Confucianism and Modern China

Confucianism as a World Religion

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

On the Rhetoric of Defining Confucianism as a Religion tackles the perennially controversial question of whether Confucianism is a religion and proposes a holistic and contextual approach to the issue.

Confucius and China in the Modern Age, Volume 2

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.

Confucian China and its Modern Fate

Written by one of Europe's leading Chinese studies scholars who is also cofounder of the Stockholm Academy of Chinese Culture, this volume offers students, researchers, and followers alike a welcome new and comprehensive evaluation of the development, application, and significance of Confucianism through history and its function and relevance today as one of the world's major intellectual and spiritual traditions.

Neo-Confucianism

This book rewrites the history of East Asia by rethinking the contentious relationship between "Confucianisms" and "women."

The Religion of China: Confucianism and Taoism

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.

Confucianism as Religion

First published in 1964 These volumes analyze modern Chinese history and its inner process, from the pre-western plateau of Confucianism to the communist triumph, in the context of many themes: science, art, philosophy, religion and economic, political, and social change. Volume Two includes: · The Republic: Confucianism and Monarchism interwoven · Confucianism and Monarchy: The basic confrontation · The evolution of the Confucian Bureaucratic personality · The limits of despotic control · Monarch and people · The Taiping Relation to Confucianism · The Japanese and Chinese monarchical mystiques

China: Confucius in the Shadows

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 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.

The Confucian Revival in Taiwan
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.

Women and Confucian Cultures in Premodern China, Korea, and Japan

First published in 1965. These volumes analyze modern Chinese history and its inner process, from the pre-western plateau of Confucianism to the communist triumph, in the context of many themes: science, art, philosophy, religion and economic, political, and social change. Volume Three includes: · Liao P'ing and the Confucian Departure from History · The place of Confucius in Communist China · Historical, moral and intellectual significance

Confucianism and Spiritual Traditions in Modern China and Beyond

Discusses what Confucianism is, the life, times, and teachings of Confucius, and the spread and practice of Confucianism in modern times.

State-Society Relations and Confucian Revivalism in Contemporary China

Confucius and the Modern World

Liang Shu-ming (October 18, 1893 – June 23, 1988), was a legendary philosopher, teacher, and leader in the Rural Reconstruction Movement in the late Qing Dynasty and early Republican eras of Chinese history. Liang was also one of the early representatives of modern Neo-Confucianism. Guy S. Alitto, associate Professor in the Department of East Asian Languages and Civilizations (EALC) at The University of Chicago, is author of, among other things, The Last Confucian: Liang Shu-ming and the Chinese Dilemma of Modernity, and is one of the most active and influential Sinologists in America. In 1980 and again in 1984, at Liang Shu-ming’s invitation, he conducted a series of interviews with Liang in Liang's Beijing home. This book of dialogues between the American sinologist and “The Last Confucian”, Liang Shu-ming, gives a chronological account of the conversations that took place in Beijing in 1980. In these conversations, they discussed the cultural characteristics of Confucianism, Buddhism, Daoism, and their representative figures, and reviewed the important activities of Mr. Liang’s life, along with Liang’s reflection on his
contact with many famous people in the cultural and political realms – Li Dazhao, Chen Duxiu, Mao Zedong, Zhou Enlai, Chiang Kai-shek, Kang Youwei, Hu Shi, etc. Rich in content, these conversations serve as important reference material for understanding and studying Mr. Liang Shuming’s thoughts and activities as well as the social and historical events of modern China.

The Horizon of Modernity

An interdisciplinary exploration of the contemporary Confucian revival. Until its rejection by reformers and revolutionaries in the twentieth century, Confucianism had been central to Chinese culture, identity, and thought for centuries. Confucianism was rejected by both Nationalists under Chiang Kai-shek and Mao Zedong’s Communist Party, which characterized it as an ideology of reaction and repression. Yet the sage has returned: today, Chinese people from all walks of life and every level of authority are embracing Confucianism. As China turned away from the excesses of the Cultural Revolution and experienced the adoption and challenges of market practices, alternatives were sought to the prevailing socialist morality. Beginning in the 1980s and continuing through the years, ideas, images, behaviors, and attitudes associated with Confucianism have come back into public and private life. In this volume, scholars from a wide range of disciplines explore the contemporary Confucian revival in China, looking at Confucianism and the state, intellectual life, and popular culture. Contributors note how the revival of Confucianism plays out in a variety of ways, from China’s relationship with the rest of the world, to views of capitalism and science, to blockbuster movies and teenage fashion.

Confucianism

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.
Confucian China and its Modern Fate

A collection of essays that cover many important themes and topics in Chinese Studies, including the Confucian perspective on human rights, Nationalism and Confucianism, Confucianism and the development of Science in China, crisis and innovation in contemporary Chinese cultures, plurality of cultures in the context of globalization, and more.

Confucianism Encounters Religion: The Formation of Religious Discourse and the Confucian Movement in Modern China

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.

