* explores how the Xunzi influenced Confucianism and other Chinese philosophies through its emphasis on the Way.

The Culture of Sex in Ancient China Paul R. Goldin.2001-10-31 The subject of sex was central to early Chinese thought. Discussed openly and seriously as a fundamental topic of human speculation, it was an important source of imagery and terminology that informed the classical Chinese conception of social and political relationships. This sophisticated and long-standing tradition, however, has been all but neglected by modern historians. In *The Culture of Sex in Ancient China*, Paul Rakita Goldin addresses central issues in the history of Chinese attitudes toward sex and gender from 500 B.C. to A.D. 400. A survey of major pre-imperial sources, including some of the most revered and influential texts in the Chinese tradition, reveals the use of the image of copulation as a metaphor for various human relations, such as those between a worshiper and his or her deity or a ruler and his subjects. In his examination of early Confucian views of women, Goldin notes that, while contradictions and ambiguities existed in the articulation of these views, women were nevertheless regarded as full participants in the Confucian project of self-transformation. He goes on to show how assumptions concerning the relationship of sexual behavior to political activity (assumptions reinforced by the habitual use of various literary tropes discussed earlier in the book) led to increasing attempts to regulate sexual behavior throughout the Han dynasty. Following the fall of the Han, this ideology was rejected by the aristocracy, who continually resisted claims of sovereignty made by impotent emperors in a succession of short-lived dynasties. Erudite and immensely entertaining, this study of intellectual conceptions of sex and sexuality in China will be welcomed by students and scholars of early China and by those with an interest in the comparative development of ancient cultures.

Ritual and Religion in the Xunzi T. C. Kline III,Justin Tiwald.2014-06-17 Challenges traditional views to consider Xunzi as a religious thinker. Xunzi, a founding figure in the Confucian tradition, is one of the world's great philosophers and theorists of religion. For much of the last century, his work has been seen largely as critical of religion, particularly the popular beliefs and invocations of supernatural forces that underpin so many religious rituals. Contributors to this volume challenge this view and offer a more sophisticated picture of Xunzi. He emerges not as critic, but rather as an adherent of religion who seeks to give religious practices meaning even though many religious beliefs are mistaken or self-serving. Each essay offers a powerful illustration of Xunzi as both a religious devotee and as a philosopher of religion, drawing on a wide array of

disciplines and methodologies.

Philosophers of the Warring States: A Sourcebook in Chinese Philosophy .2018-11-30 Philosophers of the Warring States is an anthology of new translations of essential readings from the classic texts of early Chinese philosophy, informed by the latest scholarship. It includes the Analects of Confucius, Meng Zi (Mencius), Xun Zi, Mo Zi, Lao Zi (Dao De Jing), Zhuang Zi, and Han Fei Zi, as well as short chapters on the Da Xue and the Zhong Yong. Pedagogically organized, this book offers philosophically sophisticated annotations and commentaries as well as an extensive glossary explaining key philosophical concepts in detail. The translations aim to be true to the originals yet accessible, with the goal of opening up these rich and subtle philosophical texts to modern readers without prior training in Chinese thought.

Religious Philosophy as Multidisciplinary Comparative Inquiry Wesley J. Wildman.2010-11-05 What can philosophy contribute to the study of religion? This book argues that the study of religion needs philosophy in the form of multidisciplinary comparative inquiry. Contradicting the current tendency to regard philosophical reflection and the academic study of religion as independent endeavors best kept apart, Wesley J. Wildman brings them together, offering a broader vision than that of traditional philosophy of religion and surmounting many of its difficulties. His newer conception of religious philosophy is well suited to the modern, multicultural, secular university. Through multidisciplinary comparative inquiry, religious philosophy allows for a variety of approaches—from historical and analytical work to evocative description and theoretical evaluation of truth claims—and both secular and religious thinkers participate. The tasks and varieties of religious philosophy as they arc across the world's religions and philosophies are discussed along with religious philosophy's modern and postmodern contexts. Wildman's thoughtful and thought-provoking book will be essential reading for all those concerned with the study of religion, present and future.

