

Sungmoon Kim

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CONFUCIAN DEMOCRACY in EAST ASIA

Theory and Practice

CAMBRIDGE

Confucian Democracy

To-ch'öl Sin



Confucian Democracy:

Confucian Democracy in East Asia Sungmoon Kim,2014-02-28 Confucian Democracy in East Asia explores the unique Confucian reasoning that still exists in much of East Asian culture Confucian Democracy Sor-hoon Tan,2012-02-01 Through a detailed study of relevant concepts and theories in Confucianism and John Dewey's pragmatist philosophy this book illustrates the possibility of Confucian democracy and offers an alternative to Western liberal models Sor-hoon Tan synthesizes the two philosophies through a comparative examination of individuals and community democratic ideals of equality and freedom and the nature of ethical and political order By constructing a model of Confucian democracy that combines the strengths of both Confucianism and Deweyan pragmatism this book explores how a premodern tradition could be put in dialogue with contemporary political and philosophical theories *Democracy after Virtue* Sungmoon Kim,2018-05-11 Is Confucianism compatible with democracy Ongoing debates among political theorists revolve around the question of whether the overarching goal of Confucianism serving the people's moral and material well-being is attainable in modern day politics without broad democratic participation and without relying on a one person one vote system One side of the debate voiced by traditional Confucian meritocrats argues that only certain people are equipped with the moral character needed to lead and ensure broad public well-being They emphasize moral virtue over civic virtue and the family over the state as the quintessential public institution Moreover they believe that a system of rule headed by meritorious elites can better handle complex modern public affairs than representative democracy The other side voiced by Confucian democrats argues that unless all citizens participate equally in the public sphere the kind of moral growth Confucianism emphasizes cannot be fully attained Despite notable differences in political orientation scholars of both positions acknowledge that democracy is largely of instrumental value for realizing Confucian moral ends in modern society It would seem that Confucians of both types have largely dismissed democracy as a political system that can mediate clashing values and political views or even that Confucian democracy is a system marked by pluralism In this book Sungmoon Kim lays out a normative theory of Confucian democracy pragmatic Confucian democracy to address questions of the right to political participation instrumental and intrinsic values of democracy democratic procedure and substance punishment and criminal justice social and economic justice and humanitarian intervention As such this project is not only relevant to the much debated topic of Confucian democracy as a cultural alternative to Western style liberal democracy in East Asia but it further investigates the philosophical implications of the idea and institution of Confucian democracy in normative democratic theory criminal justice distributive justice and just war Ultimately Kim shows us that the question is not so much about the compatibility of Confucianism and democracy but of how the two systems can benefit from each other The Democracy of the Dead Roger T. Ames,David L. Hall,2015-11-19 Will democracy figure prominently in China's future If so what kind of democracy In this insightful and thought provoking book David Hall and Roger Ames explore such questions and in the

course of answering them look to the ideas of John Dewey and Confucius Those most sanguine about the future of Chinese Western relations presume that a modernized China will be essentially westernized as well They believe that in order to enter the family of nations China must be transformed into a liberal democracy complete with free enterprise capitalism and rational technologies Only in this manner so this argument goes can there be hope for increased rights and freedoms for the individual Chinese Contrary to this view the authors argue that it is a mistake to equate modernization with westernization and to believe that individualist rights based democracy and its economic and technological accouterments are inevitable consequences of civilized development Modernity the authors claim far from being a universal expression of the human spirit is a peculiarly Western invention which must be adapted significantly if it is to be useful in a Chinese environment In *The Democracy of the Dead* Hall and Ames argue for the viability of the traditional Chinese cultural sensibility and claim that the China which may well come to dominate the global culture of the twenty first century will not be a society of increasingly rugged individuals nor will it be the Netscaped McDonaldized Theme Park of which Western entrepreneurs have begun to dream Rather China is likely to maintain far more of its traditional character than most now suspect possible and will therefore enter the modernworld largely on its own terms Hall and Ames argue that accommodating the legitimate desires of the Chinese people will require the promotion of a communitarian form of democracy seriously at odds with the liberal democratic model which dominates Western democracies This will best be accomplished by appealing to the communitarian strain of thought within our own tradition To this end the authors offer John Dewey s theory of democracy that of the communicating community as the vision which is best suited to engage the realities of Chinese social practice and to promote the realization of a Confucian democracy in China

