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KEY=WHEELS - MAURICE MALIK

Confucian Cultures of Authority

State University of New York Press **Explores a wide range of Confucian-based cultures of authority in China.**

Wheels in the Head

Educational Philosophies of Authority, Freedom, and Culture from Confucianism to Human Rights

Routledge **In this popular text Joel Spring provocatively analyzes the ideas of traditional and non-traditional philosophies from Confucianism to human rights regarding the contribution of education to the creation of a democratic society. The goal is to explore how governments use education to control and manage their populations, and to examine forms of education that claim to free people from authoritarian control. Wheels in the Head, a critically original work now in its third edition, is widely used as a text for courses on philosophical, social, political, and historical foundations of education, and critical issues in education. Reflecting its global relevance, a Chinese translation of the second edition was published in 2005. NEW TO THIS EDITION: Expanded analysis of the use of education by authoritarian states Revisions to more clearly relate educational ideas to the theme of "wheels in the head" - a phrase coined by philosopher Max Stirner to describe the use of schools by modern governments to control their citizens. New sections on liberation education and on human rights education**

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Religion and Human Rights

An Introduction

OUP USA This volume examines the relationship between religion and human rights in seven major religious traditions, as well as key legal concepts, contemporary issues, and relationships among religion, state, and society in the areas of human rights and religious freedom.

Authority and Welfare in China

Modern Debates in Historical Perspective

Springer This book describes the relationship between political authoritarianism and people's welfare in modern China. Based on a study of Chinese political discourse from the 1898 reform period to the present, the book demonstrates that support for authoritarian rule in modern China is best understood when compared to ancient political traditions of authority and welfare that were established in China's late Zhou dynasty by the Confucian philosopher Xunzi (298-238 BC).

Confucian Ethics and the Concept of Rights

China Developing

Cultural Identity of Emerging Societies

World Scientific George Fusun Ling reflects on why some deeply treasured Western values have not proved useful to emerging Asian societies. Using historical & contemporary attempts at modernization in China as examples, he examines the competing pressures of cultural identity & globalization.

What Does it Mean to be Human?

A New Interpretation of Freedom in World History

Peter Lang Pub Incorporated **Where does freedom come from and where is it taking us? Is it truly an absence of constraint and therefore an enemy of authority? Alan T. Wood offers a new interpretation of freedom and authority that sees their relationship as complementary and not adversarial. His macroscopic view draws on the historical perspective of humankind's shared experiences throughout the world. This book responds to the need to educate our children for responsible and compassionate global citizenship. It further provides a unifying theme for world history and outlines the basis for a new understanding of national sovereignty that could enhance cooperation among the countries of the world.**

Confucianism and Tokugawa Culture

University of Hawaii Press

Confucianism and Human Rights

Columbia University Press **Is the Confucian tradition compatible with the Western understanding of human rights? Are there fundamental human values, regardless of cultural differences, common to all peoples of all nations? At this critical point in Communist China's history, eighteen distinguished scholars address the role of Confucianism in dealing with questions of universal human rights.**

The Land of Scholars

Two Thousand Years of Korean Confucianism

Homa & Sekey Books **This book discusses the historical development of Korean Confucianism in terms of its social functions. It also examines the types of transfiguration Confucianism underwent and the role it played in each period of Korean history. The Land of Scholars spans from the Three Kingdoms period in 18 BC to the Joseon dynasty in 1910. The book not only gives a comprehensive and in-depth survey of the history of Korean Confucian thought but also touches on the transmission of Buddhism, Confucianism, and Christianity in Korea. Kang Jae-eun approaches the significance of Confucianism from the perspective of its cultural and social context. He explains Confucianism from a viewpoint that reflects on exchanges between Korea and Japan and the broader context of East Asian relationships. Kang also challenges the views of some Korean academics whose works on Confucianism are considered to be distortions and misinterpretations. ABOUT THE AUTHOR Born in 1926 in Korea, Kang Jae-eun earned his PhD in literature from Kyoto University in Japan. For twenty-two years, he has been the editor of Samcheolli (Three thousand li) and Cheonggu (Korea), quarterly magazines that act as a forum and compass for Korean residents in Japan. Professor Kang is regarded as one of the foremost historians that led the Japanese academia after the liberation of Korea. His other books include Modern Thoughts of Korea and A Study of the Modern History of Korea in Japanese. ABOUT THE TRANSLATOR A Korean-American, Suzanne Lee graduated from University of California, Los Angeles with a degree in psychology. She is interested in Korean studies and her current study/research focus is Korean philosophy.**

