

*Essays on  
Skepticism,  
Relativism,  
and Ethics  
in the  
Zhuangzi*

*Edited by  
Paul Kjellberg  
and  
Philip J. Ivanhoe*

# Essays On Skepticismrelativism

**Rob Boddice**



## Essays On Skepticismrelativism:

**Essays on Skepticism, Relativism, and Ethics in the Zhuangzi** Paul Kjellberg, P. J. Ivanhoe, Chair Professor of East Asian and Comparative Philosophy and Religion and Director of the Center for East Asian and Comparative Philosophy (Ceacop) Philip J Ivanhoe, 1996-01-01 The Chinese philosophical text Zhuangzi was written by Zhuangzi in the fourth century BCE With humor and relentless logic Zhuangzi attacks claims to knowledge about the world especially evaluative knowledge of what is good and bad or right and wrong This book is about the man and the text Ethics in the Zhuangzi Xiangnong Hu, Yong Huang, 2024-10-16 This book delves into a broad range of hitherto unresolved issues related to Zhuangzi's ethics which include but are not limited to the fundamental question of whether Zhuangzi should be regarded as a moralist in the ordinary sense and what Zhuangzi's views on topics such as equality moral relativism good life intersubjective relations and social harmony really are The twelve contributors to this book deliberate on these issues in six debates centering on recent influential publications in the field In each debate the relevant publications will be first challenged by their critic and then defended by their author through which different and competing interpretations of Zhuangzi's ethical themes will directly confront each other These author meets critic debates will not only reflect what is currently at stake in discussing Zhuangzi's ethics but also engage and enrich the state of the field today This volume serves as a good companion to scholars as well as graduate level students who are interested in gaining philosophical and ethical insights from Zhuangzi and Chinese philosophy in general Nietzsche, Heidegger, and Daoist Thought Katrin Froese, 2012-02-01 In this book Katrin Froese juxtaposes the Daoist texts of Laozi and Zhuangzi with the thought of Nietzsche and Heidegger to argue that there is a need for rethinking the idea of a cosmological whole By moving away from the quest for certainty Froese suggests a way of philosophizing that does not seek to capture the whole but rather becomes a means of affirming a connection to it one that celebrates difference rather than eradicating it Human beings have a vague awareness of the infinite but they are nevertheless finite beings Froese maintains that rather than bemoaning the murkiness of knowledge the thinkers considered here celebrate the creativity and tendency to wander through that space of not knowing or in between ness However for Nietzsche and the early Heidegger this in between ness can often produce a sense of meaninglessness that sends individuals on a frenetic quest to mark out space that is uniquely their own Laozi and Zhuangzi on the other hand paint a portrait of the self that provides openings for others rather than deliberately forging an identity that it can claim as its own In this way human beings can become joyful wanderers that revel in the movements of the Dao and are comfortable with their own finitude Froese also suggests that Nietzsche and Heidegger are philosophers at a crossroads for they both exemplify the modern emphasis on self creation and at the same time share the Daoist insight into the perils of excessive egoism that can lead to misguided attempts to master the world *New Visions of the Zhuangzi* Livia Kohn, 2015 *New Visions of the Zhuangzi* is a collection of thirteen essays on the ancient Daoist philosophical work presenting new angles and approaches It

overcomes the traditional division of schools in favor of topics sheds new light on key philosophical notions examines Zhuangzi's use of language and explores issues of his use of language In addition it also applies modern neuroscience to its instructions explores its vision of the ideal mind and connects Zhuangzi's teachings to issues of education and community relevant in contemporary society      *Zhuangzi's Critique of the Confucians* Kim-chong Chong, 2016-10-24 The Daoist Zhuangzi has often been read as a mystical philosopher But there is another tradition beginning with the Han dynasty historian Sima Qian which sees him as a critic of the Confucians Kim chong Chong analyzes the Inner Chapters of the Zhuangzi demonstrating how Zhuangzi criticized the pre Qin Confucians through metaphorical inversion and parody This is indicated by the subtitle *Blinded by the Human* which is an inversion of the Confucian philosopher Xunzi's remark that Zhuangzi was blinded by heaven and did not know the human Chong compares Zhuangzi's Daoist thought to Confucianism as exemplified by Confucius Mencius and Xunzi By analyzing and comparing the different implications of concepts such as heaven heart mind and transformation Chong shows how Zhuangzi can be said to provide the resources for a more pluralistic and liberal philosophy than the Confucians      **Hiding the World in the World** Scott Cook, 2003-09-25 A literary and philosophical masterpiece of its age and yet one of the most puzzling and elusive texts ever written the Zhuangzi has been continuously reinterpreted Here the age old hermeneutic project of reading the Zhuangzi is brought up to the present with new essays addressing an array of interrelated topics from a variety of perspectives These include how the work stands in relation to such issues as mystical experience skeptical and relativist attitudes individual value ethical orientation folk psychologies and popular beliefs and rhetorical logic and structure By providing ten uneven perspectives on such matters this volume contributes to the ongoing discourse on Zhuangzi's philosophy by placing it within our present interpretive context and pushing that context to new limits      The Poetic Character of Human Activity Wendell John Coats Jr., Chor-yung Cheung, 2012-07-21 The Poetic Character of Human Activity is a collection of essays by two Oakeshott scholars most of which explores the meaning of Oakeshott's pregnant phrase the poetic character of human activity by comparing and contrasting this idea with similar and opposing ones in particular those of the Taoist thinker Zhuangzi Chuang Tzu and his Western interpreter A C Graham Oakeshott's deep appreciation of the poetic and non instrumental character of human activity led him to develop an interest in the works of Zhuangzi and Confucius Comparison of shared themes between Oakeshott and these two Chinese thinkers facilitates appreciation of his elegant analytic style and his resort to use of metaphors and story telling when conveying some of his most profound insights The collection also contains essays contrasting Oakeshott's idea of the creative in human experience with views of among others Plato Leo Strauss and Eric Voegelin Oakeshott used the phrase the poetic character of human activity arguably the animating center of his entire thought to refer to the creative character of human experiential reality that is to the fact that the form the how and content the what of all human experience and activity arise simultaneously and fluidly and can be separated only at the expense of theoretical coherence and practical skill