Confucianism and Democratization in East Asia To-ch'ol Sin,2012 This book examines how Confucianism affects the development of democratic citizenship in East Asia To what extent do East Asians remain attached to the particular way of life and system of government that Confucius and Mencius advocated to bring about a community of grand harmony How does such attachment to Confucian civic norms affect their engagement in civic affairs How does attachment to Confucian paternalistic meritocracy affect their commitment to democracy The book addresses these question in the context of public opinion surveys conducted in East Asia and other regions Provided by publisher

Confucian Sentimental Representation Kyung Rok Kwon,2022-01-06 Kwon conceptualizes a unique mode of political representation in East Asian society which derives its moral foundation from Confucian virtue politics Contemporary East Asian societies understand democracy differently than Western societies do Even citizens in consolidated democracies such as Taiwan and South Korea have different conceptions of an ideal relationship between a political leader and ordinary citizens as well as a political leader s accountability and political legitimacy A political leader s proper conduct including his or her everyday languages behaviors and expressions when facing citizens sorrow anger and resentment plays a crucial role in evaluating whether he or she has political legitimacy in East Asian society Kwon analyses how this affective accountability

forms the basis for political representation in these societies and examines how this can be reconciled with liberal democracy. A vital contribution not only to Confucian political theory but also to political theory writ large that will be of especial value to political scientists with an interest in East Asian democracy.

Confucian Culture And Democracy John Fuh-sheng Hsieh, 2014-10-03 The debate over the compatibility of Confucian culture with democracy is an ongoing one. Yet few books in the existing literature have dealt specifically with the relationship between Confucian culture as opposed to Confucianism or general cultural factors and democracy. Prior to the end of the Second World War no Confucian society was democratic so the debate could only be done in an abstract sense. Only after the war did Japan emerge as a democratic country and it is not a perfect case of the Confucian culture for one its Confucian legacy is diluted moreover its postwar transition to democracy was to a large extent externally imposed rather than internally generated. In the late 1980s and early 1990s South Korea and Taiwan joined what Samuel P Huntington termed the third wave of democratization. Finally at least two societies with strong Confucian heritage turned democratic and unlike Japan their democratic transition resulted mainly from internal political dynamics. **Confucian Culture and Democracy** represents a comprehensive effort to examine the linkages between Confucian culture and democracy. Building on the empirical evidence from South Korea and Taiwan and examining semi democratic societies with extensive experiences in electoral politics like Singapore and Hong Kong this book provides readers with an empirical and detailed coverage of democratization and democratic governance in various Confucian societies. Japan as a country influenced by Confucianism is also analyzed together with China whether China joins the family of democratic states is undoubtedly an important concern for many in the region and beyond.

Confucianism, Law, and Democracy in Contemporary Korea Sungmoon Kim, 2015-03-26 Comparative political theory has grown into a recognized discipline in its own right in the last two decades. Yet little has been done to explore how political theory engages with the actual social legal and political reality of a particular polity. East Asians are complexly conditioned by traditional Confucian norms and habits despite significant social economic and political changes in their contemporary lives. This volume seeks to address this important issue by developing a specifically Confucian political and legal theory. The volume focuses on South Korea whose traditional society was and remains the most Confucianized among pre modern East Asian countries. It offers an interesting case for thinking about Confucian democracy and constitutionalism because its liberal democratic institutions are compatible with and profoundly influenced by the Confucian habit of the heart. The book wrestles with the practical meaning of liberal rights under the Korean Confucian societal culture and illuminates a way in which traditional Confucianism can be transformed through legal and political processes into a new Confucianism relevant to democratic practices in contemporary Korea.