The Five "Confucian" Classics

Berghahn Books **The Five Classics associated with Confucius formed the core curriculum in the education of Chinese literati throughout most of the imperial period. In this book Michael Nylan offers a sweeping assessment of these ancient texts and shows how their influence spread across East Asia. Nylan begins by tracing the formation of the Five Classics canon in the pre-Han and Han periods, 206 B.C. to A.D. 220, revising standard views on the topic. She assesses the impact on this canon of the invention of a rival corpus, The Four Books, in the twelfth century. She then analyses each of the Five Classics, discussing when they were written, how they were transmitted and edited in later periods, and what political, historical, and ethical themes were associated with them through the ages. Finally she deliberates on the intertwined fates of Confucius and the Five Classics over the course of the twentieth century and shows how their contents are relevant to much newer concerns.**

Corporatism, Social Control, and Cultural Domination in Education

From the Radical Right to Globalization : the Selected Works of Joel Spring

Routledge Starting with the 1972 publication of his seminal work, *Education and the Rise of the Corporate State*, Joel Spring has been documenting and analyzing the politics of knowledge and education. Throughout his work he has explored the attempts to use education to advance the economic and political interests of dominant groups. In this collection, Spring brings together 10 of his key writings, providing an overview not just of his own career but the larger contexts in which it is situated. In the Introduction he reviews the evolution and scope of his work and his earlier arguments and reflects on its central themes, which are reflected in the writings selected for this volume.

Idealism, Protest, and the Tale of Genji

The Confucianism of Kumazawa Banzan (1619-91)

Oxford University Press This book takes a fresh look at early modern Japanese Confucian thought through a study of Kumazawa Banzan (1619-91). It argues that, contrary to the often-held view that Confucianism was an ideological tool used to support the current regime, Banzan's thought suggests that the tradition contained elements subversive to the status quo: Banzan is presented as a figure of protest. The book explores his stormy relations with feudal authority and his remonstrations against contemporary maladministration. Banzan also criticized the historical militarization of Japanese society and high consumption, which he believed to cause deforestation and climatic warming. His thinking extended to metaphysics and the question of Japan's national identity. A remarkable feature of his thought was his identification of an arcadian society in the *Tale of Genji*, a book condemned by most of his fellow Confucian thinkers. This book is based on Banzan's written works, both published and in manuscript, his correspondence, and other contemporary sources.

Confucian Democracy

A Deweyan Reconstruction

State University of New York Press Using both Confucian texts and the work of American pragmatist John Dewey, this book offers a distinctly Confucian model of democracy.

Origins of Moral-Political Philosophy in Early China

Contestation of Humaneness, Justice, and Personal Freedom

Oxford University Press This book rewrites the story of classical Chinese philosophy, which has always been considered the single most creative and vibrant chapter in the history of Chinese philosophy. Works attributed to Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, Han Feizi and many others represent the very origins of moral and political thinking in China. As testimony to their enduring stature, in recent decades many Chinese intellectuals, and even leading politicians, have turned to those classics, especially Confucian texts, for alternative or complementary sources of moral authority and political legitimacy. Therefore, philosophical inquiries into core normative values embedded in those classical texts are crucial to the ongoing scholarly discussion about China as China turns more culturally inward. It can also contribute to the spirited contemporary debate about the nature of philosophical reasoning, especially in the non-Western traditions. This book offers a new narrative and interpretative framework about the origins of moral-political philosophy that tracks how the three normative values, humaneness, justice, and personal freedom, were formulated, reformulated, and contested by early Chinese philosophers in their effort to negotiate the relationship among three distinct domains, the personal, the familial, and the political. Such efforts took place as those thinkers were reimagining a new moral-

