
Online Library Confucian Ethics Of The Axial Age A Reconstruction Under The Aspect Of The Breakthrough Toward Postconventional Thinking S U N Y Series In Chinese Suny Series In Chinese Philosophy Culture

As recognized, adventure as skillfully as experience virtually lesson, amusement, as without difficulty as deal can be gotten by just checking out a ebook **Confucian Ethics Of The Axial Age A Reconstruction Under The Aspect Of The Breakthrough Toward Postconventional Thinking S U N Y Series In Chinese Suny Series In Chinese Philosophy Culture** plus it is not directly done, you could understand even more just about this life, re the world.

We present you this proper as skillfully as easy quirk to get those all. We come up with the money for Confucian Ethics Of The Axial Age A Reconstruction Under The Aspect Of The Breakthrough Toward Postconventional Thinking S U N Y Series In Chinese Suny Series In Chinese Philosophy Culture and numerous books collections from fictions to scientific research in any way. in the midst of them is this Confucian Ethics Of The Axial Age A Reconstruction Under The Aspect Of The Breakthrough Toward Postconventional Thinking S U N Y Series In Chinese Suny Series In Chinese Philosophy Culture that can be your partner.

KEY=N - BRENDAN CHARLES

Confucian Ethics of the Axial Age A Reconstruction under the Aspect of the Breakthrough Toward Postconventional Thinking [SUNY Press](#) **Confucian Ethics of the Axial Age** describes the formative period of Chinese culture--the last centuries of the Zhou dynasty--as an early epoch of enlightenment. It comprehensively reconstructs the ethical discourse as thought gradually became emancipated from tradition and institutions. Rather than presenting a chronology of different thinkers and works, this book discusses the systematic aspects of moral philosophies. Based on original texts, Roetz focuses on filial piety; the conflict between the family and the state; the legitimating of the political order; the virtues of loyalty, friendship, and harmony; concepts of justice; the principle of humaneness and its different readings; the Golden Rule; the moral person; the autonomous self, motivation, decision and conscience; and various attempts to ground morality in religion, human nature, or reason. These topics are arranged in such a way that the genetic structure and the logical development of the moral reasoning becomes apparent. From this detached perspective, conventional morality is either rejected or critically reestablished under the restraint of new abstract and universal norms. This makes the Chinese developments part of the ancient worldwide movement of enlightenment of the axial age. **Cosmic Order and Moral Autonomy The Rise of Confucian Ethics in Axial Age China** China: Confucius in the Shadows [KW Publishers Pvt Ltd](#) Earlier this decade a statue of Confucius appears suddenly in Tiananmen Square in Beijing. It is facing Chairman Mao's statue in front of the Forbidden City. Mysteriously, it disappears a few days later. Why was it removed overnight? Where is it now?? No clear answers seem to have emerged. Most communist regimes have tried to make a break with the traditions of the past believing them to be the cause of all ills in society. But has the historical experience of Communist regimes shown that to be true? Today, Buddhist, Daoist and Confucian temples across cities and villages in China are crowded with people offering prayers. People swarm to pay their respects to their traditional sages. Like the warp and weft of a fabric, China has the mark of traditions and ancient ethos present in its society and this has come handed down over the centuries and across generations. Confucianism has been among the most well absorbed, best known and documented value systems in China. It was and still is a living tradition, a way of life and a philosophy. Propounded by Confucius (551-479 BC), this value system has had a lasting and deep seated influence on the Chinese. A philosopher and a thinker of the Spring and Autumn period, Confucius has been considered a wise and fair teacher and a shrewd strategist in war. In spite of the fact that Confucian values have been present beneath the surface in China along with Buddhist and Daoist beliefs for generations, it is interesting to study why Confucius is being talked about so much of late. Over the years in Communist China, Confucian thought had been swept under the carpet but resurrected in part depending on whether it suited the then current leadership. While Mao rejected Confucius's ideas, he did not hesitate to use them whenever it suited him. A study of Confucius and his value systems at this moment in time makes sense and is important for a number of reasons. In the evolving socio political milieu of China, interpreting Confucian philosophy as being non confrontationist, benevolent and with values such as filial piety and harmony could help the current political regime deal with such problems as corruption and rising inequalities. Not only is Confucius being used to present to the world a completely Chinese cultural icon but it may also provide the Party with a useful tool to temper the simmering discontent in its society. **The Good Is One, Its Manifestations Many Confucian Essays on Metaphysics, Morals, Rituals, Institutions, and Genders** [SUNY Press](#) Presents a