China's New Confucianism

This book illustrates the six elements of Confucius' teachings: Philosophy of Life Ethics, Philosophy of Education, Philosophy of Creation, Political Philosophy, Philosophy of Providence and Philosophy of Peace. It explains the value and significance of Confucius' teachings and also focuses on the modernization of the teachings. It ascertains that "to understand Confucius is to understand China, the Chinese people, Chinese history and Chinese culture."

Confucianism and Mass Media in Modern China

This 1934 collection of lectures considers the tensions between ancient philosophy and the New Culture Movement in the Chinese Republic.

Rediscovering Confucianism
Is Confucianism a religion? If so, why do most Chinese think it isn't? From ancient Confucian temples, to nineteenth-century archives, to the testimony of people interviewed by the author throughout China over a period of more than a decade, this book traces the birth and growth of the idea of Confucianism as a world religion. The book begins at Oxford, in the late nineteenth century, when Friedrich Max Müller and James Legge classified Confucianism as a world religion in the new discourse of "world religions" and the emerging discipline of comparative religion. Anna Sun shows how that decisive moment continues to influence the understanding of Confucianism in the contemporary world, not only in the West but also in China, where the politics of Confucianism has become important to the present regime in a time of transition. Contested histories of Confucianism are vital signs of social and political change. Sun also examines the revival of Confucianism in contemporary China and the social significance of the ritual practice of Confucian temples. While the Chinese government turns to Confucianism to justify its political agenda, Confucian activists have started a movement to turn Confucianism into a religion. Confucianism as a world religion might have begun as a scholarly construction, but are we witnessing its transformation into a social and political reality? With historical analysis, extensive research, and thoughtful reflection, Confucianism as a World Religion will engage all those interested in religion and global politics at the beginning of the Chinese century.

New Confucianism in Twenty-First Century China

Confucianism for the Contemporary World

The Sage Returns

This collection contributes to current debates and explores new topics of engagement between Feminism and Confucius’s teachings, variously interpreted. Besides care ethics and role ethics, questions of gender oppression and education, it includes essays on epistemology and environmental ethics.

Has Man a Future?

The Renaissance of Confucianism in Contemporary China

This book draws together the contrasting strands on the advancement and impact of Confucianism within modern day China. It examines the events from the 20th and 21st centuries to help unravel the reasons why Confucius belief endured within a rapidly modernizing China. Kong Fu-Tzu and Confucianism have undergone dramatic ups and downs during the 20th century in China, and the ideological/political struggles between
the groups who worship Confucius and the 'anti-Confucius' groups have existed for half a century. Following the Cultural Revolution, the study of Kong Fu-Tzu and Confucianism has progressed further. The book sorts out Kong Fu-Tzu and Confucianism's history in the last century and analyzes important topics and issues. *** Librarians: ebook available (Series: Philosophy in Modern China) [Subject: History, Asian Studies, Chinese Studies, Confucianism, Philosophy]

Confucian Perfectionism

Earlier this decade a statue of Confucius appears suddenly in Tiananmen Square in Beijing. It is facing Chairman Mao’s statue in front of the Forbidden City. Mysteriously, it disappears a few days later. Why was it removed overnight? Where is it now?? No clear answers seem to have emerged. Most communist regimes have tried to make a break with the traditions of the past believing them to be the cause of all ills in society. But has the historical experience of Communist regimes shown that to be true? Today, Buddhist, Daoist and Confucian temples across cities and villages in China are crowded with people offering prayers. People swarm to pay their respects to their traditional sages. Like the warp and weft of a fabric, China has the mark of traditions and ancient ethos present in its society and this has come handed down over the centuries and across generations. Confucianism has been among the most well absorbed, best known and documented value systems in China. It was and still is a living tradition, a way of life and a philosophy. Propounded by Confucius (551-479 BC), this value system has had a lasting and deep seated influence on the Chinese. A philosopher and a thinker of the Spring and Autumn period, Confucius has been considered a wise and fair teacher and a shrewd strategist in war. In spite of the fact that Confucian values have been present beneath the surface in China along with Buddhist and Daoist beliefs for generations, it is interesting to study why Confucius is being talked about so much of late. Over the years in Communist China, Confucian thought had been swept under the carpet but resurrected in part depending on whether it suited the then current leadership. While Mao rejected Confucius's ideas, he did not hesitate to use them whenever it suited him. A study of Confucius and his value systems at this moment in time makes sense and is important for a number of reasons. In the evolving socio political milieu of China, interpreting Confucian philosophy as being non confrontationist, benevolent and with values such as filial piety and harmony could help the current political regime deal with such problems as corruption and rising inequalities. Not only is Confucius being used to present to the world a completely Chinese cultural icon but it may also provide the Party with a useful tool to temper the simmering discontent in its society.

