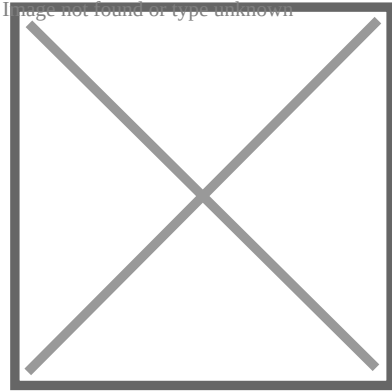




The Analects of Confucius

Description

[su_spacer] “Cultivated persons seek harmony but not sameness.”

~ Confucius (Analects 13. 23).

Harmony (?)

Confucian value of harmony:

???“????????????????”

See uwaterloo.ca/community-and-professional-education/blog/post/confucian-values-and-characters-series-harmony



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Further References

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Plain numerical DOI: 10.4324/9780203715246

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“Confucius. – the ancients. – the disciples. – the analects. – terms. – written tradition. – ritual. – appendix i. the interpretations. – appendix ii. biographical dates. – the analects.”

Roger T. Ames and Henry Rosemont, J.. (1999). The Analects of Confucius: A Philosophical Translation. Classics of Ancient China

Plain numerical DOI: 10.1103/PhysRevA.72.012329

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Tan, C.. (2015). Beyond Rote-Memorisation: Confucius’ Concept of Thinking. Educational Philosophy and Theory

Plain numerical DOI: 10.1080/00131857.2013.879693

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“Confucian education is often associated with rote-memorisation that is characterised by sheer repetition of facts with no or little understanding of the content learnt. but does confucian education necessarily promote rote-memorisation? what does confucius himself have to say about education? this article aims to answer the above questions by examining confucius’ concept of si (thinking) based on a textual study of the analects. it is argued that confucius’ concept of si primarily involves an active inquiry into issues that concern one’s everyday life, promotes inferential thinking, and facilitates self-

examination. far from advocating rote- memorisation, confucius highlights the need for us to take ownership of our own learning, engage in higher order thinking, and reflectively apply the lessons learnt in our lives."

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Plain numerical DOI: 10.1007/s10551-011-0838-5

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"We examined confucian moral philosophy, primarily the analects, to determine how confucian ethics could help managers regulate their own behavior (self-regulation) to maintain an ethical standard of practice. we found that some confucian virtues relevant to self-regulation are common to western concepts of management ethics such as benevolence, righteousness, wisdom, and trustworthiness. some are relatively unique, such as ritual propriety and filial piety. we identify seven confucian principles and discuss how they apply to achieving ethical self-regulation in management. in addition, we examined some of the unique confucian practices to achieve self-regulation including ritual and music. we balanced the framework by exploring the potential problems in applying confucian principles to develop ethical self-regulation including whistle blowing. confucian moral philosophy offers an indigenous chinese theoretical framework for developing ethical selfregulation in managers. this is relevant for managers and those who relate to managers in confucian-oriented societies, such as china, korea, japan, and singapore. we recommend further research to examine if the application of the confucian practices outlined here actually work in regulating the ethical behavior of managers in modern organizations."

Confucius, & Lau, D. C.. (1979). *The analects (Lun yü)*. Penguin classics.

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"The classic collection of conversations and sayings by the ancient chinese philosopher confucius, containing his teachings on ethics, politics, and religion."

Chen, P., Tolmie, A. K., & Wang, H.. (2016). Growing the critical thinking of schoolchildren in Taiwan using the Analects of Confucius. *International Journal of Educational Research*

Plain numerical DOI: 10.1016/j.ijer.2017.02.002

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"According to research, the value of cultivating thinking in the context of dialogic teaching is an effective strategic approach to critical thinking. this study applied an extended comparative intervention to six classes of taiwanese schoolchildren using two types of experimental groups. two classes of each different age group were engaged in dialogic teaching over a 12-week period with the use of different materials, either the analects of confucius or moral dilemma stories. three further classes served as control groups. the results of a detailed content analysis demonstrated that this dialogic intervention in

the class type of the analects contributed significant gains in the thinking of exploratory talk." Brooks, E. B., & Brooks, A. T.. (1997). The Original Analects: Sayings of Confucius and His Successors. Translations from the Asian Classics

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"Parallel title in chinese characters; translator's names also in chinese characters. subject: no one has influenced chinese life as profoundly as confucius. among the most important embodiments of that influence is the analects, a seeming record of confucius's conversations with his disciples and with the rulers and ministers of his own time. these sayings, many of them laconic, aphoristic, and difficult to interpret, have done much to shape the culture and history of east asia. bruce and taeko brooks have returned this wide-ranging text to its full historical and intellectual setting, organizing the sayings in their original chronological sequence, and permitting the analects to be read for maximum understanding, not as a closed system of thought but as a richly revealing record of the interaction of life and thought as it evolved over almost the entire warring states period. the original analects has clarified contradictions in the text by showing how they reflect changing social conditions and philosophical emphases over the two centuries during which it was compiled. the book includes a fresh and fluid translation, a detailed commentary and interpretation for each saying, illustrations of objects from the warring states period, and an extensive critical apparatus setting forth the textual argument on which the translation is based, and indicating how the later view of the work as the consistent maxims of a universal sage gradually replaced the historical reality. confucius himself the early circle the dzvngdz transformation the king transition the hundred schools the last debates a private interlude return to court the conquest of lu app. 1. the accretion theory of the analects app. 2. developmental patterns in the analects app. 3. a window on the hundred schools app. 4. confucius and his circle app. 5. a reading of ly 1 4 in text order romanization equivalence table interpolations finding list." Li, C. C. N.-D. dur fil pau pau global china maig 07 encomanat F. abril 2008. (2007). An Introduction to Chinese Philosophy: From Ancient Philosophy to Chinese Buddhism – By JeeLoo Liu. Journal of Chinese Philosophy