Xunzi Xunzi.2016-03-22 This is the first complete, one-volume English translation of the ancient Chinese text Xunzi, one of the most extensive, sophisticated, and elegant works in the tradition of Confucian thought. Through essays, poetry, dialogues, and anecdotes, the Xunzi presents a more systematic vision of the Confucian ideal than the fragmented sayings of Confucius and Mencius, articulating a Confucian perspective on ethics, politics, warfare, language, psychology, human nature, ritual, and music, among other topics. Aimed at general readers and students of Chinese thought, Eric Hutton's translation makes the full text of this important work more accessible in English than ever before. This edition features an introduction, a timeline of early Chinese history, a list of important names and terms, cross-references, explanatory notes, a bibliography, and an index.

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.

Social Memory and State Formation in Early China Min Li.2018-05-24 A thought-provoking book on the archaeology of power, knowledge, social memory, and the emergence of classical tradition in early China.

On Manners Karen Stohr.2012-05-22 The author uses this work to demonstrate that manners lead to the roots of ethical questions. She states that they are authoritative in that they are a primary means by which we express moral attitudes and commitments and carry out important moral goals. In this work she uses Aristotle and Kant, along with other cultural examples such as Jane Austen's *Pride and Prejudice* or Larry David's *Curb Your Enthusiasm* to illustrate these points.

Ritual and Deference Robert Cummings Neville.2008-06-13 Brings Confucianism and Daoism into conversation with contemporary philosophy and the contemporary world situation.

Confucianism Paul R. Goldin.2014-12-05 Confucianism presents the history and salient tenets of Confucian thought, and discusses its viability, from both a social and a philosophical point of view, in the modern world. Despite most of the major Confucian texts having been translated into English, there remains a surprising lack of straightforward textbooks on Confucian philosophy in any Western language. Those that do exist are often oriented from the point of view of Western philosophy - or, worse, a peculiar school of thought within Western philosophy - and advance correspondingly skewed interpretations of Confucianism. This book seeks to rectify this situation. It guides readers through the philosophies of the three major classical Confucians: Confucius (551-479 BCE), Mencius (372-289 BCE?) and Xunzi (fl. 3rd cent. BCE), and concludes with an overview of later Confucian revivals and the standing of Confucianism today.

The Primary Way Chung-ying Cheng.2020-09-01 In *The Primary Way*, the distinguished scholar of Chinese philosophy Chung-ying Cheng synthesizes his lifetime of work on the Yijing, also known as the I Ching or Book of Changes. Cheng offers a systematic engagement with the classic Chinese text as a philosophy that is still valuable and relevant today. In contemporary philosophical terms, Cheng has developed the ontological hermeneutics of the Yijing as well as its philosophical methodology of symbolic reference in a holistic and onto-generative system of trigrams and hexagrams. The book is organized around eight themes that illuminate Cheng's interpretation of the Yijing as a philosophy for creative human action and transformation. He demonstrates how the philosophy of change in the Yijing embodies early Chinese ontology, cosmology, epistemology, and virtue ethics in the interpretation of divinatory judgments. Cheng's work shows how the philosophy of change contains a vision of humanity as creatively related to heaven and earth, and how it gives positive meaning to any change as part of a ceaseless creativity. With this understanding, it enables humanity to develop its potential as a partner of heaven and earth.

The British National Bibliography Arthur James Wells.2002

Ritual and Religion in the Xunzi T. C. Kline,Justin Tiwald.2015-01-02 Challenges traditional views to consider Xunzi as a religious thinker.

To Become a God Michael J. Puett.2020-10-26 Evidence from Shang oracle bones to memorials submitted to Western Han emperors attests to a long-lasting debate in early China over the proper relationship between humans and gods. One pole of the debate saw the human and divine realms as separate and agonistic and encouraged divination to determine the will of the gods and sacrifices to appease and influence them. The opposite pole saw the two realms as related and claimed that humans could achieve divinity and thus control the cosmos. This wide-ranging book reconstructs this debate and places within their contemporary contexts the rival claims concerning the nature of the cosmos and the spirits, the proper demarcation between the human and the divine realms, and the types of power that humans and spirits can exercise. It is often claimed that the worldview of early China was unproblematically monistic and that hence China had avoided the tensions between gods and humans found in the West. By treating the issues of cosmology, sacrifice, and self-divinization in a historical and comparative framework that attends to the contemporary significance of specific arguments, Michael J. Puett shows that the basic cosmological assumptions of ancient China were the subject of far more debate than is generally thought.