Confucianism and Modern China

Setting the context for the upheavals and transformations of contemporary China, this text provides a re-assessment of Max Weber’s celebrated sociology of China. Returning to the sources drawn on by Weber in The Religion of China: Confucianism and Taoism, it offers an informed account of the Chinese institutions discussed and a concise discussion of Weber's writings on ‘the rise of modern capitalism’. Notably it subjects Weber's argument to critical scrutiny, arguing that he drew upon sources which infused the central European imagination of the time, constructing a sense of China in Europe, whilst European writers were constructing a particular image of imperial China and its Confucian framework. Re-examining Weber's discussion of the role of the individual in Confucian thought and the subordination, in China, of the interests
of the individual to those of the political community and the ancestral clan, this book offers a cutting edge contribution to the continuing debate on Weber’s RoC in East Asia today, against the background of the rise of modern capitalism in the “little dragons” of Singapore, Taiwan, Hong Kong and South Korea, and the “big dragons” of Japan and the People’s Republic of China.

**Feminist Encounters with Confucius**

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.

**Confucianism and the Modernization of China**

Since the mid-1980s, Taiwan and mainland China have witnessed a resurgence of academic and intellectual interest in ruxue--"Confucianism"--variously conceived as a form of culture, an ideology, a system of learning, and a tradition of normative values. This study shows how ruxue has been conceived in order to assess its achievements.

**Confucian China and Its Modern Fate**

First published in 1958 These volumes analyze modern Chinese history and its inner process, from the pre-western plateau of Confucianism to the communist triumph, in the context of many themes: science, art, philosophy, religion and economic, political, and social change. Volume One includes: · The critique of Idealism · Science and Ch'ing empiricism · The Ming style, in society and art · Confucianism and the end of the Taoist connection · Eclecticism in the area of native Chinese choices · T’i and Yung · The Chin-Wen School and the classical sanction · The modern Ku-Wen opposition to Chin-Wen reformism · The role of nationalism · Communism · Western powers and Chinese revolutions · Language change and the problem of continuity

**Confucianism, Chinese History and Society**

This book is a study of the causes of the Confucian revival and the party-state’s response in China today. It concentrates on the interactions between state and society, and the implications for the Chinese state’s control over society, or in other words, its survival over a rapidly
modernizing society. The book explores the answers to questions such as: Why has Confucianism suddenly gathered great momentum in contemporary Chinese society? What is the role of the Chinese state in its rise? Is the state really the orchestrator of the Confucian revival as has been widely assumed? This book will be of interest to think-tank and policy researchers, sinologists, and those with an interest in Chinese society.

Confucianism and the Chinese Self

This book explores a pivotal dimension of Mou Zongsan’s philosophy—that is, his project of reconstructing a moral metaphysics based largely on a dialogue between reinterpreted Chinese thought and Kantism—and thoroughly analyzes a number of his most paradigmatic concepts.

Confucianism and Modern China

Xu Fuguan (1904-1982) is one of the central representatives of the second generation of Taiwanese Modern Confucianism. This book focuses primarily on his fundamental contributions to the philosophy of this intellectual current, particularly his reinterpretations and reevaluations of the basic axiological concepts of the original Confucian and Daoist aesthetics. It also addresses issues related to his attempts to preserve, systematize, and modernize traditional Chinese aesthetics. Xu Fuguan’s theory of the Chinese ideational tradition is defined by the paradigm of the traditional link between ethics and aesthetics. The book highlights the importance of the complementary interaction between Confucianism and Daoism in Xu’s theory. In his interpretation of Chinese aesthetics, Xu also incorporated a comparative perspective and contrasted it with Western aesthetics. However, the book shows that his analysis of Western aesthetics is too generalized and therefore problematic. These difficulties are also manifested in Xu's superficial understanding of modern Western art and culture. Nevertheless, this does not detract from the great relevance of his studies of traditional Chinese aesthetics. Xu Fuguan’s central theoretical contributions, such as the concept of concerned consciousness, the concept of qiyun shengdong, and the systematic explanation of the axiological foundations of Chinese aesthetics presented and analyzed in this book, are among the most important philosophical innovations elaborated by Modern Confucian theory. These novel approaches are also interesting from the perspective of global theoretical discourses, as they reveal important, culturally conditioned differences between traditional Western and traditional Chinese philosophy in terms of their respective ways of perceiving and interpreting reality.

Lost Soul

Thinking Through Confucian Modernity

The Horizon of Modernity provides a historicized account of New Confucian philosophy in relation to the contemporary revival of Confucianism and explores the nexus between subjectivity and social structure in the works of Mou Zongsan, Tang Junyi, and Xiong Shili.
Reconstructionist Confucianism

Confucianism is reviving in China and spreading in America. This multidisciplinary volume includes philosophical and theological articulations of Confucianism and other spiritual traditions for the modern and globalizing world, and empirical studies of and analytical reflections on Confucianism and other traditions in Chinese societies by historians, sociologists, and anthropologists.

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