

# Confucian Perfectionism A Political Philosophy For

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Confucian Democracy Sor-hoon Tan 2012-02-01 Using both Confucian texts and the work of American pragmatist John Dewey, this book offers a distinctly Confucian model of democracy.

Confucianism's Prospects Shaun O'Dwyer 2019-08-01 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 Human Rights* Wm. Theodore De Bary 1998 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.

**A Confucian Constitutional Order** Qing Jiang 2013 English translation of materials from a workshop on Confucian constitutionalism in May 2010 at the City University of Hong Kong.

**Theorizing Confucian Virtue Politics** Sungmoon Kim 2019-10-31 Makes Mencius' and Xunzi's political thought accessible to political theorists, philosophers and scientists with no expertise in classical Chinese

or sinology.

*A Confucian Constitutional Order* Jiang Qing 2016-11-08 English translation of materials from a workshop on Confucian constitutionalism in May 2010 at the City University of Hong Kong.

*Public Reason Confucianism* Sungmoon Kim 2016-04-30 Public reason Confucianism is a particular style of Confucian democratic perfectionism in which comprehensive Confucianism is connected with perfectionism.

Perfectionism and the Common Good David Owen Brink 2007 In Brink's study of T.H. Green's classic 'Prolegomena to Ethics' the author restores the work to its rightful place in the history of philosophy. Brink provides a prolegomenon to the 'Prolegomena' - one that situates the work in its intellectual context of classic British idealism.

**Confucianism for the Modern World** Daniel A. Bell 2003-09-08 This volume argues for the relevance of Confucian policies and institutions for the contemporary world.

China Tongdong Bai 2012-10-11 China is a rising economic and political power. But what is the message of this rise? Tongdong Bai addresses this increasingly pressing question by examining the rich history of political theories and practices from China's past, and showing how it impacts upon the present. Chinese political traditions are often viewed negatively as 'authoritarian' (in contrast with 'Western' democratic traditions), but the historical reality is much more complex and there is a need to understand the political values shaping China's rise. Going beyond this, Bai argues that the debates between China's two main political theories - Confucianism and Legalism - anticipate themes in modern political thought and hence offer valuable resources for thinking about contemporary political problems. Part of Zed's World Political Theories series, this groundbreaking work offers a remarkable insight into the political history and thought of a nation that is becoming increasingly powerful on the world stage.

Virtue Politics James Hankins 2019-12-17 James Hankins challenges the view that the Renaissance was the seedbed of modern republicanism, with Machiavelli as exemplary thinker. What most concerned Renaissance political theorists, Hankins contends, was not reforming laws but shaping citizens. To secure the social good, they fostered virtue through a new program of education: the humanities.

**Socially Engaged Buddhism** Sallie B. King 2009-01-19 Socially Engaged Buddhism is an introduction to the contemporary movement of Buddhists, East and West, who actively engage with the problems of the world—social, political, economic, and environmental—on the basis of Buddhist ideas, values, and spirituality. Sallie B. King, one of North America's foremost experts on the subject, identifies in accessible language the philosophical and ethical thinking behind the movement and examines how key principles such as karma, the Four Noble Truths, interdependence, nonharmfulness, and nonjudgmentalism relate to social engagement. Many people believe that Buddhists focus exclusively on spiritual attainment. Professor King examines why Engaged Buddhists involve themselves with the problems of the world and how they reconcile this involvement with the Buddhist teaching of nonattachment from worldly things. Engaged Buddhists, she answers, point out that because the root of human suffering is in the mind, not the world, the pursuit of enlightenment does not require a turning away from the world. Working to reduce suffering in humans, living things, and the planet is integral to spiritual practice and leads to selflessness and compassion. Socially Engaged Buddhism is a sustained reflection on social action as a form of spirituality expressed in acts of compassion, grassroots empowerment, nonjudgmentalism, and nonviolence. It offers an inspiring example of how one might work for solutions to the troubles that

threaten the peace and well being of our planet and its people.

**Confucianism and Democratization in East Asia** Doh Chull Shin 2012 "This book examines how Confucianism affects the development of democratic citizenship in East Asia. To what extent do East Asians remain attached to the particular way of life and system of government that Confucius and Mencius advocated to bring about a community of grand harmony? How does such attachment to Confucian civic norms affect their engagement in civic affairs? How does attachment to Confucian paternalistic meritocracy affect their commitment to democracy? The book addresses these questions in the context of public opinion surveys conducted in East Asia and other regions"--Provided by publisher.