Cultivating a Good Life in Early Chinese and Ancient Greek Philosophy Karyn Lai,Rick Benitez,Hyun Jin Kim.2018-12-13 This book engages in cross-tradition scholarship, investigating the processes associated with cultivating or nurturing the self in order to live good lives. Both Ancient Chinese and Greek philosophers provide accounts of the life lived well: a Confucian junzi, a Daoist sage and a Greek phronimos. By focusing on the processes rather than the aims of cultivating a good life, an international team of scholars investigate how a person develops and practices a way of life especially in these two traditions. They look at what is involved in developing practical wisdom, exercising reason, cultivating equanimity and fostering reliability. Drawing on the insights of thinkers including Plato, Confucius, Han Fei and Marcus Aurelius, they examine themes of harmony, balance and beauty, highlight the different concerns of scepticism across both traditions, and discuss action as an indispensable method of learning and, indeed, as constitutive of self. The result is a valuable collection opening up new lines of inquiry in ethics, demonstrating the importance of philosophical ideas from across cultural traditions.

Readings in Later Chinese Philosophy Justin Tiwald,Bryan W. Van Norden.2014-09-03 An exceptional contribution to the teaching and study of Chinese thought, this anthology provides fifty-eight selections arranged chronologically in five main sections: Han Thought, Chinese Buddhism, Neo-Confucianism, Late Imperial Confucianism, and the Twentieth Century. The editors have selected writings that have been influential, that are

philosophically engaging, and that can be understood as elements of an ongoing dialogue, particularly on issues regarding ethical cultivation, human nature, virtue, government, and the underlying structure of the universe. Within those topics, issues of contemporary interest, such as Chinese ideas about gender and the experiences of women, are brought to light. Introductions to each main section provide an overview of the period, while brief headnotes to selections highlight key points. The translations are the works of many distinguished scholars, and were chosen for their accuracy and accessibility, especially for students, general readers, and scholars who do not read Chinese. Special effort has been made to maintain consistency of key terms across translations. Also included are a glossary, bibliography, index of names, and an index locorum of The Four Books.

Virtue, Nature, and Moral Agency in the Xunzi T. C. Kline, P. J. Ivanhoe. 2000-01-01 Xunzi is traditionally identified as the third philosopher in the Confucian tradition, after Confucius and Mencius. Unlike the work of his two predecessors, he wrote complete essays in which he defends his own interpretation of the Confucian position and attacks the positions of others. Within the early Chinese tradition, Xunzi's writings are arguably the most sophisticated and philosophically developed. This richness of philosophical content has led to a lively discussion of his philosophy among contemporary scholars. This volume collects some of the most accessible and important contemporary essays on the thought of Xunzi, with an Introduction that provides historical background, philosophical context, and relates each of the selections to Xunzi's philosophy as a whole and to the themes of virtue, nature, and moral agency. These themes are also discussed in relation to Western philosophical concerns.

Dao Companion to Contemporary Confucian Philosophy David Elstein. 2020-12-17 This edited volume presents a comprehensive examination of contemporary Confucian philosophy from its roots in the late 19th century to the present day. It provides a thorough introduction to the major philosophers and topics in contemporary Confucian philosophy. The individual chapters study the central figures in 20th century Confucian philosophy in China, Taiwan, and Hong Kong, as well as the important influences on recent Confucian philosophy. In addition, topical chapters focus on contemporary Confucian theory of knowledge, ethics, politics, aesthetics, and views of human nature. The volume brings together scholars from around the world to provide a sound overview of the philosophy of the period and illustrate the important current debates. Confucian philosophy has been undergoing a revival in China for more than three decades, and this book presents the most significant work of the past century and more. By giving a detailed account of the philosophical positions involved, explaining the terminology of contemporary Confucian philosophy, and situating the views in their historical context, this volume enables the reader to understand what is at stake and evaluate the arguments.