The various essays in this collection explore the meaning of this claim and its ramifications for the proper role of critical intellect in especially philosophy morality learning and governance There is also some brief contrast of Oakeshott with John Rawls Alasdair MacIntyre Charles Taylor and Quentin Skinner

**The Routledge Handbook of Philosophy of Well-Being** Guy Fletcher, 2015-07-30 The concept of well being is one of the oldest and most important topics in philosophy and ethics going back to ancient Greek philosophy Following the boom in happiness studies in the last few years it has moved to centre stage grabbing media headlines and the attention of scientists psychologists and economists Yet little is actually known about well being and it is an idea that is often poorly articulated The Routledge Handbook of Philosophy of Well Being provides a comprehensive outstanding guide and reference source to the key topics and debates in this exciting subject Comprising over 40 chapters by a team of international contributors the Handbook is divided into six parts well being in the history of philosophy current theories of well being including hedonism and perfectionism examples of well being and its opposites including friendship and virtue and pain and death theoretical issues such as well being and value harm identity and well being and children well being in moral and political philosophy well being and related subjects including law economics and medicine Essential reading for students and researchers in ethics and political philosophy it is also an invaluable resource for those in related disciplines such as psychology politics and sociology

Ways with Words Pauline Yu, 2000-09-19 This is an interdisciplinary collection of articles analyzing seven classic premodern Chinese texts that are provided in translation

**Beyond the Troubled Water of Shifei** Lin Ma, Jaap van Brakel, 2019-06-01 Offers the first focused study of the shifei debates of the Warring States period in ancient China and challenges the imposition of Western conceptual categories onto these debates In recent decades a growing concern in studies in Chinese intellectual history is that Chinese classics have been forced into systems of classification prevalent in Western philosophy and thus imperceptibly transformed into examples that echo Western philosophy Lin Ma and Jaap van Brakel offer a methodology to counter this approach and illustrate their method by carrying out a transcultural inquiry into the complexities involved in understanding shi and fei and their cognate phrases in the Warring States texts the Zhuangzi in particular The authors discuss important features of Zhuangzi's stance with regard to language meaning knowledge doubt questioning equalizing and his well known deconstruction of the discourse in ancient China on shifei Ma and van Brakel suggest that shi and fei apply to both descriptive and prescriptive languages and do not presuppose any fact value dichotomy and thus cannot be translated as either true false or right wrong Instead shi and fei can be grasped in terms of a pre philosophical notion of fitting Ma and van Brakel also highlight Zhuangzi's idea of walking two roads as the most significant component of his stance In addition they argue that all of Zhuangzi's positive recommendations are presented in a language whose meaning is not fixed and that every stance he is committed to remains subject to fundamental questioning as a way of life

