

Japanese Confucianism A Cultural History New Appr

In every part of the world and in every era, philosophers have reflected on the meaning of culture and its philosophical significance. Japanese Philosophers on Society and Culture: Nishida Kitaro, Watsuji Tetsuro, and Kuki Shuzo explores how three of Japan's pre-war philosophers of the twentieth century—Nishida Kitaro, Watsuji Tetsuro and Kuki Shuzo—defined culture and analyzed what it meant for social relations. Graham Mayeda also explores little-known aspects of the work of each philosopher, including a philosophical reading of Watsuji's travel diary, Pilgrimages to the Ancient Temples in Nara, the place of intuition in Kuki's ethics of otherness, and the role of culture in realizing Nishida's concept of reality as the historical world. Each of these three philosophers adapted philosophical methodologies such as phenomenology, hermeneutics, and dialectical logic to studying the traditional sources of Japanese culture: Confucianism, Buddhism, Bushido and Shinto. This book focuses on the way that Nishida, Watsuji and Kuki critiqued the methodologies that they adopted from European philosophy and modified them to reflect the values that form the basis of their own culture. Finally, Mayeda engages with the problem of cultural essentialism by identifying the progressive and conservative elements of each philosopher's characterization of Japanese culture.

This volume makes available for the first time in English a collection of the work of historian Yi Tae-Jin. Over the course of his career, he has done path-breaking research that covers virtually the entire Chosŏn period (1392-1910) from the Koryŏ-Chosŏn transition to the Kojong period and Korea's takeover by Japan in 1910. One of the focal points of his scholarship has been to reinterpret Neo-Confucianism as a dynamic force in Korean history. The first half of this volume is devoted to his seminal work on the historical factors behind the founding of the Chosŏn dynasty. He has shown how the rise of Neo-Confucianism during the Koryŏ-Chosŏn transition was tied to the unprecedented advances in agriculture and medicine that led to a fundamental socio-economic transformation of Korea. A new dynasty emerged that became a leading force behind the new dynasty and adopted Neo-Confucianism as its ideology. One of the underlying concerns of his scholarship has been to overcome the legacy of Japanese colonial scholarship on Korean historiography. His work challenges the notion of Korea as a Hermit Kingdom that was stagnant for centuries before its opening to the West. The second half of the volume includes some of his work on modernization efforts in the late Chosŏn period, as well as some of his more direct critiques of the influence of Japanese historiography in Korea.

China and Japan have cultural and political connections that stretch back 1,500 years. But today they need to reset their strategic relationship. Ezra Vogel underscores the need for Japan to offer a thorough apology for its atrocities during WWII, but he also argues to recognize Japan as a potential vital partner in the region.

Japanese philosophy is now a flourishing field with thriving societies, journals, and conferences dedicated to it around the world, made possible by an ever-increasing library of translations, books, and articles. The Oxford Handbook of Japanese Philosophy is a foundational and laying reference work that covers, in detail and depth, the entire span of this philosophical tradition, from ancient times to the present. It introduces and examines the most important topics, figures, schools, and texts from the history of philosophical thinking in pre-modern Japan. Each chapter, written by a leading scholar in the field, clearly elucidates and critically engages with its topic in a way that demonstrates its contemporary philosophical relevance. The Handbook opens with an extensive introductory chapter that addresses the multifaceted question, "What is Japanese Philosophy?" The first fourteen chapters cover the premodern history of Japanese philosophy, with sections dedicated to Shinto and the Synthetic Nature of Japanese Philosophical Thought, Philosophies of Japanese Buddhism, Philosophies of Japanese Confucianism and Bushido. Next, seventeen chapters are devoted to Modern Japanese Philosophies. The first chapter on the initial encounter with and appropriation of Western philosophy in the late nineteenth-century, this large section is divided into one subsection on the most well-known group of twentieth-century Japanese philosophers, The Kyoto School, and a second subsection on the no less significant array of Other Modern Japanese Philosophies. Rounding out the volume is a section on Pervasive Themes in Japanese Philosophical Thought, which covers areas such as philosophy of language, philosophy of nature, ethics, and aesthetics across a range of schools and time periods. This volume will be an invaluable resource specifically to students and scholars of Japanese philosophy, as well as more generally to those interested in Asian and comparative philosophy and East Asian studies.