political order, debating its guiding norms, and exploring possible sources within the context of an evolving understanding of Heaven and its relationship with the humans. Tao Jiang argues that the competing visions in that debate can be characterized as a contestation between partialist humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Laoists, and the so-called fajia thinkers being the major participants, constituting the mainstream philosophical project during this period. Thinkers lined up differently along the justice-humaneness spectrum with earlier ones maintaining some continuity between the two normative values (or at least trying to accommodate both to some extent) while later ones leaning more toward their exclusivity in the political/public domain. Zhuangzi and the Zhuangists were the outliers of the mainstream moral-political debate who rejected the very parameter of humaneness versus justice in that discourse. They were a lone voice advocating personal freedom, but the Zhuangist expressions of freedom were self-restricted to the margins of the political world and the interiority of one's heartmind. Such a take can shed new light on how the Zhuangist approach to personal freedom would profoundly impact the development of this idea in pre-modern Chinese political and intellectual history.

Liberal Rights and Political Culture

Envisioning Democracy in China

Routledge This book argues that the liberal concept of rights presupposes and is grounded in an individualistic culture or shared way of relating, and that this particular shared way of relating emerged only in the wake of the Reformation in the modern West.

Confucianism and Korean Thoughts

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Li Zehou and Confucian Philosophy

University of Hawaii Press For more than a century scholars both inside and outside of China have undertaken the project of modernizing Confucianism, but few have been as successful or influential as Li Zehou (b. 1930). Since the 1950s, Li's extensive efforts in this regard have in turn exerted a profound influence on Chinese modernization and resulted in his becoming one of China's most prominent social critics. To transform Confucianism into a contemporary resource for positive change in China and elsewhere, Li has reinterpreted major ideas and concepts of classical Confucianism, including a rereading of the entire Analects, replete with his own philosophical speculations derived from other Chinese and Western traditions (most notably, the ideas of Kant and Marx), and developed an aesthetical theory that has proved especially far-reaching. Although the authors of this volume hail from East Asia, North America, and Europe and a wide variety of academic backgrounds and fields of study, they are unanimous in their appreciation of Li's contributions to not only an evolving Confucian philosophy, but also world philosophy. They view Li first and foremost as a sui generis thinker with broad global interests and not one who fits neatly into any one philosophical category, Chinese or Western. This is clearly reflected in the chapters included here, which are organized into three parts: Li Zehou and the Modernization of Confucianism, Li Zehou's Reconceptualization of Confucian Philosophy, and Li Zehou's Aesthetical Theory and Confucianism. Together they form a coherent narrative that reveals how Li has, for more than half a century, creatively studied, absorbed, and reconceptualized the Confucian ideational tradition to integrate it with Western philosophical elements and develop his own philosophical insights and original theories. At the same time, he has transformed and modernized Confucianism for the purpose of both coalescing with and reconstructing a new world cultural order.

Confucianism's Prospects

A Reassessment

SUNY Press Challenges descriptions of East Asian societies as Confucian cultures and critically evaluates communitarian Confucian alternatives to liberal democracy. In **Confucianism's Prospects**, Shaun O'Dwyer offers a rare critical engagement with English-language scholarship on Confucianism. Against the background of historical and sociological research into the rapid modernization of East Asian societies, O'Dwyer reviews several key Confucian ethical ideas and proposals for East Asian alternatives to liberal democracy that have emerged from this scholarship. He also puts the following question to Confucian scholars: what prospects do those ideas and proposals have in East Asian societies in which liberal democracy and pluralism are well established, and individualization and declining fertility are impacting deeply upon family life? In making his case, O'Dwyer draws upon the neglected work of Japanese philosophers and intellectuals who were witnesses to Japan's pioneering East Asian modernization and protagonists in the rise and disastrous wartime fall of its own modernized Confucianism. He contests a sometimes Sinocentric and ahistorical conception of East Asian societies as "Confucian societies," while also recognizing that Confucian traditions can contribute importantly to global philosophical dialogue and to civic and religious life. "This book makes a significant contribution to the field by analyzing a number of claims of modern Confucianism from a critical philosophical perspective." — Kiri Paramore, author of *Japanese Confucianism: A Cultural History*