twenty-first-century, progressive, liberal Confucianism. Building on his long-standing work in metaphysics and Asian philosophy, Robert Cummings Neville presents a series of essays that cumulatively articulate a contemporary, progressive Confucian position as a global philosophy. Through analysis of the metaphysical and moral traditions of Confucianism, Neville brings these traditions into the twenty-first century. According to Confucianism, rituals define most of our relations with other individuals, social institutions, and nature, and while rituals make possible the positive institutions of high human civilization, they may also lead to harmful behaviors, including racism, xenophobia, and sexism. Neville argues that the amendment of rituals that institutionalize oppression is a positive task, which should be undertaken from within a skillfully ritualized life rather than in the form of external criticism. Confucianism, in Neville's hands, is a left-wing, progressive, liberal political philosophy, one that can address institutionalized oppression and suggest a path for moving forward. **The Oneness Hypothesis Beyond the Boundary of Self** [Columbia University Press](#) The idea that the self is inextricably intertwined with the rest of the world—the “oneness hypothesis”—can be found in many of the world's philosophical and religious traditions. Oneness provides ways to imagine and achieve a more expansive conception of the self as fundamentally connected with other people, creatures, and things. Such views present profound challenges to Western hyperindividualism and its excessive concern with self-interest and tendency toward self-centered behavior. This anthology presents a wide-ranging, interdisciplinary exploration of the nature and implications of the oneness hypothesis. While fundamentally inspired by East and South Asian traditions, in which such a view is often critical to their philosophical approach, this collection also draws upon religious studies, psychology, and Western philosophy, as well as sociology, evolutionary theory, and cognitive neuroscience. Contributors trace the oneness hypothesis through the works of East Asian and Western schools, including Confucianism, Mohism, Daoism, Buddhism, and Platonism and such thinkers as Zhuangzi, Kant, James, and Dewey. They intervene in debates over ethics, cultural difference, identity, group solidarity, and the positive and negative implications of metaphors of organic unity. Challenging dominant views that presume that the proper scope of the mind stops at the boundaries of skin and skull, **The Oneness Hypothesis** shows that a more relational conception of the self is not only consistent with contemporary science but has the potential to lead to greater happiness and well-being for both individuals and the larger wholes of which they are parts. **The Heavens and the Earth: Graeco-Roman, Ancient Chinese, and Mediaeval Islamic Images of the World** [BRILL](#) Vittorio Cotesta's **The Heavens and the Earth** deals with the images of the world peculiar to the Graeco-Roman, Ancient Chinese and Medieval Islamic civilisations, each with its own way of conceiving the universe, life, death, society, power, humanity and its destiny, while aspired by a shared universal form of life. **The Axial Age and Its Consequences** [Harvard University Press](#) This book makes the bold claim that intellectual sophistication was born worldwide during the middle centuries of the first millennium bce. From Axial Age thinkers we inherited a sense of the world as a place not just to experience but to investigate, envision, and alter. A variety of utopian visions emerged and led to both reform and repression. **Axial Civilizations And World History** [BRILL](#) A collection of essays by social theorists, historical sociologists and area specialists in classical, biblical and Asian studies. The contributions deal with cultural transformations in major civilizational centres during the "Axial Age," the middle centuries of the last millennium BCE, and their long-term consequences. **The Origin and Goal of History** [Routledge](#) Karl Jaspers (1883-1969) was a German psychiatrist and philosopher and one of the most original European thinkers of the twentieth century. As a major exponent of existentialism in Germany, he had a strong influence on modern theology, psychiatry and philosophy. He was Hannah Arendt's supervisor before her emigration to the United States in the 1930s and himself experienced the consequences of Nazi persecution. He was removed from his position at the University of Heidelberg in 1937, due to his wife being Jewish. Published