

*Levels of Filial Piety and Spiritual Development:
Re-Envisioning a Confucian Ideal
for Positive Youth Development and Family Relations¹*
(Revised October 3, 2020)

Keynote Address, WAYS Third Biennial Conference on Youth Studies²
World Trends and Prospects for Youth Service and Mentoring
July 8, 2010
Seoul, Republic of Korea

Edward R. Canda, MA, MSW, PhD, Professor
The University of Kansas School of Social Welfare
Lawrence, Kansas, USA
edc@ku.edu



*This work is licensed under a
[Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/). (CC BY-NC
4.0)*

© 2020 Edward R. Canda

¹ This manuscript is slightly revised from the original presentation transcript that was included in the uncopyrighted conference proceedings. Typographical errors were corrected and a few references were updated in footnotes. A Korean translation of the keynote address was published in *영성 사회복지와 청소년개발* (Spirituality, Social Welfare & Youth Development, pp. 41-60), edited by Jeong-Woong Cheon and Edward R. Canda, Shinjeong Publishing, 2010.

² Thanks to Dr. Jeong-Woong Cheon for his leadership and pioneering efforts to organize this and the other WAYS conferences.

Introduction

Current research on spirituality and positive youth development suggests that family relations that nurture in youth a sense of meaning, community connection, and moral responsibility are important to prepare youth for a transition into mature adulthood and responsible community participation (Lerner, Roesser, & Phelps, 2008). Spiritual perspectives that provide a framework of meaning, connectedness, and morality are thus significant for positive youth development (Cheon & Canda, 2010). Often, such perspectives are provided within organized religious contexts; they may also derive from pervasive cultural and ethical perspectives that are not necessarily limited to formal religious participation (Canda and Furman, 2010). This presentation explores a moral principle that has been central to family life in East Asian societies for more than 2000 years: filial piety (*xiao*, Chinese; *hyo*, Korean). Filial piety has a parallel in the Judeo-Christian biblical commandment to 'honor thy father and thy mother,' though the cultural forms of expression are quite different.

In East Asian societies within the Confucian orbit of influence, filial piety has long been considered one of the primary crucial virtues that links self-cultivation (i.e. individual spiritual development) and harmonious family relations to responsible ways of living in the wider world (Yao, 2000). Yet, it is challenging to maintain traditional standards of filial piety in contemporary East Asia, given the tremendous changes of ideology away from Confucianism and patrilineal/patrilocal/patriarchal extended family lifestyles. Indeed, in South Korea, sense of failure to fulfill the standards of filial piety can be a source of distress for youth and young and older adults.

This paper explores the possible relevance of filial piety for contemporary youth and family relations by linking traditional Confucian ideals to Wilber's (1995) model of spiritual development. In so doing, both the traditional forms of filial piety and the contemporary assumptions of transpersonal theory are brought into dialogue and mutual transformation, hopefully to encourage a more viable approach to filial piety in today's world. This paper does not intend to promote any particular religious ideology (Confucian or otherwise) over others. Rather, it explores and reconsiders a pervasive traditional value for positive youth development that might provide insights for ongoing dialogue in East Asia and between East and West. Since this proposal comes from a Westerner, it is important to demonstrate that it is congruent with Confucian and Korean cultural principles, rather than being a culturally inappropriate imposition of outsider opinions. Therefore, Confucian principles and historical trends for adaptation and reform will be described briefly.

Section one offers a rationale and principles for this re-examination of Confucianism and the virtue of filial piety. Section two provides a summary of Wilber's model of human development. Section three explains the concept and practice of filial piety and links it to an adaptation of Wilber's model. The conclusion offers final thoughts to promote further dialogue.

Controversies and Promise of Confucian Thought and Filial Piety

Confucianism has been both the object of praise and the target of attack in recent East Asian history (Canda, 2002; Chung, 2001; De Bary, 1991; De Bary & Tu, 1998; Shim, 2009; Tucker & Berthrong, 1998). On the side of praise, Confucianism has sometimes been credited with setting up an ethos of respect for education, social order, solidarity,

and industriousness that has contributed to rapid industrialization, high tech development, and global economic influence of China, South Korea, and Japan. On the side of blame, the traditional cultural patterns of social hierarchy, patriarchy, and resistance to Western influence—often attributed to Confucianism rightly or wrongly-- have been criticized as scientifically backward, sexist, and socially regressive. For example, in China, Confucianism was a prime target in the cultural revolution. In South Korea, some social progressives have condemned it as useless cultural baggage that should be thrown away.