Against Political Equality Tongdong Bai, 2021-08-10 How a hybrid Confucian engendered form of governance might solve today's political problems. What might a viable political alternative to liberal democracy look like. In **Against Political Equality** Tongdong Bai offers a possibility inspired by Confucian ideas. Bai argues that domestic governance

influenced by Confucianism can embrace the liberal aspects of democracy along with the democratic ideas of equal opportunities and governmental accountability to the people. But Confucianism would give more political decision making power to those with the moral practical and intellectual capabilities of caring for the people. While most democratic thinkers still focus on strengthening equality to cure the ills of democracy, the proposed hybrid regime made up of Confucian inspired meritocratic characteristics combined with democratic elements and a quasi liberal system of laws and rights recognizes that egalitarian qualities sometimes conflict with good governance and the protection of liberties and defends liberal aspects by restricting democratic ones. Bai applies his views to the international realm by supporting a hierarchical order based on how humane each state is toward its own and other peoples and on the principle of international interventions whereby humane responsibilities override sovereignty. Exploring the deficiencies posed by many liberal democracies, *Against Political Equality* presents a novel Confucian engendered alternative for solving today's political problems.

Democracy in Contemporary Confucian Philosophy David Elstein, 2014-06-27 This book examines democracy in recent Chinese language philosophical work. It focuses on Confucian inspired political thought in the Chinese intellectual world from after the communist revolution in China until today. The volume analyzes six significant contemporary Confucian philosophers in China and Taiwan describing their political thought and how they connect their thought to Confucian tradition and critiques their political proposals and views. It illustrates how Confucianism has transformed in modern times, the divergent understandings of Confucianism today and how contemporary Chinese philosophers understand democracy as well as their criticisms of Western political thought.

Confucianism, Democratization, and Human Rights in Taiwan Joel Fetzer, J. Christopher Soper, 2013 Responding to the Asian values debate over the compatibility of Confucianism and liberal democracy, *Confucianism, Democratization and Human Rights in Taiwan* by Joel S Fetzer and J Christopher Soper offers a rigorous systematic investigation of the contributions of Confucian thought to democratization and the protection of women, indigenous peoples and press freedom in Taiwan. Relying upon a unique combination of empirical analysis of public opinion surveys, legislative debates, public school textbooks and interviews with leading Taiwanese political actors, this essential study documents the changing role of Confucianism in Taiwan's recent political history. While the ideology largely bolstered authoritarian rule in the past and played little role in Taiwan's democratization, the belief system is now in the process of transforming itself in a pro democratic direction. In contrast to those who argue that Confucianism is inherently authoritarian, the authors contend that Confucianism is capable of multiple interpretations including ones that legitimate democratic forms of government. At both the mass and the elite levels, Confucianism remains a powerful ideology in Taiwan despite or even because of the island's democratization. Borrowing from Max Weber's sociology of religion, the writers provide a distinctive theoretical argument for how an ideology like Confucianism can simultaneously accommodate itself to modernity and remain faithful to its core teachings as it decouples itself from the state. In doing so, Fetzer and Soper argue Confucianism is

behaving much like Catholicism which moved from a position of ambivalence or even opposition to democracy to one of full support. The results of this study have profound implications for other Asian countries such as China and Singapore which are also Confucian but have not yet made a full transition to democracy.

Democracy After Virtue Sungmoon Kim, Is Confucianism compatible with democracy. In this book Sungmoon Kim lays out a normative theory of Confucian democracy: pragmatic Confucian democracy to address questions of the right to political participation, instrumental and intrinsic values of democracy, democratic procedure and substance, punishment and criminal justice, social and economic justice, and humanitarian intervention. Kim shows us that the question is not so much about the compatibility of Confucianism and democracy but of how the two systems can benefit from each other.

