

Sources Of East Asian Tradition The Modern Period

A collection of seminal primary readings on the social, intellectual, and religious traditions of China, *Sources of Chinese Tradition, Volume 1* has been widely used and praised for almost forty years as an authoritative resource for scholars and students and as a thorough and engaging introduction for general readers. Here at last is a completely revised and expanded edition of this classic sourcebook, compiled by noted China scholars Wm. Theodore de Bary and Irene Bloom. Updated to reflect recent scholarly developments, with extensive material on popular thought and religion, social roles, and women's education, this edition features new translations of more than half the works from the first edition, as well as many new selections. Arranged chronologically, this anthology is divided into four parts, beginning at the dawn of literate Chinese civilization with the Oracle-Bone inscriptions of the late Shang dynasty (1571–1045 B.C.E.) and continuing through the end of the Ming dynasty (C.E. 1644). Each chapter has an introduction that provides useful historical context and offers interpretive strategies for understanding the readings. The first part, *The Chinese Tradition in Antiquity*, considers the early development of Chinese civilization and includes selections from Confucius's *Analects*, the texts of Mencius and Laozi, as well as other key texts from the Confucian, Daoist, and Legalist schools. Part 2, *The Making of a Classical Culture*, focuses on Han China with readings from the *Classic of*

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Changes (I Jing), the Classic of Filiality, major Han syntheses, and the great historians of the Han dynasty. The development of Buddhism, from the earliest translations from Sanskrit to the central texts of the Chan school (which became Zen in Japan), is the subject of the third section of the book. Titled Later Daoism and Mahayana Buddhism in China, this part also covers the teachings of Wang Bi, Daoist religion, and texts of the major schools of Buddhist doctrine and practice. The final part, The Confucian Revival and Neo-Confucianism, details the revival of Confucian thought in the Tang, Song, and Ming periods, with historical documents that link philosophical thought to political, social, and educational developments in late imperial China. With annotations, a detailed chronology, glossary, and a new introduction by the editors, Sources of Chinese Tradition will continue to be a standard resource, guidebook, and introduction to Chinese civilization well into the twenty-first century.

Second edition of an anthology of primary sources on Chinese history features new translations of more than half the works which appeared in the first (1960) edition, and adds new selections as well. Texts are arranged chronologically, with this volume spanning from the earliest literate Chinese societies through the 17th century Ming dynasty. The book, and each individual chapter, features an introduction by the editors contextualizing the material. Annotation copyrighted by Book News, Inc., Portland, OR. Drawn from Peter H. Lee's Sourcebook of Korean Civilization, Volume I, this abridged introductory collection offers students and general readers primary readings in the

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existing core curricula by incorporating classics from both Eastern and Western traditions, thereby bringing the philosophy and moral values of Asian civilizations to American students and vice versa. The author establishes a concrete link between teaching the classics of world civilizations and furthering global humanism. Selecting texts that share many of the same values and educational purposes, he joins Islamic, Indian, Chinese, Japanese, and Western sources into a revised curriculum that privileges humanity and civility. He also explores the tradition of education in China and its reflection of Confucian and Neo-Confucian beliefs. He reflects on history's great scholar-teachers and what their methods can teach us today, and he dedicates three essays to the power of *The Analects of Confucius*, *The Tale of Genji*, and *The Pillow Book of Sei Shonagon* in the classroom.

Finding Wisdom in East Asian Classics is an essential, all-access guide to the core texts of East Asian civilization and culture. Essays address frequently read, foundational texts in Chinese, Japanese, Korean, and Vietnamese, as well as early modern fictional classics and nonfiction works of the seventeenth century. Building strong links between these writings and the critical traditions of Confucianism, Buddhism, and Daoism, this volume shows the vital role of the classics in the shaping of Asian history and in the development of the humanities at large. Wm. Theodore de Bary focuses on texts that have survived for centuries, if not millennia, through avid questioning and contestation. Recognized as perennial reflections on life and society,

Read Online Sources Of East Asian Tradition The Modern Period

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De Bary constructs a magisterial overview of three thousand years of East Asian civilizations, principally in the form of dialogues among the major systems of thought that have dominated the Asian world's historical development.

Sources of Japanese Tradition is a best-selling classic, unrivaled for its wide selection of source readings on history, society, politics, education, philosophy, and religion in the Land of the Rising Sun. In this long-awaited second edition, the editors have revised or retranslated most of the texts in the original 1958 edition, and added a great many selections not included or translated before. They have also restructured volume 1 to span the period from the early Japanese chronicles to the end of the sixteenth century. New additions include: * readings on early and medieval Shinto and on the tea ceremony, * readings on state Buddhism and Chinese political thought influential in Japan, and * sections on women's education, medieval innovations in the uses of history, and laws and precepts of the medieval warrior houses. Together, the selections shed light on the development of Japanese civilization in its own terms, without reference to Western parallels, and will continue to assist generations of students and lay readers in understanding Japanese culture.

