I, The Neo-Confucian Renovation: Learning, Innovation, and Adaptation Within Living Tradition (900-1300 and 1900's-2000's)

A. Causation (Context)


2. Commercialization - Profit-Maximizing and Moral Maximizing Behavior


4. The Buddhist Challenge to Reality
B. The Neo-Confucian Response: What Makes Confucianism New (Neo-)

1. Rededication to Service
2. Reconstitution of Power
3. Regrounding of Reality
4. Rationalization of Philosophy

II. Rededication to Service

A. The Development of Alternative Paths to Wealth, Status, and Power

Create A Need to Re-Incentitize Confucian Social and Political Service

1. Alternative Paths
   a. Honorable Merchant
   b. Entrepreneurial Farmer/Handicraft, Agricultural Manager
   c. The Rural Middle Class "Go-to"
1. Religious Specialists
   a. Urban Entrepreneurs-Artisans
      d. New Product Markets (like Porcelain)
2. The Confucian Response
   a. Re-Incentivizing Government Service (Pre-Civil Service Examinations)
      c. Creating Loyalty and Expertise!
   b. Re-Incentivizing Local Service -
      a. Cure (Most Important) Form of Service (Cracker of the Gentyl
         a. Local Service Ex. is Defined
         b. Performance, Not Class
3. Local/State Management
   a. Food Supplies, Irrigation, Militia, etc.
   b. Local Leadership (Dispute Resolution, Tax Relief, Family Assistance)
4. Problem of Corruption
   a. Assuming Local Service Burdens Is A
      Condition of Access To Elitist Marriage Networks
C. Costs of local Service Borne By Elite Families (Creating Credible Commitments)

III. Reconstruction of Power
A. Decentralization - Transfer of Powers and Public Functions From Central Government To local Society
   1. Example - Welfare and Charity
   2. Increasing the Power of the District Magistrate
   3. Privatization of Government-Owned Resources (Most Government Product Monopolies)
   4. Retention of x6 Salt Monopoly As A Source of Tax Revenue
   5. Marketization: Acceptance of Markets for the Production And Distribution of Scarce Resources
   6. Central Government's Defense Forces

(Other text not legible)
II. Regrounding of Reality
   A. The Neo-Confucian Assertion
      Buddhism or Taoism Artificially Divide Reality into Surface (Perception) and Substance. Ultimate Reality or Transcendence?

   1. The Cost of Dualism
      a. Moral/Relativism (Anything and Nothing Morality)

   6. Renunciation: The Quest for Personal Salvation Becomes A Desire For Purification That Can Lead to the Selfish Renunciation of Personal Responsibility.

   1. The Buddhist Monk/Monster: “Me Enemy”

   2. “Buddhists Are Selfish”

   ZHENG Hao (Neo-Confucian)

   3. The Defense of Desire - Balanced Desire (Good) Selfish Desire (Bad)
B. The Confucian Concession
   Confucian Concede The Necessary Human Quest For Transcendence
   Of Their Adversaries, But Demand It Be Linked To Moral Objectivity
   Of Personal And Familial Responsibility.

1. The Confucianization Of Buddhist And Taoist Ethics

2. The "Great Ultimate": The Confucian Term For Absolute, Non-Dualistic Reality (Eternity (Time), Infinity (Space))

4. Compatibility With Religious Faith:
   One Encounter With Christianity And Islam (post-1450)

9. Presented As A Dynamic But Patterned Process Of Transformation
C. Regrounding of Individual/Self Reality

1. The Necessity of Contrasts (Sadness/Joy) - Claim Buddhists Exaggerate the Negative Aspects of Life

2. The Experience of Causal Agency - The Proof of the Responsible and Therefore Real Self (Self-Cultivation)
   a. The Self-Validating Value of Social Service

3. Neo-Confucian Evangelism (Preaching the Word): WANG Yang-Ming (Shao-Ren; 1472-1529) and His Followers

II. Rationalization of Philosophy
   (Theory For Practice)
   A. Standardization - The
      Canonization of the Four Books
      1. The Great Learning
      2. Analects
      3. Mencius
      4. Doctrine of the Mean
   5. Target Audience - All Men
      And Women
   B. Simplification - From
      Poetry to Prose (Analysis)
   C. Systematization - From
      I. Analytic Focus
      2. The Quest For Comprehensive
      Knowledge
      4. Dictionaries and
      Encyclopedias
VI. Lasting Legacies:

A. Contemporary Confucianism
B. Self-Cultivation (Methodologies)
C. One East Asian Service Ethic
D. Proper Order
E. Confucian Religion (Syncretic Confucianism)
   1. One Three In One (3 In 1) San Jiao
F. Confucianization of Buddhist And Taoist Ethics