Ironies of Oneness and Difference Brook Ziporyn. 2012-09-01 Explores the development of Chinese thought, highlighting its concern with questions of coherence. Providing a bracing expansion of horizons, this book displays the unsuspected range of human thinking on the most basic categories of experience. The way in which early Chinese thinkers approached concepts such as one and many, sameness and difference, self and other, and internal and external stand in stark contrast to the way parallel concepts entrenched in much of modern thinking developed in Greek and European thought. Brook Ziporyn traces the distinctive and surprising philosophical journeys found in the works of the formative Confucian and Daoist thinkers back to a prevailing set of assumptions that tends to see questions of identity, value, and knowledge as the subject matter of ontology, ethics, and epistemology in other traditions as all ultimately relating to questions about coherence in one form or another. Mere awareness of how many different ways human beings can think and have thought about these categories is itself a game changer for our own attitudes toward what is thinkable for us. The actual inhabitation and mastery of these alternative modes of thinking is an even greater adventure in intellectual and experiential expansion.

The Way of Water and Sprouts of Virtue Sarah Allan. 1997-01-01 Explicates early Chinese thought and explores the relationship between language and thought. This book maintains that early Chinese philosophers, whatever their philosophical school, assumed common principles informed the natural and human worlds and that one could understand the nature of man by studying the principles which govern nature. Accordingly, the natural world rather than a religious tradition provided the root metaphors of early Chinese thought. Sarah Allan examines the concrete imagery, most importantly water and plant life, which served as a model for the most fundamental concepts in Chinese philosophy including such ideas as dao, the way, de, virtue or potency, xin, the mind/heart, xing nature, and qi, vital energy. Water, with its extraordinarily rich capacity for generating imagery, provided the primary model for conceptualizing general cosmic principles while plants provided a model for the continuous sequence of generation, growth, reproduction, and death and was the basis for the Chinese understanding of the nature of man in both religion and philosophy. I find this book unique among recent efforts to identify and explain essential features of early Chinese thought because of its emphasis on imagery and metaphor. -- Christian Jochim, San Jose State University

Ritual Innovation Brian K. Pennington, Amy L. Allocco. 2018-02-01 Challenges prevailing conceptions of what religious ritual does and how it achieves its ends. Religious rituals are often seen as unchanging and ahistorical bearers of long-standing traditions. But as this book demonstrates, ritual is a lively platform for social change and innovation in the religions of South Asia. Drawing from Hindu and Jain examples in India, Nepal, and North America, the essays in this volume, written by renowned scholars of religion, explore how the intentional, conscious, and public invention or alteration of ritual can effect dramatic social transformation, whether in dethroning a Nepali king or sanctioning same-sex marriage. Ritual Innovation shows how the very idea of ritual as a conservative force misreads the history of religion by overlooking ritual's inherent creative potential and its adaptability to new contexts and circumstances. Brian K. Pennington is Professor of Religious Studies at Elon University and the author of *Was Hinduism Invented? Britons, Indians, and the Colonial Construction of Religion*. Amy L. Allocco is Associate Professor of Religious Studies at Elon University.

Ultimate Realities Robert C. Neville. 2001-01-01 Explores ultimate realities in a range of world religions and discusses the issue and philosophical implications of comparison itself.

