CONFUCIANISM FOR THE MODERN WORLD

While Confucian ideals continue to inspire thinkers and political actors, discussions of concrete Confucian practices and institutions appropriate for the modern era have been conspicuously absent from the literature. This volume represents the most cutting-edge effort to spell out in mericulous detail the relevance of Confucianism for the contemporary world. The contributors to this book – internationally renowned philosophers, lawyers, historians, and social scientists – argue for feasible and desirable Confucian policies and institutions as they attempt to draw out the political, economic, and legal implications of Confucianism for the modern world. The book is divided into three parts that correspond to the basic hallmarks of modernity as a social and political system – democracy, capitalism, and the rule of law. This is a thought-provoking defense of distinctively Confucian practices and institutions that will stimulate interest and debate among students of politics, law, philosophy, and East Asian studies. Moreover, this book helps to bridge the gap between theory and practice and may be relevant for policy makers as well.

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In memory of

DAVID L. HALL
ABOUT THE COVER ILLUSTRATION

_T’songchon Munam_ (Rock Gate), by Chong Son (1676–1759), assumed name Kyomjae. A scene of Mount Kumgang off the East seacoast of Korea. In contrast to earlier painters of the Choson dynasty who painted idealized landscapes of China, a country they considered to be the center of civilization (“Middle Kingdom”), Kyomjae started painting real Korean landscapes. At this time, Confucianism came to be fully “indigenized” in Korea and Korean Confucians began to look upon their own civilization with pride. This represented an important case of Confucianism adapting to, and being adopted by, a non-Chinese culture.
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EDITORS’ NOTE

In this volume all Chinese, Japanese, and Korean names appear with family name preceding given name, except for a few Chinese and Korean authors who use the Western style of family name last. The conventional transliterations for Japanese and Korean are used. Chinese characters are used for relevant Chinese concepts, accompanied by the Pinyin system of romanization.