Some traditional portrayals and folk stories of filial piety have gone to extremes of indicating that youth should damage themselves or even throw away their lives in service to parents, although this is not the recommendation in the classics. Confucian philosophy advocates for harmony in behavior (rather than extremes) and preservation of one's life so as to serve others (Tu, 1979, 1985, 1989). Indeed, just as any ideology, Confucianism has been applied or misapplied throughout the past 2500 years in both helpful and harmful ways. The question now is how to glean what may be valuable to adapt for the benefit of contemporary societies. To borrow a simile from Confucius, working through this quandary requires hard work like chopping through a tree full of hard knots (Legge, Chai, & Chai, 1967; see Record of Rites, book 16, verse 18).

One might well wonder why it is worthwhile to re-consider Confucianism and filial piety at all, given this controversy.

First of all, Confucianism, including the value of filial piety, has been a significant component of East Asian cultures for centuries, including both helpful and harmful applications and misapplications. It continues to influence family life and cultural ethos implicitly and explicitly. So it would be prudent to sort out what is truly

helpful for youth development and family life in contemporary society. Secondly, social work as a profession needs to formulate many more locality specific and culturally appropriate approaches to theory and helping practice. Western theories, policies, and helping practices are imported and applied to East Asian cultures too often without sufficient critique or adaptation. As Doe (2010) has pointed out, East Asian cultures tend to have a more family and community-centered notion of youth identity and development. Western individualistic perspectives on youth development and family life have limited applicability. Thirdly, as Shim (2009) discussed in relation to a feminist reflection on Confucianism, the process of forming a mature self-identity requires critical reflection upon cultural heritage and transformation of self and culture rather than one-sided attacks on Confucianism or unreflective loathing and rejection of aspects of self and tradition that seem related to Confucianism. Fourth, the emerging worldwide dialogue and collaboration on spirituality and social work offers many opportunities for mutual learning across cultures (Canda, 2005 & 2010). Wisdom traditions of the East have much to offer the rest of the world; they could also be enhanced by re-examining them from the standpoint of contemporary human development theories.

Specifically regarding re-examination of Confucianism, a few principles should serve as guide. First of all, Confucian sages have always emphasized the importance of timeliness and adaptation (Canda, 2002). Timeliness means that principles and practices should be adapted according to the real circumstances, opportunities, and historical conditions of the present and a given culture. Secondly, benevolence and sincerity should motivate all activity. For example, the virtue of propriety, refers to the proper performance of customs, rituals, and social expectations. But mere conformance to

outward forms without sincerity and benevolence does not constitute genuine propriety. Regarding filial piety, Confucius said that merely to offer food to parents without sincerity is no more genuine filiality than would be giving food to animals (Lau, 1979; see Analects, book 2, verse 7). This is because to give food without sincerity is dehumanizing to one's parents and the familial relationship.

Thirdly, adaptation of Confucianism should take into account the current historical conditions of democracy and development of universal human rights in the global community. This principle builds on the efforts of certain Neo-Confucian reformers who sought to revitalize and reform Confucian practices to promote social justice through remonstrance with the king and social reform (Keum, 2000). For example, in Korea, Jo Gwang-Jo (lived 1482-1519) promoted social reforms to ensure the traditional ideal that government should serve the needs of the common people first, rather than viewing the people as servants of rulers (Keum, 2000). This approach to governance, drawing on the thought of Mencius, is referred to as the Royal Way (*wang do*, Korean). This contrasts with the Ruler's Way (*pae do*, Korean) characterized by despotism, selfishness, and power seeking (Yi Dong-Jun, Emeritus Professor of Sunkyunkwan University, personal communications).

