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Li Zehou has publicly criticized the
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bubble ... Taoism, Islam, Confucianism, Christianity, Hinduism) and languages (English, Mandarin, Malay and ...

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Acquisition of the art of the utilisation of ...
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Center for Process Studies

Arthos, John 2014. Paul Ricoeur and the re(con)figuration of the humanities in the twenty-first century. *International Journal of Philosophy and Theology*, Vol. 75,

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Issue. 2, p. 115. **Contextlizing**
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Agonistic Democracy

Remick, Elizabeth J. 2012. Introduction to the JAS at AAS Roundtable on “Sexuality and the State in Asia”. The Journal of Asian Studies, Vol. 71, Issue. 4, p. 919.

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This engaging work of comparative philosophy brings together American pragmatism and Chinese philosophy in a way that generates new interpretations of Chinese philosophy and a fresh perspective on issues in process philosophy. Through an analysis of key

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terms, Haiming Wen argues that Chinese philosophical terminology is not simply a retrospective language that through a process of stipulation promises us knowledge of an existing world, but is also an open, prospective vocabulary that through productive associations allows philosophers to realize a desired world.

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Relying on this productive power of Chinese terminology, Wen introduces a new term: 'Confucian pragmatism.' Wen convincingly shows that although there is much that distinguishes American pragmatism from Confucian philosophy, there is enough conceptual overlap to make Confucian pragmatism a viable and

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exciting field of study.
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Over the past generation, the rise of East Asia and especially China, has brought about a sea change in the economic and political world order. At the same time,

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global warming, environmental degradation, food and water shortages, population explosion, and income inequities have created a perfect storm that threatens the very survival of humanity. It is clear now that the Westphalian model of individual sovereign states seeking their own self-interest will not be able to

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Respond effectively to this win-win or lose-lose crisis. In this volume, a cadre of distinguished scholars comes together to reflect on Confucianism and Deweyan pragmatism as possible resources for a new geopolitics that begins from an ontology of interdependence and recognizes the irreducibly ecological

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nature of the human experience at every level. Both Confucian and Deweyan traditions emphasize the primacy of experience, the importance of vital relationality, and the moral roots of good governance. The potential benefits of conceptually blending the two are many. Indeed, the contemporary Chinese

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philosopher Tang Junyi provides us with a cosmological understanding of the “idea” of Confucianism that, in parallel to Dewey’s “idea” of democracy, can enable us to anticipate the core values, if not the specific contours, of a “Confucian democracy.” Just as Dewey’s “idea” of democracy is his vision of the flourishing

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communal life made possible by the contributions of the uniquely distinguished persons that constitute it, Tang Junyi's Confucianism is a pragmatic naturalism directed at achieving the most highly integrated cultural, moral, and spiritual growth for the individual-in-community. In both, we find an affirmation of

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communal harmony as a process “starting here and going there” through which those involved learn together to do ordinary things in extraordinary ways. Just such a cosmological understanding of democracy is one way of describing what will be needed to address the many predicaments characterizing the environmental, cultural,

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socioeconomic, and political dynamics of
the twenty-first century.

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In this illustrated introduction Wen
Haiming explores the characteristics of
different philosophers in Chinese history
and distinguishes the 'Chinese
philosophical sensibility' motivating their

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Thoughts. Employing Western philosophical categories to describe significant issues in the history of philosophy, Wen Haiming considers Chinese political philosophy in the pre-Qin era, Chinese metaphysics from Han to Tang dynasties, Chinese epistemology from Song to Ming dynasties and modern

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The Art Of Contextualizing philosophy.

Chinese Philosophy provides a clear, accessible conception of the Chinese philosophical sensibility and its evolution throughout history.

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A comparative analysis of Confucianism

and the American Transcendentalist and Pragmatist traditions. In this highly original work, Mathew A. Foust breaks

new ground in comparative studies

through his exploration of the connections

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between Confucianism and the American Transcendentalist and Pragmatist movements. In his examination of a broad range of philosophers, including Confucius, Mencius, Xunzi, Ralph Waldo Emerson, Henry David Thoreau, Charles Peirce, William James, and Josiah Royce, Foust traces direct lines of influence from

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Early translations of Confucian texts and brings to light conceptual affinities that have been previously overlooked.

Combining resources from both traditions, Confucianism and American Philosophy offers fresh insights into contemporary problems and exemplifies the potential of cross-cultural dialogue in an increasingly

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pluralistic world. “Authoritative and

insightful, this book fills two lacunae in East-West comparative studies. First, it

rounds out several general thematic

connections by taking a broad view, rather than focusing narrowly on just one figure

from each tradition. And, in so doing, it

sheds much needed light on Confucian

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comparisons that have been previously understated or completely unnoticed.” — Christopher C. Kirby, editor of *Dewey and the Ancients: Essays on Hellenic and Hellenistic Themes in the Philosophy of John Dewey*

This work examines the role of a sense of

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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.

Assesses John Dewey's visit to China in 1919–21 as an “intra-cultural” episode

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and promotes “Chinese natural philosophy” as a philosophical context in which to understand the connections between Dewey’s philosophy and early Confucian thinking. In this conclusion to his two-volume series, Jim Behuniak builds upon the groundbreaking work begun in *John Dewey and Daoist Thought*

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in arguing that “Chinese natural philosophy” is the proper hermeneutical context in which to understand early Confucianism. First, he traces Dewey’s late-period “cultural turn” in more detail and then proceeds to assess Dewey’s visit to China in 1919–21 as a multifaceted “intra-cultural” episode: one that includes

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not only what Dewey taught his Chinese audiences, but also what he learned in China and what we stand to learn from this encounter today. “Dewey in China” provides an opportunity to continue establishing “specific philosophical relationships” between Dewey and Confucian thought for the purpose of

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getting ourselves “back in gear” with contemporary thinking in the social and natural sciences. To this end, Behuniak critically assesses readings of early Chinese thought reliant on outdated Greek-medieval assumptions, paying particular attention to readings of early Confucianism that rely heavily on Western

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virtue ethics, such as the “Heaven’s plan” reading. Topics covered include education, tradition, ethics, the family, human nature, and religiousness—thus engaging Dewey with themes generally associated with Confucian thought. Jim Behuniak is Professor of Philosophy at Colby College. He is the author of *John Dewey and Daoist*

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Thought: Experiments in Intra-cultural
Philosophy, Volume One and Mencius on
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SUNY Press.

Qi (“vital energy”) is one of the most
important concepts in Chinese philosophy
and culture, and neo-Confucian Zhang Zai

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plays a pivotal role in developing the notion. This book provides a thorough and proper understanding of his thoughts.

Pragmatism provides not just a theoretical perspective on science and inquiry, but ways of being in the world, of knowing the reality we inhabit. Approaching this

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philosophical tradition as a diverse set of philosophies that it is, The Bloomsbury Companion to Pragmatism introduces many of the ideas and debates at the centre of the field today. Focusing on issues in 12 different subject areas, this up-to-date companion covers current research in aesthetics, economics, education, ethics,

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new directions the field is taking, The
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