in 1949, the year in which the Federal Republic of Germany was founded, **The Origin and Goal of History** is a vitally important book. It is renowned for Jaspers' theory of an 'Axial Age', running from the 8th to the 3rd century BCE. Jaspers argues that this period witnessed a remarkable flowering of new ways of thinking that appeared in Persia, India, China and the Greco-Roman world, in striking parallel development but without any obvious direct cultural contact between them. Jaspers identifies key thinkers from this age, including Confucius, Buddha, Zarathustra, Homer and Plato, who had a profound influence on the trajectory of future philosophies and religions. For Jaspers, crucially, it is here that we see the flowering of diverse philosophical beliefs such as scepticism, materialism, sophism, nihilism, and debates about good and evil, which taken together demonstrate human beings' shared ability to engage with universal, humanistic questions as opposed to those mired in nationality or authoritarianism. At a deeper level, **The Origin and Goal of History** provides a crucial philosophical framework for the liberal renewal of German intellectual life after 1945, and indeed of European intellectual life more widely, as a shattered continent attempted to find answers to what had happened in the preceding years. This [Routledge Classics](#) edition includes a new Foreword by Christopher Thornhill. **Religion in Human Evolution** [Harvard University Press](#) This ambitious book probes our biological past to discover the kinds of lives that human beings have imagined were worth living. Bellah's theory goes deep into cultural and genetic evolution to identify a range of capacities (communal dancing, storytelling, theorizing) whose emergence made religious development possible in the first millennium BCE. **Origins and Diversity of Axial Age Civilizations, The** [State University of New York Press](#) This book presents a new and original analysis of the great ancient civilizations, focusing on the breakthroughs and their institutionalization in Greece, Israel, China, and India. The conditions under which these civilizations developed are systematically explored. For comparative purposes, the civilization of Assyria, where such a breakthrough did not take place is analyzed. **Confucius and Cicero Old Ideas for a New World, New Ideas for an Old World** [Walter de Gruyter GmbH & Co KG](#) This book explores the relationships between ancient Roman and Confucian thought, paying particular attention to their relevance for the contemporary world. More than 10 scholars from all around the world offer thereby a reference work for the comparative research between Roman (and early

Greek) and Eastern thought, setting new trends in the panorama of Classical and Comparative Studies. **The Vulnerability of Integrity in Early Confucian Thought** [Oxford University Press](#) The Vulnerability of Integrity in Early Confucian Thought is about the necessity, and even value, of vulnerability in human experience. In this book, Michael Ing brings early Chinese texts into dialogue with questions about the ways in which meaningful things are vulnerable to powers beyond our control; and more specifically, how relationships with meaningful others might compel tragic actions. Vulnerability is often understood as an undesirable state; and as such, invulnerability is preferred over vulnerability. While recognizing the need for adopting strategies of reducing vulnerability in various situations, **The Vulnerability of Integrity** demonstrates that vulnerability is far more enduring in human experience, and that it enables values such as morality, trust, and maturity. Vulnerability also highlights the need for care (care for oneself and for others). The possibility of tragic loss stresses the difficulty of offering and receiving care; and thereby fosters compassion for others as we strive to care for each other. This book is structured to explore the plurality of Confucian thought as it relates to the vulnerability of integrity. The first two chapters describe traditional and contemporary views that argue for the invulnerability of integrity in early Confucian thought. The remaining five chapters investigate alternative views. In particular these later chapters give attention to neglected voices in the tradition, which argue that our concern for others can, and even should, lead to us compromise our integrity. In these cases we are compelled to do something transgressive for the sake of others; and in these situations our integrity is jeopardized in the transgressive act. **Apophatic Paths from Europe to China Regions without Borders** [State University of New York Press](#) An encounter between Franke's philosophy of the unsayable and Eastern apophatic wisdom in the domains of poetry, thought, and culture. In **Apophatic Paths from Europe to China**, William Franke brings his original philosophy of the unsayable, previously developed from Western sources such