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Early Chinese Texts and Beyond Zhu Xi

Everything

Philosophers

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'Rocks' Sagehood The Contemporary Significance Of

What would happen if we took Neo-Confucianism and its central ideal of sagehood seriously as contemporary philosophy? Sagehood represents supreme human virtue: a flawless, empathetic responsiveness to every situation in which one finds oneself.

Sagehood: The Contemporary Significance of Neo-Confucian ...

Sagehood: The Contemporary Significance of Neo-Confucian Philosophy Stephen C. Angle Abstract. This book explores what happens when we take Neo-Confucianism

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and its ideal of sagehood seriously as contemporary philosophy. It develops an interpretation of the Neo-Confucian tradition that, while historically grounded in detailed readings of Zhu Xi ...

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Sagehood: The Contemporary Significance of Neo-Confucian Philosophy. Stephen C. Angle. Oxford University Press, 2009 - Philosophy- 293 pages. 0Reviews. Neo-Confucianism is the sophisticated revival...

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Sagehood: The Contemporary Significance Of Neo-Confucian Philosophy by Angle, Stephen C. at AbeBooks.co.uk - ISBN 10: 0199922233 - ISBN 13: 9780199922239 - Oxford University Press, Usa - 2012 - Softcover

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Confucian ...

Sagehood: The Contemporary Significance of Neo-Confucian Philosophy. Neo-Confucianism is the sophisticated revival of Confucian theorizing, responding to challenges from Buddhism and Daoism, which began around 1000 C.E. and came to dominate the Chinese intellectual scene for centuries thereafter.

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Sagehood: The Contemporary Significance of Neo-Confucian Philosophy Stephen C. Angle Neo-Confucianism is the sophisticated revival of Confucian theorizing, responding to challenges from Buddhism and Daoism,

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which began around 1000 C.E. and came to dominate the Chinese intellectual scene for centuries thereafter.

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Here I deferentially give a reading of some aspects of Steven Angle's book.

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Stephen C. Angle, Sagehood: The Contemporary Significance of Neo-Confucian Philosophy, Oxford UP, 2009, 293 pp., \$74.00 (hbk), ISBN 9780195385144. Reviewed by Bryan W. Van Norden, Vassar College. In 1990, when Lee H. Yearley published Mencius and Aquinas: Theories of Virtue and

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Conceptions of Courage(SUNYPress), his claim that ancient Confucians could productively be compared to Western virtue ethicists was uncommon and controversial.

Sagehood: The Contemporary Significance of Neo-Confucian ...

Published: 25 March 2011 Stephen C. Angle: Sagehood: The Contemporary Significance of Neo-Confucian Philosophy Oxford: Oxford University Press, 2009, xvi + 293 pages.  
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Sagehood represents supreme human virtue: a flawless,

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empathetic responsiveness to every situation in which one finds oneself. Sagehood - Hardcover - Stephen C. Angle - Oxford University Press Neo-Confucianism is the sophisticated revival of Confucian theorizing, responding to challenges from Buddhism and Daoism, which began around 1000 C.E. and came to dominate the Chinese intellectual scene for centuries thereafter.

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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.

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argues for a new stage in the development of contemporary Confucian philosophy.

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

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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.

In ancient China, the preparation of food and the offering up of food as a religious sacrifice were intimately connected

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with models of sagehood and ideas of self-cultivation and morality. Drawing on received and newly excavated written sources, Roel Sterckx's book explores how this vibrant culture influenced the ways in which the early Chinese explained the workings of the human senses, and the role of sensory experience in communicating with the spirit world. The book, which begins with a survey of dietary culture from the Zhou to the Han, offers intriguing insights into the ritual preparation of food - some butchers and cooks were highly regarded and would rise to positions of influence as a result of their culinary skills - and the sacrificial ceremony itself. As a major contribution to the study of early China and to the development of philosophical thought, the book will be essential reading for students of the period, and for anyone

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interested in ritual and religion in the ancient world.

