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THE NATURE OF HUMAN MOVEMENT: A  
PHILOSOPHICAL INTERPRETATION DELINEATED FROM  
NEO-CONFUCIANISM.

THE UNIVERSITY OF NORTH CAROLINA AT  
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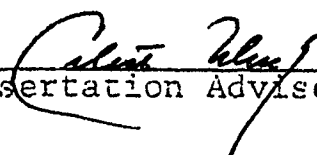
BY

DONALD JOSEPH CHARPIO

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APPROVAL PAGE

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## ABSTRACT

CHARPIO, DONALD JOSEPH. The Nature of Human Movement: A Philosophical Interpretation Delineated From Neo-Confucianism. (1978) Directed by: Dr. Celeste Ulrich, Pp. 124.

The purpose of this study was to determine if an investigation and analysis of Neo-Confucianism could yield a logical set of statements concerning the nature of human movement and produce relevant pedagogical implications for the arts and sciences of human movement.

Gowin's method for analyzing the structure of knowledge was used in identifying the source philosophy's basic principles and premises and for deducing the Neo-Confucian interpretation of human movement.

The translated literature of the Neo-Confucian period and the contemporary literature of physical education, sport, and dance served as the primary sources of information for the study. The literature was analyzed in relation to a series of connecting questions. The questions addressed certain metaphysical, epistemological, and axiological considerations, as well as the connotations that should be given the concepts "human," "movement," and "human movement," in light of the source philosophy's basic premises and principles. Utilizing the answers to the various

connecting questions pedagogical implications were then drawn to the movement arts and sciences.

It was concluded that there was a general philosophical position which can be termed Neo-Confucianism and that an interpretation of the nature of human movement could be based upon such a position. It was also concluded that consistent pedagogical implications for the movement arts and sciences could be reached utilizing the interpretation of human movement deduced from the source philosophy.

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D.J.C.

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## CHAPTER I

### INTRODUCTION

Movement is an observable characteristic of the universe and is of special significance to all human beings. The nature of movement is subject to the physical laws governing natural phenomena and also to the moral, ethical, and social beliefs which direct humans and give them purpose. Felshin (43) explained that movement exists in perspectives of societies and cultures and in relation to the theoretical views of man and knowledge.

Physical educators hold varying perspectives about the meaning of movement and utilize a variety of theories to clarify its nature and purpose. Zeigler, Howell, and Trekell (89) contended that physical education's interest in "man moving" or "man-in-motion" is not limited to any one perspective or realm of knowledge, but that it is and should be related to the humanities and the social and natural sciences, each being capable of providing knowledge and understanding of the nature of the human movement phenomenon.

In the past an overwhelming amount of the research and writing on the phenomenon of human movement was restricted to detecting or analyzing its underlying physical

principles or speculating on their educational values. The emphasis clearly was upon empirical observations and educational methodology. The ultimate outcomes of such investigations were of some pragmatic value and often had pedagogical implications. While such outcomes may be valid and are certainly necessary, the physical educator seems to have been overly impressed with such a practical approach, and this concern may have narrowed the discipline's research perspective.

Gordon Curl suggested that those who would study human movement should study it in its totality:

Human movement as a concept cannot then be restricted to a purely physical account--to regard it as such would be to adopt a narrowly self-contained approach, looking for defining characteristics in a rigid and stereotyped way. . . . The concept of human movement requires that we recognize human meaning and therefore the total 'context' or 'form of life' of which that human movement is a part. Psychological, physiological, mechanical as well as social factors must necessarily be built into our concept--to say nothing of the aesthetic, religious and moral factors involved. (37:6)

Recently there is evidence that the physical educator has been more attentive to philosophical, psychological, and sociological investigation. Zeigler, Howell, and Trekell (89) believed that the humanistic areas of study have made great advances, and their extended bibliographies of philosophical and sociological studies, papers, and books bear testimony to their assertion.

As the research in the behavioral aspects and philosophical meanings of physical education expands, a total disciplinary approach to human movement inquiry can be anticipated. The physical education pool of knowledge is being enriched with insights, revelations and research. Traditional positions and attitudes are being challenged and may be altered. From such mutations, physical educators are learning to question the basic concepts of their discipline and are seeking greater diversity in research design in the hope of improving their understandings regarding human movement.

Among contemporary approaches to research, however, there exists a long-standing bias as to whose knowledge and whose theoretical frameworks are worthy of study and beneficial to one's understanding of life and human movement. Western researchers have remained exceedingly prejudiced toward their own scholars in their search for what is true, what is real, and what is good. What has been studied as classical thought and literature has been European or Western "class" oriented according to Tomlin (78). Physical educators usually have based their studies of movement on the philosophy, art, and history of American and/or European civilizations. Textbooks on philosophy and philosophies of education which are written and published in America have been restricted, with few exceptions, to the Western philosophical perspectives of man and the universe in which he

lives. Professional philosophical writings on human movement have also clearly reflected what the great humanistic psychologist Abraham Maslow (65) called "ethnocentric" tendencies. According to Maslow, Western man has demonstrated a "persistent and assiduous neglect" of the writings of philosophers, theologians, and psychologists of the Eastern world.

The world shrinks with each new communication breakthrough. All nations are becoming more intensely involved with the welfare of their neighbors. Each country's problems are becoming those of its neighbors. The solutions posed by various scholars of the world have become the food for thought for those who would be called educated and concerned world citizens. To know and understand the philosophical, cultural, and economic principles upon which all civilizations have functioned and are functioning is now possible and necessary. Knowledge of such a nature can serve as the basis for better international relations, better understanding, and improved communication. Because of the paucity of literature regarding eastern culture, it is important to understand the Chinese, who represent one of the oldest cultures. Moore pointed out:

Simply to be educated requires that we understand the Chinese people and Chinese culture. To understand the contemporary world of Asia--and to be able to live at peace, or at war if need be, with any other people--we must know them." (72:1)

Human movement is one avenue of coming to know other people. Physical educators sponsor studies and stress education and communication through human movement, a silent language which--in the form of play, game, sport, and dance --is capable of transcending the barriers of oral and written language.

However, there is requisite knowledge for an individual to understand movement. Culture and philosophy dictate the significance and meaning of human movement as much as, if not more than, the rules and regulations of a game, the patterns of a gymnastic routine, the style of an aquatic technique, and the specific forms of a dance. Consequently, as the physical educator seeks to understand the significance and meaning of human movement, so it is also necessary for him to know and to understand the fundamental philosophical beliefs which govern human life styles. It is necessary to understand the raison d'etre of existing movement patterns as well as the thought which helped shape such patterns. Gaining such knowledge involves understanding a society's value system.

The reflection of value within a society is found in its philosophical heritage. The philosopher is the one to whom societies have turned for contemplation about, and clarification of, the "good," the "true," and the "real"--the study of these concepts being axiology, epistemology, and metaphysics, respectively. While each person within a

civilization may have individual opinions or beliefs about what is good, true, and/or real, only a few persons influence the values of the total civilization. Among these persons are individuals identified as philosophers.

Thus, for one to gain knowledge and to develop an overview of a civilization's ideology and value structures, he must attempt to understand the thoughts of that civilization's philosophers and the philosophical systems which they sponsored and espoused. In so doing, a student learns human "meaning," and such meaning directly structures patterns of human movement. The student of human movement who takes such an approach becomes a student of humanity as well as a student of movement.

Today's physical educator who would study human movement is highly dependent upon certain philosophical foundations textbooks. The works of Brown and Cassidy (8), Davis and Miller (38), Cowell and France (36), Webster (85), and Zeigler (88) have attempted to move physical educators beyond isolated and immature views of mankind and human movement toward adeptness in building philosophies of human movement. This researcher believed that these scholars' perspectives of philosophy were limited by their failure to incorporate the basic metaphysical, epistemological, and axiological premises of prominent Eastern philosophers. Zeigler (88), and Davis and Miller (38) recognized this shortcoming in their works and openly admitted that such a

practice leads the student of human movement to a narrow and provincial perspective.

This dissertation was undertaken in an attempt to broaden and balance the philosophical perspective of the student of human movement by looking at movement from an Oriental philosophical perspective.

### Nature of the Study

This study represents normative and analytical philosophical approaches to knowledge. The study is analytical insofar as it involves an investigation, analysis, and clarification of Neo-Confucianism's structure of knowledge, including its major assumptions and presuppositions regarding certain metaphysical, epistemological, and axiological questions. The study is normative in that it gives a Neo-Confucian interpretation of the nature of human movement and some pedagogical implications based upon such an interpretation; that is, it proposes the ends or values toward which human movement should be directed, the principles that should guide it, and the methods that should be employed in seeking its ultimate values when one views movement from a Neo-Confucian frame of reference.



## Significance of the Study

The significance of this study is related to a number of recent trends within the United States. The first trend is the increasing number of attempts to bridge the political and ideological differences between the governments of the United States and mainland China. One of the means to accomplish such a reconciliation has been the exchange of cultural and political groups.

A preponderance of the groups exchanged has been in the area of sport. Because of ignorance regarding Oriental ideology, the American athlete and coach often have been overwhelmed by the cultural differences between themselves and their Chinese counterparts. The Sung dynasty philosopher Chou Tun-i's admonition, "Doubt arises when understanding is not perfect," capsulates many Western visitors' attitudes. Often, individuals have doubted the Chinese motto of "friendship first, competition second." Such a philosophical stance has been assumed to be Communist propoganda when in reality the belief may be deeply rooted in the philosophical heritage of the Chinese people. This heritage may best be summarized by the Neo-Confucian school of thought, for it represents a philosophical synthesis of the three most influential philosophies in Chinese history: Confucianism, Taoism, and Buddhism. An awareness of the tenets of Neo-Confucianism should provide one with an

understanding of Chinese customs, mores, and folkways. Such an understanding might prove to be an excellent basis for more objective evaluations on Sino-American relations.

As the American public has become more politically aware of the Orient, many Americans have become fascinated with the Oriental frame of philosophical reference. This interest has swept an estimated ten million people into courses which promise to provide mastery of the ancient Oriental martial arts. (7) All across the country gymnasiums are being transformed into makeshift dojors and kodokans in hopes of meeting the American public's demand for skillful movement, covert strength, and hidden power. Many of the facilities and courses meeting this demand are found in educational institutions and are often under the direction and supervision of departments of physical education.

The martial arts often are misunderstood and misrepresented because of the ideological differences which separate the culture in which they developed from the culture to which they have come. In some cases, physical educators lacking a cross-cultural philosophical perspective have failed to see the significance of incorporating the martial arts into a contemporary physical education curriculum. While the skills of karate, kung fu, and judo may provide self-defense tactics, they also are means for achieving meditation, self-actualization, and strict

emotional and physical discipline. To the Oriental individual, the martial arts are profoundly philosophical and represent extensions of a philosophy expounding wholeness of mind and body. Those educators who oppose the presence of martial arts in the curriculum may see them only as a means for achieving physical prowess to counter violence. With a knowledge of Eastern philosophy, the physical educator might realize that the martial arts can be used to achieve some of the goals of today's physical education program.

The third trend which offers possible rationale for this study involves the current fascination of contemporary educational philosophy with humanism, phenomenology, and existentialism. The wave of recent books and articles focusing on such topics as the learner's self-concept, the learner's self-awareness, and the body and being, exemplify current concerns about human involvement in the teaching-learning process. (1; 49; 52; 54; 75; 82)

These ideologies, however, are not new. Confucianism and Neo-Confucianism are philosophies profoundly humanistic in their structures of belief. Buddhism and Zen Buddhism, which are part of the Neo-Confucian doctrine, are attentive to things very similar to existentialism's concepts of "revelation of mind," "self-actualization," "integral-awareness," and "peak-experience." (49; 74; 77; 82) The awareness of such historical antecedents often can lend

credibility to contemporary educational opinions. A study of Eastern philosophical foundations can foster such an awareness. Awareness and understanding may also prod the physical educator to seek greater understanding of philosophical questions related to the phenomenon of human movement.

However, this study's major contribution may be that it represents an initial endeavor to expand the philosophical bases of physical education by applying the theoretical frameworks of Eastern scholars to the central focus of physical education, that is, human movement. This study attempts to transcend traditional ethnocentric and provincial approaches for gaining knowledge and to consider human movement in a universal setting.

#### Definitions of Terms

For the purpose of this study the trial set of definitions prepared by Gowin (50) for use in structure of knowledge analysis was utilized.

An assumption is a ". . . statement or proposition upon which other statements may depend. Something taken for granted, a supposition. Not tested although it could be converted into a hypothesis for testing."

(50:1)

A concept is a ". . . sign of an invariance in a situation, . . . a theoretical construct, an abstract idea." (50:1)

A connecting question is a ". . . secondary question with answers indicating that there is a structure of knowledge consisting of these inter-relations. . . ." (50:3b)

A philosophical theory is a ". . . cluster of problems with family resemblances." (50:3)

A presupposition is an ". . . assumption made in advance, a necessary antecedent condition in logic or fact." (50:1)

A principle is a ". . . statement which points out the key features of given phenomena which, if known correctly, is a guide to the action of the thing or phenomena. (50:3)

A telling question is a ". . . question which when asked seems to suggest other questions: it tells one what to ask next. It is a leading question. . . ." (50:3b)

The following descriptions are offered to clarify the concepts used within this study: human movement, physical education, and Neo-Confucian thought.

Human movement is ". . . the change in position of man in time-space as a result of his own energy system interacting with an environment. Human

movement is expressive and communicative, and in the interaction process changes both the individual and the environment." (8:53)

Physical education is the program and profession which is directed by, or receives purpose from, the study of the phenomenon of human movement and the application of the knowledge received from such studies.

Neo-Confucian thought is that period of Chinese philosophical thought which began with Chou Tun-i (1017-1073 A.D.) and continued through the time of Wang Yang-ming (1472-1529 A.D.). It included two major schools of thought: the School of Principle, and the School of Mind--the former being popular during the Sung dynasty (960-1279 A.D.), the latter during the Ming dynasty (1368-1644 A.D.).

#### Basic Assumptions in the Study

The underlying assumptions made with regard to this study were these:

1. that the researcher had an adequate and accurate understanding of the philosophical system used as a source;
2. that the researcher had adequate competency in the use of inductive and deductive reasoning;
3. that the analytic categories of metaphysics, epistemology, and axiology are appropriate to the source philosophy; and

4. that the philosophical beliefs within the analytic categories have some necessary connection to interpreting the nature of human movement.