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"Yijing (i ching) : the cosmological foundation of chinese philosophy — confucius (kongzi) in the analects — mencius (mengzi) — xunzi (hsu?n tzu) — mozi (mo tzu) — laozi (lao tzu) — zhuangzi (chuang tzu) — hanfeizi (han fei tzu) — — the consciousness-only (wei-shi) school — the hua-yan (hua-yen) school — the tian-tai (t'ien-t'ai) school — the chan school (zen buddhism)." Sim, M.. (2013). CONFUCIAN VALUES AND HUMAN RIGHTS. The Review of Metaphysics

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"The article examines the impact of confucianism on the discourse of human rights, as well as social and economic rights. the author looks at the confucian intellectual and confucian civic virtues to understand asian governments' relation to western individualism and pluralism. also discussed are the philosopher confucius's emphasis on education and his work 'analects' from the book 'the analects of

confucius: a philosophical translation' translated by roger ames and h. rosemont."

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Plain numerical DOI: 10.1111/1467-9752.3701005

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"In this paper i argue that confucius' view of learning in the analects entails critical thinking. although he neither specified the logical rules of good reasoning nor theorised about the structure of argument, confucius advocated and emphasised the importance of critical thinking. for confucius reflective thinking of two sorts is essential to learning: (1) reflection on the materials of knowledge, in order to synthesise and systemise the raw materials into a whole, and to integrate them into oneself as wisdom; (2) reflection on oneself, (a) in order to ensure that such synthesis, systemisation, and integration proceed in an open-minded, fair and autonomous way, and (b) in order to integrate knowledge with the self, that is, to internalise it until it becomes oneself. abstract from author copyright of journal of philosophy of education is the property of blackwell publishing limited and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. however, users may print, download, or email articles for individual use. this abstract may be abridged. no warranty is given about the accuracy of the copy. users should refer to the original published version of the material for the full abstract. (copyright applies to all abstracts); in this paper i argue that confucius' view of learning in the analects entails critical thinking. although he neither specified the logical rules of good reasoning nor theorised about the structure of argument, confucius advocated and emphasised the importance of critical thinking. for confucius reflective thinking of two sorts is essential to learning: (1) reflection on the materials of knowledge, in order to synthesise and systemise the raw materials into a whole, and to integrate them into oneself as wisdom; (2) reflection on oneself, (a) in order to ensure that such synthesis, systemisation, and integration proceed in an open-minded, fair and autonomous way, and (b) in order to integrate knowledge with the self, that is, to internalise it until it becomes oneself. abstract from author copyright of journal of philosophy of education is the property of blackwell publishing limited and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. however, users may print, download, or email articles for individual use. this abstract may be abridged. no warranty is given..."

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"All learning and no deliberating makes you confused. confucius, the analects"

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“Reviewed work(s):nnthe analects of confucius: a philosophical translation by roger t. ames; henry rosemont, jr.nnthe original analects: sayings of confucius and his followers by e. bruce; a. taeko brooks nnthe analects of confucius (lun yu) by chichung huang nnthe analects of confucius by simon leys”
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Plain numerical DOI: 10.1023/B:BUSI.0000033613.11761.7b

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“‘Confucianism... is a universal ethic in which the rules and imperatives of behavior hold for all individuals.’ (peter f. drucker, forbes, 1981). peter drucker is credited as the founder of modern american management. in his distinguished career he has written widely and authoritatively on the subject and to a large extent his work possesses a distinctive ethical tone. this paper will argue that confucian ethics underlie much of drucker’s writing. both drucker and confucius view power as the central ethical issue in human relations. they emphasize authority, leadership, legitimacy, hierarchy, interdependence and individual ethical responsibility in their analysis of human affairs. drucker views the development of large-scale formal organizations and the concomitant rise of the managerial class as the most significant developments of the 20th century, which makes the management of interdependent roles and relationships a central ethical challenge. confucius, and the early confucians, understood human relationships as based upon hierarchy, interdependence and personal ethics. the paper will analyze drucker’s work in light of the early confucian classics (the analects, the mencius, the great learning and the doctrine of the mean). drucker, himself, considers the end of economic man (1939), the future of industrial man (1942), concept of the corporation (1983), and the essential drucker (2001) as his most important and influential works. the paper will analyze these along with other works by drucker as appropriate.”

Category

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2. Politics
3. Psychopolitics
4. Social psychology
5. Sociology

Date Created

7. January 2019

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