as ancient Neoplatonism, medieval mysticism, and postmodern negative theology, into dialogue with Eastern traditions of thought. In particular, he compares the Daoist Way of Chinese wisdom with Western apophatic thought that likewise pivots on recognizing the nonexistent, the unthinkable, and the unsayable. Leveraging François Jullien's exegesis of the Chinese classics' challenge to rethink the very basis of life and consciousness, Franke proposes negative theology as an analogue to the Chinese model of thought, which has long been recognized for its special attunement to silence at the limits of language. Crucial to Franke's agenda is the endeavor to discern and renew the claim of universality, rethought and reconfigured within the predicament of philosophy today considered specifically as a cultural or, more exactly, intercultural predicament. William Franke is Professor of Comparative Literature at Vanderbilt University and the author of many books, including **A Philosophy of the Unsayable. Confucian Ethics A Comparative Study of Self, Autonomy, and Community** [Cambridge University Press](#) **Publisher Description** The Korean Tradition of Religion, Society, and Ethics A Comparative and Historical Self-understanding and Looking Beyond [Routledge](#) By making Korea a central part of comparative history of East Asian religion and society, this book traces the evolution of Korean religion from the oldest representation to that of the current day by utilizing wide-ranging interdisciplinary and comparative resources. This book presents a holistic view of the enduring religious tradition of Korea and its cultural and social significance within the wider horizons of modern and globalizing changes. Reflecting nearly five decades of the author's work on the subject, it presents an understanding of the main current in Korean religion and social thought throughout history. It then goes on to examine discourses on values and morality involving the relationship between religion and society, in particular the human meaning of economy and society, which is one of the most central and practical problems in the contemporary world with global relevance beyond Korea and Asia. Addressing the overview of the Korean religious tradition in the context of its impact on the making of modern society and economy, this book will appeal to students and scholars of Religious Studies, Korean Studies and Asian Studies. **Human Becomings Theorizing Persons for Confucian Role Ethics** [State University of New York Press](#) Offers an in-depth exposition of the Confucian conception of persons as the starting point of Confucian ethics. In **Human Becomings**, Roger T. Ames argues that the appropriateness of categorizing Confucian ethics as role ethics turns largely on the conception of person that is presupposed within the interpretive context of classical Chinese philosophy. By beginning with first self-consciously and critically theorizing the Confucian conception of persons as the starting point of Confucian ethics, Ames posits that the ultimate goal will be to take the Confucian tradition on its own terms and to let it speak with its own voice without overwriting it with cultural importances not its own. He argues that perhaps the most important contribution Confucian philosophy can make to contemporary ethical, social, and political discourse is the conception of focus-field, relationally constituted persons as a robust alternative to the ideology of individualism with single actors playing to win. Roger T. Ames is Humanities Chair Professor in the Department of Philosophy at Peking University and Professor Emeritus of Philosophy at the University of Hawai'i. His many books include **Confucian Role Ethics: A Vocabulary**; **Confucian Cultures of Authority** (coedited with Peter D. Hershock); and **Xu Bing and Contemporary Chinese Art: Cultural and Philosophical Reflections** (coedited with Hsingyuan Tsao), all published by SUNY Press. **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. **China: Promise Or Threat? A Comparison of Cultures** [Studies in Critical Social Science](#) An insightful socio-cultural analysis of the differences in Chinese and Western relationships to the public and the private spheres. **Dao Companion to Contemporary Confucian Philosophy** [Springer Nature](#) 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 Marxism A Reflection on Religion and Global Justice [BRILL](#) Weigang Chen's analysis of the legacy of "Confucian Marxism" presents a challenging framework for understanding the politics of "civilizational" diversity and the tenability of a global democratic order. Transcendence, Immanence, and Intercultural Philosophy [Springer](#) This book presents detailed discussions from leading intercultural philosophers, arguing for and against the priority of immanence in Chinese thought and the validity of Western interpretations that attempt to import conceptions of transcendence. The authors pay close attention to contemporary