

Confucianism And The Succession Crisis Of Thw Wanli Emperor Reacting To The

Confucianism and the Succession Crisis of the Wanli Emperor, 1587W. W. Norton

This edition goes beyond others that largely leave readers to their own devices in understanding this cryptic work, by providing an entrée into the text that parallels the traditional Chinese way of approaching it: alongside Slingerland's exquisite rendering of the work are his translations of a selection of classic Chinese commentaries that shed light on difficult passages, provide historical and cultural context, and invite the reader to ponder a range of interpretations. The ideal student edition, this volume also includes a general introduction, notes, multiple appendices--including a glossary of technical terms, references to modern Western scholarship that point the way for further study, and an annotated bibliography.

The Encyclopedia, the first of its kind, introduces Confucianism as a whole, with 1,235 entries giving full information on its history, doctrines, schools, rituals, sacred places and terminology, and on the adaptation, transformation and new thinking taking place in China and other Eastern Asian countries. An indispensable source for further study and research for students and scholars.

Neo-Confucianism is a philosophically sophisticated tradition weaving classical Confucianism together with themes from Buddhism and Daoism. It began in China around the eleventh century CE, played a leading role in East Asian cultures over the last millennium, and has had a profound influence on modern Chinese society. Based on the latest scholarship but presented in accessible language, Neo-Confucianism: A Philosophical Introduction is organized around themes that are central in Neo-Confucian philosophy, including the structure of the cosmos, human nature, ways of knowing, personal cultivation, and approaches to governance. The authors thus accomplish two things at once: they present the Neo-Confucians in their own, distinctive terms; and they enable contemporary readers to grasp what is at stake in the great Neo-Confucian debates. This novel structure gives both students and scholars in philosophy, religion, history, and cultural studies a new window into one of the world's most important philosophical traditions.

Historians of late premodern Korea have tended to regard it as a hermit kingdom, isolated from its neighbours and the wider world. In fact, as Ro argues in this book, Korean intellectuals were heavily influenced by both Chinese Neo-Confucianism and the European Enlightenment in the late 18th and 19th centuries. In the late Choson period the regime felt threatened by the new, more empirical, approaches to knowledge emerging from both the East and the West. For this reason many Korean intellectuals felt it necessary to work in the shadows and formed secret societies for the study of nature. Because of the secrecy of these societies, much of their work has remained unknown even in Korea until recent years. Ho looks at the work of these intellectuals and analyses the impact their thinking and experimentation had on knowledge production in Korea. A fascinating insight into the largely overlooked story of how globalization affected intellectual life in Korea before the 20th century. This book will be of great interest to students and researchers of Korean history and of Asian intellectual history more broadly. An insightful socio-cultural analysis of the differences in Chinese and Western relationships to the public and the private spheres.

The Human Tradition in Premodern China is a collection of biographical essays revealing the variety and complexity of human experience in China from the earliest historical times to the dawn of the modern age. p China is a vast country with a long history, and one which is by itself as complex as the history of Europe. This broad expanse of time and space in Chinese history has largely been approached in terms of

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narrative political and cultural history in most books. The reigns of emperors and the thoughts of the great masters such as Confucius or Laozi have been the principal focus. Yet the history of the Chinese, as with any great people, is built up from the lives of individuals, families, groups, and movements. By presenting life stories of individuals ranging from ancient court diviners to late imperial merchants to women in various periods, this engaging anthology highlights aspects of Chinese social, political and intellectual history not usually addressed. Additionally, *The Human Tradition in Premodern China* broadens the common image and understanding of society based on the dominant elite male discourse. Rich in new perspective and new scholarship, *The Human Tradition in Premodern China* is an ideal introduction to Chinese history, East Asian history, and world history.