*Confucian Democracy in East Asia* Sungmoon Kim 2014-02-28 This book explores a mode of democracy that is culturally relevant and socially practicable in the contemporary pluralistic context of historically Confucian East Asian societies, by critically engaging with the two most dominant theories of Confucian democracy - Confucian communitarianism and meritocratic elitism. The book constructs a mode of public reason (and reasoning) that is morally palatable to East Asians who are still saturated in Confucian customs by reappropriating Confucian familism, and using this perspective to theorize on Confucian democratic welfarism and political meritocracy. It then applies the theory of Confucian democracy to South Korea, arguably the most Confucianized society in East Asia, and examines the theory's practicality in Korea's increasingly individualized, pluralized, and multicultural society by looking at cases of freedom of expression, freedom of association, insult law, and immigration policy.

*Being Benevolence* Sallie B. King 2005-06-30 Engaged Buddhism is the contemporary movement of nonviolent social and political activism found throughout the Buddhist world. Its ethical theory sees the world in terms of cause and effect, a view that discourages its practitioners from becoming adversaries, blaming or condemning the other. Its leaders make some of the most important contributions in the Buddhist world to thinking about issues in political theory, human rights, nonviolence, and social justice. *Being Benevolence* provides for the first time a rich overview of the main ideas and arguments of prominent Engaged Buddhist thinkers and activists on a variety of questions: What kind of political system should modern Asian states have? What are the pros and cons of Western "liberalism"? Can Buddhism support the idea of human rights? Can there ever be a nonviolent nation-state? It identifies the roots of Engaged Buddhist social ethics in such traditional Buddhist concepts and practices as interdependence, compassion, and meditation, and shows how these are applied to particular social and political issues. It illuminates the movement's metaphysical views on the individual and society and goes on to examine how Engaged Buddhists respond to fundamental questions in political theory concerning the proper balance between the individual and society. The second half of the volume focuses on applied social-political issues: human rights, nonviolence, and social justice.

**East Asian Perspectives on Political Legitimacy** Joseph Chan 2016-11-17 What makes a government legitimate? Why do people voluntarily comply with laws, even when no one is watching? The idea of political legitimacy captures the fact that people obey when they think governments' actions accord with valid principles. For some, what matters most is the government's performance on security and the economy. For others, only a government that follows democratic principles can be legitimate. Political legitimacy is therefore a two-sided reality that scholars studying the acceptance of governments need to take into account. The diversity and backgrounds of East Asian nations provides a particular challenge when trying to determine the level of political legitimacy of individual governments. This book brings together both political philosophers and political scientists to examine the distinctive forms of political legitimacy that exist in contemporary East Asia. It is essential reading for all academic researchers of East Asian government, politics and comparative politics.

A Decade of Upheaval Dong Guoqiang 2021-02-23 Prologue -- Factions -- Enter the Army -- Escalation -- Beijing Intervenes -- Forging Order -- Backlash -- The Final Struggle -- Troubled Decade.

**Contemporary Confucian Political Philosophy** Stephen C. Angle 2013-04-17 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.

*Mencius* Mencius 2004-10-28 Mencius was one of the great philosophers of ancient China, second only in influence to Confucius, whose teachings he defended and expanded. The *Mencius*, in which he recounts his dialogues with kings, dukes and military men, as well as other philosophers, is one of the Four Books that make up the essential Confucian corpus. It takes up Confucius's theories of jen, or goodness and yi, righteousness, explaining that the individual can achieve harmony with mankind and the universe by perfecting his innate moral nature and acting with benevolence and justice. Mencius' strikingly modern views on the duties of subjects and their rulers or the evils of war, created a Confucian orthodoxy that has remained intact since the third century BCE.

**Classical Confucian Political Thought** Loubna El Amine 2015-09-01 The intellectual legacy of Confucianism has loomed large in efforts to understand China's past, present, and future. While Confucian ethics has been thoroughly explored, the question remains: what exactly is Confucian political thought? *Classical Confucian Political Thought* returns to the classical texts of the Confucian tradition to answer this vital question. Showing how Confucian ethics and politics diverge, Loubna El Amine argues that Confucian political thought is not a direct application of Confucian moral philosophy. Instead, contrary to the conventional view that Confucian rule aims to instill virtue in all members of society, El Amine demonstrates that its main aim is to promote political order. El Amine analyzes key aspects of the Confucian political vision, including the relationship between the ruler and the people, the typology of rulers, and the role of ministers and government officials. She also looks at Confucianism's account of the mechanisms through which society is to be regulated, from welfare policies to rituals. She explains that the Confucian conception of the political leaves space open for the rule of those who are not virtuous if these rulers establish and maintain political order. She also contends that Confucians defend the duty to take part in government based on the benefits that such participation can bring to society. *Classical Confucian Political Thought* brings a new understanding to Confucian political theory by illustrating that it is not chiefly idealistic and centered on virtue, but rather realistic and driven by political concerns.

