

Chinese Language, Thought, and Culture

*Nivison and
His Critics*

EDITED BY

Philip J. Ivanhoe

Foreword by Patrick Suppes

Chinese Language Thought And Culture Nivison And His Critics

Hussin A.Rothana



Chinese Language Thought And Culture Nivison And His Critics:

Chinese Language, Thought, and Culture P. J. Ivanhoe, 1996 This collection of essays by leading sinologists historians and philosophers both challenges and extends the work of David Nivison whose contributions range across moral philosophy religious thought intellectual history and Chinese language Nivison himself replies to each essay *Chinese Annals in the Western Observatory* Edward Shaughnessy, 2019-11-18 Since the beginning of the twentieth century hundreds of thousands of documents of all sorts have been unearthed in China opening whole new fields of study and transforming our modern understanding of ancient China While these discoveries have necessarily taken place in China Western scholars have also contributed to the study of these documents throughout this entire period This book provides a comprehensive survey of the contributions of these Western scholars to the field of Chinese paleography and especially to study of oracle bone inscriptions bronze and stone inscriptions and manuscripts written on bamboo and silk Each of these topics is provided with a comprehensive narrative history of studies by Western scholars as well as an exhaustive bibliography and biographies of important scholars in the field It is also supplied with a list of Chinese translations of these studies as well as a complete index of authors and their works Whether the reader is interested in the history of ancient China ancient Chinese paleographic documents or just in the history of the study of China as it has developed in the West this book provides one of the most complete accounts available to date *Beyond Exemplar Tales* Joan Judge, Ying Hu, 2011-10-05 Clear coherent richly documented and highly persuasive I know of no other source devoted exclusively to the topic of Chinese women s biographies and I am confident that this book will have a ready audience in the China field and beyond Paul Ropp Clark University In addition to Liu Xiang s *Lien zhuan* the Urtext of Chinese women s biography this rich trove of essays explores previously unexamined biographical genres and mines literary texts for their biographical potential It will be of great value to scholars interested in women s history life writing and biography both in the China field and in comparative contexts Grace S Fong McGill University **Three Streams** P. J. Ivanhoe, 2016 Recent interest in Confucianism has a tendency to suffer from essentialism and idealism manifested in a variety of ways One example is to think of Confucianism in terms of the views attributed to one representative of the tradition such as Kongzi Confucius 551 479 BCE or Mengzi Mencius 372 289 BCE or one school or strand of the tradition most often the strand or tradition associated with Mengzi or in the later tradition that formed around the commentaries and interpretation of Zhu Xi 1130 1200 Another such tendency is to think of Confucianism in terms of its manifestations in only one country this is almost always China for the obvious reasons that China is one of the most powerful and influential states in the world today A third tendency is to present Confucianism in terms of only one period or moment in the tradition for example among ethical and political philosophers pre Qin Confucianism usually taken to be the writings attributed to Kongzi Mengzi and if we are lucky Xunzi 479 221 BCE often is taken as Confucianism These and other forms of essentialism and idealism have led to a widespread and deeply entrenched impression that Confucianism is

thoroughly homogenous and monolithic these often are facts mustered to support the purportedly oppressive authoritarian and constricted nature of the tradition such impressions can be found throughout East Asia and dominate in the West This is quite deplorable for it gives us no genuine sense of the creatively rich philosophically powerful highly variegated and still very much open ended nature of the Confucian tradition This volume addresses this misconstrual and misrepresentation of Confucianism by presenting a philosophically critical account of different Confucian thinkers and schools across place China Korea and Japan and time the 10th to 19th centuries Zhuangzi: Ways of Wandering the Way Chris Fraser,2024-06-01