Two Thousand Years of Korean Confucianism

Why Has Japan 'Succeeded'?

Nishida Kitaro, Watsuji Tetsuro, and Kuki Shuzo

A Sourcebook

The New York Times Bestseller

The Status of Language in Eighteenth-century Japanese Discourse

This book, by a distinguished Japanese economist now resident in the West, offers a new interpretation of the current success of the Japanese economy. By placing the rise of Japan in the context of its historical development, Michio Morishima shows how a strongly-held national ethos has interacted with religious, social and technological ideas imported from elsewhere to produce highly distinctive cultural traits. While Professor Morishima traces the roots of modern Japan back as far as the introduction of Confucianism, Taoism and Buddhism from China in the sixth century, he concentrates his observations on the last 120 years during which Japan has had extensive contacts with the West. He describes the swift rise of Japan to the status of a first-rate power following the Meiji Revolution after 1867, in which Japan broke with a long history of isolationism, and which paved the way for the adoption of Western technology and the creation of a modern Western-style nation state; and a similarly meteoric rise from the devastation of the Second World War to Japan's present position. A range of factors in Japan's economic success are analysed: her characteristic dualistic social structure - corresponding to the divide between large and medium/small enterprises - the relations of government and big business, the poor reception of liberalism and individualism, and the strength of the Japanese nationalism. Throughout, Professor Morishima emphasises the importance of the role played in the creation of Japanese capitalism by ethical doctrines as transformed under Japanese conditions, especially the Japanese Confucian tradition of complete loyalty to the firm and to the state. This account, which makes clear the extent to which the economic rise of Japan is due to factors unique to its historical traditions, will be of interest to a wide general readership as well as to students of Japan and its history.

Throughout its long history, Japan had no concept of what we call "religion." There was no corresponding Japanese word, nor anything close to its meaning. But when American warships appeared off the coast of Japan in 1853 and forced the Japanese government to sign treaties demanding, among other things, freedom of religion, the country had to contend with this Western idea. In this book, Jason Ananda Josephson reveals how Japanese officials invented religion in Japan and traces the sweeping intellectual, legal, and cultural changes that followed. More than a tale of oppression or hegemony, Josephson's account demonstrates that the process of articulating religion offered the Japanese state a valuable opportunity. In addition to carving out

space for belief in Christianity and certain forms of Buddhism, Japanese officials excluded Shinto from the category. Instead, they enshrined it as a national ideology while relegating the popular practices of indigenous shamans and female mediums to the category of “superstitions”—and thus beyond the sphere of tolerance. Josephson argues that the invention of religion in Japan was a politically charged, boundary-drawing exercise that not only extensively reclassified the inherited materials of Buddhism, Confucianism, and Shinto to lasting effect, but also reshaped, in subtle but significant ways, our own formulation of the concept of religion today. This ambitious and wide-ranging book contributes an important perspective to broader debates on the nature of religion, the secular, science, and superstition.

Culture has an abiding influence on the way countries and business corporations are governed. This book introduces the reader to the deep philosophies that drive corporations and governments in East Asia, from China through Japan and South Korea to Singapore. With sparkling clarity and spiced with anecdotes and case studies, it depicts how respect for cultures can lead to spectacular success, or the lack of it to failure. Confucian practices such as guanxi in Chinese society, the benevolent culture of entity firms in Japan, and patriarchal chaebols in South Korea are analyzed with examples like Esquel, Nissan, and Samsung. A delightful chapter on Daoism shows how it drives Jack Ma’s Alibaba.com. In the governance of nations, the author reinforces Burke’s dictum that systems of government must be consonant with traditional cultures, and he calls out misguided attempts by the West to foist liberal democracies on civilizations in the East where respect for authority and communitarian values come before individual interest. The author advances the novel concept of the meritocratic democracy in which leaders are chosen not by electoral popularity but by proven ability. In a thought-provoking concluding chapter, he evaluates prospective constitutional changes in China that would enshrine meritocratic democracy as an alternative to liberal democracies that have turned dysfunctional in many Western nations.