Confucianism and Christianity

A Comparative Study

Kodansha Amer Incorporated

A Korean Confucian Encounter with the Modern World

Yi Hang-no and the West

California Inst of the Arts

Korean American Women

From Tradition to Modern Feminism

Greenwood Publishing Group Examining the diverse experiences and perspectives of Korean American women in the light of feminism, this interdisciplinary collection raises thought-provoking issues.

Escape from Predicament

Neo-Confucianism and China's Evolving Political Culture

New York : Columbia University Press

Understanding Chinese and Western Cultures

Taylor & Francis The title is a collection of essays centering on the topic of intercultural communication between Chinese and Western cultures by Tang Yijie, one of the most renowned philosophy scholars in China. Comprised of five parts, the author discusses how Chinese culture should modernize itself through borrowing from Western culture premised on a self-awareness of Chinese culture per se. The book begins by critiquing theories of the so-called clash of civilizations and new empires and argues for the coexistence of cultures and a global consciousness instead. Chapters in the second part revisit contemporary Chinese culture in transition and call for the cultural integration of China and the West, with China defined in both its ancient and modern guises. By providing reflections on the cultural trends of the 1980s and 1990s, the third part illustrates the inevitable growth of diversified cultural development while analyzing cases of cultural dialogue in history, philosophy and religion. The fourth part demonstrates the significance of culture diversity and interaction while the fifth provides thoughts and reflections on some real-life cultural issues. This title will appeal to all levels of readers interested in Chinese culture, cross-cultural studies and topics of cultural pluralism.

Encyclopedia of Global Justice

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Springer Science & Business Media This encyclopedia provides a premier reference guide for students, scholars, policy makers, and others interested in assessing the moral consequences of global interdependence and understanding the concepts and arguments that shed light on the myriad aspects of global justice.

After Confucius

Studies in Early Chinese Philosophy

University of Hawaii Press **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

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Asian societies in which liberal democracy and pluralism are well established, and individualization and declining fertility are impacting deeply upon family life? In making his case, O'Dwyer draws upon the neglected work of Japanese philosophers and intellectuals who were witnesses to Japan's pioneering East Asian modernization, and protagonists in the rise and disastrous wartime fall of its own modernized Confucianism. He contests a sometimes Sinocentric and ahistorical conception of East Asian societies as "Confucian societies," while also recognizing that Confucian traditions can contribute importantly to global philosophical dialogue, and to civic and religious life. Shaun O'Dwyer is Associate Professor in the Faculty of Languages and Cultures at Kyushu University.

Fu Ssu-nien

A Life in Chinese History and Politics

Cambridge University Press Wang's biography of Fu Ssu-nien examines Fu's important role in modern China's intellectual development.

Confucianism and Family Rituals in Imperial China

A Social History of Writing about Rites

To explore the historical connections between Confucianism and Chinese society, this book examines the social and cultural processes through which Confucian texts on family rituals were written, circulated, interpreted, and used as guides to action. Weddings, funerals, and ancestral rites were central features of Chinese culture; they gave drama to transitions in people's lives and conveyed conceptions of the hierarchy of society and the interdependency of the living and the dead. Patricia Ebrey's social history of Confucian texts shows much about how Chinese culture was created in a social setting, through the participation of people at all social levels. Books, like Chu Hsi's Family Rituals and its dozens of revisions, were important in forming ritual behavior in China because of the general respect for literature, the early spread of printing, and the absence of an ecclesiastic establishment authorized to rule on the acceptability of variations in ritual behavior. Ebrey shows how more and more of what people commonly did was approved in the liturgies and thus brought into the realm labeled Confucian. Originally published in 1991. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