#### Limitations of the Study

As in all philosophical research, the study was limited by the availability of literature, the selection and interpretation of the available literature, and the researcher's ability to expose and demonstrate relationships.

An additional limiting factor in this particular philosophical study was the dependence of the writer on others' translations and transliteration of original Chinese texts and philosophical terminology and the writer's ability to reconcile differences in translations. These limitations posed minimal restrictions upon the final conclusions of the study due to the wide acceptance of the romanization of Chinese characters and the extensive use of the modified Wade-Giles system of translation.

#### Delimitations of the Study

This study was delimited to a philosophical explanation of a selected phenomenon identified as human movement. This phenomenon was considered to be a particular form, facet, or manifestation of a more extensive phenomenon

termed movement. The study was delimited further by the choice of Neo-Confucian philosophical theory as representative of Oriental thought and by the restrictions imposed by limiting the inquiry to metaphysical, epistemological, and axiological considerations.

The translated literature of the Neo-Confucian period was considered to be the primary source of information, whereas contemporary literature which expresses opinions and/or expounds upon the concepts, methods, and positions of the Neo-Confucianists served as secondary sources of information. Since Neo-Confucianism represents a synthesis and extension of earlier Chinese philosophical thought, articles and texts which discussed and clarified certain prominent philosophical concepts were also considered to be pertinent secondary resource material.

### Summary

Contemporary research and writing on the phenomenon of human movement has expanded to include the behavioral aspects and the philosophical meanings of movement. While this trend has broadened the physical educator's perspective, there still is an ethnocentric tendency in physical education textbooks and research dealing with philosophy. This tendency has limited the knowledge of students of human movement with regard to the philosophical antecedents which



have helped shape acceptable behavior patterns for half the world's population, that is, those persons of Oriental origin. This dissertation was undertaken in hopes of establishing Oriental philosophy as an inference for shaping physical education's body of knowledge, and as a means of broadening and balancing the student of human movement's perception of humanity.

CHAPTER II  
PROCEDURES FOR THE STUDY

The publications and research devoted to developing and clarifying the philosophical bases of human movement studies and physical education programming can be classified by three methods of inquiry: speculative, normative and analytical. (44) Most of this study utilized the normative method and incorporated an analytical approach in its inquiry. Frankena (44) explained the nature of these two philosophical approaches to analyzing and developing knowledge. In his commentary on philosophy and education Frankena stated:

[An approach] . . . is normative in so far as it is concerned to propose ends or values for education to promote, principles for it to follow, excellences for it to foster, or methods, content, programs, etc., for it to adopt or employ, in general or specific situations. It is analytical insofar as it is concerned merely to analyze, clarify, or elucidate, or to criticize and evaluate, our thinking about . . . the concepts or terms we employ, the arrangements we use, the assumptions we make, the slogans we proclaim, the theories we formulate. (44:8)

This study employed both analytical and normative procedures. Structural analysis was employed in identifying the philosophical positions of Neo-Confucianism; a normative

set of statements, principles, and values on the nature of human movement was induced from those positions.

### Method of Analysis

Gowin's (50) method of analysis was used to identify Neo-Confucianism's structure of knowledge and to direct the interpretations concerning the nature of human movement.

A telling question was identified and served as the study's major problem or hypothesis. A series of connecting questions functioned as related subproblems/hypotheses. A telling question according to Gowin (50:3b) is a leading question which suggests other questions. These other questions are termed connecting questions and are necessary to the answering of the telling question in an intelligible manner. Existence of answers to the connecting questions indicates that there is a structure of knowledge consisting of the various interrelationships among the questions.

This study utilized connecting questions to guide the search for Neo-Confucian metaphysical, epistemological, and axiological assumptions, presuppositions, concepts and/or principles; and to facilitate the establishment of a logical set of consequences/implications/statements concerning the nature of human movement.

### Telling Question of the Study

The telling question of this study was the following:  
 Can an investigation and analysis of Neo-Confucianism yield a logical set of statements/implications/consequences concerning the nature of human movement?

### Connecting Questions of the Study

The connecting questions of the study were these:

- I. Is there a general philosophical orientation within Neo-Confucian thought?
  - A. Which philosophers are acknowledged as being representative of the Neo-Confucian period?
  - B. What positions are expressed by these philosophers regarding the following considerations: metaphysics, epistemology and axiology? Specifically, how do they answer the following questions?
    1. Metaphysical
      - a. What is the nature of the universe?
      - b. What is the nature of man or being?
      - c. What interrelationship exists between the universe and man or being?
      - d. Is the interrelationship between the universe and man or being sponsored by some ethereal or natural power?
      - e. What relationships exist between any such power(s) and the nature of the universe and man?
      - f. What is the nature of time and space?
      - g. What interrelationships exist between time/space and the universe/man/ethereal or natural powers?

2. Epistemological

- a. What is the nature of truth?
- b. How does man "know?"
- c. What relationship exists between truth and knowing?
- d. What interrelationships exist between these positions and those expressed within the metaphysical positions?

3. Axiological

- a. What is the nature of value?
- b. Are there systems of values and codes of ethics?
- c. How does one go about making moral judgments and ethical decisions?
- d. What is the nature of art?
- e. What is the nature of beauty?
- f. Is there interrelationship between beauty and art?
- g. Are there interrelationships among beauty/art/value and ethics?
- h. What interrelationships exist between these positions and those expressed under metaphysics and epistemology?

C. Are there other areas of consideration expressed within Neo-Confucian thought that have not been considered which are pertinent to an understanding of its structure of knowledge?

D. Do the positions sponsored by the various Neo-Confucianists interrelate?

II. What interpretation of human movement can be discerned from the philosophical position of Neo-Confucianism?

A. What is it to be human according to Neo-Confucianism?

- B. What is the nature of the phenomenon of movement as expressed by Neo-Confucianism?
  - C. What is the relationship between movement and being human as expressed or inferred within Neo-Confucianism?
  - D. Is it possible for man to move in a manner other than "humanly" according to Neo-Confucianism?
  - E. What role does "human movement" play in the process of knowing?
  - F. How does man "know" when he has moved humanly?
  - G. What values should be reflected in "human movement?"
- III. What pedagogical implications can be drawn from the Neo-Confucian perspective of human movement to the movement arts and sciences?

#### Sources of Data

Clarke and Clarke have indicated that the basic difference between the philosopher's research and that of the scientist is that ". . . the philosopher basically gathers existing evidence to use in appraising his hypothesis whereas the scientist resorts to experimental procedures to produce the evidence." (32:85) The philosophical researcher is dependent upon the accuracy and availability of literary resources and his ability to analyze that literature.

A preliminary investigation of both movement theory and oriental philosophy was conducted prior to the undertaking of the study. That investigation substantiated the

feasibility of studying the topic by providing this student with an awareness of available literature and the complexities of working with that literature. The resource material gained by extensive library research during the preliminary study eventually led to the formulation of connecting and telling questions.

The readings necessary for the ultimate answering of the telling question were those which provided the answers to the connecting questions. These readings were varied and were approached in a logical sequence.

Certain preliminary readings on the basic style and character of Chinese philosophy were considered beneficial and informative since they furnished knowledge and insight on the intricacies of Eastern philosophical thought. These readings also revealed the philosophical spirit under which Neo-Confucianism prospered. The resources which provided the desired information were general histories, anthologies, and introductions on Chinese philosophy.

By reviewing these same resources the researcher was able to establish who were the more prolific contributors to Neo-Confucian thought, the questions and concepts they discussed, and the premises they supported.

Once a sensitivity for Chinese philosophy was established in the researcher and the main Neo-Confucian scholars were identified, the structure of Neo-Confucian knowledge was determined by analyzing the Neo-Confucian scholars'

positions and by answering the connecting questions. This task was accomplished by studying both primary and secondary resources. The primary sources were translations of original Neo-Confucian discourses, while the secondary sources were mainly contemporary commentaries on those discourses. The translations revealed the basic Neo-Confucian assumptions, presuppositions and principles; the commentaries helped in the analysis of the discourses and the clarification of conflicting positions.

Certain concepts, such as Tao, Ch'i, Jen and Li, were prevalent in all Chinese philosophical thought, including the Neo-Confucian period. Because these concepts served as the central focus of many Neo-Confucian teachings, the researcher reviewed literature which explained the evolution and essential nature of such concepts. This literature helped the researcher obtain an objective interpretation of the concepts and, hopefully, insured the validity of the answers given to the connecting questions.

The writer utilized the literature of dance and physical education to formulate an initial concept of human movement. The concept as defined by Brown and Cassidy (8) subsequently was used to formulate the related connecting questions, and to analyze the significance of the source philosophy's various metaphysical, epistemological, and axiological principles, as well as to deduce the pedagogical implications.



## Analysis of Data

Various steps in critical thinking have been proposed by eminent authorities. Two such steps are inductive and deductive reasoning. The application of these processes of reasoning constituted the major means of establishing a tenable answer to the telling question of this study.

The deduction of the Neo-Confucianist structure of knowledge was accomplished by identifying, analyzing, and then synthesizing the various Neo-Confucian philosophers' positions into concise answers to the metaphysical, epistemological, and axiological connecting questions. From these conclusions a set of consistent consequences/implications/statements on the nature of human movement and the nature of the teaching-learning process was induced. Verification of the Neo-Confucian perspective of human movement and the pedagogical implications for the arts and sciences of human movement became dependent upon the logical consistency with which the consequences/implications/statements were induced.

### CHAPTER III

#### AN OVERVIEW OF CHINESE THOUGHT

A review of the history and content of Chinese philosophy was completed in hopes of discerning four types of information: the nature of Chinese philosophical thought, the recurring concepts and questions within Chinese philosophical thought, the existence of a Neo-Confucian period of philosophy, and the literature relevant to Neo-Confucianism. The information gained through the review provided the basis for what is designed to be a valid and reliable analysis of the essence of Neo-Confucian philosophy.

#### Philosophy and the Chinese Lifestyle

In the Western Hemisphere, persons are accustomed to thinking of philosophy as something apart from life. In the Eastern Hemisphere the gap between philosophers and the masses is not nearly so great. Oriental philosophers kept in touch with popular life by returning to the touchstone of human experience to test their theories. They tried to help the common people stretch beyond their day-to-day concerns and struggles to see their existence in perspective, that is, to understand it in philosophical terms.

The difference between Eastern and Western perspectives, which is, to be sure, a matter of degree, is due in part to the Oriental insistence on the wholeness of life and knowledge. Koller (59) maintained that Easterners dislike cutting up and compartmentalizing life and knowledge. As a result of this belief, the separation of philosophy into such things as theory of knowledge, theory of being, theory of art, theory of action, and other theories did not occur in Chinese philosophical thought. Neither is there any clear-cut distinction between Eastern religion and philosophy, between philosophy and psychology, and between philosophy and science. Easterners traditionally have been concerned about philosophy and have not considered it an abstract academic matter with little or no relevance to daily life.

For most Orientals philosophy has been regarded as life's most basic and most important enterprise. Philosophy became so important in China that after Confucianism became the state philosophy it was impossible for a worker to qualify for a government job without knowing the works of Confucius. Many kings, artists, and scholars were also philosophers, for the Chinese regarded thought and practice as inseparable from each other, that is, as aspects of the same activity. Thus, philosophy and the philosophers have had primary importance throughout the development of Chinese culture.

## Chinese Philosophical History

The Chinese way of life developed over thousands of years and was shaped by certain philosophers, their teachings, and the texts upon which they based those teachings.

Traditionally, Chinese history begins with a series of sage-kings, of the third millennium B.C. These sage-kings were mythical figures and were idealized in Chinese philosophy throughout the ages. Fung (46) and Chan (12) listed these figures as the emperors Yeo and Shun.

The historical periods of China are usually classified as dynasties. There is some disagreement on the exact dates for each dynasty, but Fung's (45:xv-xvii) accounting of twelve historical periods (dynasties) and the important cultural and philosophic occurrences within each is generally accepted and served in this study as a means of determining the existence of a Neo-Confucian period. A more simplified account of the philosophical history of China was found in Fung's History of Chinese Thought. (46) In this text Fung divided China's philosophical heritage into two major periods: Period of Philosophers--Confucius to 100 B.C., and Period of Classical Study--100 B.C. until present. During the former period, the problems, principles, and philosophical precedents of Chinese thought were established, while the second period was said to be a time of study,

synthesis, and elaboration upon classical thought. Consequently, the study of any school of thought occurring after 100 B.C. would necessitate a review of the Period of Philosophers as well.

Neo-Confucianism, according to Fung (46), developed during the Period of Classical Study and follows the characteristics of that period. Therefore, the principle of synthesis and the process of elaborating upon classical texts would be major components in Neo-Confucianism's methodology. Chan (17) explained that it was the spirit of synthesis that allowed Neo-Confucianism to absorb the latter Buddhists and Taoist teachings of the Period of Disunity (221-589 A.D.) and the Sui and T'ang dynasties (590-906 A.D.) into the earlier teachings of Confucius and Mencius.

Having determined the existence of two distinct philosophical periods, and having determined that the period of Classical Study included Neo-Confucianism and that Neo-Confucianists based many of their teachings on earlier philosophical positions, the researcher needed to identify those writings which emerged as the prominent texts of the Period of Philosophers.

#### Classical Texts

Various historical, poetical, and philosophical texts were written during the Chou dynasty (1122-256 B.C.). These

texts were put into final form during the Han dynasty and played a dominant role in the formation of Chinese thought in general and Neo-Confucianism specifically. These texts are now generally known as the "Five Classics."

According to Moore (70) and Koller (59) the "Classics" are these: Book of Poetry or Odes (Shik ching), a collection of verses from the Chou period; Book of History (Shu ching), a collection of records, speeches, and state documents from 2000 to 700 B.C.; Book of Changes (I ching), a set of formulas for explaining nature and divination purposes (it is attributed to Wen Wan - 1100 B.C.); Book of Rites (Li chi), a collection of rules regulating social behavior compiled long after Confucius, but may well represent rules and customs from much earlier times; and Spring and Autumn Annals (Ch'un ch'iu), a chronicle of events from 722 to 464 B.C. These texts have served as a source of inspiration to Chinese philosophers from Confucian to modern times. Chan said, "It is generally understood that these classics are the foundation stones of Confucian teachings." (14:12)

The teachings of Confucius and his most distinguished student, Mencius, also served as sources of inspiration to the philosophers of the Period of Classical Study. Their interpretations of the classics and the records of their sayings and teachings are commonly referred to as the "Four Books." The "Four Books" were used as the basis for the

famous Chinese examination system which served as the screening system for political appointments during many dynasties.