Challenges descriptions of East Asian societies as Confucian cultures and critically evaluates communitarian Confucian alternatives 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. “This book makes a significant contribution to the field by analyzing a number of claims of modern Confucianism from a critical philosophical perspective.” — Kiri Paramore, author of Japanese Confucianism: A Cultural History

Confucianism’s Prospects

The Forty-Seven R?nin

Women and Confucian Cultures in Premodern China, Korea, and Japan

The Search for the Beautiful Woman

The Oxford Handbook of Japanese Philosophy

Zhu Xi’s Reading of the Analects

A Cultural History of Japanese Buddhism offers a comprehensive, nuanced, and chronological account of the evolution of Buddhist religion in Japan from the sixth century to the present day. Traces each period of Japanese history to reveal the complex and often controversial histories of Japanese Buddhists and their unfolding narratives Examines relevant social, political, and transcultural contexts, and places an emphasis on Japanese Buddhist discourses and material culture Addresses the increasing competition between Buddhist, Shinto, and Neo-Confucian world-views through to the mid-nineteenth century Informed by the most recent research, including the latest Japanese and Western scholarship Illustrates the richness and complexity of Japanese Buddhism as a lived religion, offering readers a glimpse into the development of this complex and often misunderstood tradition

This book discusses the historical development of Korean Confucianism in terms of its social functions. It also examines the types of transfiguration Confucianism underwent and the role it played in each period of Korean history. The Land of Scholars spans from the Three Kingdoms period in 18 BC to the Joseon dynasty in 1910. The book not only gives a comprehensive and in-depth survey of the history of Korean Confucian thought but also touches on the transmission of Buddhism, Confucianism, and Christianity in Korea. Kang Jae-eun approaches the significance of Confucianism from the perspective of its cultural and social context. He explains Confucianism from a viewpoint that reflects on exchanges between Korea and Japan and the broader context of East Asian relationships. Kang also challenges the views of some Korean academics whose works on Confucianism are considered to be distortions and misinterpretations. ABOUT THE AUTHOR Born in 1926 in Korea, Kang Jae-eun earned his PhD in literature from Kyoto University in Japan. For twenty-two years, he has been the editor of Samcheolli (Three thousand li) and Cheonggu (Korea), quarterly magazines that act as a forum and compass for Korean residents in Japan. Professor Kang is regarded as one of the foremost historians that led the Japanese academia after the liberation of Korea. His other books include Modern Thoughts of Korea and A Study of the Modern History of Korea in Japanese. ABOUT THE TRANSLATOR A Korean-American, Suzanne Lee graduated from University of California, Los Angeles with a degree in psychology. She is interested in Korean studies and her current study/research focus is Korean philosophy.

Seventeen scholars from varying fields here consider the implications of Confucian concerns--self-cultivation, regulation of the family, social civility, moral education, well-being of the people, governance of the state, and universal peace--in industrial East Asia.

While a slender body is a prerequisite for beauty today, plump women were considered ideal in Tang Dynasty China and Heian-period Japan. Starting around the Southern Song period in China, bound feet symbolized the attractiveness of women. But in Japan, shaved eyebrows and blackened teeth long were markers of loveliness. For centuries, Japanese culture was profoundly shaped by China, but in complex ways that are only now becoming apparent. In this first full comparative history of the subject, Cho Kyo explores changing standards of feminine beauty in China and Japan over the past two millennia. Drawing on a rich array of literary and artistic sources gathered over a decade of research, he considers which Chinese representations were rejected or accepted and transformed in Japan. He then traces the introduction of Western aesthetics into Japan starting in the

Meiji era, leading to slowly developing but radical changes in representations of beauty. Through fiction, poetry, art, advertisements, and photographs, the author vividly demonstrates how criteria of beauty differ greatly by era and culture and how aesthetic sense changed in the course of extended cultural transformations that were influenced by both China and the West.

