

A Confucian Perspective on Western Notions About Globalization

**Boyung Lee, Ph.D Candidate
Boston College, Chestnut Hill, Massachusetts
1031 Boston Turnpike Bolton, CT 06043
leebk@bc.edu**

Globalization pivots on the marketplace, which pivots on choice. But market choices are not really choices. Particularity and individuality are sacrificed to mass production, marketing, and consumption. Advertising touts choice because it really does not exist; rather consumption "Creates a world after its own image," which is spun as "free market" and "economic development" (Marx and Engels, 22). This is what makes globalization and its attendant spirit, global community, bromidic.

Herewith the argument is not whether global community does or can exist; rather it is whether Western ideologies soft sell cultural homogenization; whether Confucianism provides a compelling hermeneutic, and, finally, whether religious education would benefit from these observations. Regarding the last point, I focus on my native Korea. The thrust of my argument is that Korean religious educators promote a Christianity that ignores culture. The result is a flawed metaphysics whereby God's reign is obscured by each tradition's patriarchy, *inter alia*.

I. THE WESTERN SELF RECONSIDERED

In Visual Thinking, Rudolf Arnheim talks about frog eyes (Arnheim, 22-23). Their eyes have certain types of receptors so that they are particularly responsive, for instance, to motion. Conceivably a frog can sit atop a mountain of lounging bugs and starve. Frog eyes economize vision so that frogs cognitively register some things, while only generally seeing others. The same is true in the social sciences. There is an economy of cognition. The problem is when social sciences become hermeneutically amphibious.

Gene Yoon and Sang-Chin Choi, Korean psychologists, argue that Western notions of collectivism are inadequate. (Yoon and Choi, 57). One of collectivism's themes is group identity. Yoon and Choi submit that Western collectivism defines the group according to the individual; to wit, the group is a collection of many individuals. As its theoretical reference, ego-boundaries are largely predicated on individual self-consciousness, to the detriment of group consciousness. This notion of self is inherently self-limiting: The self is primarily understood incident to separateness. The whole thereby becomes a means for the individual's exercise of choice, which ironically flattens culture.

Sylvester McMonkey McBean was the Seuss entrepreneur that cosmetically altered Sneetch bellies so that some had stars and some did not (McBean, 2-25). Albeit Sneetches then fancied that they exercised choice, McBean only allowed for two: Each Sneetch must be either/or. Capital and whim mediated communal identity, producing lifestyle enclaves rather than community.¹ The result is sugar-coated reductionism, proffering limited choice as opportunity, as though the Holy Spirit inspired a storehouse of languages, but only one idiom at Pentecost.

¹. See Robert Bellah's Habits of the Heart, p. 72, for further discussion about lifestyle enclaves and community.

The Greek word "economics" literally means "law of the house." Notwithstanding this, many individuals have been banished to the cellar or a closet, thus to ensure smooth operation of the other, largely consumer-driven household members. As such, "laws" rarely are scrutinized because the cellar does not marshal much attention, barring a flood or the need for storage. Admittedly, choice is important, but so too is whether all choices are considered, particularly ones that complement those "from above."

The next section focuses specifically on Confucianism and the self. Arguably Confucianism exhibits the same self-limitations since it addresses selfhood relative to other selves. However the thrust of the argument is hermeneutical; it is similar to Ernest Becker's opining about Cadillacs (Becker, 115-116). One can talk about metal and radiators with the Cadillac nameplate, or one can spiritualize them, in which case their few-dimensionality takes on a whole new significance.

II. "FROM BELOW": CONFUCIAN PHILOSOPHY AS AN OPTION

Confucianism can be seen in many different ways: As a religious system, philosophy, social ethic, political ideology, way of life, and so on. Confucianism encompasses each of these, rather than any one perspective; it is "an all encompassing humanism, one that views the natural and human worlds as an organism made up of multitudinous interconnected parts" (Britannica Encyclopaedia). Hereto everything in the universe is connected. Nothing comes into being in isolation. Nothing survives in isolation. If any one of those interconnected parts falls from its place or is disrupted, the harmony of the whole is impaired. The state of harmony is the root whence grows all activity. For Confucians, harmony between the natural and human world, and between humans is the highest good.

A. GENTLEMEN: MORAL AGENTS OF UNIVERSAL ORDER

To achieve universal harmony, Confucians believe that human beings are the principal agents. But only the learned and the wise -- those who achieve moral excellence through humane and benevolent lives (jen, 仁) and who cultivate empathy for their fellow beings -- can make the universe and society harmonious. In other words, to achieve social and universal harmony, these exemplars are expected to perfect themselves.