debates generated from critical analysis of transcendence and immanence, including discussions of apophasis, critical theory, post-secular conceptions of society, phenomenological approaches to transcendence, possible-world models, and questions of practice and application. This book aims to explore alternative conceptions of transcendence that either call the tradition in the West into question, or discover from within Western metaphysics a thoroughly dialectical way of thinking about immanence and transcendence. Rumi and Confucius Messages for a New Century [Tughra Books](#) Despite the fact that Confucius and Rumi were born in different periods and places, both were born at a time of social upheaval and political turmoil. Consequently, both thinkers tried to provide the means for their people to overcome the times of difficulty, first by understanding, cultivating, and realizing their human potentialities and then by transforming themselves, their families, and their societies. This book examines the core ideas of these two great thinkers and provides anthropocosmic insights into their ideas on nature, family, and music. The Confucian Quest for Order The Origin and Formation of the Political Thought of Xun Zi [BRILL](#) Dr. Sato's volume deals with the origin and formation of the political thought of pre-imperial Xun Zi, with close focus on this synthesizer's formative theory on rituals and social norms. Confucius, Rawls, and the Sense of Justice [Fordham Univ Press](#) 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. Encyclopedia of Ethics [Routledge](#) The editors, working with a team of 325 renowned authorities in the field of ethics, have revised, expanded and updated this classic encyclopedia. Along with the addition of 150 new entries, all of the original articles have been newly peer-reviewed and revised, bibliographies have been updated throughout, and the overall design of the work has been enhanced for easier access to cross-references and other reference features. New entries include * Cheating * Dirty hands * Gay ethics * Holocaust * Journalism * Political correctness * and many more. Classical Confucian Political Thought A New Interpretation [Princeton University Press](#) 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. Cross-cultural Topics in Psychology [Greenwood Publishing Group](#) The second edition of a classic collection in cross-cultural psychology. The Anthem Companion to Robert N. Bellah [Anthem Press](#) "The Anthem Companion to Robert N. Bellah" is the first major collection of essays on the life and work of Robert N. Bellah (1927-2013), one of the foremost sociologists of religion of the twentieth century. Bellah's work was central to many fields: the sociology of Japanese religion; the relationship between sociology and the humanities; the relationship between American religion and politics; the cultures of modern individualism; evolution and society. Bellah's seminal work on "civil religion" in the early 1970s created a huge debate across the disciplines that continues into the present times; his coauthored book "Habits of the Heart" (1985) was a best seller and the object of sustained discussion in the general public sphere; his last magnum opus, Religion in Human Evolution, published at 84, was a monument to an extraordinary scholarly and intellectual career. The object of this collection of essays by top American and European scholars from the social sciences and humanities is to highlight the richness of Bellah's work. Each essay has a double character: it introduces a single topic in an accessible and complete way and then presents a reflection on the viability and import of Bellah's ideas for interpreting contemporary phenomena. Practicing Transcendence Axial Age Spiritualities for a World in Crisis [Springer](#) This book introduces readers to the concept of the Axial Age and its relevance for a world in crisis. Scholars have become increasingly interested in philosopher Karl Jaspers' thesis that a spiritual revolution in consciousness during the first millennium BCE decisively

shaped world history. Axial ideas of transcendence develop into ideologies for world religions and civilizations, in turn coalescing into a Eurasian world-system that spreads globally to become the foundation of our contemporary world. Alongside ideas and ideologies, the Axial Age also taught spiritual practices critically resisting the new scale of civilizational power: in small counter-cultural communities on the margins of society, they turn our conscious focus inward to transform ourselves and overcome the destructive potentials within human nature. Axial spiritualities offer humanity a practical wisdom, a profound psychology, and deep hope: to transform despair into resilience, helping us face with courage the ecological and political challenges confronting us today. **Instrumental Data for Drug Analysis, Second Edition** [CRC Press](#) Compiled with the most sophisticated chromatographic and