The Rule of Culture

Corporate and State Governance in China and East Asia

Routledge Culture has an abiding influence on the way countries and business corporations are governed. This book introduces the reader to the deep philosophies that drive corporations and governments in East Asia, from China through Japan and South Korea to Singapore. With sparkling clarity and spiced with anecdotes and case studies, it depicts how respect for cultures can lead to spectacular success, or the lack of it to failure. Confucian practices such as guanxi in Chinese society, the benevolent culture of entity firms in Japan, and patriarchal chaebols in South Korea are analyzed with examples like Esquel, Nissan, and Samsung. A delightful chapter on Daoism shows how it drives Jack Ma's Alibaba.com. In the governance of nations, the author reinforces Burke's dictum that systems of government must be consonant with traditional cultures, and he calls out misguided attempts by the West to foist liberal democracies on civilizations in the East where respect for authority and communitarian values come before individual interest. The author advances the novel concept of the meritocratic democracy in which leaders are chosen not by electoral popularity but by proven ability. In a thought-provoking concluding chapter, he evaluates prospective constitutional changes in China that would enshrine meritocratic democracy as an alternative to liberal democracies that have turned dysfunctional in

many Western nations.

Visions of Ryukyu

Identity and Ideology in Early-Modern Thought and Politics

University of Hawaii Press **Between 1609 and 1879, the geographical, political, and ideological status of the Kingdom of Ryukyu (modern Okinawa) was characterized by its ambiguity. It was subordinate to its larger neighbors, China and Japan, yet an integral part of neither. A Japanese invasion force from Satsuma had conquered the kingdom in 1609, resulting in its partial incorporation into Tokugawa Japan's bakufu state. Given Ryukyu's long-standing ties with China and East Asian foreign relations following the rise of the Qing dynasty, however, the bakufu maintained only an indirect link with Ryukyu from the mid-seventeenth century onward. Thus Ryukyu was able to exist as a quasi-independent kingdom for more than two centuries-albeit amidst a complex web of trade and diplomatic agreements involving the bakufu, Satsuma, Fujian, and Beijing. During this time, Ryukyu's ambiguous position relative to China and Japan prompted its elites to fashion their own visions of Ryukyuan identity. Created in a dialogic relationship to both a Chinese and Japanese Other, these visions informed political programs intended to remake Ryukyu. In this innovative and provocative study, Gregory Smits explores early-modern perceptions of Ryukyu and their effect on its political culture and institutions. He describes the major historical circumstances that informed early-modern discourses of Ryukyuan identity and examines the strategies used by leading intellectual and political figures to fashion, promote, and implement their visions of Ryukyu. Early-modern visions of Ryukyu were based on Confucianism, Buddhism, and other ideologies of the time. Eventually one vision prevailed, becoming the theoretical basis of the early-modern state by the middle of the eighteenth century. Employing elements of Confucianism, the scholar and government official Sai On (1682-1761) argued that the kingdom's destiny lay primarily with Ryukyuan themselves and that moral parity with Japan and China was within its grasp. Despite Satsuma's control over its diplomatic and economic affairs, Sai envisioned Ryukyu as an ideal Confucian state with government and state rituals based on the Chinese model. In examining Sai's thought and political program, this volume sheds new light on Confucian praxis and, conversely, uncovers one variety of an East Asian prenational imagined political/cultural community.**

Cross-Cultural Paul

Journeys to Others, Journeys to Ourselves

Wm. B. Eerdmans Publishing **The apostle Paul was a cross-cultural missionary, a Hellenistic Jew who sought to be "all things to all people" in order to win them to the gospel. In this provocative book Charles Cosgrove, Herold Weiss, and K. K. Yeo bring Paul into conversation with six diverse cultures of today: Argentine/Uruguayan, Anglo-American, Chinese, African American, Native American, and Russian. No other book on the apostle Paul looks at his thought from multiple cultural perspectives in the way that this one does. From the introduction outlining the authors' cultural backgrounds to the conclusion drawing together what they learn from each other, Cross-Cultural Paul orients readers to the hermeneutical struggles and rewards of approaching texts cross-culturally.**