Zhuangzi Ways of Wandering the Way presents a richly detailed philosophically informed interpretation of the personal and interpersonal ethics found in the Daoist classic Zhuangzi introducing a unique Daoist approach to ethics focusing on the concept of a way and our capacity for following ways Zhuangist thought reframes our relation to our social and natural setting while offering a distinctive intriguing view of dao agency and the structure and grounds for action At the same time it embodies an ethical and epistemic modesty that rejects the idea of there being any uniquely privileged form of the good life or any authoritatively correct way to interact with others The Zhuangist dao is inherently plural provisional and protean and we are likely to find a variety of justifiable ways of wandering along it Any number of these might contribute to a well lived fulfilling life marked by appropriate social interaction provided it is pursued with adept responsiveness to our circumstances and awareness of our place in the larger scheme of things The book examines what prominent threads of discourse in the Zhu ngz have to say about the nature and content of d o how we might guide our path along d o the personal training and cultivation involved and the criteria by which to evaluate our performance The discussion illustrates how a Zhuangist outlook in metaethics ethics moral psychology and moral epistemology remains relevant to readers today *Aristotle and Xunzi on Shame, Moral Education, and the Good Life* Jingyi Jenny Zhao,2024 Despite recent developments in the history of emotions and in comparative studies sustained cross cultural comparative studies of the emotions remain few and far between Jingyi Jenny Zhao has produced the first major work that takes two philosophers from the ancient Greek and early Chinese traditions to stimulate discussion of an interdisciplinary nature on the rich and complex topic of the emotions in particular of shame It features comparative analysis of Greek and Chinese texts while bringing the ancient materials to bear on modern controversies such as the role of shame in moral education and social cohesion Although unlike in their social historical and intellectual backgrounds Aristotle and Xunzi bear striking similarities in several respects they both conceptualize humans as essentially members of communities as having a unique set of characteristics that set them apart from other living things and as beings in need of moral training to fulfil their potential and become integrated into a well ordered society The two philosophers discourses on shame reveal important insights into their ideals of human nature moral education and the good life This book tackles directly the methodological problems that are relevant to anyone interested in cross cultural comparisons and organizes discussions of the ancient sources to facilitate a thorough integration of perspectives from the

cultural traditions concerned This approach provides sufficient focus to allow for detailed textual analysis while giving scope for making constant connections to the broader comparative questions at issue *Teaching Confucianism* Jeffrey L. Richey, 2008-02-05 Even the most casual observer of Chinese society is aware of the tremendous significance of Confucianism as a linchpin of both ancient and modern Chinese identity Furthermore the Confucian tradition has exercised enormous influence over the values and institutions of the other cultures of East Asia an influence that continues to be important in the global Asian diaspora If forecasters are correct in labeling the 21st century the Chinese century teachers and scholars of religious studies and theology will be called upon to illuminate the history character and role of Confucianism as a religious tradition in Chinese and Chinese influenced societies The essays in this volume will address the specifically pedagogical challenges of introducing Confucian material to non East Asian scholars and students Informed by the latest scholarship as well as practical experience in the religious studies and theology classroom the essays are attentive to the various settings within which religious material is taught and sensitive to the needs of both experts in Confucian studies and those with no background in Asian studies who are charged with teaching these traditions The authors represent all the arenas of Confucian studies from the ancient to the modern Courses involving Confucius and Confucianism have proliferated across the disciplinary map of the modern university This volume will be an invaluable resource for instructors not only in religious studies departments and theological schools but also teachers of world philosophy non Western philosophy Asian studies and world history **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 *The Ethics of Confucius and Aristotle* Jiyuan Yu, 2013-05-24 As a comparative study of the virtue ethics of Aristotle and Confucius this book explores how they each reflect upon human good and virtue out of their respective cultural assumptions conceptual frameworks and philosophical perspectives It does not simply take one side as a framework to understand the other rather it takes them as mirrors for each other and seeks to develop new readings and perspectives of both ethics that would be unattainable if each were studied on its own **Ethics in Early China** Chris Fraser, Dan Robins, Timothy O'Leary, 2011-08-01 Early Chinese ethics has attracted increasing scholarly and social attention in recent years as the virtue ethics movement in Western philosophy has sparked renewed interest in