An annual publication of the Professional and Organizational Development Network in Higher Education (POD), *To Improve the Academy* offers a resource for improvement in higher education to faculty and instructional development staff, department chairs, faculty, deans, student services staff, chief academic officers, and educational consultants. Contents include: Evidence-based changes in faculty and organizational development Creative collaboration between faculty and technologists Integrating research on teaching and learning and the practice of teaching Formal and informal support for pretenure faculty Strategies to support senior faculty Faculty development and productivity Using e-portfolios in hybrid professional development Developing a faculty learning community grounded in the science of how people learn Assessing the long-term impact of a professional development program An analysis of faculty development scholarship Program planning, prioritizing, and improvement A consultations tracking database system for improving faculty development consultation services Graduate assistant development Using undergraduates to prepare international teaching assistants for the American classroom Tracking perceptions of preparation for future faculty competencies Student consultants of color and faculty members working together toward culturally sustaining pedagogy Measuring student learning to document faculty teaching effectiveness Learning with mobile apps Slow pedagogy, curriculum, assessment, and professional development Principles of video games that can enhance teaching *The Reacting to the Past* pedagogy and engaging the first-year student

Creates a portrait of the world and culture of late imperial China by examining the lives of seven prominent officials and members of the Ming ruling class

This book explores Neo-Confucianism and its relationship to politics by examining the life and work of the two iconic figures of the Joseon dynasty Yi Hwang, (1501-1570, Toegye) and Yi I (1536-1584, Yulgok).

Charles Darwin, the Copley Medal, and the Rise of Naturalism, 1862—1864, thrusts students into the intellectual ferment of Victorian England just after publication of *The Origin of Species*. Part of the “*Reacting to the Past*” series, this text consists of a game in which students experience firsthand the tension between natural and teleological views of the world--manifested especially in reconsideration of the design argument commonly known through William Paley's *Natural Theology or, Evidences of the Existence and Attributes of the Deity* (1802). Note: *Reacting to the Past* has been developed under the auspices of Barnard College. It won the Theodore Hesburgh Award (2004), funded by the TIAA-CREF, for pedagogical innovation, and it has also received substantial support from the Fund for the Improvement of Post-Secondary Education (FIPSE) of the U.S. Department of Education. With this support, Barnard College hosts a series of conferences throughout the nation at which interested faculty and

administrators learn about “Reacting” by playing miniversions of the games.

Part of the Reacting to the Past series, Patriots, Loyalists, and Revolution in New York City, 1775-76 draws students into the political and social chaos of a revolutionary New York City, where Patriot and Loyalist forces argued and fought for advantage among a divided populace. Students engage with the ideological foundations of revolution and government through close readings of Locke, Paine, and other contemporary arguments. Each student's ultimate victory goal is to have his/her side in control of New York City at the end of 1776 (not as of the end of the Revolution, when all know who won), as well as to achieve certain individual goals (e.g., slaves can attain freedom, propertied women can be granted voting rights, laborers can make deals for land). Winning requires the ability to master the high politics arguments for and against revolution as well as the low political skills of logrolling, bribery, and threatened force. Military force often determines the winner, much to the surprise of the students who concentrated merely on internal game politics.

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.

Recent proposals concerning Confucian meritocratic perfectionism have justified Confucian perfectionism in terms of political meritocracy. In contrast, 'Confucian democratic perfectionism' is a form of comprehensive Confucian perfectionism that can accommodate a plurality of values in civil society. It is also fully compatible with core values of democracy such as popular sovereignty, political equality, and the right to political participation. Sungmoon Kim presents 'public reason Confucianism' as the most attractive option for contemporary East Asian societies that are historically and culturally Confucian. Public reason Confucianism is a particular style of Confucian democratic perfectionism in which comprehensive Confucianism is connected with perfectionism via a distinctive form of public reason. It calls for an active role for the democratic state in promoting a Confucian conception of the good life, at the heart of which are such core Confucian values as filial piety and ritual propriety.

In A Conceptual History of Chinese -isms, Ivo Spira explores the emergence of Chinese -isms and the key concept zh?yì (“ism”) in the years 1895–1925, covering linguistic, conceptual, and rhetorical aspects of their use in ideological reasoning.

The Ming World draws together scholars from all over the world to bring China's Ming Dynasty (1368-1662) to life, exploring recent scholarly trends and academic debates that highlight the dynamism of the Ming and its key place in the early modern world. The book is designed to replicate the structure of popular Ming-era unofficial histories that gathered information and gossip from a

wide variety of fields and disciplines. Engaging with a broad array of primary and secondary sources, the authors build upon earlier scholarship while extending the field to embrace new theories, methodologies, and interpretive frameworks. It is divided into five thematically linked sections: Institutions, Ideas, Identities, Individuals, and Interactions. Unique in its breadth and scope, *The Ming World* is essential reading for scholars and postgraduates of early modern China, the history of East Asia and anyone interested in gaining a broader picture of the colorful Ming world and its inhabitants.