Koller (59), Fung (45) and Moore (70) designated these books as Analects of Confucius (Lun-Yu), recorded conversations and sayings of Confucius; Great Learning (Ta ksueh), the teachings of Confucius relative to cultivating oneself; Doctrine of the Mean (Chung Yung), the teachings attributed to Confucius concerning the regulation of life; and Book of Mencius (Meng Tzu), the elaborations of Mencius or Confucian principles. It is important to note that according to Fung "the 'Four Books' were the most important texts of Neo-Confucianist philosophy." (45:1)

Only two other books outside of Neo-Confucian texts are recognized as being significant for understanding Neo-Confucianism and Chinese thought in general; they are the Lao Tzu and the Chuang Tzu. Within these texts are the major teachings of Taoism. Chan referred to the 5,250 word Lao Tzu as a classic and said, "No other Chinese classic of such small size has exercised so much influence." (12:137)

### Literary and Epistemological Style

Chinese philosophical literature was based upon a tradition of philosophical conversation. (55) This somewhat formal aspect of Chinese philosophy has appeared and

reappeared in the recorded teachings of each of the great philosophers. An example of this method is found in the Analects of Confucius. The Analects are like the recorded conversations of Socrates in Dialogues by Plato. Plato used the dialogue because it was for him the living embodiment of his philosophical methods and the science which enabled him to rise from the concrete, individual objects to more and more generalized concepts until he reached the most abstract. (55) Based on Holzman's (55) interpretation, the dialogue form used by the Chinese masters was never used in the purely Platonic sense.

The recorded teachings of Confucian and Neo-Confucian scholars are records of short, intensely idiomatic sayings or conversations between the masters and their pupils as opposed to long discourses and dialogues. While this approach proves to be disorienting to some readers, and seems considerably disorganized at times to others, it does capture or preserve the living speech of the masters. This approach was important to the masters' students who believed that only the actual speech of a master contained the true meaning of his teaching. Consequently, the logical or systematic exposition of thought became insignificant; and the recording of short, incisive comments or sayings between the masters fills the philosophic literature of China. (55)



## Spirit and Content

The researcher found that the literary approach taken by Chinese scholars corresponded to the spirit of their philosophic method, that is, brevity and synthesis. Holzman summarized the fundamental approach taken by the Chinese masters when he suggested they attempted to "cleave to the immediate, the intuitive, the concrete, and eschewed the systematic and discursive." (55:291)

The spirit of Chinese philosophy was one of synthesis, balance, and a blend of opposing views in ethical and metaphysical considerations. (55) Chai and Chai (11) attributed this situation to the clash between the two major systems of Chinese thought--Taoism and Confucianism. The struggle between these systems during the centuries produced a situation in which the Chinese philosophical spirit became one of balancing and synthesizing opposites. Consequently, Chai and Chai maintained: "It is this spirit of synthesis that must be borne in mind if Chinese philosophy is to be understood." (11:xx)

Professor F.S.C. Northrop (73) differentiated Eastern from Western philosophic thought when he defined two major types of philosophical concepts. One is achieved by intuition and the other by postulation. The first of these concepts characterized Chinese philosophy, with its stress on reflective thinking, meditation, and methods of

self-cultivation. Consequently, the Chinese scholars exhibited a preoccupation with concrete problems and a distaste for the abstract. The second type of concept is operational in Western thinking with its qualities of speculation and logical analysis. The by-product of the Chinese reliance upon the intuitive method was an absence of experimental procedures, but a tradition enriched with intuitive understanding. (11) It is recorded in the Analects:

Let us teach the way to knowledge. Only say that you know when you really know, and concede your ignorance of what you do not know--this is the way to knowledge. (33:151)

Such an ideal definition of the limits of one's knowledge is not altogether strange to the Western mind; but to the Chinese, who are unconcerned with limitless speculation, it is a natural goal in life.

Chai and Chai (11) pointed out some interesting contrasts between Chinese and Western philosophy. Chai and Chai said, "Whereas Western philosophy is associated with science and religion, Chinese is closer to ethics, politics, literature and the arts." (11:xvi-xvii) They explained that each great Chinese system of thought developed primarily as a philosophy of self-cultivation and only incidentally as a religious cult. Where the Westerner is religious and basically concerned with love for a Supreme Being, the Chinese are humanistic and ethical occupied mainly with social relations, civil duties, and moral codes.

While the content of Chinese philosophy differs from other philosophical systems in that it seldom separates itself from ethical and practical needs to consider logic, aesthetics, and metaphysics, these realms of philosophical thought are not absent in Chinese philosophy. However, such patterns evolved slowly and once present they became so involved with the ethical and practical teachings that it is sometimes difficult to separate one from the other. This factor was yet another outgrowth of the Chinese basic concern with human relations and morality. (11)

Chinese philosophy has a long hallowed tradition of speculation upon ultimate values while at the same time discussing man's daily problems. While many Western philosophers deal with minute, technical problems under the guise of metaphysics, epistemology, or axiology, and appear at times to avoid generalizations about the universe, the Oriental philosophers, according to Tomlin "never lose sight of the fundamental problem, namely that which concerns life's meaning and purpose." (78:19)

### The Quest

Tomlin stated that the Chinese philosophers "quest not so much for assurance as for truth. . . ." (78:19) It was not just truth, but a perfect state of existence and a certain ancient wisdom for which the Chinese philosophers

strove and toward which they hoped to guide others. Fung posed the central problem of Chinese philosophy as a question: "What is the highest form of achievement of which a man as a man is capable?" (45:6)

Chan saw this achievement as the process of humanizing man: "If one word could characterize the entire history of Chinese philosophy, that word would be humanism--not the humanism that denies or slights a Supreme Power, but one that professes the unity of man and Heaven." (12:3) The "Heaven" referred to by Chan should not be confused with the theological interpretation. The concept of Heaven in Chinese philosophy represents a "supreme spiritual reality; a reality which man is capable of obtaining completely as a man." (12:4)

The principles involved in solving the central problems of Chinese philosophy often focused on a single concept. The concepts most commonly used throughout the history of Chinese philosophy to represent a state of harmony or balance between man and the perfect state of existence were found to be: (1) the sage-king (like the legendary emperors Yao and Shun); (2) knowing and acting in accordance with Tao (Way or Great Ultimate), (3) harmonizing yin and yang (passive and active forces); and (4) becoming a man of jen (love or humanity). The contemplation of these themes lead to many other concepts and to a variety of explanations as to the means of ascertaining truth and the

perfect state of existence. Since these themes stand out in both the Period of Philosophers and the Period of Classical Study, a more detailed understanding of the concepts demands attention.

### Important Concepts

Sage-kings. Chinese philosophy, irrespective of its different schools, concerned itself with the ideal state of human existence. Men who achieved this realm of reality were acclaimed as "sage-kings." To reach such a stature was like reaching what the Platonic philosophy describes as "philosopher-king." (47)

Mencius, a key Confucian scholar during the period of philosophers and the originator of the Book of Mencius, said, "The sage is the acme in human relations." He is the morally perfect man in society. This kind of perfect life does not allow one to be divorced from the daily functioning of human relations or regular affairs. The perfect man is a sage within and a king without, spiritually cultivated, yet functioning within society. (59) Koller explained this inner and outer greatness.

[It is] . . . a magnitude of spirit reflected in the peace and contentment of the individual in his completeness . . . [and] manifested in the ability to live well practically, dignifying the social context of one's ordinary day-to-day existence. (59:197)

The concept of two-fold greatness was basic to both Confucianism and Taoism--the philosophies which provided the foundations and inspirations for the later Neo-Confucian philosophy. The premise of two-fold greatness was the source of Neo-Confucianism's strong rebuttal of the Buddhist's teachings concerning the removal of oneself from "this worldliness" and the seeking of "other worldliness." (59)

Tao. Since philosophy in China was viewed as a branch of learning enabling man to possess an ideal kind of character, the philosophers of China discussed the "Way" or Tao of sageness. The most fundamental and most general concept among Confucianism, Taoism, Buddhism, and Neo-Confucianism is Tao. All Chinese philosophers in one way or another, and regardless of school, profess the existence of Tao.

Tao usually represented a way of harmony in which a balance of the sublime and the common was reached. Chai and Chai refer to this state as one of "total synthesis," and said that it is also likely to be translated as "one" or "oneness." (11:xix) Knowing and acting in accordance with Tao consequently becomes the actualization of ultimate reality.

Tomlin (78) understands Tao to be the road (Way) to virtue and contentment, which is reasonable, so long as one does not identify it with a "technique" or "recipe" for happiness. Such an understanding would represent only a

limited part of Tao's meaning. Tomlin also pointed out that Tao was sometimes considered to be the "origin of all meaning in the Universe" and "the core of reality." (78:252)

Being the origin of the Universe, Tao was involved in the creation and engenderment of things. Such action constitutes change, and all the systems of Chinese philosophy agree that reality and life are the results of such a process. (13) In traditional Chinese thought, change operated cyclically in the manner of thesis and antithesis and is related as transfiguration and transformation or coming and returning.

Some Chinese philosophies held that the ideal state resulting from change was Ho. Chan said that Ho represents the harmony, peace or "co-operative functioning of . . . yin and yang." (13:166) Yin and Yang were considered to be fundamental forces of the universe. They were also key concepts throughout the philosophical history of China.

Yin and Yang. The Chinese often symbolized the abstract in terms of the concrete. Etymological analysis by Wu (87) described the yin to mean the "shadowy side" and yang to mean the "sunny side" of the mountain. More commonly these terms are thought of as negative and positive, passive and active, or female and male principles or forces. They were also seen as the attributes of activity and tranquility, strength and weakness, and hardness and tenderness. (13)

Bodde (5) explained that the Chinese mind usually showed a preference for one of the two component elements in a dichotomy. At the same time both components were regarded as complementary and necessary partners. Bodde's point was that the true tendency in Chinese thought was to merge or combine unequal components to create an organic harmony, such as the essence of Tao.

Chan's interpretation of "central harmony" (chung-yung) was that it is a resultant of balancing and synthesizing the antithetical elements of yin and yang and that this central harmony is what the Chinese believed to be "the true principle of things and the eternal law of the universe." (13:166) The first elaboration on the significance of the forces is found in the I-Ching or Book of Changes (78). Confucius' interpretation of the I-Ching brought the development of a new concept, jen, and a new expression in Chinese literature "the man of jen."

Jen. Philosophical interpretations of Tao and yin and yang helped mold the Chinese view of the universe as well as that of history, politics, society, and the individual. Nevertheless, after Confucius, the task of the individual, regardless of his position in society, was "to become a man of jen."

Chan's (12) etymological interpretation of jen was that it consisted of man and two, thus signifying man within a group. While jen has been translated as benevolence,



love, goodness and human-heartedness, Chan (12) felt Boodberg's (6:334) "humanity" and "co-humanity" and Lin Yutang's (62:789) "true manhood" were best suited to summarizing all the Confucian and Neo-Confucian interpretations. The full significance of jen and the goal of Chinese philosophy as a whole are summarized by Moore when he stated that this classically Confucian term represented "the goal of Confucianism," and that of Chinese philosophy, i.e., "human perfection." (71:141)

#### Summary

An overview of Chinese philosophy revealed that philosophy was an integral part of the Chinese life style. The philosophical history of China may be divided into the Period of Philosophers and a Period of Classical Study, each containing a number of movements. During the T'ang dynasty (618-906 A.D.) a philosophical movement called Neo-Confucianism began and continued through the Ming dynasty (1368-1643 A.D.). The major texts of Chinese philosophy were commonly titled "Five Classics," the "Four Books," and the Lao Tzu and Chuang Tzu--the first being significant to Confucianism, the second to Neo-Confucianism, and the third to Taoism. The philosophic literature of China usually contained a dialogue of short, incisive sayings between the masters and their pupils. The general rule, or method

utilized by the Chinese masters was to synthesize, balance, and blend opposing views on primarily ethical and metaphysical considerations. The central purpose of philosophy in China has been to help man reach a perfect state of existence as a man. In the history of Chinese philosophy there were four major concepts or phrases to express the ideal state of human existence: being a sage-king, knowing and acting in accordance with the Tao, balancing the yin and yang, and becoming a man of jen (humanity).

CHAPTER IV  
THE DEVELOPMENT OF NEO-CONFUCIANISM

Chan described Chinese philosophy as "an intellectual symphony in three movements." (18:31) The first movement corresponded to the time of the first masters and spanned the sixth to the second century B.C. The first movement was like an overture in that all the philosophy that follows would be represented in this first movement (with the possible exception of the Buddhist influence). While the composers of this movement were many, like Confucius, Mencius, Mo, Lao Tzu, and Chuang Tzu, only the philosophical composition of Confucianism and Taoism would survive and become the basis of all future Chinese philosophical thought.

The second movement in Chan's intellectual symphony was an intermingling of the various early schools of thought with the addition of Buddhist metaphysics. The movement lasted for approximately eight hundred years and encompassed the continuation and fall of Confucianism, the rise and renewal of Taoism, the introduction and development of Ch'an Buddhism, and the beginning of the revival of Confucianism.

According to Chan, Han Yu's (768-824 A.D.) and Li Ao's (died ca. 844 A.D.) teachings marked the end of the second movement and the beginning of the last part of the

intellectual symphony, that of the long and unique melody called Neo-Confucianism.

### The Neo-Confucian Movement

The term "Neo-Confucianism," according to Chan (18:24), has been used in the West to designate the Confucian philosophy of the Sung, Ming, and Ch'ing dynasties. Chan pointed out that the term is not a direct translation of any Chinese words but rather it is an appellation. Neo-Confucianism is usually seen as a position representative of a blend between Li-hsueh or Philosophy of Principle, Hsing-li-hsueh or Philosophy of Nature and Principle, and Tao-hsueh or Philosophy of the Way, with Principle, Nature, and the Way being the basic concepts expounded upon.