Bibliography on East Asian Religion and Philosophy

Edwin Mellen Press **This comprehensive research bibliography compiles, annotates, indexes and cross-references resources in the principal Western languages which focus on China, Japan, and Korea in the areas of philosophy and religious studies, supporting resources in theology, history, culture, and related social sciences. A notable additional feature is the inclusion of extensive Internet-based resources, such as a wide variety of web-sites, discussion lists, electronic texts, virtual libraries, online journals and related material.**

A Daoist Theory of Chinese Thought

A Philosophical Interpretation

Oxford University Press, USA This ambitious book presents a new interpretation of Chinese thought guided both by a philosopher's sense of mystery and by a sound philosophical theory of meaning. That dual goal, Hansen argues, requires a unified translation theory. It must provide a single coherent account of the issues that motivated both the recently untangled Chinese linguistic analysis and the familiar moral-political disputes. Hansen's unified approach uncovers a philosophical sophistication in Daoism that traditional accounts have overlooked. The Daoist theory treats the imperious intuitionism that alienates critical thinkers as a feature of Confucianism alone. Freed from the view that Confucianism is the core of Chinese thought and from myopic Confucian interpretations, Chinese thinkers emerge as unmistakably philosophical.

Conceptions of Knowledge Creation, Knowledge and Knowing

A Phenomenography of Singapore Chinese Language Teachers

Springer Nature This book responds to calls for further advancing knowledge creation in schools. It examines sixteen Chinese Language teachers from Singapore, since language teachers are primarily responsible for the basic literacy that is the foundation of students' lifelong learning. Positing that people's cultural beliefs and the language(s) they use are inseparable, the book argues that Chinese language teachers possess a unique understanding of the various phenomena that reflect the influences of Chinese culture by virtue of the language they speak and teach. For the purposes of the investigation, it employs phenomenography — a methodology aimed at finding and systematising how people interpret the world around them — to determine and describe Chinese language teachers' conceptions of these phenomena.

Genealogy of the Way

The Construction and Uses of the Confucian Tradition in Late Imperial China

Stanford University Press Beginning in the late Southern Sung one sect of Confucianism gradually came to dominate literati culture and, by the Ming dynasty, was canonized as state orthodoxy. This book is a historical and textual critique of the construction of an ideologically exclusionary conception of the Confucian tradition, and how claims to possession of the truth—the Tao—came to serve power.

Language, Ontology, and Political Philosophy in China

Wang Bi's Scholarly Exploration of the Dark (Xuanxue)

SUNY Press Explores the thought of Wang Bi, the third-century Chinese philosopher who made brilliant, innovative contributions in an era when traditional intellectual institutions and orthodoxies had collapsed.

Public Reason Confucianism

Democratic Perfectionism and Constitutionalism in East Asia

Cambridge University Press **Public reason Confucianism is a particular style of Confucian democratic perfectionism in which comprehensive Confucianism is connected with perfectionism.**

Confucianism

A Very Short Introduction

Oxford University Press, USA **This volume shows the influence of the Sage's teachings over the course of Chinese history--on state ideology, the civil service examination system, imperial government, the family, and social relations--and the fate of Confucianism in China in the nineteenth and twentieth centuries, as China developed alongside a modernizing West and Japan. Some Chinese intellectuals attempted to reform the Confucian tradition to address new needs; others argued for jettisoning it altogether in favor of Western ideas and technology; still others condemned it angrily, arguing that Confucius and his legacy were responsible for China's feudal, "backward" conditions in the twentieth century and launching campaigns to eradicate its influences. Yet Chinese continue to turn to the teachings of Confucianism for guidance in their daily lives.**