spectrometric instruments available, this complete and self-contained seven-volume reference provides forensic, toxicology, and clinical laboratories with up-to-date information on 1,600 drugs and drug-related compounds—one of the largest collections of analytical data generated from a single source. **Instrumental Data for Drug Analysis** contains timely, quality data presented in a large, easily usable format. It is an essential reference in the libraries of all toxicology, analytical chemistry, and forensic specialists and laboratories. **The Religious Dimensions of Confucianism** [SUNY Press](#) "The role of Confucianism in the development of East Asian Cultures has only recently begun to be fully appreciated. Even with this recognition, there is still little understanding of the tradition as a religious tradition. This book presents Confucianism as a religious tradition. In no other book has there been a sustained presentation of the many and varied religious dimensions of the tradition."--From publisher description. **Dilemmas of Life and Death Hindu Ethics in a North American Context** [SUNY Press](#) This is a breakthrough work expanding the debate of the dilemmas of life and death in contemporary American society by carrying it beyond the insights of Western religious and philosophic thought to include ethical perspectives of the Hindu tradition. The topics covered are the timely ethical issues that concern both Americans and all people of the world -- abortion, suicide, euthanasia, and the environment. A lively East-West dialogue probes the roots of each issue in its native setting, and the fruit of this historical approach is a clear-cut analysis of up-to-date cases, giving their current status in terms of ethics, religion, philosophy, medicine, and law. Unlike traditional textbooks that concentrate on a theoretical analysis to the exclusion of practical issues, this book does justice to both theoretical and practical ethics. **Conceptions of Justice from Earliest History to Islam** [Springer](#) This book examines the conceptions of justice from Zarathustra to Islam. The text explores the conceptions of justice by Zarathustra, Ancient Egypt, India, Mesopotamia, Noah, Abraham, and Moses. During the Axial Age (800-200BCE), the focus of justice is in India, China, and Greece. In the post-Axial age, the focus is on Christianity. The authors then turn to Islam, where justice is conceived as a system, which emerges if the Qur'anic rules are followed. This work concludes with the views of early Muslim thinkers and on how these societies deteriorated after the death of the Prophet. The monograph is ideal for those interested in the conception of justice through the ages, Islamic studies, political Islam, and issues of peace and justice. **Tao Teh Ching** [Shambhala Publications](#) Written more than two thousand years ago, the Tao Teh Ching, or "The Classic of the Way and Its Virtue," has probably had a greater influence on Asian thought than any other single book. It is also one of the true classics of world literature. Traditionally attributed to the near-legendary "Old Master," Lao Tzu, the Tao Teh Ching teaches that the qualities of the enlightened sage or ideal ruler are identical with those of the perfected individual. Today, Lao Tzu's words are as useful in mastering the arts of leadership in business and politics as they are in developing a sense of balance and harmony in everyday life. To follow the Tao or Way of all things and realize their true nature is to embody humility, spontaneity, and generosity. **Confucian Role Ethics A Vocabulary** [The Chinese University of Hong Kong Press](#) In this landmark work, noted comparative philosopher Roger T. Ames interprets how the classics of the Confucian canon portray the authentic, ethical human being. He argues that many distinguished commentators on Confucian ethics have explained the fundamental ideas and terms of this distinctively Chinese philosophy by superimposing Western concepts and categories, effectively collapsing this rich tradition into a subcategory of "virtue ethics." Beginning by addressing the problem of responsible cultural comparisons, Ames then formulates the interpretive context necessary to locate the texts within their own cultural ambience. Exploring the relational notion of "person" that grounds Confucian philosophy, he pursues a nuanced understanding of the cluster of terms through which Confucian role ethics is expressed. Drawing on Western and Chinese sources, Ames provides a convincing argument that the only way to understand the Confucian vision of the consummate life is to take the tradition on its own terms. **Reconstruction of Thinking** [State University of New York Press](#) The Renaissance development of science fulfilled the ancient ideal of integrating quantitative and qualitative thinking, but failed to recognize valuational thinking and thus deprived moral, aesthetic, and political thought of cognitive status. The task of this book is to