Chan (18) and Koller (59) agreed that Neo-Confucianism developed in three phases. These phases corresponded to the three dynasties of Sung, Ming, and Ch'ing. Each phase had its own particular theme or philosophical emphasis, but as a whole they all represented a resurgence of Confucianism in a new light. Chan (18) also identified the phases as three schools: School of Principle, in the Sung period (960-1279 A.D.); School of Mind, in the Ming period (1368-1644 A.D.); and the Empirical School, of the Ch'ing period (1644-1911 A.D.). Koller's (59) system of classification is similar to Chan's. The

first phase he called the "School of Reason" beginning in the ninth century and reaching a "great synthesis" in the writings of Chu Hsi (1130-1200 A.D.). The second thrust he called the "School of Mind." This school leaned toward idealism and it spanned the late Sung dynasty through the entire Ming dynasty. The third segment was the "Empirical School" of the Ch'ing period (1644-1911 A.D.).

Fung (45) and Baskin (3) differed with the aforementioned writers and believed there were only two periods and two schools to the philosophic movement called Neo-Confucianism. Fung believed that while the beginning of Neo-Confucianism may be traced back to Han Yu and Li Ao of the T'ang dynasty, the Neo-Confucian "system of thought did not become clearly formed until the eleventh century."

(45:269) It is important to note that Fung referred to Neo-Confucianism as a "system," and not merely as a "period of thought" spanning dynasties.

Fung also said that this system "came to be divided into two main schools." The first he labeled the "School of Law or Principle," and the second he designated the "School of Mind." (45:281) In History of Chinese Philosophy, Fung (46) also identified the schools as the Ch'eng-Chu school and the Lu-Wang school respectively. Fung (45) used the philosophers Ch'eng I (1033-1108 A.D.) and Chu Hsi (1130-1200 A.D.) as chronological reference points for the "School of Law or Principle," and Ch'eng Hao (1032-1085 A.D.),

Lu Chiu-yuan (1139-1193 A.D.), and Wang Yang-ming (1422-1529 A.D.) as indicators of the life span of the "School of Mind." Fung (45), unlike Chan (18) and Kroller (59), saw a change of emphasis during the Ch'ing dynasty and a new realm of thought emerging during the seventeenth century.

Baskin also identified the Ch'eng brothers, or masters Ch'eng, as the two philosophers who "foreshadowed the two major directions Neo-Confucianism was to take, the idealistic and the rational, under Chu Hsi and Lu Hsiang-shan (Lu Chiu-yuan)." (3:476) Baskin, like Fung (46), identified two schools and related the Ch'eng-Chu School's growth to the period known as the Sung dynasty. But, unlike Chan (18) and Fung (46), Baskin identified the second school as the Wang-Ch'eng or Lu-Ch'eng School. Baskin's study identified the middle of the Ming dynasty as the time of the revival of the second school, or School of Mind, and Baskin believed that the school reached a peak some century and a half after Wang Yang-ming's time (approximately 1528 A.D.). Baskin went on to identify a philosophic movement back to traditional Confucianism during the early Ch'ing dynasty, and he labeled this movement as a denial of the Neo-Confucian teachers and their new metaphysics. Consequently, the Ch'ing dynasty represented to Baskin a new page in the history of Chinese philosophy as opposed to a third chapter of Neo-Confucianism.

deBary (40) maintained, as did Fung (45) and Baskin (3), that Neo-Confucianism reached its peak during the mid-seventeenth century; and he lent support to the belief of a two-phase development when he identified a "distinct change" in intellectual thought shortly after the mid-seventeenth century. deBary claimed this period of time to be Neo-Confucianism's point of culmination.

Chan (12:xvi), and Fung (53:722-23) offered chronological tables classifying Chinese philosophers and the development of Chinese philosophy. (See Appendix B) An analysis of these chronologies also supports the one philosophy-two school hypothesis as they marked the beginning of the Ch'ing dynasty (1644 A.D.) with a new philosophic school of thought.

Thus, it became clear that while there was a respect for, and reference to, early Confucianism up until the early part of the twentieth century, the period and system of philosophy known as Neo-Confucianism, with its two schools of thought, began in the Sung dynasty and ended with the fall of the Ming dynasty.

#### The Neo-Confucian Scholars and Their Works

Having settled the question as to the existence of Neo-Confucianism and having determined the existence and times of two schools of thought, the researcher sought to

identify the masters of the two Neo-Confucian schools and their literary works (or find summations of their teachings by other masters), to determine which masters' teachings prevailed in each school, and to select the positions which were most indicative of the system and schools as a whole.

To identify who were the Neo-Confucian masters, the researcher consulted the chronologies of Chan (12) and Fung (46) along with Fung's (45, 46) two histories of Chinese thought. Both reviews indicated Neo-Confucianism had three types of masters within its development. These might be described as forerunners or precursors, builders or formulators, and most importantly, synthesizers or developers. While each group of teachers played an important role in the development of Neo-Confucianism, some teachers were not as influential as others in the development of the two schools. A review of primary and secondary literature revealed information concerning the Neo-Confucian scholars and helped identify their works.

The Forerunners. In 622 A.D. the Chinese examination system was revived as the means of selecting public officials. The basis for the examination had been the Confucian Classics. Emperor T'ai-tsung (622-649 A.D.) ordered scholars to prepare an official edition of the Confucian Classics. The official final edition of the Classics included selections from certain commentaries on the



Classics as well as the Classics themselves. Fung explained the reason for including the contemporary works.

After the revival of Taoism and the introduction of Buddhism, people had become more interested in metaphysical problems and in . . . supermoral values, or, as they were then phrased, the problems of the nature and Destiny [of man] . . . such problems are not lacking in such Confucian works as the Confucian Analects, the Mencius, the Doctrine of the Mean, and especially the Book of Changes. [But these] . . . needed a genuinely new interpretation and elucidation in order to meet the problem of the new age. . . . (45:266-67)

Two men who tried to reinterpret the Great Learning and Doctrine of the Mean to answer the problems of their time were Han Yu (768-824 A.D.), who wrote "On the Origin and Nature of the Truth," and Li Ao (died ca. 844 A.D.), who wrote "On the Restoration of the Nature." In essence, they both said that transmission of truth ended with Mencius and that only certain individuals were capable of understanding what the early masters had taught. (12) According to Fung ". . . all Neo-Confucianists after Li Ao's time . . . accepted Han Yu's theory of the orthodox line of transmission of the Tao or Truth, and maintained they were themselves links in that transmission." (45:268)

Chan (12) thought Han Yu and Li Ao were the precursors of the Neo-Confucian movement and that "they did much to determine its direction."

So far as Chinese thought is concerned, his [Han Yu] greatness and that of Li Ao, lie in the fact that they saved Confucianism from its possible annihilation by Taoism and Buddhism and that they defined the direction and nature of its resurgence. (12:450)

Han and Li saved Confucianism by: attacking Taoism and Buddhism; by concentrating on the historical Confucian problem of human nature; by setting the precedent of quoting from the Great Learning, the Doctrine of the Mean, and the Book of Changes; by singling out Mencius as the person through whom the doctrines of Confucius were transmitted to later ages; and by helping confine Neo-Confucian objectives to the traditional goal of developing a moral being and a moral society.

After the time of Han Yu and Li Ao, the line of Neo-Confucian succession begins. According to Chai and Chai, "Chou Tun-i, together with Shao Yung and Chang Tsai, formed the great trio in the first stage of the Neo-Confucian development." (10:121) These scholars were the first of seven leading Neo-Confucian scholars who contributed substantially to the new movement. The four remaining scholars were Ch'eng Hao, Ch'eng I, Chu Hsi, and Lu Hsiangshan. (10)

Baskin (3) identified Chou Tun-i (1017-1073 A.D.) as being "the pioneer of Neo-Confucianism." Baskin also said that Chang Tsai is "traditionally assigned the role of the second major thinker in the line of Neo-Confucian succession." (3:453)

Chai and Chai (10) identified Chou Tun-i as the rightful founder of the Sung Neo-Confucianism. Kroller affirmed Chai and Chai's (10) position when he identified Chou as the one "directly responsible for laying the foundations of Neo-Confucianism." (59:252)

Chou Tun-i's importance was ascribed to his outlining the Neo-Confucian metaphysics. In his An Explanation of the Diagram of the Supreme Ultimate, and Book of Comprehensive Understanding he assimilated the Taoist concept of non-being into Confucianism and removed the Taoist aspects of fantasy and mysticism. Chou based his thoughts on the Book of Changes; and because of Chou's work, this ancient text, with its commentaries, came to hold a place of great importance in Neo-Confucianism. (3)

deBary (40) supported Chai and Chai's (10) genealogy of Neo-Confucian precursors when he identified Shao Yung (1011-1077 A.D.) as one of the masters who formulated some of the basic principles embodied in the Ch'eng-Chu (Sung) school. However, Chan failed to support deBary when he said that Shao "exercised little influence on his contemporaries and had no followers . . .," and that, ". . . his doctrine had not been propagated by later Neo-Confucianists."

(12:483) The reason for Shao's lack of influence and the important reason for not considering Shao, according to Chan, was Shao's "failure to discuss such central Confucian problems as humanity and righteousness." (12:483)

Chai and Chai seemed to support Chan's position when they said:

Shao Yung should be considered as a challenging and refreshing thinker within the fold of the Sung philosophy or beyond it, even though he exercised little influence on his contemporaries and had virtually no followers. (10:127)

Shao is not included in Bruce's (9:7) listing of "The Five Philosophers," but Shao is mentioned briefly as a forerunner of the five. Baskin hinted that Shao's rejection by later Neo-Confucianists, especially Chu Hsi, might be due to the fact that Shao "went beyond the other Neo-Confucianists" in his overemphasis on cosmology and the importance he attributed to numbers and their governance of the universe and its operation. (3:445) It may be safe to include Shao Yung as a forerunner to Neo-Confucianism; but he was not as important as Han Yu, Li Ao, Chou Tun-i, or Chang Tsai to Neo-Confucianism's pattern of development.

Chang Tsai was the third great philosopher of the Sung period. Like those who preceded him, Chang developed a cosmological theory from the I Ching. However, his starting point was different from that of his predecessors.

According to Chai and Chai (10), Chang Tsai regarded Ch'i (vital force or ether) as the basic element in all things, and he considered the Supreme Ultimate as nothing more than Ch'i. Consequently, Chang used Ch'i, Supreme Ultimate, and

the Tao interchangeably. Chang's metaphysics are outlined in Correcting Youthful Ignorance. (21)

Baskin believed Chang Tsai was "indispensable to the study of Neo-Confucianism." (3:459) Baskin believed Chang's Western Inscription (20) explored the Confucian premise that the man of jen (or love) identifies himself with all men and with the universe. Chai and Chai also thought that "The significance of Chang Tsai as a great Sung philosopher lies largely in the Hsi-ming (Western Inscription) which became the basis of Neo-Confucian ethics." (10:129)

Fung believed that while "the beginning of Neo-Confucianism may be traced back to Han Yu and Li Ao, its system of thought did not become clearly formed until the eleventh century." (45:269) Consequently, there must be a second group of masters who took the basic premises of the early Neo-Confucianists and began formulation of schools of thought.

The Formulators. It was during the eleventh century and the Sung dynasty that Neo-Confucianism began its development and division into two schools of thought. Baskin (3), Chan (12), and Fung (45) agreed that it was the two Ch'eng brothers, Ch'eng Hao (1032-1085 A.D.) and Ch'eng I (1033-1107 A.D.), who set the pattern for Neo-Confucianism's division and ultimate pattern of development.

The Ch'eng brothers were nephews of master Chang Tsai, students of Chou Tun-i, and friends of Shao-Yung.

Consequently, they were familiar with these masters and their teachings. (12) Because of these acquaintances, they would often agree in their interpretation of important concepts. Chan pointed out that the Ch'eng masters "agreed essentially in their philosophy and . . . [because of this] many sayings are assigned to both brothers." (12:518) However, Chan also indicated that there were critical differences.

In fact, Ch'eng I is so much more rationalistic than Cheng Hao and Ch'eng Hao is so much more idealistic than Ch'eng I that it is permissible to say that Ch'eng Hao inaugurated the idealistic wing of Neo-Confucianism while his brother inaugurated the rationalistic wing. (12:518)

The full significance of the differences between the Ch'eng brothers' teachings was to be brought to a head by the work of those who followed. (59)

The Ch'eng brothers' fundamental agreement was on the concept "principle" (li). The Ch'eng masters gave Neo-Confucianism its enduring structure by making principle (li) the basis of their philosophy (59).

Like all other Neo-Confucianists, the Ch'engs received many of their ideas from the ancient Confucian classics. Their teachings are assimilated in the Erh-Ch'eng ch'uan-shu (Complete Works of the Two Ch'engs).

The Developers. Various names have been given to the two wings of Neo-Confucianism started by the Ch'eng

brothers. Some of these titles reflect periods of history (dynasties), some the major themes, and yet others use the main masters to help identify those who were most indicative of each philosophical movement. The latter technique was helpful to the researcher in determining the major Neo-Confucianists.

Bruce used dynasties to identify the extension of the differences between the Ch'eng brothers when he referred to their schools as the "Sung School" and the "Ming School." (9:x) Bruce placed Chu Hsi as the "master" of the Sung School: "The philosophy of Chu Hsi is the philosophy of the Sung School." (9:7) Bruce also indicated that Chu Hsi's positions were very influential:

The Sung School of Confucianism . . . crystallized the thoughts of ages into a system which has dominated the Chinese mind ever since Chu Hsi . . . the one who did most to create for it, its all powerful influence. (9:7)

deBary also used Sung School and identified Chu Hsi as the synthesizer or reference point for Sung Neo-Confucianism:

The development of Neo-Confucianism in the Sung dynasty is generally traced down through those who contributed most to the impressive synthesis of Chu Hsi. . . with Chu Hsi as a reference point, it has been customary to work back through the intellectual geneology of the Ch'eng-Chu school. . . . (40:88)

Baskin made a similar point: "Chu Hsi represents the final culmination of the Ch'eng-Chu school of Neo-Confucianism." (3:533) Baskin called Chu Hsi "the great syncretist" and compared Chu's achievement to that of St. Thomas Aquinas. (3:533)

Chu Hsi has been the most influential single Chinese philosopher during the last thousand years. One of the reasons for Chu's influential role was the fact that he inaugurated new tendencies in Neo-Confucian textual criticisms. Chan explained Chu's role:

Among other things, he considered the Book of Changes as a book primarily for divination, thus radically differing from other Neo-Confucianists who depended on it for much of their philosophical inspiration. His most radical innovation was to select and group the Analects, the Book of Mencius, the Great Learning, and the Doctrine of the Mean . . . as the Four Books, [which became] the basis of the civil service examinations. (12:589)

Generally speaking, it was found that Chu was great because he reaffirmed the basic doctrines of Confucianism, brought those doctrines into a harmonious whole, and gave Confucianism a new complexion. For his efforts and affectiveness Koller (59) granted Chu Hsi the highest possible accolade when he equated Chu Hsi's influence with that of Confucius and Mencius.