The Invention of Religion in Japan

Canon, Commentary, and the Classical Tradition

The Philosophy of Japanese Wartime Resistance

Chinese traditions and their influence on Japanese religious culture

The Tokugawa World

Confucian Traditions in East Asian Modernity

How has Confucius, quintessentially and symbolically Chinese, been received throughout Japanese history? The Worship of Confucius in Japan provides the first overview of the richly documented and colorful Japanese version of the East Asian ritual to venerate Confucius, known in Japan as the sekiten. The original Chinese political liturgy embodied assumptions about sociopolitical order different from those of Japan. Over more than thirteen centuries, Japanese in power expressed a persistently ambivalent response to the ritual's challenges and often tended to interpret the ceremony in cultural rather than political terms. Like many rituals, the sekiten self-referentially reinterpreted earlier versions of itself. James McMullen adopts a diachronic and comparative perspective. Focusing on the relationship of the ritual to political authority in the premodern period, McMullen sheds fresh light on Sino-Japanese cultural relations and on the distinctive political, cultural, and social history of Confucianism in Japan. Successive sections of The Worship of Confucius in Japan trace the vicissitudes of the ceremony through two major cycles of adoption, modification, and decline, first in ancient and medieval Japan, then in the late feudal period culminating in its rejection at the Meiji Restoration. An epilogue sketches the history of the ceremony in the altered conditions of post-Restoration Japan and up to the present.

Li Zehou is widely regarded as one of China's most influential contemporary thinkers. He has produced influential theories of the development of Chinese thought and the place of aesthetics in Chinese ethics and value theory. This book is the first English-language translation of Li Zehou's work on classical Chinese thought. It includes chapters on the classical Chinese thinkers, including Confucius, Mozi, Laozi, Sunzi, Xunzi and Zhuangzi, and also on later eras and thinkers such as Dong Zhongshu in the Han Dynasty and the Song-Ming Neo-Confucians. The essays in this book not only discuss these historical figures and their ideas, but also consider their historical significance, and how key themes from these early schools reappeared in and shaped later periods and thinkers. Taken together, they highlight the breadth of Li Zehou's scholarship and his syncretic approach—his explanations of prominent thinkers and key periods in Chinese intellectual history blend ideas from both the Chinese and Western canons, while also drawing on contemporary thinkers in both traditions. The book also includes an introduction written by the translator that helpfully explains the significance of Li Zehou's work and its prospects for fostering cross-cultural dialogue with Western philosophy. A History of Chinese Classical Thought will be of interest to advanced students and scholars interested in Chinese philosophy, comparative philosophy, and Chinese intellectual and social history.

** The million-copy bestseller* * National Book Award finalist * * One of the New York Times's 10 Best Books of 2017 * * Selected for Emma Watson's Our Shared Shelf book club * 'This is a captivating book ... Min Jin Lee's novel takes us through four generations and each character's search for identity and success. It's a powerful story about resilience and compassion' BARACK OBAMA. Yeongdo, Korea 1911. In a small fishing village on the banks of the East Sea, a club-footed, cleft-lipped man marries a fifteen-year-old girl. The couple have one child, their beloved daughter Sunja. When Sunja falls pregnant by a married yakuza, the family face ruin. But then Isak, a Christian minister, offers her a chance of salvation: a new life in Japan as his wife. Following a man she barely knows to a hostile country in which she has no friends, no home, and whose language she cannot speak, Sunja's salvation is just the beginning of her story. Through eight decades and four generations, Pachinko is an epic tale of family, identity, love, death and survival.*

In 1853 a flotilla of U.S. Navy warships led by Commodore Matthew C. Perry arrived in Japan. A scant fourteen years later the rule of the Tokugawa shogunate, which had lasted two and a half centuries, was at an end. What lay behind the sudden collapse of samurai rule? Watanabe Hiroshi traces the quiet changes in political thought that culminated in the dramatic events of the Meiji Revolution in 1868. Confucian ideals such as a universal Way and benevolent government under a virtuous ruler possessing the mandate of heaven were taught by successive Japanese Confucians and came to permeate the country, posing an implicit threat to military rule. Over time the development of a national consciousness, the rising prestige of the imperial court in Kyoto, and increased knowledge of the Western world created the conditions for a national debate over opening up to the West and for radical political change.

A Reassessment

The Chinese and the Japanese

Korea's Place in the Sun: A Modern History (Updated Edition)

Facing History

The Rule of Culture

Confucianism, Chinese History and Society

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.