The Oneness Hypothesis Philip J. Ivanhoe, Owen Flanagan, Victoria S. Harrison, Eric Schwitzgebel, Hagop Sarkissian, 2018-06-26 The idea that the self is

inextricably intertwined with the rest of the world the oneness hypothesis can be found in many of the world's philosophical and religious traditions. Oneness provides ways to imagine and achieve a more expansive conception of the self as fundamentally connected with other people, creatures and things. Such views present profound challenges to Western hyperindividualism and its excessive concern with self-interest and tendency toward self-centered behavior. This anthology presents a wide-ranging interdisciplinary exploration of the nature and implications of the oneness hypothesis. While fundamentally inspired by East and South Asian traditions in which such a view is often critical to their philosophical approach, this collection also draws upon religious studies, psychology and Western philosophy as well as sociology, evolutionary theory and cognitive neuroscience. Contributors trace the oneness hypothesis through the works of East Asian and Western schools including Confucianism, Mohism, Daoism, Buddhism and Platonism and such thinkers as Zhuangzi, Kant, James and Dewey. They intervene in debates over ethics, cultural difference, identity, group solidarity and the positive and negative implications of metaphors of organic unity. Challenging dominant views that presume that the proper scope of the mind stops at the boundaries of skin and skull, The Oneness Hypothesis shows that a more relational conception of the self is not only consistent with contemporary science but has the potential to lead to greater happiness and well-being for both individuals and the larger wholes of which they are parts.

**New Life for Old Ideas** Yanming An, Brian J. Bruya, 2019-05-15

Munro was more than an intellectual mentor. He has been an unfailing source of wisdom, inspiration and support. Over five decades, Donald J. Munro has been one of the most important voices in sinological philosophy. His rapprochement with contemporary cognitive and evolutionary science helped bolster the insights of Chinese philosophers and set the standard for similar explorations today. In this festschrift volume, students of Munro and scholars influenced by him celebrate Munro's body of work in essays that extend his legacy, exploring topics as varied as the ethics of Zhuangzi's autotelicity, the teleology of nature in Zhu Xi and family love in Confucianism and Christianity.

Ritual and Religion in the Xunzi T. C. Kline III, Justin Tiwald, 2014-06-12

Xunzi, a founding figure in the Confucian tradition, is one of the world's great philosophers and theorists of religion. For much of the last century, his work has been seen largely as critical of religion, particularly the popular beliefs and invocations of supernatural forces that underpin so many religious rituals. Contributors to this volume challenge this view and offer a more sophisticated picture of Xunzi. He emerges not as critic but rather as an adherent of religion who seeks to give religious practices meaning, even though many religious beliefs are mistaken or self-serving. Each essay offers a powerful illustration of Xunzi as both a religious devotee and as a philosopher of religion, drawing on a wide array of disciplines and methodologies.

**The Metaphysics of Chinese Moral Principles** Mingjun Lu, 2022-01-17

In *The Metaphysics of Chinese Moral Principles*, author Mingjun Lu seeks to construct and establish the metaphysics of Chinese morals as a formal and independent branch of learning by abstracting and systemizing the universal principles presupposed by the primal virtues and key imperatives in Daoist and Confucian ethics. Lu proposes that the metaphysical foundation of

Chinese moral principles as reinstated in this book brings to light not only the universality of its core values and ideals but also a pivotal though hitherto neglected key to the enduring vibrancy of a civilization that has lasted several millennia

*Genuine Pretending* Hans-Georg Moeller, Paul J. D'Ambrosio, 2017-10-17 *Genuine Pretending* is an innovative and comprehensive new reading of the Zhuangzi that highlights the critical and therapeutic functions of satire and humor Hans Georg Moeller and Paul J D Ambrosio show how this Daoist classic contrary to contemporary philosophical readings distances itself from the pursuit of authenticity and subverts the dominant Confucianism of its time through satirical allegories and ironical reflections With humor and parody the Zhuangzi exposes the Confucian demand to commit to socially constructed norms as pretense and hypocrisy The Confucian pursuit of sincerity establishes exemplary models that one is supposed to emulate In contrast the Zhuangzi parodies such venerated representations of wisdom and deconstructs the very notion of sagehood Instead it urges a playful skillful and unattached engagement with socially mandated duties and obligations The Zhuangzi expounds the Daoist art of what Moeller and D Ambrosio call genuine pretending the paradoxical skill of not only surviving but thriving by enacting social roles without being tricked into submitting to them or letting them define one's identity A provocative rereading of a Chinese philosophical classic *Genuine Pretending* also suggests the value of a Daoist outlook today as a way of seeking existential sanity in an age of mass media's paradoxical quest for originality

**Anthropocentrism** Rob Boddice, 2011-07-14 Anthropocentrism is a charge of human chauvinism and an acknowledgement of human ontological boundaries Anthropocentrism has provided order and structure to humans understanding of the world while unavoidably expressing the limits of that understanding This collection explores the assumptions behind the label anthropocentrism critically enquiring into the meaning of human It addresses the epistemological and ontological problems of charges of anthropocentrism questioning whether all human views are inherently anthropocentric In addition it examines the potential scope for objective empathetic relational or other views that trump anthropocentrism With a principal focus on ethical questions concerning animals the environment and the social the essays ultimately cohere around the question of the non human be it animal ecosystem god or machine