Towards Confucian Republicanism Elton Chan, 2025. Over the last century Confucianism has been searching for a place in the modern political world. This ancient tradition was once the philosophical cornerstone upon which powerful political orders were built but the collapse of monarchies in the twentieth century has removed Confucianism from its institutional manifestations. And despite the liberal turn of Confucianism in the 1950s that sought to adopt liberal democracy as the tradition's political future, there appears to be an increasing revival of the authoritarian strands of thought among Confucian scholarship. In *Towards Confucian Republicanism* Elton Chan develops a theoretical framework of Confucianism for the twenty-first century. Chan argues that liberal Confucians must take seriously the internal authoritarian leanings of Confucianism and then argue against such strands of the Confucian tradition. He shows that Confucians are keen on concentrating power in the hands of the virtuous not merely for promoting order and material livelihood but also for general moral cultivation. Yet this use of political and moral hierarchy as institutional platforms for perfectionist development is self-defeating. To counter the authoritarian turn in Confucian scholarship, Chan articulates a vision of a hybrid political order that brings together Confucianism and republican democracy. He makes the case that Confucianism stands a much higher chance of achieving its political and moral ideals: good governance and collective virtuous cultivation when merged with republicanism. Covering a uniquely wide range of Confucian classics and outlining his novel vision for Confucianism, Chan addresses pressing issues in contemporary political philosophy including virtue politics, balance of power, civic education, public reason, constraint, and the role of civil society. In so doing, Chan convincingly argues that to materialize Confucianism's ideals is to collectively practice democracy as a virtuous way of life.

Political Liberalism, Confucianism, and the Future of Democracy in East Asia Zhuoyao Li, 2020-04-17. This book contributes to both the internal debate in liberalism and the application of political liberalism to the process of democratization in East Asia. Beyond John Rawls' original intention to limit the scope of political liberalism to only existing and well-ordered liberal democracies, political liberalism has the potential to inspire and contribute to democratic establishment and maintenance in East Asia. Specifically, the book has two main objectives. First, it will demonstrate that political liberalism offers the most promising vision for liberal democracy and it can be defended against contemporary

perfectionist objections Second it will show that perfectionist approaches to political Confucianism suffer from practical and theoretical difficulties Instead an alternative model of democracy inspired by political liberalism will be explored in order to achieve a multivariate structure for citizens to come to terms with democracy in their own ways to support a neutral state that ensures the establishment and stability of democracy and to maintain an active public role for Confucianism to prevent it from being banished to the private sphere This model represents a more promising future for democracy in East Asia

Confucian Constitutionalism Sungmoon Kim,2023 In Confucian Constitutionalism Sungmoon Kim presents a constitutional theory of democratic self government that is normatively appealing and politically practicable in East Asia s historically Confucian societies which are increasingly pluralist multicultural and rights sensitive While Confucian political theorists are preoccupied with how to build a Confucianism inspired institution that would make a given polity more meritorious Kim offers a robust normative theory of Confucian constitutionalism what he calls Confucian democratic constitutionalism with special attention to value pluralism and moral disagreement Aiming to contribute to both political theory and comparative law Confucian Constitutionalism explains how Confucian democratic constitutionalism differs from and improves upon liberal legal constitutionalism political constitutionalism and Confucian meritocratic constitutionalism