In the 1700s-1800s in Korea, the *Silhak* Movement (Practical Learning, such as the thought of Tasan) advocated ideological openness, economic and technological reform, abolishment of slavery, and overcoming discrimination based on social status and gender (Keum, 2000). During the late 1800s to early 1900s, Confucian reformers in the Patriotic Enlightenment Movement (such as Pak Un-Shik) and Neo-Confucian religious reformers (such as Ilbu) viewed the historical period as a time of great change that could

unfold the highest ideals of the Book of Changes that could unite heaven and earth and liberate all people from class, gender, and other forms of oppression. Currently, Professor Yi Dong-Jun promotes a creative convergence of the best ideals of East and West, based on the application of benevolence for social reform, including harmonization of science, religion, genders, and all religions and nations (personal communications).³ In China, a parallel trend has emerged in the past several decades called New Confucianism (Tucker & Berthrong, 1998).

To summarize, this proposal for a re-envisioning of filial piety for contemporary society is based on the following principles:

1. Examine Confucian ideals carefully to continue the essence, remove what is unhelpful for current times, and adapt practice to contemporary circumstances.
2. Benevolence and sincerity should motivate and guide these adaptations.
3. Transformations of Confucian thought and practice should take into account current global conditions of democratization, worldwide interchange, and emergence of universal human rights.

These principles shape the following proposal for re-envisioning the virtue of filial piety as a path for promoting positive youth development and youths' transition into socially responsible and spiritually mature adulthood.

Insights from Wilber's Model of Development

Ken Wilber is an American philosopher and theorist of human behavior who is very influential in the transpersonal psychology movement and studies of spiritual

³ Canda, E. R. (2020). *The way of humanity: Confucian wisdom for an opening world – Teachings of the Korean philosopher, Haengchon*. Lawrence, KS: The University of Kansas Libraries/ScholarWorks. Open access ebook: <https://kuscholarworks.ku.edu/handle/1808/30363>.

development (Canda & Furman, 2010; Robbins, Chatterjee, & Canda, 2006).⁴ He has developed an integral theory that brings together understandings about human development from many scientific, philosophical, and religious perspectives. His work emphasizes the positive human potential for spiritual awareness that brings a concomitant sense of personal fulfillment, social and ecological responsibility, and communion with the most profound and sacred dimensions of experience.

Wilber presents a complex model of individual and social development through stages within three broad phases of consciousness focus: pre-egoic, egoic, and transegoic. Individual spiritual development is one line of development that moves through these phases, emphasizing a process of growing and expanding a sense of meaning, purpose, connectedness, and identity. Each phase builds cumulatively on the skills and insights of the previous phases. Thus, spiritual growth can be represented as an expansion of consciousness and identity through increasingly more comprehensive concentric circles, like an ascending spiral. This discussion focuses on the stages most likely to emerge during young adulthood to adulthood. This is also the stage of life to which Confucian injunctions for filial piety usually apply.

Wilber's stages do not correspond exactly and neatly to traditional Confucian views of development. But Wilber's developmental principle that consciousness and identity can expand to increasingly comprehensive, inclusive, and sophisticated modes is an exact parallel to the Confucian principle of extending virtue from what is near to one's

⁴ Updated references: Canda, E. R., Furman, L. D., Canda, H. (2020). *Spiritual diversity in social work practice: The heart of helping, third edition*. New York: Oxford University Press, and, Robbins, S. P., Chatterjee, P., Canda, E. R., & Leibowitz, G. S. (2019). *Contemporary human behavior theory: A critical perspective for social work, fourth edition*. New York: Pearson.

own experience to increasing scales of the cosmic order. For example, the classic *The Great Learning in the Record of Rites* (Legge, Chai, & Chai, 1967) says that cultivation of virtue in oneself should be extended to benefit more widely one's family, state, nation, and world.

For the purpose of this presentation, Wilber's model will be simplified into four stages of youth to adult spiritual development that can parallel Confucian thought on filial piety.

First, is the middle egoic stage of **concrete-operational thought** (usually emerging around age 7 through adolescence). It involves formation of identity and social roles based on understanding of social expectations and sense of distinct selfhood. Note that Western societies tend to construe this in more individualistic terms and Eastern societies tend to construe this in more familistic and communalistic terms. Concrete operational style spiritual perspective is strongly rooted in conformance to conventional religious and cultural customs and beliefs. Second is the latter egoic stage of **formal operational thought** that often emerges in adolescence to middle adulthood. This involves the ability to engage in logical, critical, self-reflective, abstract, and richly symbolic spiritual experience. Third is the stage of transition from egoic to transegoic consciousness, called **vision logic**, which sometimes emerges when people engage in diligent spiritual cultivation in young to middle or older adulthood. Vision logic involves the ability to engage in holistic, systemic, dynamic, nature-connected, and visionary consciousness and spiritual experience. Fourth is the **transegoic** phase (composed of several stages) in which consciousness reflects on self and world without being bound to egocentric, ethnocentric, religiocentric, and humanocentric thinking and beliefs. It can

involve spiritual experience ranging from a sense of deep communing between humanity, nature, and the sacred to a full unity between self and universe without limitation to boundaries of self, body, or physical world. For our purpose, I will refer to these levels of spiritual consciousness development as:

1. conventional
2. reflective
3. holistic
4. unitary.