Chu Hsi was not only the most influential Chinese philosopher during the last thousand years, he was also the most voluminous writer during that period. The essence of



his teachings can be found in Collection of Literary Works by Chu Hsi, Completed Works of Chu Hsi, and Reflections on Things at Hand.

Chu Hsi was not without adversaries. A dispute arose in the eleventh century Chinese intellectual circles between Chu Hsi and his most eloquent contemporary Lu Hsiang-shan (1139-1192 A.D.) over the nature of the Great Ultimate. (3) Chan (12) characterized the drastic differences between the two as being opposite at every point. Their differences eventually lead to the development of the second phase (or wing) of the Neo-Confucian movement. The movement became known as the Lu-Wang School, or School of Mind, and it flourished during the Ming dynasty. It was given its definitive form by Lu Hsiang-shan, and it developed and reached its climax in Wang Yang-ming. (3:12)

Lu Hsiang-shan wrote little but exerted a lasting influence through his teachings because thousands of scholars would gather to listen to his simple and straightforward lectures. Lu's lecture on righteousness versus profit in 1183 A.D. reportedly moved the audience to tears. Moreover, his doctrine stating that the investigation of things was nothing more than the investigation of mind started a strong current that was to oppose the rationalism of the Ch'eng-Chu School for several hundred years. (12)

Lu's teachings were seen as a continuation of those of Li Ao, which were based on Mencius and resembled Zen

Buddhism. (34) Fung (47) was supportive of Chan (12) and Creel's (34) positions when he identified Lu's teachings as similar to the Inner-Light School of Zen Buddhism and also identified Lu's role as a leading spirit in the development of the doctrine of mind.

Chan (12) thought that ultimately the influence of Lu was not anywhere so great as that of Chu Hsi. However, the idealism of Lu did grow and finally culminated in the philosophy of Wang Yang-ming, which eventually overshadowed the rationalistic movement of Chu Hsi and the Sung period (10). Wang is depicted as the one who completed and systematized the teachings of the Mind School. (45) Wang's Inquiry on the Great Learning embodies virtually all of his major doctrines. Wang also wrote a prominent essay called Instruction for Practical Living. Wang's two works are contained in Completed Works of Wang Yang-ming. (10) He was the School of Mind's champion and his system of dynamic idealism came to dominate Chinese life for a century and a half after his death. (3)

Fung found both strengths and weaknesses in Wang's ability. Fung stated that Wang's "metaphysics were less than others yet his emphasis on action or extending intuitive knowledge was clearer and better defined [than other Neo-Confucianist]." (47:169) Chan (12) gave a possible reason for Wang's weak metaphysics, and a clue as to the unlikely existence of other prominent Ming scholars,

when he claimed Wang, unlike Confucius, Mencius, and Chu Hsi, had no prominent rivals. Thus, he did not have to defend or debate his positions.

Wang's influence, like Chu Hsi's, extended to Japan where their schools rivaled each other from the seventeenth through the nineteenth centuries. In China, Wang's followers disagreed on their interpretations of his teachings (especially on the meaning of Innate knowledge), and this lack of consensus eventually led to division and confusion. Without a strongly unified following to perpetuate Wang's teachings, the line of Neo-Confucian scholars died and the modern period of Chinese philosophy began.

(12)

#### Summary

Basing upon the evidence gathered the researcher found it reasonable to assume that there was a system of philosophy known as Neo-Confucianism; the system was divided into schools during the Sung and Ming dynasties; the scholars of those periods were commonly referred to as belonging to either the "School of Principle" or the "School of Mind"; the schools were given their direction by Chang Tsai, Chou Tun-i and the Ch'eng brothers; and the teachings of these schools are best represented by their champions, the masters Chu Hsi, Lu Hsiang-shan, and Wang Yang-ming.

CHAPTER V  
DELINEATION OF NEO-CONFUCIANISM

Having identified the existence of two schools of thought within Neo-Confucian philosophy, and having identified the scholars who best represented each school, answers to the connecting questions relating to Neo-Confucianism's metaphysical, epistemological, and axiological principles became possible.

Fung (45) maintained that while the main issue between the two schools of Neo-Confucianists was of some fundamental philosophical importance, a reconciliation of the issue would leave little, if any, controversy between the groups of scholars. In light of Fung's premise, the researcher formulated the following connecting questions: (1) What positions are expressed by the major Neo-Confucian philosophers regarding metaphysical, epistemological and axiological issues? and (2) Do the positions sponsored by the various Neo-Confucianists interrelate?

An analysis of the positions of the various Neo-Confucianists as they related to the first connecting question was made by selecting and reviewing key concepts or phrases which were cogent to the philosophy's ideology. A reconciliation of the ideological differences was made by posing Neo-Confucian principles that could be considered as

being consistent with the general philosophical orientation within Neo-Confucianism.

With the development of a new system of thought one would normally expect to find some new ideas expressed in new terminology. Yet, a survey of the philosophical concepts used in Neo-Confucianism indicated that with the exception of one or two terms practically all the major terms had come from the ancient Confucian classics. The Neo-Confucianists were able to express all their ideas, with few exceptions, in the traditional terminology. If it were not for the exceptions, the interpretation of the Western appellation "new Confucianism" would be fairly accurate. However, the new concepts and the very different renditions of the traditional concepts made Neo-Confucianism a unique system of thought.

A review of original Chinese designations for what has been called Neo-Confucianism showed the terms "principle," "nature," "the Way," and "mind" were the major concepts which united the Neo-Confucianists. (15:17) These concepts formed the metaphysical basis of Neo-Confucianism's axiology and epistemology. Consequently, an analysis of these concepts ultimately led to a delineation of the entire philosophy of Neo-Confucianism.

### Metaphysical Considerations

Prior to the Neo-Confucian scholars, only Hsu Tzu (313-238 B.C.) showed any degree of interest in the explanation of the concept li or "principle." The Neo-Confucian usage of principle as the cornerstone of their metaphysics consequently originated from a source outside of traditional Confucian thought.

The external source of Neo-Confucianism's interpretation of principle was the Neo-Taoists and the Buddhists. These schools had evolved the doctrine of li as principle, both as universal and particular and as the synthesis of them. It was within that frame of reference that the Neo-Confucianists returned to the Book of Changes, seized upon the term li, and claimed it as their own.

#### The Origin of Things

Chou Tun-i is recognized as having established the necessary explanation for the Neo-Confucian theory on the origin of things. Within his An Explanation of the Diagram of the Great Ultimate, Chou (25:62) traced the evolutionary process of creation from the Great Ultimate through the passive and active principles (cosmic forces) of yin and yang respectively and the Five Agents (material forces) to the myriad things.

To Chou the particular (myriad) things are brought into existence through the mysterious (unexplainable) union of the Great Ultimate and non-being. Because things emanate from the Great Ultimate, they too possess the quality of production of things. Thus, reality is viewed as an unending process of production and reproduction. Chou explained the process:

When the reality of the non-ultimate [non-existent] and the essence of yin, yang, and the Five Agents come into mysterious union, integration ensues. Ch'ien [heaven] constitutes the male element, and K'un [earth] constitutes the female element. The interaction of these two material forces engenders and transforms the myriad things. The myriad things produce and reproduce, resulting in unending transformation. (25:463)

The model for production is the symbolic male and the symbolic female characters of the Book of Changes. These were readily understood by the Chinese as principles which, by their union, bring into existence what was previously non-existent. Chou Tun-i thus provided in his explanation the origin of existence and the basic unity of reality.

The Ch'eng brothers, recognizing the need for a first "principle" that would be operative in every thing, person, and action, substituted Principle for the Great Ultimate. Ch'eng I said, "That which is inherent in things is Principle." (24:591) His brother, Ch'eng Hao stated, "The reason why it is said that all things form one body is

that all have this Principle, simply because they all have come from it." (12:534)

Because the Ch'engs regarded the Principle from which all things proceed to be the same as the principles inherent in particular things (the difference being only one of manifestation or embodiment) they conceived of all things as forming a unity. This aspect of the harmony of one in the many is reflected in Ch'eng I's statement: "Principle is one but its manifestations are many." (12:544) This saying has become one of the most celebrated philosophical statements in China. Chan (12) recommended the statement as the best summary of Neo-Confucian metaphysics.

The great Neo-Confucian master Chu Hsi reaffirmed the Neo-Confucian commitment to Principle as the Great Ultimate and the idea of the "One in the many" when he said: "The Great Ultimate is nothing other than Principle." and "The Great Ultimate is merely the principle of heaven and earth and the myriad things." (29:638) Chu Hsi explained the relationship in an analogy:

Fundamentally there is only one Great Ultimate [Principle], yet each of the myriad things has been endowed with it and each in itself possesses the Great Ultimate [Principle] in its entirety. This is similar to the fact that there is only one moon in the sky but when its light is scattered upon rivers and lakes, it can be seen everywhere. It cannot be said that the moon has been split. (29:638)



The most famous single statement by a Neo-Confucian on the unity of reality was Chang Tsai's Western Inscription, which begins with the following lines:

Heaven is my father and Earth is my mother, and even such a small creature as I find an intimate place in their midst. Therefore that which fills the universe I regard as my body and that which directs the universe I consider as my nature. All people are my brothers and sisters, and all things are my companions. (20:497)

There was no variance within Neo-Confucianism on the premise of the one originating and being within the many. However, Wang Yang-ming's doctrine that "there is no principle outside the mind" and "there is no event outside the mind" seems to push the issue of Principle being the source of all things. (84:674) However, Wang's proclamation "The mind is Principle" makes the difference semantic and one for the individual to decide. (84:667) Wang explained: "I am afraid the use of the word 'and' makes inevitable the interpretation of mind and principle as two different things. It is up to the student to use his good judgement." (84:674)

The Neo-Confucian view of the origin of things, therefore, may be summarized in three statements: All things originate from a single source. Having a common origin interrelates all things. Things are different only in manifestation.

## Spiritual Beings

As with other concepts, the Confucian connotation of spiritual beings changed due to the Neo-Confucians' newly found basis for metaphysics. In the ancient classics spiritual beings were the spirits of ancestors. They controlled the life and destiny of man and in their mysterious ways rewarded or punished man for his behavior. While it can not be said that the Neo-Confucianists rejected the entire belief system of their ancestors outright, they gave little, if any, recognition to the role of spiritual beings in the unfolding of life and destiny.

Chou Tun-i's An Explanation of the Diagram of the Great Ultimate (25) placed man in the pivotal position of the Neo-Confucian metaphysical system. Man, who receives that which is the highest excellence in the creative process of the Great Ultimate (Principle), is himself not merely a "creature." He is also a creative agent who participates in the onto-cosmological process which brings about the completion of the Great Ultimate (Principle). Man can perform such a function not because of some superhuman guidance, but because he is precisely what he ought to be. Indeed, the sage who has "established himself as the ultimate standard for man" does not transcend the structure of man, instead he is its very embodiment, i.e., true manhood. (25: 463)

Therefore, it can be stated that Neo-Confucianism held that: man is a creative agent in the unfolding of the

universe, that the sage is the ultimate standard of man's role in the universe, and that man is independent of any spiritual influence.

### Ontological Considerations

Neo-Confucianism has been called the philosophy of nature and principle. The significance of the latter concept within Neo-Confucian metaphysics has been partially explained heretofore. The term "nature" and its relation to principle becomes important to an understanding of Neo-Confucian ontology.

#### The Nature of Things

Etymologically the Chinese word "hsing" simply means nature in general. (15:29) But to understand the Neo-Confucian rendition one must realize it was Mencius' understanding of nature that was orthodox. To Mencius nature meant originally good nature. When Kao Tzu, Mencius's opponent, said that what is "inborn" is called "nature," he meant that nature was "neutral." (12:52) This position Mencius bitterly attacked. Ch'eng Hao was also subjected to strong criticism when he repeated the phrase:

What is inborn is called nature. Nature is the same as material force and material force is the same as nature. They are both inborn. According to principle, there are both good and evil in the

material force with which man is endowed at birth. However, man is not born with these two opposing elements in his nature to start with. Due to the material force with which men are endowed some become good from childhood and others become evil. Man's nature is of course good, but it cannot be said that evil is not his nature. (23:527)

Attempting to clarify his position by comparing nature with water, Ch'eng Hao (23) explained that originally water, like nature, is clear. When due to certain factors (material forces) water becomes turbid, it is still water and does not cease to be so because of its turbidity.

Ch'eng Hao's first position was so unorthodox to Neo-Confucian thought that Chu Hsi found it necessary to clarify Ch'eng Hao's explanation:

This section is a difficult one. We must read it carefully. Master Ch'eng's explanation is not entirely satisfactory. What is inborn is called the nature. That means our nature comes from birth, is mixed with physical nature with which we are endowed, and is therefore not the nature which is identical with Principle. Past scholars who said that human nature is evil or that it is both good and evil did not understand human nature. Ch'eng I was the first to say that nature is identical with Principle. This is something no one had said before. (80:89)

Actually, Ch'eng Hao's (23) comments were directed more towards resolving the question of why there is moral evil if man's nature is originally good. He therefore introduced the possibility that "material force" had some relationship to evil. Chu (27) only partially resolved the issue but introduced yet another term "physical nature"

inferring that there are two natures. An analysis of the interrelationship of the concepts of material force, physical form, and principle as they relate to the Neo-Confucian theory on the origin of good and evil was made prior to forming any conclusions on the Neo-Confucian view of nature.

### The Origin of Evil

Confucianists have always been bothered by the problem of evil. Han and T'ang dynasty Confucianists (those immediately prior to Neo-Confucian thought) generally ascribed evil to the feelings, but they never explained why feelings should be evil. Their most convincing answer came from one of the first Neo-Confucianists, Chang Tsai, who was the uncle of the Ch'eng brothers. Chang said:

With the existence of physical form, there exists physical nature. If one skillfully returns to the original nature endowed by Heaven and Earth, then it will be preserved. Therefore in physical nature there is that which the superior man denies to be his original nature. (21:511)

This position obviously influenced Chu Hsi's views about physical nature.

