

Mou Zongsan, Kant, and Early Confucianism: A Comparative Study

Mou Zongsan (1909-1995) was one of the most important philosophers in 20th-century China. His work has been influential in a wide range of fields, including ethics, metaphysics, and political philosophy. In recent years, there has been growing interest in Mou's work among Western scholars, and this book is the first comprehensive study of his philosophy in English.

This book examines the parallels between Mou's philosophy and Immanuel Kant's philosophy, as well as their shared interest in early Confucianism. Mou and Kant were both concerned with the problem of human freedom and autonomy, and they both believed that the key to understanding human morality lay in the concept of the categorical imperative. However, Mou's interpretation of the categorical imperative was significantly different from Kant's, and he argued that the categorical imperative could only be fully understood in the context of early Confucianism.



Secret Subversion I: Mou Zongsan, Kant, and Early Confucianism (Routledge Studies in Contemporary Chinese Philosophy)

★★★★★ 5 out of 5

Language : English
File size : 389 KB
Text-to-Speech : Enabled
Enhanced typesetting : Enabled
Word Wise : Enabled
Print length : 146 pages
Screen Reader : Supported



This book is divided into three parts. The first part examines Mou's philosophy in relation to Kant's philosophy. The second part examines Mou's interpretation of early Confucianism. The third part compares Mou's philosophy to early Confucianism.

Part 1: Mou Zongsan and Immanuel Kant

In the first part of this book, I examine Mou's philosophy in relation to Kant's philosophy. I begin by discussing Mou's critique of Kant's transcendental idealism. Mou argued that Kant's transcendental idealism was based on a false dichotomy between the phenomenal and the noumenal worlds. He argued that the noumenal world is not a separate realm of reality, but rather a realm of meaning and value that is immanent in the phenomenal world.

I then discuss Mou's interpretation of Kant's categorical imperative. Mou argued that the categorical imperative is not a universal moral law, but rather a particular moral principle that is based on the concept of human freedom. He argued that the categorical imperative can only be fully understood in the context of early Confucianism.

Part 2: Mou Zongsan and Early Confucianism

In the second part of this book, I examine Mou's interpretation of early Confucianism. I begin by discussing Mou's understanding of the concept of ren (humaneness). Mou argued that ren is the fundamental virtue of human beings, and that it is the source of all other virtues. He argued that ren is not simply a feeling of compassion or sympathy, but rather a deep and abiding concern for the well-being of others.

I then discuss Mou's interpretation of the concept of li (ritual). Mou argued that li is not simply a set of external rules and regulations, but rather a way of life that embodies the values of ren. He argued that li is essential for the development of human freedom and autonomy.

Part 3: Mou Zongsan, Kant, and Early Confucianism

In the third part of this book, I compare Mou's philosophy to early Confucianism. I argue that Mou's philosophy is a creative synthesis of Kant's philosophy and early Confucianism. Mou's philosophy shares Kant's concern with the problem of human freedom and autonomy, but it also incorporates the insights of early Confucianism into the nature of human morality. Mou's philosophy is a unique and valuable contribution to the history of philosophy, and it has important implications for our understanding of human nature and morality.

Mou Zongsan was one of the most important philosophers in 20th-century China. His work has been influential in a wide range of fields, and it continues to be studied and debated by scholars around the world. This book is the first comprehensive study of Mou's philosophy in English, and it provides a valuable to his work for Western readers.

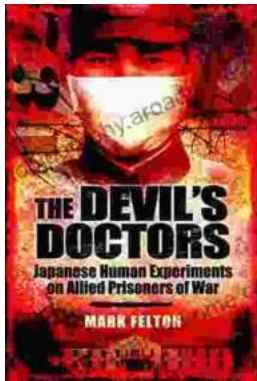


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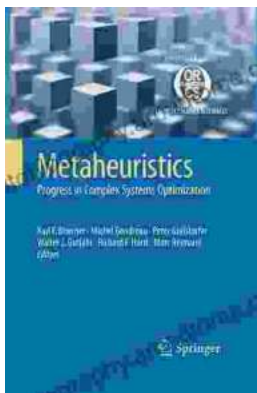
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