The Virtue of Filial Piety

Filial piety should be understood within the context of ideals for family relationships. In Confucianism the family is viewed as the fundamental unit of society and the primary place for nurturance of the young and care for the elderly. Family relationships are the prototype for other social relationships. Training of youth within the family prepares them to take on socially responsible roles as adults. As Confucius says in the Record of Rites, "laying the foundation of (all) love in the love of parents teaches people concord" (Legge, 1967; see p. 217, book 21, chapter 1, section 1).

The Record of Rites says that since parents have given children their very lives, gratitude is a natural and compelling response and obligation. Filial piety means honoring parents by helping them when needed, taking care of one's own life well, and using one's life correctly at work, in friendships, and in service to society. Three degrees of filial piety are mentioned in book 21. The lowest (but crucial) degree is sincere efforts of caring for parents and reflecting on their gentleness and love. The second degree is avoiding disgrace to parents through carrying out the virtues of benevolence and

righteousness even beyond the family. The third degree is to have such sensitivity and rapport with parents and others that the needs of one's own parents and the needs of all people are anticipated and benefitted.

Filial children make their parents' physical condition comfortable and their minds glad. When parents make mistakes, children should remonstrate with them, gently and privately correcting their errors at first and exhorting strongly yet reverentially in cases of grave error and obstinacy. As youth grow to young adults and adults, they wish to extend the family line and the ideals of parents to future generations (Tu, 1985 & 1989). Filial behavior toward parents implies a reciprocal expectation that parents should guide and nurture their children lovingly and consistently (Tu, 1985). Filial children become caring parents, so the cycle of benevolent relations continues through the generations.

On a larger social scale, filial piety means that governments should ensure care for the aged and infirm, especially when they do not have family members to help them. Furthermore, filial piety extends to relations in the entire cosmos. Heaven and earth are our cosmic parents (Tucker & Berthrong, 1998). Heaven imparts virtue in our minds and directs the course of life. Earth provides bounty for nurturance of life and beauty for inspiration. So the Record of Rites states that it is contrary to filial piety to cut down a tree or kill an animal outside of the proper season (Book 21, Section 2, verse 13). The renowned Neo-Confucian scholar, Chang Tsai (lived 1020-1077) extended this insight by proclaiming that, as humans are children of heaven and earth, all creatures are our brothers and sisters and should be treated accordingly (Chan, 1963).

Similarly, the Classic of Filial Piety (Legge, 2010) says that the king who loves his parents would not dare incur the condemnation of anyone, but instead would endeavor

to spread the influence of virtue to benefit all people. Filial piety among the people in general means living a careful and prudent lifestyle so as to be able to nourish parents, caring for them when they are ill, offering memorial rites of honor after they have died, and harmonizing with the way of heaven. Yet there should be balance and moderation in filial piety. For example, mourning for the dead should not go to the extreme of injury to the living. As another example, remonstrance with parents to help them avoid unrighteous conduct and damage to reputation is an important function of filial piety. According to this classic, Confucius said that filial piety is the consistent way of heaven, the righteousness of the earth, and the practical duty of humanity. Those who learn the way of filial piety will be humble, congenial, and respectful with others. But all of this must be based on virtue; superficial acts of giving things to parents or fulfilling social obligations are empty.

The Analects of Confucius (Lau, 1979) gives succinct guidance for filial piety:

- When parents are alive, serve them
- Give them no cause for worry other than illness
- Nourish them with reverence
- When they die, bury them properly
- Afterwards, commemorate them with proper rites
- Extend the virtue of filiality to benevolence toward others.