Against Political Equality Tongdong Bai 2019-12-24 How a hybrid Confucian-engendered form of governance might solve today's political problems What might a viable political alternative to liberal democracy look like? In *Against Political Equality*, Tongdong Bai offers a possibility inspired by Confucian ideas. Bai argues that domestic governance influenced by Confucianism can embrace the liberal aspects

of democracy along with the democratic ideas of equal opportunities and governmental accountability to the people. But Confucianism would give more political decision-making power to those with the moral, practical, and intellectual capabilities of caring for the people. While most democratic thinkers still focus on strengthening equality to cure the ills of democracy, the proposed hybrid regime—made up of Confucian-inspired meritocratic characteristics combined with democratic elements and a quasi-liberal system of laws and rights—recognizes that egalitarian qualities sometimes conflict with good governance and the protection of liberties, and defends liberal aspects by restricting democratic ones. Bai applies his views to the international realm by supporting a hierarchical order based on how humane each state is toward its own and other peoples, and on the principle of international interventions whereby humane responsibilities override sovereignty. Exploring the deficiencies posed by many liberal democracies, *Against Political Equality* presents a novel Confucian-engendered alternative for solving today's political problems.

Comparative Political Theory Fred Dallmayr 2010-04-15 This book is a textbook designed for teaching a new subfield in political science: the emerging field of "comparative political theory". It is the first such textbook. As taught in American universities, political theory has been traditionally confined to the history of Western political thought from Plato and Aristotle to Hegel and Nietzsche. The editor believes strongly that this limitation is no longer tenable in our globalizing age when different cultures and civilizations are increasingly communicating and interacting with each other. The text focuses on three areas: Islamic civilization, Indian civilization, and Far Eastern civilizations. In each area the text offers an introduction followed by readings dealing with ancient or classical teachings as well as modern and contemporary theoretical developments. In making these selections, the editor has been ably assisted by experts in the respective fields (Roxanne Euben, Anthony Parel, and Theodore deBary). The text is meant mainly for undergraduate classes but can be consulted with benefit also by more advanced students as well as by the general reading public.

**Just Hierarchy** Daniel A. Bell 2022-05-10 A trenchant defense of hierarchy in different spheres of our lives, from the personal to the political All complex and large-scale societies are organized along certain hierarchies, but the concept of hierarchy has become almost taboo in the modern world. *Just Hierarchy* contends that this stigma is a mistake. In fact, as Daniel Bell and Wang Pei show, it is neither possible nor advisable to do away with social hierarchies. Drawing their arguments from Chinese thought and culture as well as other philosophies and traditions, Bell and Wang ask which forms of hierarchy are justified and how these can serve morally desirable goals. They look at ways of promoting just forms of hierarchy while minimizing the influence of unjust ones, such as those based on race, sex, or caste. Which hierarchical relations are morally justified and why? Bell and Wang argue that it depends on the nature of the social relation and context. Different hierarchical principles ought to govern different kinds of social relations: what justifies hierarchy among intimates is different from what justifies hierarchy among citizens, countries, humans and animals, and humans and intelligent machines. Morally justified hierarchies can and should govern different spheres of our social lives, though these will be very different from the unjust hierarchies that have governed us in the past. A vigorous, systematic defense of hierarchy in the modern world, *Just Hierarchy* examines how hierarchical social relations can have a useful purpose, not only in personal domains but also in larger political realms.

*Confucian Perfectionism* Joseph Chan 2013-12-01 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 Decline and Rise of Democracy David Stasavage 2021-08-24 "One of the most important books on political regimes written in a generation."-Steven Levitsky, New York Times-bestselling author of How Democracies Die A new understanding of how and why early democracy took hold, how modern democracy evolved, and what this teaches us about the future Historical accounts of democracy's rise tend to focus on a

Democracy in China Jiwei Ci 2019-11-19 Four decades of reform fostered a democratic mentality in China. Now citizens are waiting for the government to catch up. Jiwei Ci argues that the tensions between a largely democratic society and an undemocratic political system will trigger a crisis of legitimacy, compelling the Communist Party to become agents of democratic change--or collapse.

*Beyond Neutrality* George Sher 1997-01-13 A major contribution to contemporary political theory examining the state's intervention in people's lives.