Confucianism and Daoism At the same time intellectuals and social commentators throughout greater China have looked to the Chinese ethical tradition for resources to evaluate the role of traditional cultural values in the contemporary world Publications on early Chinese ethics have tended to focus inordinate and uncritical attention toward Confucianism while relatively neglecting Daoism Mohism and shared features of Chinese moral psychology This book aims to rectify this imbalance by including essays on Daoism and Confucianism early Chinese moral psychology including widely neglected views of the Mohists and newly reconstructed accounts of the embodied virtue tradition which ties ethics to physical cultivation The volume also includes essays addressing the broader question of the value of comparative philosophy generally and of studying early Chinese ethics in particular The book should have a wide readership among professional scholars and graduate students in Chinese philosophy specifically Confucian ethics Daoist ethics and comparative ethics Chris Fraser is associate professor of philosophy at the University of Hong Kong Dan Robins is assistant professor of Chinese philosophy at Stockton College of New Jersey Timothy O Leary is associate professor of philosophy at the University of Hong Kong Contributors include Roger Ames Stephen Angle Sin yee Chan Jiwei Ci Chris Fraser Jane Geaney William Haines Chad Hansen Manyul Im P J Ivanhoe Franklin Perkins Lisa Raphals Dan Robins Henry Rosemont Jr David Wong and Lee Yearley

Dao Companion to China's fa Tradition Yuri Pines, 2024-08-14 This volume offers the most comprehensive introduction to the ideas of ancient Chinese thinkers who looked to perfect a political system thru the emphasis on impersonal standards laws and norms fa This book covers the works of these thinkers misleadingly dubbed Legalists as well as the controversies they aroused the legacy they left behind and their potential relevance The fa thinkers contributed decisively to the formation of China's first unified empire in 221 BCE but this contribution was not widely acknowledged Their derision of the moralizing discourse of their rivals dismissal of independent intellectuals as self-serving hypocrites and advocacy of a powerful centralized state did not endear them to most Chinese literati To a certain extent these reservations remain visible in modern research which explains why a comprehensive study of the fa traditions is still lacking This volume fills that gap The first of four parts introduces major texts and thinkers of the fa tradition from the Warring States 453-221 BCE to the Former Han 206-202 BCE 9 CE periods The second part analyzes the major ideas of the fa texts including concepts of fa and their implementation in political and legal spheres views of human nature state society relations rulership morality in politics the evolutionary view of history and philosophy of language The third part focuses on the changing attitudes toward fa ideas in imperial and modern China The fourth part explores the ideas of fa advocates from a comparative perspective both against intellectual currents in early China and Western traditions such as Machiavellianism and totalitarianism This book serves as a reference for students and researchers in ancient Chinese history and thought and comparatists in the field of political philosophy

Self-Realization through Confucian Learning Siufu Tang, 2016-07-29 Confucian philosopher Xunzi's moral thought is considered in light of the modern focus on self-realization Self-Realization

through Confucian Learning reconstructs Confucian thinker Xunzi's moral philosophy in response to the modern focus on self realization Xunzi born around 310 BCE claims that human nature or native conditions is without an ethical framework and has a tendency to dominate leading to bad judgments and bad behavior Confucian ritual propriety li is needed to transform these human native conditions Through li people become self directing in control of feelings and desires and in command of their own lives Siufu Tang explicates Xunzi's understanding of the hierarchical structure of human agency to articulate why and how li is essential to self realization Ritual propriety also structures relationships to make a harmonious communal life possible Tang's focus on self realization highlights how Confucianism can address the individual as well as the communal and serve as a philosophy for contemporary times *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 *Precious Records* Susan Mann,1997

Most analyses of gender in High Qing times have focused on literature and on the writings of the elite this book broadens the scope of inquiry to include women's work in the farm household courtesan entertainment and women's participation in ritual observances and religion In dealing with literature it shows how women's poetry can serve the historian as well as the literary critic drawing on one of the first anthologies of women's writing compiled by a woman to examine not only literary sensibilities and intimate emotions but also political judgments moral values and social relations *Ancient China and the*

Yue Erica Brindley,2015-09-03 A richly empirical discussion of ethnic identity formation in the ancient world presenting the peoples of China's southern frontier **Confucius, Rawls, and the Sense of Justice** Erin Cline,2013 This work examines the role of a sense of justice in the ethical and political thought of Confucius and John Rawls and argues that a comparative study can help us to better understand each of their views and apply their insights **Ethics in the Global South** Michael