Tu (1989), recounts the story of the ancient era sage-king Shun as an exemplar of filial piety. Shun was the son of a cruel man in a so-called barbarian region of China. Shun's father and stepmother even tried to kill him. Yet Shun remained utterly sincere toward his parents and thus, heaven saved him from calamity. Shun did not submit to

brutality. Shun followed the best moral course given his circumstances. He even chose to marry without informing his parents. Mencius said that this was filial because it helped Shun's father to avoid more serious consequences of unrighteous behavior. As Tu puts it, we should be inspired by Shun's ability to adjust to a difficult family relationship, to harmonize with it in the process of spiritual development, and to bring that virtue to bear in serving others. Therefore, Shun was appointed as king in regard for his outstanding virtue. The classic, Doctrine of the Mean, praises the filiality of Shun as great and sagely. Ultimately, filial piety can serve as a vehicle of spiritual self-cultivation for youth that enables them to engage in benevolent and responsible relationships with others in society, all people in the world, and all in heaven and earth.

Chang Tsai wrote in the Western Inscription (Chan, 1963, p. 497) "Heaven is my Father and Earth is my mother, and even such a small creature as I finds 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... Respect the aged... Show deep love toward the orphaned and the weak... The sage identifies his [sic] character with that of Heaven and Earth... Even those who are tired, infirm, crippled, or sick; those who have no brothers or children, wives, or husbands, are all my brothers who are in distress and have no one to turn to."

Filial Piety in Relation to Levels of Spiritual Development

This brief overview of the qualities of filial piety show that degrees of its expression indicate increasing levels of spiritual development from a rather commonplace but important sense of caring for one's own parents to an awareness of unity with and co-

responsibility for all things in heaven and earth. The various qualities and degrees of filial piety mentioned above can be correlated with the four levels of spiritual development for youth and adulthood delineated in the previous section. These levels do not necessarily emerge naturally. As the Confucian tradition of spiritual cultivation advises, people need to exert consistent effort at growth and improvement of self and relationships in order to bring about transformation of consciousness and behavior. Supportive familial and social conditions are also important to facilitate the process. As Mencius said, when we are able to cultivate our vital energy (*gi*, Korean) through practice of virtue, our vital energy can fill earth and sky (Lau, 1970). The age ranges indicated for each level reflect most likely periods of life that the levels of filial piety might emerge given a spiritual cultivation process. These age ranges are surmised based on Wilber's model of human development and the stages theories of the moral and faith developmental theorists Piaget, Kohlberg, and Fowler (Robbins, Chatterjee, & Canda, 2006).

1. Conventional filial piety (mid to older childhood):

- Conformance to culturally prescribed customs of nurturing and respecting parents;
- Obedience to parents and social authorities;
 - Note that superficial, insincere performance of conventional filial obligations are hypocritical and nonmeritorious; they do not deserve to be called filial
- Taking care of parents' basic needs;
- Wishing to carrying on the family line and ideals for future generations.

2. *Reflective filial piety* (adolescence to young adulthood):

- Understanding of family-based and societal conventions of filial piety, but not being limited to them;
- Avoiding shaming parents by living a virtuous life in the wider society;
- Sincere attending to parents based on self-reflection and empathy and rapport with parents;
- Adaptation of caring behavior to harmonize parents' preferences, social customs, and one's own moral evaluation of appropriateness to situations;
- Remonstrating with parents to correct their faults, to encourage their virtuous conduct, and to help them avoid harmful consequences;
- Carrying on and refining family ideals for the benefit of future generations;
- Extension of filial piety to respect for elders and authorities beyond the family through socially responsible lifestyle and social service.

3. *Holistic filial piety* (adolescence to mid adulthood):

- All of the features of reflective filial piety, plus
- Bringing honor to parents by extending one's virtue and service to society widely;
- Awareness of one's connections and co-responsibility with family, society, world, and nature;
- Extension of benevolence outward to all one encounters for current and future generations;

4. *Unitary filial piety* (young adulthood to older adulthood):

- All of the features of holistic filial piety, plus

- Awareness of one's unity with the cosmos, that is, with heaven and earth as parents and with all people and creatures as one's brothers and sisters;
- Dedication to promote wellbeing, social justice, and environmental harmony for all throughout heaven and earth;
- Transcendence of egocentric, ethnocentric, religiocentric, humanocentric, and androcentric ways of thinking and behaving.