Public Reason Confucianism Sungmoon Kim,2016-04-21 Public reason Confucianism is a particular style of Confucian democratic perfectionism in which comprehensive Confucianism is connected with perfectionism **Confucianism and Deweyan Pragmatism** Roger T. Ames,Chen Yajun,Peter D. Hershock,2021-04-30 Over the past generation the rise of East Asia and especially China has brought about a sea change in the economic and political world order At the same time global warming environmental degradation food and water shortages population explosion and income inequities have created a perfect storm that threatens the very survival of humanity It is clear now that the Westphalian model of individual sovereign states seeking their own self interest will not be able to respond effectively to this win win or lose lose crisis In this volume a cadre of distinguished scholars comes together to reflect on Confucianism and Deweyan pragmatism as possible resources for a new geopolitics that begins from an ontology of interdependence and recognizes the irreducibly ecological nature of the human experience at every level Both Confucian and Deweyan traditions emphasize the primacy of experience the importance of vital relationality and the moral roots of good governance The potential benefits of conceptually blending the two are many Indeed the contemporary Chinese philosopher Tang Junyi provides us with a cosmological understanding of the idea of Confucianism that in parallel to Dewey s idea of democracy can enable us to anticipate the core values if not the specific contours of a Confucian democracy Just as Dewey s idea of democracy is his vision of the flourishing communal life made possible by the contributions of the uniquely distinguished persons that constitute it Tang Junyi s Confucianism is a pragmatic naturalism directed at achieving the most highly integrated cultural moral and spiritual growth for the individual in community In both we find an affirmation of communal harmony as a process starting here and going there through which

those involved learn together to do ordinary things in extraordinary ways Just such a cosmological understanding of democracy is one way of describing what will be needed to address the many predicaments characterizing the environmental cultural socioeconomic and political dynamics of the twenty first century

Confucian Political Philosophy Robert A. Carleo III, Yong Huang, 2021-11-08 This book debates the values and ideals of Confucian politics harmony virtue freedom justice order and what these ideals mean for Confucian political philosophy today The authors deliberate these eminent topics in five debates centering on recent innovative and influential publications in the field Challenging and building on those works the dialogues consider the roles of benevolence family determination public reason distributive justice and social stability in Confucian political philosophy In response the authors defend their views and evaluate their critics in turn Taking up a broad range of crucial issues autonomy liberty democracy political legitimacy human welfare these author meets critic debates will appeal to scholars interested in political comparative and East Asian philosophy Their interlaced themes weave a portrait of what is at stake in discussing Confucian values and theory Most importantly they engage and develop the state of the field of Confucian political philosophy today

Contemporary Confucianism in Thought and Action Guy Alitto, 2015-10-02 This volume focuses on contemporary Confucianism and collects essays by famous sinologists such as Guy Alitto John Makeham Tse ki Hon and others The content is divided into three sections addressing the theory and practice of contemporary Confucianism as well as how the two relate to each other to provide readers a more meaningful understanding of contemporary Confucianism and Chinese culture In 1921 at the height of the New Culture Movement s iconoclastic attack on Confucius Liang Shuming fatefully predicted that in fact the future world culture would be Confucian Over the nine decades that followed Liang s reputation and the fortunes of Confucianism in China rose and fell together So readers may be interested in the question whether it is possible that a reconstituted Confucianism might yet become China s spiritual mainstream and a major constituent of world culture

Confucianism, A Habit of the Heart Philip J. Ivanhoe, Sungmoon Kim, 2016-02-01 Employs Robert Bellah s notion of civil religion to explore East Asia s Confucian revival Can Confucianism be regarded as a civil religion for East Asia This book explores this question bringing the insights of Robert Bellah to a consideration of various expressions of the contemporary Confucian revival Bellah identified American civil religion as a religious dimension of life that can be found throughout US culture but one without any formal institutional structure Rather this civil form of religion provides the ethical principles that command reverence and by which a nation judges itself Extending Bellah s work contributors from both the social sciences and the humanities conceive of East Asia s Confucian revival as a habit of the heart an underlying belief system that guides a society and examine how Confucianism might function as a civil religion in China Korea and Japan They discuss what aspects of Confucian tradition and thought are being embraced some of the social movements political factors and opportunities connected with the revival of the tradition and why Confucianism has not traveled much beyond East Asia The late Robert Bellah s reflection on the possibility for a global

civil religion concludes the volume

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