Drawn from a series of lectures that Wm. Theodore de Bary delivered in honor of the Chinese philosopher Tang Junyi, Confucian Tradition and Global Education is a unique synthesis of essay and debate concerning the future of Chinese education and the potential political uses of Confucianism in the contemporary world. Rapid modernization and the rise of English as a global language increasingly threaten East Asia's cultural diversity and long-standing Confucian traditions. De Bary argues that keeping Confucianism alive in China is not only a

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matter of "Chinese identity," but also a critical part of achieving a multicultural global education. Scholars take different views on what is worth preserving in Confucian tradition, and whether it is possible for the classical teachings to remain relevant in today's high-tech educational environment. De Bary and his contributors assert that the Chinese classics are the key to this survival, and therefore their inclusion in a global humanities curriculum is essential. De Bary also believes in the power of the classics to humanize the modernization process and to shape a more democratic East Asia. Kwan Tze-wan discusses the difficulty of teaching the Chinese humanities in English when certain ideas and values are best expressed in a native language, and Cheung Chan Fai demonstrates how it is still possible for Confucian humanism to contribute to a modern liberal education. Timely and passionately argued, *Confucian Tradition and Global Education* is a major work emphasizing the importance of Chinese philosophy in the post-World War II era.

In *Sources of East Asian Tradition*, Wm. Theodore de Bary offers a selection of essential readings from his immensely popular anthologies *Sources of Chinese Tradition*, *Sources of Korean Tradition*, and *Sources of Japanese Tradition* so readers can experience a concise but no less comprehensive portrait of the social, intellectual, and religious traditions of East Asia. Volume 2 covers major events from 1600 to the present, including the initial contact of China, Korea, and Japan with the West; nineteenth- and twentieth-century reform movements in China, along with the Nationalist and Communist revolutions; Korea's encounter with imperialist Japan; and the Meiji Restoration, the emergence of political parties and liberalism, and the Sino-

Read Online Sources Of East Asian Tradition The Modern Period

Japanese and Russo-Japanese wars. De Bary maintains his trademark balance of source materials, including seminal readings in the areas of history, society, politics, education, philosophy, and religion, thereby continuing his own tradition of providing an exceptional resource for teachers, scholars, students, and the general reader.

Content Description v. 1. From earliest times through the sixteenth century.

In the early days of the modernization of East Asia, Neo-Confucianism was often held responsible for the purported intellectual, political, and social failings of traditional societies in the nineteenth century. Today, with frequent comparisons between the rapid success at modernization of many of these societies and the slowness of other underdeveloped countries, Neo-Confucianism has come to be seen under a very different light; analysts now point to the common Confucian culture of China, Japan, Korea, and overseas Chinese communities as a driving force in the East Asian peoples' receptivity to new learning, disciplined industriousness, and capacity for both cultural and economic development. Central to this remarkable capacity for development, these essays argue, lies the influence of the great twelfth-century thinker Chu Hsi. He has been considered responsible for providing much of the intellectual mortar that preserved the established order for centuries. However, when viewed in their historical setting, many of Chu's views can be seen as liberal--indeed, progressive. This is the first comprehensive study of Chu as an educator and of the propagation of his teachings throughout East Asia. Covering a wide spectrum of intellectual and social

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developments, the contributors address the ways in which Neo-Confucian thought and ethics were adapted to changes in Chinese society that anticipate many features and problems of modern society today.

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Is the Confucian tradition compatible with the Western understanding of human

Read Online Sources Of East Asian Tradition The Modern Period

rights? Are there fundamental human values, regardless of cultural differences, common to all peoples of all nations? At this critical point in Communist China's history, eighteen distinguished scholars address the role of Confucianism in dealing with questions of universal human rights.

De Bray also demonstrates that Confucian communitarianism has historically resisted state domination, and that human rights in China could be furthered by a genuine Confucian communitarianism that incorporates elements of Western civil society.

In both the literal and metaphorical senses, it seemed as if 1970s America was running out of gas. The decade not only witnessed long lines at gas stations but a citizenry that had grown weary and disillusioned. High unemployment, runaway inflation, and the energy crisis, caused in part by U.S. dependence on Arab oil, characterized an increasingly bleak economic situation. As Edward D. Berkowitz demonstrates, the end of the postwar economic boom, Watergate, and defeat in Vietnam led to an unraveling of the national consensus. During the decade, ideas about the United States, how it should be governed, and how its economy should be managed changed dramatically. Berkowitz argues that the postwar faith in sweeping social programs and a global U.S. mission was replaced by a more skeptical attitude about government's ability to positively affect society. From