Conclusion

In the contemporary world East and West, many pressures bear down on youth and their families. Traditional family systems of mutual support and residence are rapidly changing. Some youth must grapple with unstable, inconsistent, abusive, or absent parents. As youth become adults, they more frequently move away from home and find it difficult to carry out traditional forms of respecting parents or even providing family and home-based care for elderly and sick parents. Parents might not inculcate clear values or customs of family mutual care in their children. If parents are unable or unwilling to care for their aging parents, youth do not observe their parents' modeling of filial piety. Adult children who wish to provide care for their elderly parents but are unable to do so may suffer from guilt and shame. On the positive side, communication and interchange of peoples and cultures around the world offer many possibilities and inspirations for new ways of expressing parental care for children and for filial piety toward parents.

My casual observations of socialization in North America and East Asia suggest that youth most often learn standards for conventional filial piety, as determined by their particular culture. On the surface, these standards are valuable because they promote honor for one's parents, caring for one's children, and respect for elders generally.

Conventional standards provide clear rules for filial conduct. And, since many people do not cultivate a reflective or transpersonal mode of consciousness, concrete rules are easiest for many people to understand.

Unfortunately, these conventional rules for filial piety are often untenable in contemporary life.⁵ They might put unrealistic or even oppressive expectations on children, especially eldest sons and daughters-in-law of eldest sons. For example, rigid expectations about the eldest son serving and living with parents throughout young adulthood and adulthood often cannot be achieved due to economic and professional pressures for moving away from home. Contemporary life in a world of rapid transformation and global interconnection challenges youth and adults to create adaptive, flexible, and new forms of filial piety. Further, as hierarchical modes of relating between parents and children soften, and as the husband-wife bond strengthens and increases in priority in relation to parents, the traditional expressions of paternalistic filial piety may shift into new forms.

It seems to me that youth and young adults are now challenged to develop at least a reflective level of filial piety, perhaps more so than at any previous time in history. Those who are dedicated to a thoroughly life-integrated path of spiritual development can use this challenge as a stimulation and inspiration for continuous expansion of consciousness and behavior into holistic and unitary levels of filial piety.

⁵ The tensions, ambiguities, and positive potential of filial piety in contemporary society, along with considerations for social welfare, are explored further in the following: Canda, E. R. (2013). Filial piety and care for elders: A contested Confucian virtue re-examined. *Journal of Ethnic & Cultural Diversity in Social Work*, 22 (3-4), 213-234.

This means that adults face a complementary challenge to develop these higher levels of filial piety. Then they can serve as models to their children through creative ways of demonstrating care for elder parents and the wider world in adaptation to contemporary social conditions. In addition, when adults fulfill their reciprocal responsibilities to raise their children with clear guidance, flexibility, and kindness, they model virtues of parental caring for children that naturally instill a sense of appreciation for parents, elders, and the wider society and world in their children.

This presentation approached virtues for parent/child relationship from the standpoint of the Confucian ideal of filial piety. As mentioned at the beginning, Western cultures also recognize the virtue of respecting and caring for parents. Perhaps Westerners can learn from the detailed pattern and levels of filial piety in Confucian philosophy in order to enhance the value of caring for parents as a form of spiritual practice and to prevent extremes of egotistic individualism. Confucian worldview recognizes family as a center for both spiritual self-cultivation and development of virtues contributing to the public good (Tu, 1998). On the other hand, perhaps people in East Asian societies could learn from the tendency toward flexibility and experimentation of family relations, family social policies, and social welfare programs for elders that have been widely developed in the West. Further, all countries face worldwide challenges of environmental degradation that threaten the survival of future generations of people and the life web of our planet. Perhaps revivifying the metaphor of heaven and earth as our parents can encourage people everywhere to work for environmental harmony.

Finally, if Confucian explicit concepts and metaphors are not familiar or comfortable to any contemporary youth East or West, they are not necessary. As

Professor Yi Dong-Jun (personal communications) has said, the most important thing is to continue the universal principle of benevolent humane-heartedness even if the words and forms of Confucianism change or pass away. In the case of filial piety, the important thing is for youth and adults to work out new ways of expressing benevolent family relations that are pertinent to contemporary life. Then these ways can be extended outward to benefit all people and creatures widely.

