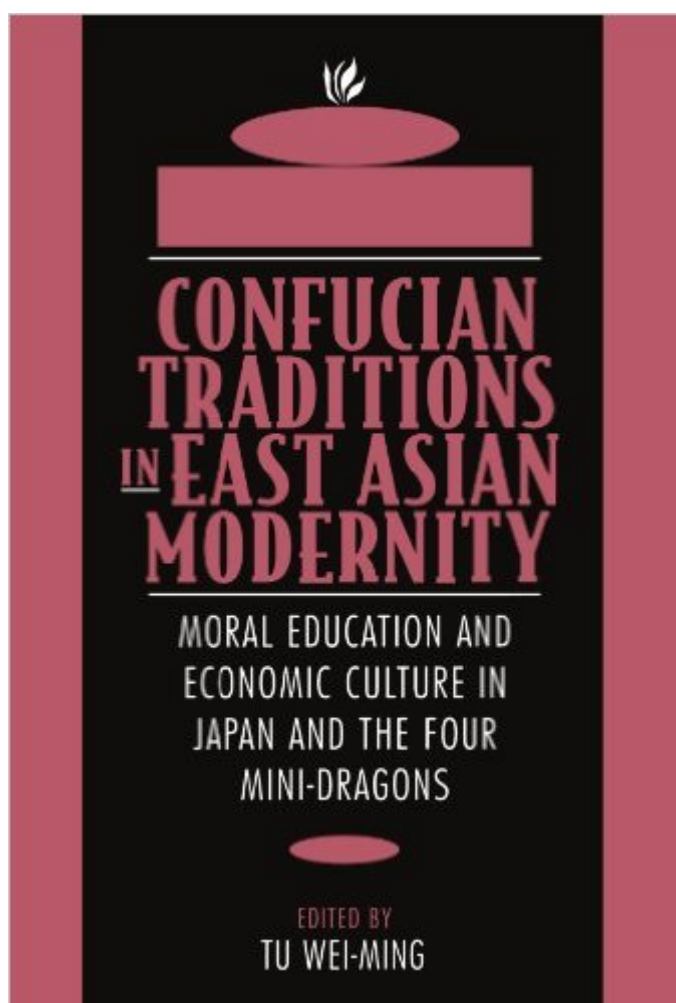


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# Confucian Traditions In East Asian Modernity: Moral Education And Economic Culture In Japan And The Four Mini-Dragons



## Synopsis

How Confucian traditions have shaped styles of being modern in Japan, South Korea, Taiwan, Hong Kong, and Singapore presents a particular challenge to the intellectual community. Explorations of Confucian network capitalism, meritocratic democracy, and liberal education have practical implications for a sense of self, community, economy, and polity. Seventeen scholars, of varying fields of study, here bring their differing perspectives to a consideration of the Confucian role in industrial East Asia. Confucian concerns such as self-cultivation, regulation of the family, social civility, moral education, well-being of the people, governance of the state, and universal peace provide a general framework for the study. The Confucian Problematik--how a fiduciary community can come into being through exemplary teaching and moral transformation--underlies much of the discussion. The contributors question all unexamined assumptions about the rise of industrial East Asia, at the same time exploring the ideas, norms, and values that underlie the moral fabric of East Asian societies. Is Confucian ethics a common discourse in industrial East Asia? The answer varies according to academic discipline, regional specialization, and personal judgment. Although there are conflicting interpretations and diverging perspectives, this study represents the current thinking of some of the most sophisticated minds on this vital and intriguing subject.

## Book Information

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## Customer Reviews

A good book dealing with the question of to what extent the Confucian cultural traditions of the societies of the East Asian developmental states affected their growth paths. The economic successes of East Asia can no longer be attributed merely to neoliberal economic policies, and

there is a growing recognition to acknowledge the part played by the cultural background from which growth emerged.

Some questions we cannot explain by "Confucian Traditions" Q1. Given that Confucianism is not a modern invention and a culture of long duration, then why "Confucian Traditions" didn't work out in late Ch'in dynasty (that is why people initiated May Fourth movement) and only worked out after WWII? Q2. This book cannot explain why North Korea is poor while South Korea is rich; China is poor while Taiwan, Hong Kong is rich. Do Koreans in North and South share DIFFERENT culture? Do Chinese in mainland China and in Taiwan, HK share different culture? This book is sort of self-narcissism of Confucianism and reverse-orientalism. Confucianism contributes, but not as much as Tu and other scholars praise. (and we must not forget what his profession is).

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