The Forty-Seven Rōnin vendetta is one of the most famous incidents in Japanese history, but it is also one of the most misunderstood. John A. Tucker seeks to provide a credible account of the vendetta and its afterlife in history. He suggests that, when considered historically and holistically, the vendetta appears as a site of contested cultural ground, with conflicts, disagreements, and debates characterizing its three-century history far more than cultural unanimity about its values, virtues, and icons. Tucker narrates the incident as the historical event that it was, within the context of Tokugawa social, political, cultural, and spiritual history, before exploring the vendetta as conflicted cultural ground, generating a steady flow of essays, novels, plays, and ideologically driven expressions intrinsic to the course of Japanese history. This engaging, accessible study provides insights into ways in which events and debates from early modern history have continued to inform developments in modern Japan.

The second edition of Charles Holcombe's acclaimed introduction to East Asian history from the dawn of history to the twenty-first century.

This text explains the significance of Zhu Xi's interpretation of the Confucian tradition and of the genre of commentary in Eastern philosophy.

Japanese Culture

Western Technology and the Japanese Ethos

Japanese Confucianism

Rethinking Confucianism

Ideology and Christianity in Japan

Daoism in Japan

A collection of essays that cover many important themes and topics in Chinese Studies, including the Confucian perspective on human rights, Nationalism and Confucianism, Confucianism and the development of Science in China, crisis and innovation in contemporary Chinese cultures, plurality of cultures in the context of globalization, and more.

In a single generation, the rise of Asia has precipitated a dramatic sea change in the world's economic and political orders. This reconfiguration is taking place amidst a host of deepening global predicaments, including climate change, migration, increasing inequalities of wealth and opportunity, that cannot be resolved by purely technical means or by seeking recourse in a liberalism that has of late proven to be less than effective. The present work critically explores how the pan-Asian phenomenon of Confucianism offers alternative values and depths of ethical commitment that cross national and cultural boundaries to provide a new response to these challenges. When searching for resources to respond to the world's problems, we tend to look to those that are most familiar: Single actors pursuing their own self-interests in competition or collaboration with other players. As is now widely appreciated, Confucian culture celebrates the relational values of deference and interdependence—that is, relationally constituted persons are understood as embedded in and nurtured by unique, transactional patterns of relations. This is a concept of person that contrasts starkly with the discrete, self-determining individual, an artifact of eighteenth- and nineteenth-century Western European approaches to modernization that has become closely associated with liberal democracy. Examining the meaning and value of Confucianism in the twenty-first century, the contributors—leading scholars from universities around the world—wrestle with several key questions: What are Confucian values within the context of the disparate cultures of China, Japan, Korea, and Vietnam? What is their current significance? What are the limits and historical failings of Confucianism and how are these to be critically addressed? How must Confucian culture be reformed if it is to become relevant as an international resource for positive change? Their answers vary, but all agree that only a vital and critical Confucianism will have relevance for an emerging world cultural order. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

Japanese Culture has been called "a masterpiece of much in little space" (Booklist). For more than two decades it has garnered high praise as an accurate and well-written introduction to Japanese history and culture. This widely used undergraduate text is now available in a new edition. Thoroughly updated, the fourth edition includes expanded sections on numerous topics, among which are samurai values, Zen

Buddhism, the tea ceremony, Confucianism in the Tokugawa period, the story of the forty-seven ronin, Mito scholarship in the early nineteenth century, and mass culture and comics in contemporary times.
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This book rewrites the history of East Asia by rethinking the contentious relationship between "Confucianisms" and "women."