Chang Tsai's doctrine can be explained in his own words:

Material force (ch'i) refers to the material force that possesses the qualities of strength and weakness, quickness and slowness, and purity and turbidity. Concrete stuff (chih) is capacity

(ts'ai). Ch'i-chih is one thing. Precisely because one can master oneself can one transform it. (80:75)

Again,

In man's physical nature, whether it is good or evil, and whether one will have honorable or humble station, and whether a long or a short life span, are all endowed in definite allotments according to principle. If one's physical nature is bad, one can transform it through learning. (80:75)

It should be noted that the term ch'i-chih was one of the few new terms in Neo-Confucianism. Its translation as "physical nature" is not satisfactory to Chan (12); for it was not exclusively material. But it is that element of nature that is limited by concrete stuff and confined to specific forms and characteristics; all of which may lead to a lack of harmony, and may set one aspect against the others, or oneself against other people, both being evil.

In Chang's interpretation, the physical endowment of man (and things) are bound to contain differences, leading to an unbalanced state and further to opposition, discrimination, and conflict. These conditions are sources of evil for they lead to excess in the process of natural transformation because they deviate from the "Mean," that is, the balanced state, and the result is evil. Physical nature as such is not evil, but the absence of harmony and the overcoming of the desirable by the undesirable is evil.

Ultimately, learning is the means to knowing right and wrong. Chang's concept "capacity" is explained by Ch'eng I:

Nature comes from Heaven [the original source or Principle] whereas capacity comes from material force. When material force is clear, capacity is clear. When material force is turbid, capacity is turbid. Capacity may be good or evil, but the nature is always good. (24:569)

Commenting on Chang's and Ch'eng's doctrine, Chu Hsi said:

The doctrine of physical nature originated with Chang and Ch'eng [Ch'eng I]. It made a tremendous contribution to the Confucian School and is a great help to us students. None before them had enunciated such a doctrine. Hence with the establishment of the doctrine of Chang and Ch'eng, the theories [of human nature] of all previous philosophers collapse. (29:597)

Based upon these explanations an interpretation of the Neo-Confucian ontology can be stated. Neo-Confucianism promotes the following positions: A thing's nature is identifiable with the original source of existence. The original source of existence is only good; therefore, the nature of a thing is only good. There are complementary qualities (forces) within all things as a result of their existence. When these qualities (forces) are in balance or harmony, good arises. Evil arises when the complementary qualities (forces) are not in balance or harmony. Evil may be rectified.

### Axiological Considerations

The problem of how humanity can be cultivated and perfected was the central problem in Chinese philosophy prior to Neo-Confucianism. The efforts of the Neo-Confucian scholars did not vary from the established tradition. They developed an ethical and moral philosophy based upon the metaphysical theory which has already been delineated. Actual Neo-Confucianism's metaphysics and epistemology were built upon a common Confucian theory of humanity's development.

The Neo-Confucian theory of moral cultivation was based upon the Confucian formula found in the Great Learning:

The ancients who wished to manifest their clear character to the world would first bring order to their states. Those who wished to bring order to their states would first regulate their families. Those who wished to regulate their families would first cultivate their personal lives. Those who wished to cultivate their personal lives would first rectify their minds. Those who wished to rectify their minds would first make their wills sincere. Those who wished to make their wills sincere would first extend their knowledge. The extension of knowledge consists in the investigation of things.  
(51:359)

Because Neo-Confucianists utilized these eight-fold objectives, a review of certain key statements within them revealed the Neo-Confucian axiological and epistemological positions. The key statements were seen to be cultivating



one's personal life; making the will sincere, rectifying the mind, and the investigation of things. The order is slightly reversed to associate the objectives with the study's categories of axiological and epistemological connecting questions.

### Self-Cultivation

The Great Learning explicitly stated that "from the Son of Heaven to the commoners, all should regard self-cultivation as the root" to true manhood. (51:359) The phrase "being a man of jen" was found to be the most common Neo-Confucian expression for successful moral cultivation.

There were many interpretations of the meaning of jen among the Neo-Confucianists. Each represented a valid, but only partial rendering of Neo-Confucianism's axiological premises. Synthesis of these positions helped shape the Neo-Confucian theory on sageness.

Ch'eng I interpreted jen as "the foundation of goodness." (12:549) This expression may be best understood through Chu Hsi's explanation:

The moral qualities of the mind of Heaven and Earth are four: origination, flourish, advantages, and firmness. And the principle of origination unites and controls them all. . . . Therefore in the mind of man there are also four moral qualities--namely, love (jen), righteousness, propriety, and wisdom--and love (jen) embraces them all. In their emanation and function, they constitute the feeling

of love, respect, being right, and discrimination between right and wrong--and the feeling of commiseration pervades them all. (27:594)

Similar interpretations were made prior to Chu Hsi by Ch'eng Hao (22) and Lu Hsiang-shan (64). Each saw the source of all virtues as love, and love as both the principle of originating, as well as the feeling of commiseration for others. Thus, Neo-Confucianism held that love (jen) is the substance of man's mind, and it is manifested in the four virtues. Chu Hsi's expression of jen as "the characteristic of love and the principle of the mind" subsequently became a Neo-Confucian idiom. (15)

Realizing that the principle of the mind is the act of producing, Ch'eng I (24:556) decreed that man must put "impartiality into practice" for it to be jen. Ch'eng I's pupil, Liang-tso, had a doctrine which was similar to Ch'eng I's: "What is jen? That which is alive is jen and that which is dead is not jen. We call paralysis of the body and the unconscious of feeling the absence of jen. . . ." (15:30)

### Being Sincere

To the Neo-Confucian, the road to sagehood consisted of acting sincerely and unselfishly. The Doctrine of the Mean proclaimed: "It is only he who has the most sincerity who can develop his nature to the utmost." (12:107)

Consistent with this spirit the Neo-Confucian Chou Tun-i

said "Sincerity is the foundation of the sage." and "Sagehood is nothing but sincerity." (26:465-466)

The Neo-Confucianists believed that unless an individual can overcome his subjectivistic tendencies, such as desire for personal gain, he can never be truthful to his selfhood. In light of the Neo-Confucian metaphysical principles, Wang Yang-ming explained the actions of the "great man":

The great man regards Heaven and Earth and the myriad things as one body. He regards the world as one family and the country as one person. . . . Therefore when he sees a child about to fall into a well, he cannot help a feeling of alarm and commiseration. This shows that his humanity forms one body with the child. It may be objected that the child belongs to the same species. Again, when he observes the pitiful cries and frightened appearance of birds and animals about to be slaughtered, he cannot help feeling an 'inability to bear' their suffering. This shows that his humanity forms one body with birds and animals. It may be objected that birds and animals are sentient beings as he is. But when he sees plants broken and destroyed, he cannot help a feeling of pity. This shows that his humanity forms one body with plants. It may be said that plants are living things as he is. Yet even when he sees tiles and stones shattered and crushed, he cannot help a feeling of regret. This shows that his humanity forms one body with tiles and stones. . . . (83:659)

Wang Yang-ming's "great man" essentially is a common man who is truthful to his basic "design" by continuously experiencing and affirming the real humanity that is in him. There is no deliberation necessary in the actions of the Neo-Confucian sage, for he is in accord with the natural and spontaneous feeling inherent in his very nature. The making

of a great man is thus the act of a silent "yes" to one's humanity. (80) It is quite understandable that humanity, humanheartedness, and man are all included in the Neo-Confucian concept jen.

From the discussion of Neo-Confucianism's concept of jen and the Neo-Confucian rendering of "making the will sincere," the following Neo-Confucian axiological premises can be declared: Love is the principle of origination. The principle of love is in man's nature. The four moral principles (virtues) emanate from love and are known as humanheartedness, propriety, righteousness, and wisdom. The acts of the sage are the exemplification of the four moral virtues. The actions of the sage are virtuous because they are unselfish and impartial.

### Epistemological Considerations

The various Neo-Confucianist's interpretations of the last objective of the Great Learning's formula for moral cultivation, "The extension of knowledge consists in the investigation of things," were viewed by the researcher as being the basis of the philosophy's epistemology. Preceding from that premise the researcher analyzed the teachings of the masters in relation to the phrases "extension of knowledge" and "investigation of things" and arrived at a

delineation of Neo-Confucianism's theory on knowledge and learning.

### Theories on Perfecting Knowledge

Neo-Confucianists were split on the question as to how one comes to know. Their positions may be divided into the theory of "Sufficient Effort" and the theory of "Settling Affairs." But a synthesis of the two positions is probably more representative of the Neo-Confucian position on the perfection of knowledge.

Sufficient Effort. "The perfection of knowledge depends on the investigation of things:" as interpreted by the master Chu Hsi came to mean:

If we wish to extend our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of men is certainly formed to know, and there is not a single thing in which its principles do not inhere. It is only because all principles are not investigated that man's knowledge is incomplete. For this reason, the first step in the education of the adult is to instruct the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and investigate further until he reaches the limit. (80:89)

Chu Hsi (28) and his colleague Ch'eng I (24) saw the human mind as inseparable from material force. As an agent of creativity and sensitivity, the mind had the potential of embracing and penetrating all things and leaving nothing to be desired. Chu Hsi had contended that principle is

inherent in human nature, and the conscious effort to actualize the true nature of humanity (its principle) is through the "function" of the mind. However, he did not say clearly that the "substance" of the mind was principle. He only said that the two are "united" once self-cultivation is accomplished. (80) Based upon previous established points, it is undeniable that Chu Hsi departed somewhat from the early masters by separating the ultimate ground of man's self-realization, that is, mind, from its actual source of energy, that is, principle.

Settling Affairs. The relationship between the mind and principle was at the crux of why the Neo-Confucianists established two schools of thought on the nature of learning. Seeing Chu Hsi's dualistic tendency in his dichotomy of mind and knowledge of principle, Lu Hsiang-shan recommitted the Neo-Confucianists to a monistic view by advancing the thesis: "The mind is one and principle is one. Perfect truth is reduced to a unity; the essential principle is never a duality. The mind and principle can never be separated into two." (64:576) Lu and his student, Wang Yang-ming, faithfully proclaimed that principle is inherent in the mind and that the mind of man is thus the whole universe in its microcosm. Wang commented "The mind is principle. Is there any affair in the world outside of the mind?" (83:667) Wang stated his opposition to Chu Hsi

and Ch'eng I when he proclaimed his doctrine of intuitive knowledge:

'The extension of knowledge' is not what later scholars understood as enriching and widening knowledge. It is simply extending the intuitive knowledge. (80:663)

Wang Yang-ming lived three hundred years after Chu Hsi and during a period of Chinese history which saw the examination system change from an avenue for serving the people and bringing peace to the world to what Wang thought was simply a means for gaining personal profit and success. (12) To Wang the source of the trouble was the erroneous theory propagated by Ch'eng I (24) and Chu Hsi (29). He believed that their insistence upon investigating the principle of every blade of grass and in every tree diverted people from the basic principles of things and the fundamentals of life. According to Wang (84) if principles were outside the mind the principle of filial piety would cease to be as soon as the parents died.

It may be said that to Wang Yang-ming knowledge of the principles of things (and affairs) is a result of exercising one's mind properly. Thus, it is understandable that Wang (83) insisted that the sincerity of the will must precede the investigation of things.

Consequently, Chu Hsi (29) interpreted "investigation of things" as the rational and objective study of the

physical world leading to sagehood, while Wang (84) preferred to interpret it to mean "eliminate what is incorrect in the mind so as to preserve the correctness of its original substance." That is to say Wang interpreted "the investigation of things" as "the investigation of affairs" and thus directed his students toward doing good and removing evil from the affairs of man. Thus, Chu's approach was intellectual, whereas Wang's approach confused the question of morality with that of knowledge. (12)

Sufficient Effort and Settling Affairs. Lu Hsiangshan's dictum "Perfect truth is reduced to a unity" provided the source of reconciliation between the two views expressed by the Neo-Confucianists on the nature of knowledge and learning. (64:574) Ch'eng I explained:

There is principle in everything, and one must investigate principle to the utmost. There are many ways to do this. One way is to read books and elucidate moral principles. Another way is to discuss people and events of the past and present and to distinguish which are right and which are wrong. Still another way is to handle affairs and settle them in the proper way. All these are ways to investigate the principle of things exhaustively. (24:561)

The Neo-Confucianists therefore agreed that one had to be involved actively in the affairs of the universe and that one should direct his efforts toward becoming a sage by extending one's knowledge. It was also agreed that one's knowledge is extended by "investigating things." However, the question as to what things should be investigated first



divided their intellectual paths into two roads to moral cultivation.

Based upon the discussions of the Neo-Confucianists on extending knowledge and investigating things, the following Neo-Confucian epistemological principles can be declared: Knowledge exists. Knowledge is based upon similarity of kind. Knowledge may be obtained. Knowledge may be perfected. Perfect knowledge requires sincerity of the will. Perfect knowledge is obtained through investigation and practice. Investigation should be directed toward understanding the physical and moral affairs in the universe.

#### Summary

An analysis of the positions of various Neo-Confucianists on selected key ideological concepts and phrases revealed an interrelationship among the Neo-Confucianists in regard to the metaphysical, epistemological, and axiological questions. Based upon the interrelationships, the researcher was able to delineate a set of Neo-Confucian premises and principles under each of the areas of consideration. (See Appendix C) Consequently, the possible existence of a Neo-Confucian philosophical position was found to be tenable.

## CHAPTER VI

## HUMAN MOVEMENT IN LIGHT OF NEO-CONFUCIANISM

While the Neo-Confucian scholars did not speak of human movement as such, it has been established that the concepts "humanity," or jen, and "activity," or yang, were of relative importance. The following responses to the connecting questions concerning human movement were deduced by analyzing statements of Neo-Confucian scholars pertaining to action, activity, humanity, jen and being human and by synthesizing them into statements consistent with the tenets of Neo-Confucianism projected in Chapter V. In so doing, a valid Neo-Confucian view of human movement is proposed.

## Movement

The Neo-Confucianists' metaphysical premises included the underlying assumption that all phenomena can be understood in light of Principle (or the Great Ultimate). They perceived that nothing exists in isolation, and they projected a complementary mode of existence for each thing or event. Consequently, a discussion of the nature of movement necessitates the inclusion of a discussion of its complement, that is, quiescence or tranquility.

Movement and quiescence pertain to visible things. A thing undergoes actual phases of movement and quiescence.

These phases are made possible because there is implanted in a thing the principles governing such movement and quiescence. These principles themselves pertain to the Great Ultimate or original Principle and are only visible when manifested through the material forces (physical forms).