*The Emotions in Early Chinese Philosophy* Curie Virág, 2017-02-13 In China the debate over the moral status of emotions began around the fourth century BCE when early philosophers first began to invoke psychological categories such as the mind xin human nature xing and emotions qing to explain the sources of ethical authority and the foundations of knowledge about the world Although some thinkers during this period proposed that human emotions and desires were temporary physiological disturbances in the mind caused by the impact of things in the world this was not the account that would eventually gain currency The consensus among those thinkers who would come to be recognized as the foundational figures of the Confucian and Daoist philosophical traditions was that the emotions represented the underlying dispositional constitution of a person and that they embodied the patterned workings of the cosmos itself Curie Vir g sets out to explain why the emotions were

such a central preoccupation among early thinkers situating the entire debate within developments in conceptions of the self the cosmos and the political order She shows that the mainstream account of emotions as patterned reality emerged as part of a major conceptual shift towards the recognition of natural reality as intelligible orderly and coherent The mainstream account of emotions helped to summon the very idea of the human being as a universal category and to establish the cognitive and practical agency of human beings This book the first intensive study of the subject traces the genealogy of these early Chinese philosophical conceptions and examines their crucial role in the formation of ethical political and cultural values in China

*The Chinese Dreamscape, 300 BCE - 800 CE* Robert Ford Campany, 2022-03-07 Dreaming is a near universal human experience but there is no consensus on why we dream or what dreams should be taken to mean In this book Robert Ford Campany investigates what people in late classical and early medieval China thought of dreams He maps a common dreamscape an array of ideas about what dreams are and what responses they should provoke that underlies texts of diverse persuasions and genres over several centuries These writings include manuals of dream interpretation scriptural instructions essays treatises poems recovered manuscripts histories and anecdotes of successful dream based predictions In these many sources we find culturally distinctive answers to questions peoples the world over have asked for millennia What happens when we dream Do dreams foretell future events If so how might their imagistic code be unlocked to yield predictions Could dreams enable direct communication between the living and the dead or between humans and nonhuman animals The Chinese Dreamscape 300 BCE 800 CE sheds light on how people in a distant age negotiated these mysteries and brings Chinese notions of dreaming into conversation with studies of dreams in other cultures ancient and contemporary Taking stock of how Chinese people wrestled with and celebrated the strangeness of dreams Campany asks us to reflect on how we might reconsider our own notions of dreaming

Effortless Action Edward Slingerland, 2003-03-27 This book presents a systematic account of the role of the personal spiritual ideal of wu wei literally no doing but better rendered as effortless action in early Chinese thought Edward Slingerland s analysis shows that wu wei represents the most general of a set of conceptual metaphors having to do with a state of effortless ease and unself consciousness This concept of effortlessness he contends serves as a common ideal for both Daoist and Confucian thinkers He also argues that this concept contains within itself a conceptual tension that motivates the development of early Chinese thought the so called paradox of wu wei or the question of how one can consciously try not to try Methodologically this book represents a preliminary attempt to apply the contemporary theory of conceptual metaphor to the study of early Chinese thought Although the focus is upon early China both the subject matter and methodology have wider implications The subject of wu wei is relevant to anyone interested in later East Asian religious thought or in the so called virtue ethics tradition in the West Moreover the technique of conceptual metaphor analysis along with the principle of embodied realism upon which it is based provides an exciting new theoretical framework and methodological tool for the study of comparative thought comparative religion intellectual

history and even the humanities in general Part of the purpose of this work is thus to help introduce scholars in the humanities and social sciences to this methodology and provide an example of how it may be applied to a particular sub field

**Cross-Tradition Engagement in Philosophy** Bo Mou, 2020-04-08 This book presents a systematic unifying pluralist account a constructive engagement account of how cross tradition engagement in philosophy is possible The goal of this constructive engagement account is by way of reflective criticism argumentation and methodological guiding principles to inquire into how distinct approaches from different philosophical traditions can talk to and learn from each other for the sake of making joint contributions to the contemporary development of philosophy In Part I of the book Bo Mou explores a range of fundamental theoretic and methodological issues in cross tradition philosophical engagement and philosophical interpretation In Part II he analyzes several representative case studies that demonstrate how relevant resources in the Western and Chinese philosophical traditions can constructively engage with each other These studies cover issues in philosophical methodology metaphysics epistemology philosophy of language and logic and ethics The book s theoretical and practical approaches expand the vision coverage and agenda of doing philosophy comparatively and promote worldwide joint efforts of cross tradition philosophical inquiries Cross Tradition Engagement in Philosophy will be of interest to graduate students and scholars interested in comparative philosophy and the intersection of Chinese and Western philosophy It will also appeal to those who are interested in the ways in which cross tradition philosophical engagement can enhance contemporary philosophical debates in metaphysics epistemology philosophy of language and logic and ethics

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