**The Ethics of Care** Fiona Robison 2011-09-16 In *The Ethics of Care*, Fiona Robison demonstrates how the responsibilities of sustaining life are central to the struggle for basic human security. She takes a unique approach, using a feminist lens to challenge gender biases in rights-based, individualist approaches. Robison's thorough and impassioned consideration of care in both ethical and practical terms provides a starting point for understanding and addressing the material, emotional and psychological conditions that create insecurity for people. *The Ethics of Care* examines "care ethics" and "security" at the theoretical level and explores the practical implications of care relations for security in a variety of contexts: women's labor in the global economy, humanitarian intervention and peace building, healthcare, and childcare. Theoretically-innovative and policy-relevant, this critical analysis demonstrates the need to understand the obstacles and inequalities that obstruct the equitable and adequate delivery of care around the world.

**Confucian Perfectionism** Joseph Chan 2015-12-29 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

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### **Political Liberalism, Confucianism, and the Future of Democracy in East Asia** Zhuoyao Li

2020-04-17 This book contributes to both the internal debate in liberalism and the application of political liberalism to the process of democratization in East Asia. Beyond John Rawls' original intention to limit the scope of political liberalism to only existing and well-ordered liberal democracies, political liberalism has the potential to inspire and contribute to democratic establishment and maintenance in East Asia. Specifically, the book has two main objectives. First, it will demonstrate that political liberalism offers the most promising vision for liberal democracy, and it can be defended against contemporary perfectionist objections. Second, it will show that perfectionist approaches to political Confucianism suffer from practical and theoretical difficulties. Instead, an alternative model of democracy inspired by political liberalism will be explored in order to achieve a multivariate structure for citizens to come to terms with democracy in their own ways, to support a neutral state that ensures the establishment and stability of democracy, and to maintain an active public role for Confucianism to prevent it from being banished to the private sphere. This model represents a more promising future for democracy in East Asia.

*Sagehood* Stephen C. Angle 2009 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.

**Democracy After Virtue** Sungmoon Kim 2018 "Is Confucianism compatible with democracy? In this book, Sungmoon Kim lays out a normative theory of Confucian democracy -- pragmatic Confucian democracy -- to address questions of the right to political participation, instrumental and intrinsic values of democracy, democratic procedure and substance, punishment and criminal justice, social and economic justice, and humanitarian intervention. Kim shows us that the question is not so much about the compatibility of Confucianism and democracy, but of how the two systems can benefit from each other" (ed.).

What Is Classical Liberal History? Michael J. Douma 2017-12-21 Historians working in the classical liberal tradition believe that individual decision-making and individual rights matter in the making of history. History written in the classical liberal tradition emerged largely in the nineteenth century, when the field of history was first professionalized in Europe and the Americas. Professional historical research was then imbued with liberal values, which included rigorous attention to the sources, historicist suspicion of an ultimate mover, an honest and dispassionate rational outlook, and humility towards what could be known. Above all, liberals wanted to chart the history of liberty, warn against threats to liberty, and defend it in an evolving political world. They believed history was real, and that it had lessons to teach, but that these lessons could not provide sufficient knowledge to predict the future or reorganize society around a central plan. This book demonstrates how the classical liberal tradition in historical writing persists to this day, but how it is often neglected and due for renewal. The book contrasts the classical liberal view on history with conservative, progressive, Marxist, and post-modern views. Each of the eleven chapters address a different historical topic, from the development of classical liberalism in nineteenth century America to the the history of civil liberties and civil rights that stemmed from this tradition. Authors give particular attention to the importance of social and economic analysis. Each contributor was chosen as an expert in their field to provide a historiographical overview of their subject,

and to explain what the classical liberal contribution to this historiography has been and should be. Authors then provide guidance towards possible tools of analysis and related research topics that future historians working in the classical liberal tradition could take up. The authors wish to call upon other historians to recognize the important contributions to historical understanding that have come and can be provided by the insights of classical liberalism.

**Between Deontology and Justice** Genyou Wu 2019-12-20 In China, political philosophy is still a comparatively new academic discipline. While there is no such phrase as “political philosophy” in ancient Chinese texts, there are elements within them that could be considered part of that field. Central questions of Chinese ancient political philosophy include the legitimacy of the source of political power, the foundation of moral rationality for the use of political power, and the purpose of political activities. This book explores the ideas of rights, the foundations of law, transference of power, democracy and other topics as debated in ancient times. Focusing on important political thinkers in Chinese history, such as Kongzi, Laozi, Xu Fuguan, Liang Qichao, and Li Dazhao, the book explains characteristics that are particular to China, such as the system of abdication, the general will of the people, and the society of Great Harmony. While making comparisons between Chinese and Western political philosophy, the book also discusses how to establish a Chinese modern state and how to promote Chinese culture today so that it can influence more and more people around the world. The book will be a valuable reference for scholars of Chinese philosophy, political philosophy, and Chinese culture.