reconstruct the concept of thinking in order to exhibit valuation, not reason, as the foundation for thinking and to integrate valuational with quantitative and qualitative modes. Part I explains the broad thesis, interpreting the problem of the foundations for thinking and providing a general theory of value. Part II explains the role of valuation at the imaginative level of thinking with discussions of synthesis, perception, form, and art. The method of reconstruction requires a cosmology that is generated in successive waves. **Living Earth Community: Multiple Ways of Being and Knowing** [Open Book Publishers](#) **Living Earth Community: Multiple Ways of Being and Knowing** is a celebration of the diversity of ways in which humans can relate to the world around them, and an invitation to its readers to partake in planetary coexistence. Innovative, informative, and highly accessible, this interdisciplinary anthology of essays brings together scholars, writers and educators across the sciences and humanities, in a collaborative effort to illuminate the different ways of being in the world and the different kinds of knowledge they entail - from the ecological knowledge of Indigenous communities, to the scientific knowledge of a biologist and the embodied knowledge communicated through storytelling. This anthology examines the interplay between Nature and Culture in the setting of our current age of ecological crisis, stressing the importance of addressing these ecological crises occurring around the

planet through multiple perspectives. These perspectives are exemplified through diverse case studies - from the political and ethical implications of thinking with forests, to the capacity of storytelling to motivate action, to the worldview of the Indigenous Okanagan community in British Columbia. *Living Earth Community: Multiple Ways of Being and Knowing* synthesizes insights from across a range of academic fields, and highlights the potential for synergy between disciplinary approaches and inquiries. This anthology is essential reading not only for researchers and students, but for anyone interested in the ways in which humans interact with the community of life on Earth, especially during this current period of environmental emergency. *Religion Philosophical Theology, Volume Three* [SUNY Press](#) Complete 3 volume set available for special price: *Philosophical Theology Set (Volumes 1, 2 and 3)* The concluding volume in a trilogy advancing a systematic philosophical theology, this book presents a plausible sacred worldview for religious participation. Religion is the third and final volume in Robert Cummings Neville's systematic development of a new philosophical theology. Unfolding through his earlier volumes, *Ultimates and Existence*, and now in *Religion*, philosophical theology considers first-order questions generally treated by religious traditions through philosophical methods while reflecting Neville's long engagement with philosophy, theology, and Eastern and Western religious traditions. In this capstone to the trilogy, Neville provides a theory of religion and presents a sacred worldview to guide religious participation. His philosophical theory of value enlightens religions' approaches to ethics, spirituality, and religious institutional living and collaboration. With a detailed examination of plausibility conditions for sacred worldviews, the book concludes with an exploration of "religionless religion" for which institutions of religion are of penultimate value. Through the development of philosophical theology, Neville has built a unique, multidisciplinary, comparative, nonconfessional theological system, one that addresses concerns and provides tools for scientific and humanistic scholars of religion, postmodern thinkers, intellectuals from both secular and religious backgrounds, and those interested in the global state of religion today. *Confucian Bioethics* [Springer Science & Business Media](#) This volume explores Confucian views regarding the human body, health, virtue, suffering, suicide, euthanasia, 'human drugs,' human experimentation, and justice in health care distribution. These views are rooted in Confucian metaphysical, cosmological, and moral convictions, which stand in contrast to modern Western liberal perspectives in a number of important ways. In the contemporary world, a wide variety of different moral traditions flourish; there is real moral diversity. Given this circumstance, difficult and even painful ethical conflicts often occur between the East and the West with regard to the issues of life, birth, reproduction, and death. The essays in this volume analyze the ways in which Confucian bioethics can clarify important moral concepts, provide arguments, and offer ethical guidance. The volume should be of interest to both general readers coming afresh to the study of bioethics, ethics, and Confucianism, as well as for philosophers, ethicists, and other scholars already familiar with the subject.