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Autore	Tang Yijie
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Nota di contenuto	Preface -- On Truth, Goodness and Beauty in Traditional Chinese Philosophy -- The Anti-traditionalism of the May Fourth Movement and Academic Freedom -- On Culturally-hinged forces during the Cultural Transitional Period -- Concerning Spirit and Beliefs at the Turning of the Century -- May Fourth Movement and the Debates on Transitional Culture -- A Bird's-Eye View of the Impact of Western Philosophy on the East -- Repositioning Confucianism in a New "Axial Age" -- Several Crucial Points on Cultural Issues -- Synthesizing Chinese Learning with Western Learning Chronologically in Breaking a New Path -- Three "Carry on" orientations in Modern Chinese Philosophy -- Confucian Ethical Codes and Modern Chinese Entrepreneurial Spirit -- Chinese Philosophy Under the Influence of Western Philosophy -- Neo-Confucianism and Chinese National Rejuvenation -- On Ma Yifu's Theory of Six Classics -- The Integration of Confucianism, Buddhism and Daoism -- Confucianism and Marxism. .
Sommario/riassunto	This book collects sixteen theses written by Professor Tang Yijie, one of the most prominent scholars of traditional Chinese philosophy. He argues that a general understanding of traditional Chinese philosophy can be achieved by a concise elaboration of its truth, goodness and beauty. He also asserts that goodness and beauty in Chinese

philosophy, combined with the integration of man and heaven, knowledge and practice, scenery and feeling, reflect a pursuit of an ideal goal in traditional Chinese philosophy characterized by the thought mode uniting man and nature. He also discusses the anti-traditionalism of the May Fourth Movement, explaining that the true value of “sagacity theory” in traditional Chinese philosophy, especially in Neo-Confucianism in the Song and Ming dynasties, lies in its insights into universal life. In addition, he stresses that existing ideas, issues, terminologies, concepts, and logic of Chinese philosophical thought were shaped by Western philosophy. It is necessary to be alienated from traditional status for the creation of a viable “Chinese philosophy.” “Modern Chinese philosophy” in the 1930s and 1940s was comprised of scholarly work that characteristically continued rather than followed the traditional discourse of Chinese philosophy. That is to say, in the process of studying and adapting Western philosophy, Chinese philosophers transformed Chinese philosophy from traditional to modern. In Chapter 13, he puts forward the idea of a “New Axial Age.” He emphasizes that the rejuvenation of Chinese culture we endeavor to pursue has to be deeply rooted in our mainstream culture with universal values incorporating cultures of other nations, especially the cultural essence of the West.