**Public Reason and Bioethics** Hon-Lam Li 2022-01-01 This book explores and elaborates three theories of public reason, drawn from Rawlsian political liberalism, natural law theory, and Confucianism. Drawing together academics from these separate approaches, the volume explores how the three theories critique each other, as well as how each one brings its theoretical arsenal to bear on the urgent contemporary debate of medical assistance in dying. The volume is structured in two parts: an exploration of the three traditions, followed by an in-depth overview of the conceptual and historical background. In Part I, the three comprehensive opening chapters are supplemented by six dynamic chapters in dialogue with each other, each author responding to the other two traditions, and subsequently reflecting on the possible deficiencies of their own theories. The chapters in Part II cover a broad range of subjects, from an overview of the history of bioethics to the nature of autonomy and its status as a moral and political value. In its entirety, the volume provides a vibrant and exemplary collaborative resource to scholars interested in the role of public reason and its relevance in bioethical debate.

*The Political Philosophy of Needs* Lawrence A. Hamilton 2003-08-14 This ambitious and lively book argues for a rehabilitation of the concept of 'human needs' as central to politics and political theory. Contemporary political philosophy has focused on issues of justice and welfare to the exclusion of the important issues of political participation, democratic sovereignty, and the satisfaction of human needs, and this has had a deleterious effect on political practice. Lawrence Hamilton develops a compelling positive conception of human needs: the evaluation of needs must be located within a more general analysis of institutions, but can in turn help to justify forms of coercive authority that are directed toward the transformation of political and social institutions and practices. His argument is animated throughout by provocative and original discussions of topics such as autonomy, recognition, rights, civil society, liberalism and democracy, and will interest a wide range of readers in political and social philosophy, political theory, law, development and policy.

**Dao Companion to Contemporary Confucian Philosophy** David Elstein 2020-12-17 This edited volume presents a comprehensive examination of contemporary Confucian philosophy from its roots in

the late 19th century to the present day. It provides a thorough introduction to the major philosophers and topics in contemporary Confucian philosophy. The individual chapters study the central figures in 20th century Confucian philosophy in China, Taiwan, and Hong Kong, as well as the important influences on recent Confucian philosophy. In addition, topical chapters focus on contemporary Confucian theory of knowledge, ethics, politics, aesthetics, and views of human nature. The volume brings together scholars from around the world to provide a sound overview of the philosophy of the period and illustrate the important current debates. Confucian philosophy has been undergoing a revival in China for more than three decades, and this book presents the most significant work of the past century and more. By giving a detailed account of the philosophical positions involved, explaining the terminology of contemporary Confucian philosophy, and situating the views in their historical context, this volume enables the reader to understand what is at stake and evaluate the arguments.

Confucian Political Philosophy Robert A. Carleo III 2021-11-08 This book debates the values and ideals of Confucian politics—harmony, virtue, freedom, justice, order—and what these ideals mean for Confucian political philosophy today. The authors deliberate these eminent topics in five debates centering on recent innovative and influential publications in the field. Challenging and building on those works, the dialogues consider the roles of benevolence, family determination, public reason, distributive justice, and social stability in Confucian political philosophy. In response, the authors defend their views and evaluate their critics in turn. Taking up a broad range of crucial issues—autonomy, liberty, democracy, political legitimacy, human welfare—these author-meets-critic debates will appeal to scholars interested in political, comparative, and East Asian philosophy. Their interlaced themes weave a portrait of what is at stake in discussing Confucian values and theory. Most importantly, they engage and develop the state of the field of Confucian political philosophy today.

**The East Asian Challenge for Democracy** Daniel A. Bell 2013-08-12 The rise of China, along with problems of governance in democratic countries, has reinvigorated the theory of political meritocracy. But what is the theory of political meritocracy and how can it set standards for evaluating political progress (and regress)? To help answer these questions, this volume gathers a series of commissioned research papers from an interdisciplinary group of leading philosophers, historians and social scientists. The result is the first book in decades to examine the rise (or revival) of political meritocracy and what it will mean for political developments in China and the rest of the world. Despite its limitations, meritocracy has contributed much to human flourishing in East Asia and beyond and will continue to do so in the future. This book is essential reading for those who wish to further the debate and perhaps even help to implement desirable forms of political change.

**Civic Virtues** Richard Dagger 1997-06-19 "The book is beautifully written, elegantly organised and it achieves with splendid efficiency all of the goals that it sets for itself. I recommend it warmly."--Mind "Dagger's book makes a very important contribution to our understanding of citizenship through its clear demonstration that state promotion of civic virtue is compatible with individual autonomy."--Political Studies