References

- Canda, E. R. (2010). Editorial introduction. Nurturing the spiritual development of youth through professional helping: Emerging issues in international perspective. *Currents: New Scholarship in the Human Services*, 9(1), retrieved from: <http://currents.synergiesprairies.ca/currents/index.php/currents/issue/view/8>, June 10, 2010.
- Canda, E. R. (2005). The future of spirituality in social work: The farther reaches of human nurture. *Advances in Social Work*, 6(1), 97-108.
- Canda, E. R. (2002). Wisdom from the Confucian classics for spiritually sensitive social welfare. *Currents: New Scholarship for the Human Services*, 1(1), retrieved from <http://207.34.118.41/fsw/currents/articles/index>, March 2, 2008.
- Canda, E. R. & Furman, L. D. (2010). *Spiritual diversity in social work practice, second edition*. New York: Oxford University Press.
- Chan, W. T. (Ed. & Trans.). (1963). *A sourcebook in Chinese philosophy*. Princeton, NJ: Princeton University Press.
- Cheon, J. W. & Canda, E. R. (2010). The meaning and engagement of spirituality for positive youth development in social work. *Families in Society*, 91(2), 121-126.
- Chung, D. (2001). Confucianism. In M. Van Hook, B. Huguen, & M. Aguilar (Eds.), *Spirituality within religious traditions in social work practice*, pp. 73-97. Pacific Grove, CA: Brooks/Cole.
- De Bary, W. Y. (1991). *The trouble with Confucianism*. Cambridge, MA: Harvard University Press.

- De Bary, W. T. & Tu, W. (Eds.). (1998). *Confucianism and human rights*. New York, NY: Cambridge University Press.
- Doe, S. J. (2010). Children and adolescents in socio-cultural environments: Towards a spiritual social capital theory. *Currents: New Scholarship in the Human Services*, 9(1). retrieved from:
<http://currents.synergiesprairies.ca/currents/index.php/currents/issue/view/8>, June 10, 2010.
- Keum, J. T. (2000). *Confucianism and Korean thoughts*. Seoul, Korea: Jimoondang Publishing Company.
- Lau, D. C. (1970). *Mencius*. New York: Penguin Books.
- Lau, D. C. (Trans.). (1979). *The Analects of Confucius (Lun Yu)*. New York, NY: Penguin Books.
- Legge, J. (Ed. & Trans.). (1960). *The Chinese classics (Vols. 1-5)*. Hong Kong: Hong Kong University Press.
- Legge, J. (Trans.). (2010). *The hsiao king or classic of filial piety*. LaVergne, TN: Kessinger Publishing.
- Legge, J., Chai, C., & Chai, W. (Ed. & Trans.). (1967). *Li Chi: Record of rites (Vols. 1-2)*. New Hyde Park, NY: University Books.
- Lerner, R. M., Roeser, R. W., & Phelps, E. (2008). *Positive youth development & spirituality: From theory to research*. West Conshohocken, PA: Templeton Foundation Press.
- Robbins, S., Chatterjee, P., & Canda, E. R. (2006). *Contemporary human behavior theory, 2nd edition*. Boston: Pearson A & B.

- Shim, W. S. (2009). Gender balance with Confucian philosophy: My own experience of empowerment. *Reflections*, 15(4), 30-41.
- Tu, W. (1979). *Humanity and self-cultivation: Essays in Confucian thought*. Berkeley, CA: Asian Humanities Press.
- Tu, W. (1985). *Confucian thought: Selfhood as creative transformation*. Albany, NY: State University of New York Press.
- Tu, W. (1989). *Centrality and commonality: An essay on Confucian religiousness*. Albany, NY: State University of New York Press.
- Tu, W. (1998). Epilogue: Human rights as a Confucian moral discourse. In Wm. Theodore De Bary & Tu Weiming (Eds.). *Confucianism and human rights*, pp. 297-307. NY: Columbia University Press.
- Tucker, M. E. & Berthrong, J. (Eds.). (1998). *Confucianism and ecology: The interrelation of heaven, earth, and humans*. Cambridge, MA: Harvard University Center for the Study of World Religions.
- Wilber, K. (1995). *Sex, ecology, spirituality: The spirit of evolution*. Boston: Shambhala.
- Yao, X. (2000). *An introduction to Confucianism*. NY: Cambridge University Press.