In this engaging volume, Daniel Gardner explains the way in which the Four Books--Great Learning, Analects, Mencius, and *Maintaining Perfect Balance*--have been read and understood by the Chinese since the twelfth century. Selected passages in translation are accompanied by Gardner's comments, which incorporate selections from the commentary and interpretation of the renowned Neo-Confucian thinker, Zhu Xi (1130-1200). This study provides an ideal introduction to the basic texts in the Confucian tradition from the twelfth through the twentieth centuries. It guides the reader through Zhu Xi's influential interpretation of the Four Books, showing how Zhu, through the genre of commentary, gave new coherence and meaning to these foundational texts. Since the Four Books with Zhu Xi's commentary served as the basic textbook for Chinese schooling and the civil service examinations for more than seven hundred years, this book illustrates as well the nature of the standard Chinese educational curriculum.

In these essays, 24 of our most celebrated professors of philosophy address the problem of how to teach philosophy today: how to make philosophy interesting and relevant; how to bring classic texts to life; how to serve all students; and how to align philosophy with more "practical" pursuits. Selected and introduced by three leaders in the world of philosophical education, the insights contained in this inspiring collection illuminate the challenges and possibilities of teaching the academy's oldest discipline.

While Confucian ideals continue to inspire thinkers and political actors, discussions of concrete Confucian practices and institutions appropriate for the modern era have been conspicuously absent from the literature thus far. This volume represents the most cutting edge effort to spell out in meticulous detail the relevance of Confucianism for the contemporary world. The contributors to this book--internationally renowned philosophers, lawyers, historians, and social scientists--argue for feasible and desirable Confucian policies and institutions as they attempt to draw out the political, economic, and legal implications of Confucianism for the modern world.

This book focuses on selected best practices for effective active learning in Higher Education. Contributors present the epistemology of active learning along with specific case studies from different disciplines and countries. Discussing issues around ICTs, collaborative learning, experiential learning and other active learning strategies.

Why are so many students intellectually disengaged? Mark Carnes says it is because students are so deeply absorbed in

competitive social play. He shows how month-long role-immersion games in the curriculum can channel those competitive impulses into transformative learning experiences, and how bricks-and-mortar colleges can set young minds on fire.

This ethnography of a live-action role play (LARP) community examines the structure of play, how new participants are introduced and apprenticed into the culture, player expectations and motivations, and games as they are designed and as they are performed. The main focus is on LARP's affordance for learning across a variety of disciplines and interests. The book is intended for LARP participants, academics interested in play or in collaborative development, those interested in new uses of familiar learning environments, and game developers with an interest in creating games with highly interactive narratives and co-creative play experiences in which the role of designer and player is blurred.

An exploration of hypothetical turning points in history from Ancient Greece to September 11 What if history, as we know it, had run another course? Touching on alternate histories of the future and the past, or uchronias, *A Past of Possibilities* encourages deeper consideration of watershed moments in the course of history. Wide-ranging in scope, it examines the Boxer Rebellion in China, the 1848 revolution in France, and the assassination of Archduke Franz Ferdinand in 1914, and integrates science fiction, history, historiography, sociology, anthropology, and film. In probing the genre of literature and history that is fascinated with hypotheticals surrounding key points in history, Quentin Deluermoz and Pierre Singaravélou reach beyond a mere reimagining of history, exploring the limits and potentials of the futures past. From the most bizarre fiction to serious scientific hypothesis, they provide a survey of the uses of counterfactual histories, methodological issues on the possible in social sciences, and practical proposals for using alternate histories in research and the wider public.

Challenges descriptions of East Asian societies as Confucian cultures and communitarian Confucian models as a political alternative 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. Shaun O’Dwyer is Associate Professor in the Faculty of Languages and Cultures at Kyushu University.

Teaching Dance Studies is a practical guide, written by college professors and dancers/choreographers active in the field, introducing key issues in dance pedagogy. Many young people graduating from universities with degrees – either PhDs or MFAs – desire to teach dance, either in college settings or at local dance schools. This collection covers all areas of dance education, including improvisation/choreography; movement analysis; anthropology; theory; music for dance; dance on film; kinesiology/injury prevention; notation; history; archiving; and criticism. Among the contributors included in the volume are: Bill Evans, writing on movement analysis; Susan Foster on dance theory; Ilene Fox on notation; Linda Tomko addresses new approaches to teaching the history of all types of dance; and Elizabeth Aldrich writing on archiving.