In The Analects, Confucius subdivided harmonizers into four groups: The sage (*sheng jen*); good men (*shan jen*); complete men (*ch'eng jen*), who are morally excellent men in charge of government; gentlemen (*chün tzu*), ones with a cultivated moral character. The sage has reached perfection, while each of the others is seeking it. Since Confucius felt that it was extremely difficult to attain membership in the first three groups, Confucius referred to the fellowship of gentlemen as moral vanguards of society: "[Confucius said that] I have no hope of meeting a sage. I would be content if I met someone who is a gentleman" (The Analects, VII 26). Therefore, in Confucianism's four classics (that is, The Analects, The Great Learning, The Mencius, and The Book of Mean), gentlemen are the central moral characters.²

The gentleman is expected to do two fundamental things. One is to cultivate himself at

²The number of occurrence in Analects alone clearly indicates that gentleman was the central image that Confucius expounded for his disciples. In Analects, the term sage occurs 8 times only, while the gentleman occurs 107 times.

any cost, including his own life. The other is to live for the well-being of others so that he can bring peace and order to society (The Mencius, VII. B. 32). As a way of self-cultivation Confucius teaches that a gentleman should free himself from four things: Opinionativeness, dogmatism, obstinacy, and egoism (The Mencius, IX. 4). The gentleman does not insist on his own opinion, but neither is he diffident; rather he expresses himself in a right and humble manner. Through self-cultivation, the gentleman is also expected to incarnate certain virtues such as *Jen* (benevolence), *Shu* (reciprocity), *Chung* (faithfulness), *Chih* (wisdom), *Yung* (courage), *Hsin* (trustworthy), and *Ching* (reverence). Among these, benevolence is regarded as the core virtue, the highest one that a gentleman should possess. It is that which makes us human; it is our nature (The Mencius, II. A. 7).

To become a true human, a gentleman should not only cultivate himself, but he should live for the well-being of others. Self-realization without social participation is regarded as egoistical (The Analects, I. 14). Each person is obligated to recognize the existence of others and to serve the public good. In other words, a gentleman should cultivate to the utmost the principles of his nature; wishing to enlarge himself, he thereby enlarges others (The Analects, VI. 30).

For the fullest realization of their moral qualities, Confucians emphasize that gentlemen must take part in governance (The Mencius, III. B. 3). Through guiding the common people and keeping them in line with Confucian principles, gentlemen contribute to the reformation of society. In sum, the Confucian process of living faithfully has a dual focus: The transformation of the self, and social participation. Neither an isolated self nor a commitment to public service without personal cultivation can lead one to authenticity; rather, cultivation of virtue requires communal interaction whereby one pursues benevolent acts, and reflects thereon.

B. PERSONHOOD AND COMMUNITY

Communal interaction is the sine qua non of Confucianism. The purpose of becoming human is to participate in the achievement of universal harmony. To transform society into a moral community -- to achieve universal harmony -- a person, particularly a gentleman, should become a moral agent. However, the gentleman as a moral agent is far from being an isolated individual; rather he is required to cultivate himself through a communal process; to practice his morality in a community, and to live for the sake of others so that others can become moral agents like him.

All humans develop through relationships with others. There are no solitary individuals. To become a moral agent, a gentleman must reflect on his influence in others' lives. There is no clear distinction between one's own private ego and that of others. The other is always in one's own thought and mind, and one is also in theirs. The self so conceived is inextricable from a larger "other." It is neither private nor individualistic, but communal, manifesting a common humanity accessible to every member of the community. This communal endeavor of becoming human is clearly reflected in the Chinese letter *jen* (benevolence). *Jen* is composed of the character for person , next to the character for two . Here the "two" is crucial, for it symbolizes that humans are quintessentially social.

Even though Confucians emphasize the necessity of becoming a morally cultivated person for the fulfillment of universal harmony, their understanding of morality is rational, affective, biological, and social; to wit, "The uniqueness of being human is a moral and spiritual

question which cannot be properly answered if it is reduced to biological or social considerations; and the actual process of self-development, or the nourishment of the heart, far from being a quest for pure morality or spirituality, necessarily involves the biological and social realities of human life” (Tu, 102-103). Consequently, if one satisfies one's instinctive demands alone, one can never become truly human. Likewise, if one pursues only moral and spiritual questions, one cannot completely realize one's human nature. This comprehensive understanding of human nature is reflected in The Mencius. According to The Mencius, the mind-heart, which enables one to think morally, is the most distinctive feature of a person.

