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

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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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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 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.

In ancient China, the preparation of food and the offering up of food as a religious sacrifice were intimately connected 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 interested in ritual and religion in the ancient world.

Mohism was an ancient Chinese philosophical movement founded in the fifth century BCE by the charismatic artisan Mòzi, or "Master Mo." Its practitioners advanced a consequentialist ethics, along with fascinating political, logical, and epistemological theories, that set the terms of philosophical argumentation and reflection in China for generations to come. Mohism faded away in the imperial era, leaving the impression that it was not as vital as other Chinese philosophical traditions, yet a complete understanding of Confucianism or Daoism is impossible without appreciating the seminal contribution of Mohist thought. The Philosophy of the Mòzi is an extensive study of Mohism, situating the movement's rise and decline within Chinese history. The book also emphasizes Mohism's relevance to modern systems of thought. Mohism anticipated Western utilitarianism by more than two thousand years. Its political theory is the earliest to outline a just war doctrine and locate the origins of government in a state of nature. Its epistemology, logic, and psychology provide compelling alternatives to contemporary Western mentalism. More than a straightforward account of Mohist principles and practice, this volume immerses readers in the Mohist mindset and clarifies its underpinning of Chinese philosophical discourse.

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.

Zhu Xi (1130-1200) has been commonly and justifiably recognized as the most influential philosopher of Neo-Confucianism, a revival of classical Confucianism in face of the challenges coming from Daoism and, more importantly, Buddhism. His place in the Confucian tradition is often and also very plausibly compared to that of Thomas Aquinas, slightly later, in the Christian tradition. This book presents the most comprehensive and updated study of this great philosopher. It situates Zhu Xi's philosophy in the historical context of not only Confucian philosophy but also Chinese philosophy as a whole. Topics covered within Zhu Xi's thought are metaphysics, epistemology, ethics, political philosophy, hermeneutics, philosophy of religion, moral psychology, and moral education. This text shows both how Zhu Xi responded to earlier thinkers and how his thoughts resonate in contemporary philosophy, particularly in the analytic tradition. This companion will appeal to students, researchers and educators in the field.

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 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 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.

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