From Skin to Heart Paolo Santangelo, Ulrike Middendorf. 2006 Just like the self, sensations and emotions expressed in literature are elusive issues. Necessarily separated from living reality and yet, in a sense, a mirror of it, linguistic coding of bodily feeling and emotional feeling became subject of avid interest among scholars of historical emotion research and the history of mentality in intra- and intercultural perspectives. This volume combines eleven essays with critical discussions concerning the bidirectional network of sense perception and emotion. Exploring the theme from different angles - psychological, medical, and literary - *From Skin to Heart* highlights the intimate interrelationship between bodily sensations, states of mind, and the emotions from pain, illness, and self-destruction to love-sickness and self-sacrifice in early Chinese poetry and ethics and late imperial lyrics and narrative. The partly descriptive, partly analytical essays are contributions of a new wave of Continental and American sinology that, inspired by cultural studies, discourse analysis, and rhetorical analysis, offers fresh views on body and psyche as locked into and emerging from Chinese primary sources. An appendix provides additional examples of the rich linguistic material referring to phenomena of sense perception and the affective sphere and their interdependence.

Subject Guide to Books in Print .1997

Boston Confucianism Robert C. Neville. 2000-09-28 Argues that Confucianism can be important to the contemporary, global conversation of philosophy and should not be confined to an East Asian context.

The Politics of Peace Te-Li Lau. 2009-12-07 This study examines the topos of peace in Ephesians by comparison with Colossians, Dio Chrysostom's Orations, and the Confucian Four Books; and shows that Ephesians can be read as a politico-religious letter "concerning peace" within the church.

Religion and Prison Art in Ming China (1368-1644) Ying Zhang. 2020-04-28 Approaching the prison as a creative environment and imprisoned officials as creative subjects in Ming China (1368-1644), Ying Zhang introduces important themes at the intersection of premodern Chinese religion, poetry, and visual and material culture.

China's New Confucianism Daniel A. Bell. 2008 What is it like to be a Westerner teaching political philosophy in an officially Marxist state? Why do Chinese sex workers sing karaoke with their customers? And why do

some Communist Party cadres get promoted if they care for their elderly parents? In this entertaining and illuminating book, one of the few Westerners to teach at a Chinese university draws on his personal experiences to paint an unexpected portrait of a society undergoing faster and more sweeping changes than anywhere else on earth. With a storyteller's eye for detail, Daniel Bell observes the rituals, routines, and tensions of daily life in China. China's New Confucianism makes the case that as the nation retreats from communism, it is embracing a new Confucianism that offers a compelling alternative to Western liberalism. Bell provides an insider's account of Chinese culture and, along the way, debunks a variety of stereotypes. He presents the startling argument that Confucian social hierarchy can actually contribute to economic equality in China. He covers such diverse social topics as sex, sports, and the treatment of domestic workers. He considers the 2008 Olympics in Beijing, wondering whether Chinese overcompetitiveness might be tempered by Confucian civility. And he looks at education in China, showing the ways Confucianism impacts his role as a political theorist and teacher. By examining the challenges that arise as China adapts ancient values to contemporary society, China's New Confucianism enriches the dialogue of possibilities available to this rapidly evolving nation.

After Confucius Paul R. Goldin.2017-04-01 After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E. As detailed in a masterful introduction, each essay serves as a concrete example of "thick description"—an approach invented by philosopher Gilbert Ryle—which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-ranging volume exemplifies the central conviction behind Goldin's plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

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.

Metaphysics of Goodness Robert Cummings Neville.2019-09-27 In Metaphysics of Goodness, Robert Cummings Neville extends Alfred North Whitehead's project of cultural studies, which was based on a new metaphysics that Whitehead developed in Adventures of Ideas. Neville's focus is value or goodness in many modes. The metaphysics treated in this book derive from the Platonic and Confucian traditions, with significant modifications of Whitehead, Peirce, Dewey, Confucius, Xunzi, and Zhou Dunyi. Part one develops a theory of form based on a metaphysics of harmony. Part two elaborates a theory of art based on a metaphysics of beauty. Part three sketches a theory of personhood based on a metaphysics of obligation. Part four discusses civilization in a systematic way based on a metaphysics of flourishing. Throughout the book, Neville elaborates a theory of interpretation that is inspired by Peirce, Dewey, and Xunzi but is not limited to their ideas. While the reasoning of the book is concise, it employs methodologies from many kinds of philosophy, art criticism, ethics, and cultural studies, and sees philosophy as needing to learn from all these disciplines.

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Ritual And Religion In The Xunzi Suny Series In C Introduction

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