This special issue presents discussions of the role and meaning of religion for Korean society. Covering wide-ranging time periods, the authors explore with their own cases four major characteristics of Korean religion: Creativity, Greater Responsiveness, Adaptability, and Prophethood. Their topical religious traditions include Neo-Confucianism, Christianity, Buddhism, and Korean new religious movements.

The Vulnerability of Integrity in Early Confucian Thought is about the necessity and value of vulnerability in human experience. In this book, Michael Ing brings early Chinese

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texts into dialogue with questions about the ways in which meaningful things are vulnerable to powers beyond our control, and more specifically how relationships with meaningful others might compel tragic actions.

Vulnerability is often understood as an undesirable state; invulnerability is usually preferred. While recognizing the need to reduce vulnerability in some situations, The Vulnerability of Integrity demonstrates that vulnerability is pervasive in human experience, and enables values such as morality, trust, and maturity. Vulnerability is also the source of the need for care for oneself and for others. The possibility of tragic loss fosters compassion for others as we strive to care for each other. This book demonstrates the plurality of Confucian thought on this topic. The first two

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chapters describe traditional and contemporary arguments for the invulnerability of integrity in early Confucian thought. The remainder of the book focuses on neglected voices in the tradition, which argue that our concern for others can and should lead to us compromise our own integrity. In such cases, we are compelled to do something transgressive for the sake of others, and our integrity is jeopardized in the transgressive act.

The first thorough study in English of the multi-faceted system of Mou Zongsan, this book examines key influences on the New Confucian thinker and introduces his Kantian- and Mahāyāna Fo-inflected moral metaphysical reading of the Lu-Wang Learning of the Mind.

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This book examines democracy in recent Chinese-language philosophical work. It focuses on Confucian-inspired political thought in the Chinese intellectual world from after the communist revolution in China until today. The volume analyzes six significant contemporary Confucian philosophers in China and Taiwan, describing their political thought and how they connect their thought to Confucian tradition, and critiques their political proposals and views. It illustrates how Confucianism has transformed in modern times, the divergent understandings of Confucianism today, and how contemporary Chinese philosophers understand democracy, as well as their criticisms of Western political thought.

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Since the very beginning, Confucianism has been troubled by a serious gap between its political ideals and the reality of societal circumstances. Contemporary Confucians must develop a viable method of governance that can retain the spirit of the Confucian ideal while tackling problems arising from nonideal modern situations. The best way to meet this challenge, Joseph Chan argues, is to adopt liberal democratic institutions that are shaped by the Confucian conception of the good rather than the liberal conception of the right. Confucian Perfectionism examines and reconstructs both Confucian political thought and liberal democratic institutions, blending them to form a new Confucian political philosophy. Chan decouples liberal

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democratic institutions from their popular liberal philosophical foundations in fundamental moral rights, such as popular sovereignty, political equality, and individual sovereignty. Instead, he grounds them on Confucian principles and redefines their roles and functions, thus mixing Confucianism with liberal democratic institutions in a way that strengthens both. Then he explores the implications of this new yet traditional political philosophy for fundamental issues in modern politics, including authority, democracy, human rights, civil liberties, and social justice. Confucian Perfectionism critically reconfigures the Confucian political philosophy of the classical period for the contemporary era.

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While indeterminacy is a recurrent theme in philosophy, less progress has been made in clarifying its significance for various philosophical and interdisciplinary contexts. This collection brings together early-career and well-known philosophers—including Graham Priest, Trish Glazebrook, Steven Crowell, Robert Neville, Todd May, and William Desmond—to explore indeterminacy in greater detail. The volume is unique in that its essays demonstrate the positive significance of indeterminacy, insofar as indeterminacy opens up new fields of discourse and illuminates neglected aspects of various concepts and phenomena. The essays are organized thematically around indeterminacy 's impact on various areas of philosophy, including post-Kantian idealism, phenomenology, ethics, hermeneutics, aesthetics,

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and East Asian philosophy. They also take an interdisciplinary approach by elaborating the conceptual connections between indeterminacy and literature, music, religion, and science.

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