A Cultural History of Japanese and Chinese Beauty

Lives of Confucius

Routledge Handbook of Human Resource Management in Asia

The Land of Scholars

Japanese Philosophy

Moral Education and Economic Culture in Japan and the Four Mini-dragons

With over 60 contributions, *The Tokugawa World* presents the latest scholarship on early modern Japan from an international team of specialists in a volume that is unmatched in its breadth and scope. In its early modern period, under the Tokugawa shoguns, Japan was a world apart. For over two centuries the shogun's subjects were forbidden to travel abroad and few outsiders were admitted. Yet in this period, Japan evolved as a nascent capitalist society that could rapidly adjust to its incorporation into the world system after its forced "opening" in the 1850s. *The Tokugawa World* demonstrates how Japan's early modern society took shape and evolved: a world of low and high cultures, comic books and Confucian academies, soba restaurants and imperial music recitals, rigid enforcement of social hierarchy yet also ongoing resistance to class oppression. A world of outcasts, puppeteers, herbal doctors, samurai officials, businesswomen, scientists, scholars, blind lutenists, peasant rebels, tea-masters, sumo wrestlers, and wage workers. Covering a variety of features of the Tokugawa world including the physical landscape, economy, art and literature, religion and thought, and education and science, this volume is essential reading for all students and scholars of early modern Japan.

Japanese Culture: The Religious and Philosophical Foundations takes readers on a thoroughly researched and extremely readable journey through Japan's cultural history. This much-anticipated sequel to Roger Davies's best-selling *The Japanese Mind* provides a comprehensive overview of the religion and philosophy of Japan. This cultural history of Japan explains the diverse cultural traditions that underlie modern Japan and offers readers deep insights into Japanese manners and etiquette. Davies begins with an investigation of the origins of the Japanese, followed by an analysis of the most important approaches used by scholars to describe the essential elements of Japanese culture. From there, each chapter focuses on one of the formative elements: Shintoism, Buddhism, Taoism, Zen, Confucianism, and Western influences in the modern era. Each chapter is concluded with extensive endnotes along with thought-provoking discussion activities, making this volume ideal for individual readers and for classroom instruction. Anyone interested in pursuing a deeper understanding of this complex and fascinating nation will find Davies's work an invaluable resource.

The transcripts of the three Kyoto School roundtable discussions of the theme of 'the standpoint of world history and Japan' may now be judged to form the key source text of responsible Pacific War revisionism. Published in the pages of *Chuo Koron*, the influential magazine of enlightened elite Japanese opinion during the twelve months after Pearl Harbor, these subversive discussions involved four of the finest minds of the second generation of the Kyoto School of philosophy. Tainted by controversy and shrouded in conspiratorial mystery, these transcripts were never republished in Japan after the war, and they have never been translated into English except in selective and often highly biased form. David Williams has now produced the first objective, balanced and close interpretative reading of these three discussions in their entirety since 1943. This version of the wartime Kyoto School transcripts is neither a translation nor a paraphrase but a fuller rendering in reader-friendly English that is convincingly faithful to the spirit of the original texts. The result is a masterpiece of interpretation and inter-cultural understanding between the Confucian East and the liberal West. Seventy years after Tojo came to power, these documents of the Japanese resistance to his wartime government and policies exercise a unique claim on students of Japanese history and thought today because of their unrivalled revelatory potential within the vast literature on the Pacific War. *The Philosophy of Japanese Wartime Resistance* may therefore stand as the most trenchant analysis of the political, philosophic and legal foundations of the place of the Pacific War in modern Japanese history yet to appear in any language.

For nearly three decades *Japanese Culture* has garnered high praise as an accurate and well-written introduction to Japanese history and culture. This widely used undergraduate text is now available in a new edition. Thoroughly updated, the fourth edition includes

expanded sections on numerous topics, among which are samurai values, Zen Buddhism, the tea ceremony, Confucianism in the Tokugawa period, the story of the forty-seven ronin, Mito scholarship in the early nineteenth century, and mass culture and comics in contemporary times.

Engaging Japanese Philosophy

A Cultural History of Japanese Buddhism

The Vendetta in History

Past and Present in China, Japan, Korea, and Vietnam

The Worship of Confucius in Japan

A History of East Asia

"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.