That part of a thing which is active constitutes its yang. Yang, or activity, manifests the second mode of existence, that of yin, or quiescence. Activity or movement is related to a thing's function and quiescence to its substance. The interaction of the two is involved in the fulfillment of a thing's destiny.

The physical manifestations normally referred to as movement and quiescence are not usually ascribed by most persons the ability to co-exist in time. However, based upon the Neo-Confucian premise of the common Principle, movement and quiescence were explained as being interrelated and as having an ideal state of co-existence. They were considered as being the source of each other; each giving rise to the other, changing subtly, without interruption. Since no interruption was perceived, no beginning nor end was projected for either. Therefore, there is never complete tranquility nor absolute activity. While a thing may appear to be completely active, it contains the mode of tranquility as well.

When movement and tranquility are interrelated properly, and the timing of the two is correct, "brilliance and intelligence" are said to result. (61:256) They are also expressed as a state of harmony and equilibrium which may have somewhat of an aesthetic nature. This balanced condition is desirable and is similar to the state when one's body seems at ease, and all one's movements and expressions are correct and proper. (49; 53; 56; 60; 74; 82)

For the purpose of this study this balanced condition will be called skilled or artistic movement. Such a state would represent a communion between a thing's substance and function. Therefore, it may be concluded that: Movement and quiescence, when interrelated properly, produce a harmonious state in which substance and function are manifested accurately.

### Being Human

The Neo-Confucianists postulated that all things originate from a single source, and by nature of their common origin, are necessarily interrelated. Man is no exception. Chu Hsi explained the nature of man's co-existence:

Man and things co-exist in the universe. What they depend on for their bodies is what fills the universe and what they have received as their nature is the leader of the universe. (31:77)

Things may be balanced or unbalanced in their endowment, and therefore their nature may be clear or darkened. Man alone has a balanced endowment in physical form and material force. Therefore, his mind is the most intelligent, and he can understand his true nature and destiny completely. Among living things, men and women form the same species and are on the highest level. They are called brothers and sisters. (31)

Man's nature was interpreted as being purely Principle and similar to the Great Ultimate. Man therefore has a predisposition toward goodness, for he is inclined to be a creative element, a source of origin in the universe like the Great Ultimate. However, man is also made up of material force and has specific forms and characteristics, all of which may lead to a lack of balance and harmony and divert him from acting in accord with his true nature or "human nature." (21)

From the Neo-Confucian perspective, one fails to cultivate one's "human nature" when one allows selfish desires to interfere with his actions. In such a state there is no harmony between one's substance and one's functions. This disharmony results because, by nature, man forms one body with all things. He consequently should feel commiseration for others. There can be no inner peace and harmony in one's action, or order in worldly affairs, unless selfish desires are eliminated. Chang Po-hung explained:

Humanity is rooted in the mind, demonstrated through the body, and revealed in movements and expressions. If there is the slightest selfish desire, the mind will not be broad, the body not at ease, and movements and expressions not in accord with the natural measures of the Principle of Nature. (31:136)

Can the man who is not "being human" reconcile his actions so that they will be in accord with his true nature? This question was addressed by Confucius, Mencius, and various Neo-Confucianists. To Confucius, only the most stupid and the most intelligent do not change. (33) The most stupid are of two kinds, those who do violence to their own natures and those who throw themselves away. (66) Those who do violence to their own natures refuse to change because they do not believe they can abide by humanity and practice righteousness. "Throwing oneself away" means willingly cutting oneself off from one's humanity because one has no desire to do anything. Although such a person is told about the excellence of being human and being righteous, he still fails. (66) Consequently, these men are the most stupid, and they will not change.

There are those who lie between the most stupid and the most intelligent. These are those who are ignorant. They are the "pearls lying in cloudy water." (29) They may rectify themselves through the investigation of things and by exercising human heartedness. Therefore, it may be concluded that: The man of humanity makes no distinction between himself and others; he is unselfish in his movements.

## Human Movement

It has been noted that man alone receives the material forces of movement and quiescence in their highest excellence, and therefore he is considered to be the most intelligent. Within his nature lie moral principles which are aroused by, and react to, the external world. He subsequently engages in activity which ultimately distinguishes good from evil and determines the quality of his existence.

Generally speaking, the Neo-Confucian man is "troubled" by selfishness and a calculating (insincere) mind. (46:524) Being selfish, man will not take action as a "spontaneous response." Being mentally calculating, he cannot take his intuitive knowledge of the good (one's human nature) as his guide. Wang explained "spontaneous response" as not making a special effort to like or to dislike and not attaching a bit of selfish thought to judgement. (84:678) This condition results in the substance of one's mind not being burdened, and one's vital force (physiological functionings or movement) not being perturbed. The will in this case is said to be sincere and one is thus acting in accord with one's humanity.

The sage is the man of humanity. Having no selfish desires and no calculating mind, he is said to be sincere. Being sincere he reaches a limpid state in which he has no preconceptions, and nothing disturbs him. (45) His

movements are thus impartial and without any expectations. Being impartial, his movements are characterized by the virtue of love or human-heartedness. Therefore, such movements are best described as "human movements." Being in accord with the general virtue of humanity (jen), human movements are the foundation of all goodness and lead to and control the virtues of love, righteousness, propriety, wisdom, and faithfulness. Consequently, the Neo-Confucian interpretation of the concept "human movement" has extensive moral implications, and it would seem logical that a distinction between "man moving" and "human movement" can be made. Therefore, it may be concluded that: Human movement is a spontaneous response, the foundation of all goodness, and the proper means of handling affairs.

#### Value and Human Movement

In the delineation of Neo-Confucianism and in introducing the nature of Chinese philosophy, it was suggested that the ultimate quest of man should be his own self-cultivation. Such an accomplishment was seen as being intricately entwined in the way one handled affairs. In the previous section it was concluded that the way to handle affairs is by moving in a manner which is consistent with one's human nature. This manner included exercising the following virtues: love (which is also called humanity and



encompasses the other four virtues), righteousness (doing what is proper), propriety (putting things in order), and wisdom (knowing right and wrong). What is of value is therefore of a moral nature and is related to one's human nature.

What might be called the Neo-Confucian "code of ethical movement" is best revealed in Chang Tsai's (20) essay entitled "Western Inscription" and in the eight objectives of the Great Learning (cited earlier under Neo-Confucianism's axiology). The two documents contain similar elements due to many Neo-Confucian teachings being reiterations of the Confucian values stated in the "Four Books." An analysis of the two treatises indicated that one should exercise "untiring" effort in attempting to bring order to society, one's family life, and oneself. Fundamentally, each of these depends upon making one's will sincere, which depends upon exercising the virtue of humanity.

These documents suggest that there is value in bringing honor to both oneself and one's family. The relationships among the family members are the basis of behaving properly when with others. One should attend to the protection and support of one's parents and be unceasing in his effort to delight them (even to the point of awaiting punishment without attempting to escape) and do likewise in relating to superiors and masters. One should vigorously obey the commands of one's father, one's ruler, and one's

elders. Respect should be shown for the aged, and deep love should be shown toward the orphaned and the weak, for these are like the young and elders of one's own family. One receives one's body from his parents; consequently, he should attend to it reverently throughout life.

Because one forms one body with all things, one should skillfully involve oneself in the transformation (development) of things, seeing that each reaches a strong and healthy state. This process includes other persons as well. Such actions are the means to "extending one's knowledge." for they involve both an active investigation of the principles of things as well as the "settling of affairs" sincerely. Thus, man cultivates himself and others through learning and demonstrating deep respect for the "things" of this world by exercising the virtues of his human nature. Therefore, it may be concluded that: Human movement is the highest value for it is a demonstration of love, righteousness, propriety, and wisdom in attending to one's affairs.

#### Knowledge and Movement

Education and learning were also important to the Neo-Confucian. Parents show their love for their children, and man shows his humanity by educating others. (20)  
However, man himself carries the responsibility of extending his own knowledge through the investigation of the

principles (primarily moral) which guide and direct all things; and this investigation has been shown to be accomplishable through a sincere involvement of oneself within the transformation of things.

How does one "involve" oneself in the transformation of things? In Reflections on Things at Hand it is written: "Without intelligence activity cannot proceed, and without activity intelligence cannot operate." (31:461) Neither capacity can be neglected. To the Neo-Confucian, thought and action cannot be spoken of separately. Master Chang Tsai (21), in writing the treatise "Puncturing Ignorance," questioned the sensibility of anyone asserting that the mind and one's movements are not intricately related. Chang (21) believed that for one to say that what man says and what man shows in his bodily movements are not from his mind is unintelligible. Therefore, man must move to know and must have knowledge to move. (2; 31; 67; 68)

Chang (21) was also one of the first Neo-Confucians to postulate that error in movement results from deliberation and insufficient understanding. Once there is an understanding of the principles which govern a thing, event, or skill, one should be able to move appropriately, if one does not allow the calculating and selfish thoughts to intervene.

This concept does not mean that there is no room for doubt within the Neo-Confucian epistemological position.

Because one's material nature can be deceived, there may be the need to rectify one's mind, that is, to learn. The Neo-Confucian held that the source of learning was thought and that the student must first of all know how to doubt before he can exercise learning and extend his knowledge. (31) Because man is endowed with the material forces in their "most excellent form," he has the capacity to reason and when his understanding is insufficient he should exercise this ability. Once understanding is sufficient, one must have a predisposition toward sincerity. After attaining sincerity, he may demonstrate apprehension, intelligence, insight, and wisdom. No reasoning is necessary, nor is any doubt. One's mind is subsequently at peace and one's movements are at ease; that is, one is in harmony with one's knowledge and nature. A Neo-Confucian statement summarizes this teaching: "To find out whether one has succeeded in learning or not, one can examine his own mind and vital forces." (31:90)

Thus, knowledge of appropriate, skillful, artistic, and human movement is possible through the examination of one's "biofeedback." There can be no knowledge without action. One must involve oneself fully and sincerely in the investigation of things, including the handling of affairs. It therefore may be concluded that movement both produces and confirms knowledge, and it may be postulated that: Human movement is the manifestation of intelligence,

insight, and wisdom, and results from the investigation of things and making the will sincere.

### Summary

Human movement has been explained in relation to the premises and principles of Neo-Confucian metaphysics, epistemology, and axiological. From a discussion on the nature of movement and being human as explained by Neo-Confucianism, a theoretical-philosophical interpretation of a moral nature has been given the concept "human movement," and a distinction has been made between such movement and "man moving." Human movement was expressed as the highest form of movement of which man is capable because it reflects the four virtues of his true nature. The researcher postulated that human movement reflects intelligence and insight, as well as the virtue of wisdom when the will is sincere, and, in general, both produces and confirms knowledge. (See Appendix D)

## CHAPTER VII

### PEDAGOGICAL IMPLICATIONS OF THE STUDY

Utilizing the conclusions and principles achieved in answering the first two connecting questions, the researcher addressed the question: What pedagogical implications can be drawn from the Neo-Confucian perspective of human movement to the movement arts and sciences? The following implications were seen as being logically consistent with the conclusions concerning the nature of human movement and directly related to the philosophy of Neo-Confucianism. Their validity is relative to their consistency. They are normative, and are values for education to promote.

#### Education

The primary goal of education, as a formal institution of learning, should be assisting man in his quest for self-cultivation by providing opportunities and experiences that would encourage seriousness, sincerity, and self-effort toward the investigation of the principles which govern things and the settling of human affairs. In the sense that man's self-perfection necessarily embodies the perfection of the universe as a whole, the educational institution should direct its students toward social and political

understandings and commitments in hopes of promoting peace in the world and harmony among its citizens. Since all things contain Principle, the subject matter (which the student chooses to study) may be as diverse as the universe itself. However, it is important that morality and ethics be stressed regardless of the chosen field of inquiry.

### Curriculum and Objectives

The curriculum of movement studies, like education, is without boundaries. All things pertain to man and all things possess movement. However, based upon a review of contemporary literature, the student who seeks to extend his or her knowledge through the arts and sciences of human movement will most likely find himself involved totally in "things" referred to as play, games, sport, and dance. Each of these "means" of knowing may eventually lead one to an awareness of the principle of interrelationship and ultimately to the "way" one should handle one's interrelationships. The forms within these means have changed and will continue to do so. However, as long as man's movement is a part of the curriculum, they will have the potential of teaching not only the principles of movement, but most importantly, the principles of human nature, that is, love, righteousness, propriety and wisdom. The embodiment of these virtues in man's movement is the true substance of

the human movement curriculum encounter and the interaction among students is its essence. The principles of humanity are the unalterable content of the curriculum of human movement studies. Therefore, the objectives of the curriculum would direct the student to play hard but play fair, to seek excellence but manifest sportsmanship, to compete but help others, to exert effort but be creative; and to move to learn even as one learns to move. William's (87:13) definition of physical education would thus be interpreted: "selecting as to kind" is less important than "directing as to outcome," and that the process of man moving is important, but the product of "human movement," in the Neo-Confucian sense, is the most desirable outcome.

### Methodology

Each day man has increasingly more tools at his disposal for investigating things and for helping him extend his knowledge. Man is continuously creating more and more things to play on, play with, and play within; and the number of people and things one can come to know grows in direct proportion to the advances made daily in the fields of transportation and mass media coverage. However, the best method of producing knowledge of human movement is still for a person to directly and integrally involve



himself actively in the quest for such knowledge. The student of movement may involve himself in discussion and study among friends or the reading of the kinesiological, physiological, and aesthetic principles of man's movement. However, none of these avenues is as meaningful and beneficial as students observing each other, emulating each other's skillful and righteous movements, and attempting to generate creativity and sensitivity in their own movements. It should be stressed that human movement is more inclusive than the neuro-muscular response to stimuli.

The means to learning are the following: studying extensively, inquiring accurately, thinking carefully, sifting clearly, and practicing earnestly. There is no learning when any of these steps is neglected. (31) Study leads to having the principles of movement before oneself. Upon examining them and comparing them one formulates the correct questions to ask of one's teachers and friends. Stimulated by the interaction with teachers and friends, one begins to think. If careful in one's thought, one may be free from impurities or errors and achieve something for himself. He then is creative and sensitive in his affairs. Finally, one must then evaluate what he has achieved so he can make decisions without making mistakes. Only then can one be free from doubts and place oneself into skillful, artistic, or human movement spontaneously.

