

ARTICLE

Spiritual Humanism: Self, Community, Earth, and Heaven

Weiming Tu 

Peking University

Email: tuweiming1958@gmail.com

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Abstract

This paper summarizes the author's view and research on the concept of 'Spiritual Humanism' as a cross-cultural, historical heritage and theoretical framework for contemporary research in philosophy. It builds on comprehensive scholarship conducted over the last decades within a plurality of leading academic communities. It reflects the author's commitment to include Chinese Philosophy and intellectual history within the international scholarly canon.

Keywords: Spiritual humanism; confucian philosophy; being human; self-cultivation

Confucius offered a comprehensive and integrated way of learning to be human. Confucian philosophy takes the concrete living person here and now as its point of departure.¹

One of the most basic Confucian precepts is that learning to be human is to learn to become a person. Becoming a person entails a dynamic process of transformation. A distinctive feature of being human is that despite the seeming inevitability of growth, we become persons through learning. We learn to acquaint ourselves with our bodies; each act of eating, sitting, walking, speaking, or sleeping requires constant learning. Strictly speaking, we do not own our bodies. We become our bodies. Bodies are not given. They are attainments, indeed, amazing achievements. Bodies in all their dimensions, physical, physiological, emotional, psychological, mental, intellectual, and spiritual, define holistically who we are as lived concreteness.

We can imagine a concrete living person because we have encountered many of them, from the closest kin to casual acquaintances. But 'here and now' refers to

¹Confucianism stands for neither individualism nor collectivism but personalism as per Wm. Theodore De Bary (1998: 25).

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Spiritual Humanism

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