Philosophy challenges our assumptions—especially when it comes to us from another culture. In exploring Japanese philosophy, a dependable guide is essential. The present volume, written by a renowned authority on the subject, offers readers a historical survey of Japanese thought that is both comprehensive and comprehensible. Adhering to the Japanese philosophical tradition of highlighting engagement over detachment, Thomas Kasulis invites us to think with, as well as about, the Japanese masters by offering ample examples, innovative analogies, thought experiments, and jargon-free explanations. He assumes little previous knowledge and addresses themes—aesthetics, ethics, the samurai code, politics, among others—not in a vacuum but within the conditions of Japan's cultural and intellectual history. For readers new to Japanese studies, he provides a simplified guide to pronouncing Japanese and a separate discussion of the language and how its syntax, orthography, and linguistic layers can serve the philosophical purposes of a skilled writer and subtle thinker. For those familiar with the Japanese cultural tradition but less so with philosophy, Kasulis clarifies philosophical expressions and problems, Western as well as Japanese, as they arise. Half of the book's chapters are devoted to seven major thinkers who collectively represent the full range of Japan's historical epochs and philosophical traditions: K?kai, Shinran, D?gen, Ogy? Sorai, Motoori Norinaga, Nishida Kitar?, and Watsuji Tetsur?. Nuanced details and analyses enable an engaged understanding of Japanese Buddhism, Confucianism, Shint?, and modern academic philosophy. Other chapters supply social and cultural background, including brief discussions of nearly a hundred other philosophical writers. (For additional information, cross references to material in the companion volume Japanese Philosophy: A Sourcebook are included.) In his closing chapter Kasulis reflects on lessons from Japanese philosophy that enhance our understanding of philosophy itself. He reminds us that philosophy in its original sense means loving wisdom, not studying ideas. In that regard, a renewed appreciation of engaged knowing can play a critical role in the revitalization of philosophy in the West as well as the East.

"Toward the end of the seventeenth century, Naoki Sakai maintains, a radical change took place in Japanese discourse--the sudden emergence of multiple new possibilities of conceptualizing the world. In this brilliant and searching reinterpretation of the cultural history of the Tokugawa period, Sakai traces this shift across a spectrum of artistic and critical texts from puppet theater to Confucian commentary. He asserts that during this time a new emphasis was placed on textual performance, practice, and communication, and he illuminates its ethical and political consequences." "Sakai draws upon the insights of recent critical theory as he explores the historical consciousness of texts and the self-consciousness of language itself. Analyzing the conditions of discourse formation, he seeks to suggest how language may be used to inform historical investigation. He first considers the Confucian philosopher Ito Jinsai's critiques of Neo-Confucianism. Showing how the historical other was constructed and theorized, Sakai discusses key works of visual art, performance pieces, poetry, and wakun, a genre of graphic translation. Finally, he considers writings representative of intellectual movements that began to construct the identity of the Japanese language and culture." "Intellectual historians, specialists in Japanese culture, anthropologists working with historical texts, literary theorists, linguists, philosophers, and others interested in East Asian thought will welcome this rich and challenging book."--BOOK

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Offers a pioneering account of the history of chopsticks, charting their evolution in Asian food culture to the present day.

Essays in Political and Cultural Interactions

Confucianisms for a Changing World Cultural Order

A History of Japanese Political Thought, 1600-1901

A History of Classical Chinese Thought

A Short History

With Japanese Philosophy: A Sourcebook, readers of English can now access in a single volume the richness and diversity of Japanese philosophy as it has developed throughout history. Leading scholars in the field have translated selections from the writings of more than a hundred philosophical thinkers from all eras and schools of thought, many of them available in English for the first time. The Sourcebook editors have set out to represent the entire Japanese philosophical tradition—not only the broad spectrum of academic philosophy dating from the introduction of Western philosophy in the latter part of the nineteenth century, but also the philosophical ideas of major Japanese traditions of Buddhism, Confucianism, and Shinto. The philosophical significance of each tradition is laid out in an extensive overview, and each selection is accompanied by a brief biographical sketch of its author and helpful information on placing the work in its proper context. The bulk of the supporting material, which comprises nearly a quarter of the volume, is given to original interpretive essays on topics not explicitly covered in other chapters: cultural identity, samurai thought, women philosophers, aesthetics, bioethics. An introductory chapter provides a historical overview of Japanese philosophy and a discussion of the Japanese debate over defining the idea of philosophy, both of which help explain the rationale behind the design of the Sourcebook. An exhaustive glossary of technical terminology, a chronology of authors, and a thematic index are appended. Specialists will find information related to original sources and sinographs for Japanese names and terms in a comprehensive bibliography and general index. Handsomely presented and clearly organized for ease of use, Japanese Philosophy: A Sourcebook will be a cornerstone in Japanese studies for decades to come. It will be an essential reference for anyone interested in traditional or contemporary Japanese culture and the way it has shaped and been shaped by its great thinkers over the centuries.