Because of individual differences in endowment, most individuals must seek extensively before coming to know the principles of man's movement or to be able to move artistically, skillfully, and humanly. One must consider one's capacity and proceed gradually to study. Great effort may be needed by one to keep from declining. But if one is unceasing in one's effort and serious and sincere in one's approach, one will eventually come to understand, and will become successful. If a student is handicapped in his study, or is overcome by bad habits and failure, he only needs to strengthen his will. (31:56)

#### Teacher-Pupil Relations

The significance of the teacher-pupil relationship is based upon the interaction between parent and child and older and younger brother. (20) One's peers, or one's elders, may provide a sounding board for one's thoughts or attempts at skilled, artistic, or human movements. They are stimulators in the learning process.

There is no clear distinction between teacher and pupil, for each man is another's teacher as well as his own teacher. He is his own worst pupil when given to selfishness; and the best of teachers when given to humanity.

The masters are those individuals who are most artistic and most skillful; their examples manifest the

the principles on which the student's movements should be based. The masters are like fathers and are due respect and honor because of their positions of responsibility and authority. However, the master cannot dictate learning; he merely guides and directs by example. The student (child) may choose to follow or not to follow, for he has a free will. Masters do not motivate by punishment. Motivation and punishment originate from the self and can only be administered to by others.

Beyond all, however, is the sage; the one who establishes the blueprint for human movement. He is the most worthy and the wise man of movement. He is one with his humanity and his movement; he is thus the model for personal conduct in play, games, sport, and interpersonal movement. When one emulates the sage and the master, he brings honor and respect to himself and helps develop and cultivate the movement of others as well (players, athletes, dancers, or movers).

The first chapter of the Doctrine of the Mean recorded; "When both the superior and the inferior are reverent and serious. . .all things will naturally flourish." (41:33) Learning flourishes when there is respect between two movers.

## Measurement and Evaluation

Evaluation of skilled and artistic human movement is natural to man and necessary for the cultivation of self and others. Evaluation is to be done by the participant as well as the spectator. Self-evaluation of one's movements leads one to make correcting decisions and to eliminate doubt. Evaluation by others has value in that it is stimulating to the participant's thinking process and ultimately helps free his movements of errors or distractions. Evaluation should be based upon serious observation and should reflect sensitive and sincere responses to the performer's movements.

Evaluation is based upon knowledge accumulated during one's study of the principles of things and upon the sense (or feeling) originating from one's innate knowledge of the good (nature). Consequently, the person who is trained, or untrained, in the arts and sciences of human movement may be able to evaluate and learn from the movement of others. The untrained eye sees a correctness based upon his or her relative awareness. That awareness may come from knowledge accumulated about the principles of other things and transferred, or it may come from assimilated knowledge about the nature of one's own movements. Because everyone possesses the property of movement, they subsequently can draw some personal knowledge about its principles through their daily involvement.

Those who make judgments about movements should attempt to be completely impartial and never dishonor others. Evaluators should eliminate selfish desires, for selfish desires interfere with accurate assessment of another's performance. Judges should attempt to be "spontaneous" in their responses so that they may reflect human-heartedness, propriety, and wisdom, while being faithful to their commitment to cultivate others as well as themselves. Officials and judges should be of the highest moral and ethical persuasions and have exceptional knowledge of the rules so that they too may fulfill their commitment to fair play and sportsmanship.

Measurements which are valid and accurate are praiseworthy, for they reflect objectivity and impartiality. They are necessary because an analysis of such measures is one of the early keys or steps to knowledge. These measurements help one ask the right questions of one's teachers and friends. Measurement of one's moral and ethical performances would be of particular value in learning to move humanly in play, games, and sport.

The most important form of evaluation is introspection. In such evaluation one searches for the feeling of ease and complete fulfillment, the sense of the well-played game, the great moment in sport, the 'I' of movement, the lived body, and human movement. While it exists within the body, the feeling is often visible in the movement as an

ease and undisturbed flow, an expression of pure possibility or spontaneity, or a constitution of wholeness and harmony. Those who see one move in such a fashion talk extensively about it and desire it. The experience reinforces the mover substantially and provides him with knowledge of movements that are good. Its intensity may be measurable someday by some type of photography, or some other means. But, as of today, its beauty is only in the eyes and movements of its beholder.

#### Professional Preparation

The professional preparation of teachers for the arts and sciences of human movement should contain experiences in the affective, behavioral, cognitive, and psychomotor domains. Such a course of study might contain study of the humanities and of movement exploration, observation, and analysis; frequent discussions with one's colleagues; and opportunities to pursue various forms of play, games, sport, and dance, with a premium being placed upon skillful and artistic human movements, that is, balanced and harmonious states of movement that are in accord with one's nature.

The student would be encouraged to seek true knowledge (knowledge plus action), self-body awareness, self-other awareness, and work diligently toward cultivating the virtues of their humanity. Students would not be given a

great amount of direct instruction in how to teach, but would be expected to involve themselves extensively in the process of teaching.

In the professional preparation program, emphasis would be placed on personal fitness, doubt would probably be encouraged along with inquiry, and there would more than likely be a professional code of ethics that would emphasize responsibilities to oneself, others, and the society.

#### Summary

A somewhat detailed, but still fairly cursory, review of the Philosophy of Nature and Principle (known more commonly by its Western appellation, "Neo-Confucianism") was made using Gowin's (50) method of analysis. It rendered a set of metaphysical, ontological, epistemological, and axiological premises and principles common to the philosophy's proponents. Utilizing these positions the researcher analyzed the concepts "human" and "movement" and reached certain conclusions as to the nature of the phenomenon of human movement. With the Neo-Confucian premises and the human movement conclusions in mind, the researcher proceeded to draw what was believed to be logical implications for the pedagogy of the arts and sciences of human movement. The pedagogical implications were related to (1) the goal of formal education, (2) the curriculum and general objectives

of the movement of arts and sciences, (3) the methods of studying and learning, (4) the teacher/pupil relationship, (5) the nature and role of measurement and evaluation, and (6) the professional preparation of those who seek to teach the movement arts and sciences.

### Conclusions

Because the researcher was able to derive a consistent set of statements, implications and consequences concerning the nature of human movement from Neo-Confucianism, and because he was subsequently able to draw pedagogical implications from the conclusions concerning human movement, the researcher therefore found the telling question of this study to be responded to in the affirmative and that the concept "human movement" would carry a much broader and more moral connotation when interpreted from a Neo-Confucian perspective than from our contemporary views. The researcher also concluded that additional investigations into Oriental philosophy may render meaningful interpretations on the phenomenon of movement and its relationship to man's being, man's knowledge, and man's morality. Detailed investigations on questions that deal with the interrelationship between movement and tranquility, the mind and body, and knowledge and action, would seem to be only a few of the many possible topics worthy of study in future research.



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APPENDIX

APPENDIX A  
NEO-CONFUCIAN CONCEPTS AND TOPICS

CONCEPTS DISCUSSED BY LEADING NEO-CONFUCIANISTS

Ch'eng Hao	Ch'eng I	Lu Chiu-yuan	Chu Hsi	Wang Yang-ming
Human Nature	X	X	X	
Goodness				X
Good and Evil	X			X
Destiny	X		X	
Humanity (Jen)	X	X	X	X
Life				
Spirit of Origin	X		X	
Material Force (Chi)	X		X	X
Physical Form	X		X	X
The Mean			X	X
Equilibrium	X	X	X	
Centrality				
Unity Man Nature	X	X	X	X
Principle (Li) (of Heaven)	X	X	X	X
Sincerity			X	X
The Way	X		X	X
Investigation		X	X	
Knowledge			X (And Action)	X (Innate)
Mind		X	X (And Action)	X
Moral Cultivation		X	X	X
Original Mind				X
Feeling			X	
Capacity			X	
Desire				
Universe				X
Self Other			X	
Self Establish				
Preserving Mind				X
Tranquility				X
Great Ultimate				X
Heaven Earth				X
Spirit Form				

NEO-CONFUCIANISTS TOPICAL DISCUSSIONS  
(As Related to the Connecting Questions)

Concepts	Metaphysical										Epistemology						Axiology					
	Being	The Universe	Man	Ethereal or Natural Powers	Time and/or Space	Interrelationship	Truth	Knowledge	Investigation	Interrelatedness	Interrelationship	Value	Code of Ethics	Judgement and Deciding	Art	Beauty	Interrelatedness	Interrelationship				
Han Yu			x				x	x				+	x									
Li Au			+					+														
Chou Tun-yi		+	x	x		x						x	x	x	x		x					
Shao Yung	x	+	x	+	x	x	x				x		x									
Chang Tsai	+	+	x	x		x		+				+										
Ch'eng I (Yi)	x		x	x	x	x		+				+		x								
Ch'eng Hao (Ming Tao)	+	x	+	x		x						+	x	x		x						
Chu Hsi	+	+	+	x	x	x	x	x	x			x	x	x	x		x					
Lu Hsiang-shan (Chill Yuan)							x	x	+									x				
Wang Yang Ming (Shou-Jen)	+	x					x	x	+					x				x				

x - Discussed + - Discussed at length

APPENDIX B  
CHRONOLOGIES OF CHINESE PHILOSOPHY

CHRONOLOGY OF NEO-CONFUCIAN PHILOSOPHIES  
According to Chan\*

MOVEMENT	PHILOSOPHERS
Sung Neo-Confucianism	Chou Tun-I (Chou Lien - Hsi) 1017-1073 Shao Yung 1011 - 1077 Chang Tsai (Chang Heng-Ch'u) 1020-1077 Ch'eng Hao (Ch'eng Ming-Tao) 1032-1085 Ch'eng I (Ch'eng I - Ch'uan) 1033-1107
(School of Principle)	Lu Hsiang - Shan (Lu Chiu - Yuan) 1139-1193 Chu Hsi 1130-1200
Ming Neo-Confucianism	
(School of Mind)	Wang Yang - Ming 1472-1529 (Wang Shou-Jen)
Ch'ing Confucianism	
Materialism	Wang Fu-Chih (Wang Ch'uan Shan) 1619-92
Practical Confucianism	Yen Yuan 1635-1704 Li Kung 1659-1735
Principal as Order	Tai Chen (Tai Tung-Yuan) 1723-1777

\*A Source Book in Chinese Philosophy, pp. 722-723.

CHRONOLOGICAL TABLE OF NEO-CONFUCIANIST ACCORDING TO FUNG\*

Date	Chinese Dynasties	Neo-Confucian Scholars
600	SUI (590-617)	<u>Precursors of Neo-Confucianism</u> WANG T'UNG (584 - 617)
700	T'ANG	HAN YU (768 - 824) LI AO (died ca. 844)
800		
900		
1000	Five Dynasties (907-959) Northern Sung (960-1126)	NEO-CONFUCIANISM Chou Tun-Yi (1017 - 73)    Shao Yung (1011 - 77)    Chang Tsai (1020 - 77)
1100	SUNG DYNASTY (960 - 1279)	<u>RATIONALISTS</u> <u>IDEALISTS</u> CH'ENG YI (1033-1108)    CH'ENG HAO (1032-85) CHU HSI (1130-1200)    LU CHIU-YUAN (1139-93)
1200	SOUTHERN SUNG (1127 - 1279)	YANG CHIEN (1140-1226)
1300		
1400	YUAN (MONGOL) (1280 - 1367)	
1500	MING DYNASTY	LO CH'IN (1465-1547)    CH'EN HSIEN-CHANG (1428-1500) CH'EN CHIEN (1497-1567)    CHAN JO-SHUI (1466-1560) WANG SHOU-JEN (1472-1529) WANG KEN (1483-1540) WANG CHI (1498-1583) YEN CHUN (16th Century)
1600		<u>CH'ING CONTINUATORS OF NEO - CONFUCIANISM</u> LIU TSUNG - CHOU (1578 - 1645)
1700	CH'ING (MANCHU) (1644 - 1911)	Lu Shih-Yi (1611-72)    Huang Tsung-Hse (1610-95) Ch'en Ch'ueh (1604-77)    Wang Fu-Chih (1619-93) Yen Yuan (1635-1704) Li Kung (1659-1766) Tai Chen (1723-77)
1800		
1900		CH'ING REVIVAL OF NEW TEXT SCHOOL

\*Fung, History of Chinese Philosophy, Vol. 2.



APPENDIX C  
CONCLUSIONS CONCERNING NEO-CONFUCIANISM

## THE PRINCIPLES AND PREMISES OF NEO-CONFUCIANISM

## I. Metaphysical

- A. All things originate from a single source.
- B. Having a common origin interrelates all things.
- C. Things are different only in manifestation.
- D. Man is a creative agent in the unfolding of the universe.
- E. The sage is the ultimate standard of man's role in the universe.
- F. Man is independent of any spiritual influence.

## II. Ontological

- A. A thing's nature is identifiable with the original source of existence.
- B. The original source of existence is only good, therefore, the nature of a thing is only good.
- C. There are complementary qualities (forces) within all things as a result of their existence.
- D. When these qualities (forces) are in balance or harmony good arises.
- E. Evil arises when the complementary qualities (forces) are not in balance or harmony.
- F. Evil may be rectified.

## III. Axiological

- A. Love is the principle of origin.
- B. The principle of love is in man's nature.
- C. The four moral principles (virtues) emanate from love and are known as human-heartedness, propriety, righteousness, and wisdom.
- D. The acts of the sage are the exemplification of the four moral virtues.
- E. The actions of the sage are virtuous because they are unselfish and impartial.

## IV. Epistemological

- A. Knowledge exists.
- B. Knowledge is based upon similarity of kind.
- C. Knowledge may be obtained.
- D. Knowledge may be perfected.
- E. Perfect knowledge requires sincerity of the will.
- F. Perfect knowledge is obtained through investigation and practice.
- G. Investigation should be directed toward understanding the physical and moral affairs (things) in the universe.

APPENDIX D  
CONCLUSIONS CONCERNING HUMAN MOVEMENT

## CONCLUSIONS DERIVED FROM NEO-CONFUCIANISM ON THE NATURE OF HUMAN MOVEMENT

### Movement

Movement and quiescence, when interrelated properly, produce a harmonious state in which substance and function are manifested accurately.

### Being Human

The man of humanity makes no distinction between himself and others; he is unselfish in his movements.

### Human Movement

Human movement is a spontaneous response, the foundation of all goodness, and the proper means to handling affairs.

### Value and Human Movement

Human movement is the highest value, for it is a demonstration of love, righteousness, propriety, and wisdom in attending to one's affairs.

### Knowledge and Human Movement

Human Movement is the manifestation of intelligence, insight, and wisdom, and results from the investigation of things and making the will sincere.