"Passionate, cantankerous, and fascinating. Rather like Korea itself."--Nicholas D. Kristof, New York Times Book Review Korea has endured a "fractured, shattered twentieth century," and this updated edition brings Bruce Cumings's leading history of the modern era into the present. The small country, overshadowed in the imperial era, crammed against great powers during the Cold War, and divided and decimated by the Korean War, has recently seen the first real hints of reunification. But positive movements forward are tempered by frustrating steps backward. In the late 1990s South Korea survived its most severe economic crisis since the Korean War, forcing a successful restructuring of its political economy. Suffering through floods, droughts, and a famine that cost the lives of millions of people, North Korea has been labeled part of an "axis of evil" by the George W. Bush administration and has renewed its nuclear threats. On both sides Korea seems poised to continue its fractured existence on into the new century, with potential ramifications for the rest of the world.

Discusses how Zhou Dunyi’s thought became a cornerstone of neo-Confucianism. Zhu Xi, the twelfth-century architect of the neo-Confucian canon, declared Zhou Dunyi to be the first true sage since Mencius. This was controversial, as many of Zhu Xi’s contemporaries were critical of Zhou Dunyi’s Daoist leanings, and other figures had clearly been more significant to the Song dynasty Confucian resurgence. Why was Zhou Dunyi accorded such importance? Joseph A. Adler finds that the earlier thinker provided an underpinning for Zhu Xi’s religious practice. Zhou Dunyi’s theory of the interpenetration of activity and stillness allowed Zhu Xi to proclaim that his own theory of mental and spiritual cultivation mirrored the fundamental principle immanent in the natural world. This book revives Zhu Xi as a religious thinker, challenging longstanding characterizations of him. Readers will appreciate the inclusion of complete translations of Zhou Dunyi’s major texts, Zhu Xi’s published commentaries, and other primary source material.

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.

Part of the *Reacting to the Past* series, *Confucianism and the Succession Crisis of the Wanli Emperor* brings to life the suppleness and power of Confucian thought.

Fostering Empathy through Museums features fifteen case studies with clear take-away ideas, and lessons learned by vividly illustrating a spectrum of approaches in the way museums are currently employing empathy, a critical skill that is relevant to personal, institutional, economical, and societal progress. The need is rapidly growing for empathy to serve as a lens through which we find our purpose and connection in a complex world. This demand brings with it an appetite to cultivate it through safe and trusted platforms. Museums are uniquely equipped to undertake this important mission. This book will help museum staff and leadership at all levels working at a variety of museums (from animal sanctuaries to art museums, from historic house museums to children's and science museums) to better understand the multitude of ways how empathy can be cultivated, and employed in museum setting. *Fostering Empathy through Museums* will provide inspiration, examples, and lessons learned from a balanced spectrum of museums currently employing empathy in museum setting: as an educational tool to better connect their content with the audience, as an integral element of a museum's institutional values and behavior, and as a phenomenon that is worthy of exploration on its own and as an intentional outcome. This publication provides museum professionals as well as formal and informal learning educators to receive an overview of the variety of approaches to empathy in museums, and to create a shared language and methodologies that could enable them to utilize and nurture empathy as a "shared vision" that would serve not only their organizational mission, but also the greater good. Empathy can be a tool, or an intentional outcome depending on the institution's objectives. Regardless of the choice, the ideas presented in this book are intended to inform and inspire institutions to unlock exciting possibilities in the areas of improved visitor experience, creative community partnerships, and contribution to social progress by bringing empathy to public discourse through institutional strategies, exhibitions, experiences, and programs. The book also provides ideas for future strategies where empathy is considered as a "shared vision" by museums, and a product of a museum experience that might lead to positive social impact.

This book rewrites the history of East Asia by rethinking the contentious relationship between "Confucianisms" and "women."

This title is part of UC Press's *Voices Revived* program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, *Voices Revived* makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1983.