This book charts the history of Confucianism in Japan to offer new perspectives on the sociology of Confucianism across East Asia.

Ideology and Christianity in Japan shows the major role played by Christian-related discourse in the formation of early-modern and modern

Japanese political ideology. The book traces a history development of anti-Christian ideas in Japan from the banning of Christianity by the Tokugawa shogunate in the early 1600s, to the use of Christian and anti-Christian ideology in the construction of modern Japanese state institutions at the end of the 1800s. Kiri Paramore recasts the history of Christian-related discourse in Japan in a new paradigm showing its influence on modern thought and politics and demonstrates the direct links between the development of ideology in the modern Japanese state, and the construction of political thought in the early Tokugawa shogunate. Demonstrating hitherto ignored links in Japanese history between modern and early-modern, and between religious and political elements this book will appeal to students and scholars of Japanese history, religion and politics.

Confucius—Master Kung— (551—479 BCE), the Chinese thinker and social philosopher—originated teachings that have deeply influenced Chinese, Korean, Japanese, and Vietnamese thought and life over many centuries. His philosophy emphasized personal and governmental morality, justice, and appropriateness in social relationships. In time these values gained prominence in China over other doctrines, such as Taoism and even Buddhism. His thoughts later developed into a system of philosophy known as Confucianism. Today there remain many mysteries about the actual circumstances of his life, and the development of his influence has yet to be encapsulated for the general reader. But with Michael Nylan and Thomas Wilson—s Lives of Confucius, many mysteries are laid to rest about his historical life, and fascinating details emerge about how his mythic stature evolved over time, right up to the present day.

Japanese Philosophers on Society and Culture

Civilization's Greatest Sage Through the Ages

Corporate and State Governance in China and East Asia

The Religious and Philosophical Foundations

Voices of the Past

A reading, with commentary, of the complete texts of the Kyoto School discussions of "The Standpoint of World History and Japan"

Together these essays tell the story of how two highly self-conscious cultures, with long and proud traditions of their own, have defined themselves both with respect to one another and under the influence of the West. Originally published in 1980. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Like an ancient river, Daoist traditions introduced from China once flowed powerfully through the Japanese religious landscape, forever altering its topography and ecology. Daoism 's presence in Japan still may be discerned in its abiding influence on astrology, divination, festivals, literature, politics, and popular culture, not to mention Buddhism and Shint . Despite this legacy, few English-language studies of Daoism 's influence on Japanese religious culture have been published. Daoism in Japan provides an exploration of the particular pathways by which Daoist traditions entered Japan from continental East Asia. After addressing basic issues in both Daoist Studies and the study of Japanese religions, including the problems of defining ' Daoism ' and ' Japanese, ' the book looks at the influence of Daoism on ancient, medieval and modern Japan in turn. To do so, the volume is arranged both chronologically and topically, according to the following three broad divisions: "Arrivals" (c. 5th-8th centuries CE), "Assimilations" (794-1868), and "Apparitions" (1600s-present). The book demonstrates how Chinese influence on Japanese religious culture ironically proved to be crucial in establishing traditions that usually are seen as authentically, even quintessentially, Japanese. Touching on multiple facets of Japanese cultural history and religious traditions, this book is a fascinating contribution for students and scholars of Japanese Culture, History and Religions, as well as Daoist Studies.

"Translation, in one form or another, has been present in all major exchanges between cultures in history. Japan is no exception, and it is part of the standard narrative of Japanese history that translation has played a formative role in the development of indigenous legal and religious systems as well as literature, from early contact with China to the present-day impact of world literatures in Japanese translation. Yet translation is by no means a mainstream area of study for historians of Japan and there are no monograph-length overviews of the history of pre-modern Japanese translation available in any language"--

The Dynamics of Confucianism and Modernization in Korean History

Chopsticks

Pachinko

China and Japan

A Cultural History of Translation in Early Modern Japan