Schwartz,Howard Harris,2017-10-10 This volume includes works by authors from the global South and contributions about ethical issues in the global South including the responses to famine in East Africa India and Indonesia and the applicability of

international guidelines and ethical frameworks in South Africa

Ideology of Power and Power of Ideology in Early China

,2015-07-28 Ideology of Power and Power of Ideology in Early China explores ancient Chinese political thought during the centuries surrounding the formation of the empire in 221 BCE The individual chapters examine the ideology and practices of legitimization views of rulership conceptualizations of ruler minister relations economic thought and the bureaucratic administration of commoners The contributors analyze the formation of power relations from various angles ranging from artistic expression to religious ideas political rhetoric and administrative action They demonstrate the interrelatedness of historiography and political ideology and show how the same text served both to strengthen the ruler s authority and moderate his excesses Together the chapters highlight the immense complexity of ancient Chinese political thought and the deep tensions running within it Contributors include Scott Cook Joachim Gentz Paul R Goldin Romain Graziani Martin Kern Liu Zehua Luo Xinhui Yuri Pines Roel Sterckx and Charles Sanft

Overcoming Our Evil Aaron Stalnaker,2006-07-26 Can people ever really change Do they ever become more ethical and if so how Overcoming Our Evil focuses on the way ethical and religious commitments are conceived and nurtured through the methodical practices that Pierre Hadot has called spiritual exercises These practices engage thought imagination and sensibility and have a significant ethical component yet aim for a broader transformation of the whole personality Going beyond recent philosophical and historical work that has focused on ancient Greco Roman philosophy Stalnaker broadens ethical inquiry into spiritual exercises by examining East Asian as well as classical Christian sources and taking religious and seemingly aesthetic practices such as prayer ritual and music more seriously as objects of study More specifically Overcoming Our Evil examines and compares the thought and practice of the early Christian Augustine of Hippo and the early Confucian Xunzi Both have sophisticated and insightful accounts of spiritual exercises and both make such ethical work central to their religious thought and practice Yet to understand the two thinkers recommendations for cultivating virtue we must first understand some important differences Here Stalnaker disentangles the competing aspects of Augustine and Xunxi s ideas of human nature His groundbreaking comparison of their ethical vocabularies also drives a substantive analysis of fundamental issues in moral psychology especially regarding emotion and the complex idea of the will to examine how our dispositions to feel think and act might be slowly transformed over time The comparison meticulously constructs vivid portraits of both thinkers demonstrating where they connect and where they diverge making the case that both have been misunderstood and misinterpreted In throwing light on these seemingly disparate ancient figures in unexpected ways Stalnaker redirects recent debate regarding practices of personal formation and more clearly exposes the intellectual and political issues involved in the retrieval of classic ethical sources in diverse contemporary societies illuminating a path toward a contemporary understanding of difference

Governance for Harmony in Asia and Beyond Julia Tao,Anthony B. L. Cheung,Martin Painter,Chenyang Li,2009-12-18

Harmony has become a major challenge for modern governance in the twenty first century because of the multi religious

multi racial and multi ethnic character of our increasingly globalized societies Governments all over the world are facing growing pressure to integrate the many diverse elements and subcultures which make up modern pluralistic societies This book examines the idea of harmony and its place in politics and governance both in theory and practice in Asia the West and elsewhere It explores and analyses the meanings mechanisms dimensions and methodologies of harmony as a normative political ideal in both Western and Asian philosophical traditions The book argues that in Western political thought which sees politics as primarily concerned with resolving social conflicts and protecting individual rights the concept of harmony has often been neglected In contrast since earliest times harmony or he has been a profound theme in Confucian thought and current leaders of many East Asian governments and the Chinese government have explicitly declared that the realisation of a harmonious society is their aim The book also assesses how harmony is pursued jeopardized or deformed in the real world of politics based upon empirical analysis of a variety of different cultural social and political contexts including China Hong Kong Singapore Malaysia Singapore Vietnam Denmark Latin America and the Scandinavian countries It shows how harmony as an organizing concept can help to promote new thinking in governance and overcome problems of modern day governance like distrust adversarial conflicts hyper individualism coercive state intervention and free market alienation It also discusses the potential problems posed by the pursuit of harmony in particular in the grave threat of totalitarianism and considers how these risks could best be mitigated

Reviewing **Chinese Language Thought And Culture Nivison And His Critics**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "**Chinese Language Thought And Culture Nivison And His Critics**," an enthralling opus penned by a highly acclaimed wordsmith, readers attempt an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve into the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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