Late imperial Chinese Buddhism was long dismissed as having declined from the glories of Buddhism during the Sui and Tang

dynasties (581–907). In recent scholarship, a more nuanced picture of late Ming-era Buddhist renewal has emerged. Yet this alternate conception of the history of Buddhism in China has tended to focus on either doctrinal contributions of individual masters or the roles of local elites in Jiangnan, leaving unsolved broader questions regarding the dynamics and mechanism behind the evolution of Buddhism into the renewal. *Thriving in Crisis* is a systematic study of the late Ming Buddhist renewal with a focus on the religious and political factors that enabled it to happen. Dewei Zhang explores the history of the boom in enthusiasm for Buddhism in the Jiajing-Wanli era (1522–1620), tracing a pattern of advances and retrenchment at different social levels in varied regions. He reveals that the Buddhist renewal was a dynamic movement that engaged a wide swath of elites, from emperors and empress dowagers to eunuchs and scholar-officials. Drawing on a range of evidence and approaches, Zhang contends that the late Ming renewal was a politically driven exception to a longer-term current of disfavor toward Buddhism and that it failed to establish Buddhism on a foundation solid enough for its future development. A groundbreaking interdisciplinary study, *Thriving in Crisis* provides a new theoretical framework for understanding the patterns of Buddhist history in China.

Human Resource Management (HRM) is fundamentally shaped by institutional and cultural factors, such as the different political environments and social philosophies of particular countries and regions. By examining the various organizational aspects of business life and systems of people management in Asia, the study of HRM across the continent can, therefore, give us a greater understanding of Asian societies, as well as the contemporary world of work more generally. This handbook provides an up-to-date and intellectually engaging overview of HRM in the Asian context. Distinctive in its comprehensive coverage of traditional as well as emerging topics of HRM, it analyzes important themes, such as the regulatory framework for work and employment, religiosity, family business, and gender. Using a comparative approach, it also effectively highlights the unique features of each country's attitudes towards HRM. Covering a range of themes and case studies, sections include: • Institutional and cultural contexts, • Labour regulation and industrial relations, • Thematic and functional HRM, • HRM in selected Asian countries, such as China, Japan, Vietnam, India, and Singapore. Written in a highly accessible style, this book will be useful to students and scholars of Human Resource Management, Asian Business, Economics, and Sociology.

"A major transformation in thought took place during the Southern Sung (1127-1279). A new version of Confucian teaching, Tao-hsueh Confucianism (what modern scholars sometimes refer to as Neo-Confucianism), became state orthodoxy, a privileged status which it retained until the twentieth century." "Existing studies of the new Confucianism generally depict a single line of development to and from Chu Hsi (1130-1200), the greatest theoretician of the tradition. In this study of unprecedented scope, however, Hoyt Cleveland Tillman offers an integrated intellectual history of the development of Tao-hsueh Confucianism which for the first time places Chu Hsi within the context of his contemporaries. Tillman's methodological strategy allows a rich, complex picture of the Tao-hsueh movement to emerge - one that is sure to transform the field of Sung Confucianism." "To reconstruct the evolution of the Tao-hsueh group, Tillman studies a number of Confucians from four distinct periods, reflecting the basic diversity that existed among them. His discussion is deeply grounded in political and philosophical history and in research on the social

networks that joined the members of the Tao-hsueh group. Within this framework, he provides a vivid account of the changing scope of the movement, tracing its development into a "fellowship" and at times a political faction and demonstrating its movement from diversity to gradually increasing exclusiveness, particularly under the influence of Chu Hsi. Close attention is given to confrontational writings and debates within the group, which covered such issues as humaneness, the function of the mind, uses of the Book of Changes, social welfare programs, teaching methods, expediency, and the grounds for knowledge and authority." "A superbly erudite work, Confucian Discourse and Chu Hsi's Ascendancy is an invaluable contribution to the study of the history of Confucian thought in China."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

This volume explores the history of China between the Mongol reunification of China in 1279 under the Yuan dynasty and the Manchu invasion four centuries later, explaining how climate changes profoundly affected the empire during this period. The Mongol takeover in the 1270s changed the course of Chinese history. The Confucian empire, a millennium and a half in the making, was suddenly thrust under foreign occupation. What China had been before its reunification as the Yuan dynasty in 1279 was no longer what it would be in the future. Four centuries later, another wave of steppe invaders would replace the Ming dynasty with yet another foreign occupation.

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