However, Mencian moral thinking is not solely rational, for it includes the affect. The most prominent feature hereto is the ability to share the suffering of others.³ This is why both the mind and the heart are represented by the Chinese character *hsin*. Heart and mind are inextricable. *Hsin* signifies both rational awareness and affective awakening. In other words, “By privileging sympathy as the defining characteristic of true humanity, Confucians underscore feelings as the basis for knowing, willing, and judging” (Tu, 174). Humans are holistic beings defined primarily by their sensitivity, rationality, volition, and intelligence.

The Confucian, particularly Mencian Confucian, understanding of humans also involves the physical dimension of human nature. The body is the proper home in which the mind-heart dwells. The self as a concrete living reality is inseparable from the body. Accordingly, the transformation of the body is essential for becoming a true human. As a matter of fact, Confucian education takes the "ritualization of the body" as the point of departure in the development of the person (Tu, 172). Learning to stand, sit, walk, and eat properly is regarded as the first step to be a moral agent. From routine functions to socially approved and accepted rites, Confucians believe that social solidarity and universal harmony begin here. If people fail to live up to the expectations of the community, they cannot live in harmony with those around them. Through the ritualization of the body, all members of society assume proper and fitting roles. The ritualization of the body helps a person to be an active participant in the community.

Most Confucians have a positive philosophical anthropology. It is based on the conviction that human beings are perfectible through self-effort.⁴ They believe that since human nature is originally good, albeit few in number, becoming a sage is possible for everyone. That is, there is a moral structure inherent in human nature that can be fully developed without force. All human beings possess Heaven-bestowed moral virtues such as benevolence, dutifulness, conscientiousness, truthfulness to one's word, unflagging delight in what is good: “If a man is able to develop all these four moral germs that he possesses, it will be like a fire starting up or a spring coming through” (The Mencius, II. A. 6).

C. CHARACTER DEVELOPMENT

The main focus of Confucian education is character formation (Tu, 68). Through

³. Among four incipient moral tendencies in the mind-heart (the mind-heart of compassion, of shame, of courtesy and modesty, of right and wrong, of compassion) the mind-heart of compassion is the most fundamental moral incipient which is the germ of benevolence the highest moral virtue of Confucianism.

⁴. In this essay, I will examine only the view of Confucius-Mencian line of Confucianism. The view of Hsun Tzu and his followers that human nature is originally bad will not be dealt with.

education, Confucians train individuals to be moral agents. Educated people are expected to make socially approved choices, play assumed roles, and follow agreed rules and patterns (Sherley-Price, 149). Education is not an end in itself, but, rather, the drawing forth and perfecting of innate goodness so that one may assume one's place in the world. Lionel Sherley-Price sums this up as “good taste in knowledge and good form in conduct” (Sherley-Price, 149). The acquisition of knowledge is meaningful inasmuch as it contributes to the development of one's character and the performance of one's multiple duties in society.

Confucians study arithmetic, astronomy and geography thus to discern harmonious principles of the universe. They study poetry in order to develop language (*yen*) skills; and ritual (*Li*) in order to internalize the "form of life" of their own community and to learn about their duties in that community. The Great Learning details educational attainment as a four-step process: The investigation of things, the completion of knowledge, the sincerity of the thoughts, and the rectifying of the heart (The Great Learning, Preamble). To be human, people must investigate the principles of all things. The whole process of learning seeks to enrich the student thus to refine his wisdom, so that he can be considerate to others and honest with himself.⁵

Confucian education strongly encourages students to think for themselves so that they can critically reflect upon their lives and culture (Sherley-Price, 163). Without critical awareness, a person cannot become a moral agent. They cannot fathom ambiguity, neither can they keep their own and others' lives in perspective.

Since each student's Heaven-endowed nature is different, his role in social transformation is unique, but subject to careful scrutiny. Students are expected to examine themselves ceaselessly, thus to assess their progress: Whether they have done their best in their learning; whether they have put into practice the instructions of their teacher; whether they have treated others according to rites; whether they have helped others improve their character; whether they have been conscientious in doing public service, and so on. They “must not be content merely to present a fine front to the world, a parade of scholarship and correct behavior, while within themselves they are full of evil or carelessness, but must seek to renew [their] whole being” (Sherley-Price 159).

Throughout the Confucian classics, students' self-examination is considered integral to success. Confucius not only taught his disciples specific subjects such as poetry, history, and rites, but he also regularly assessed their eagerness and fluency. In Confucius' own words, “I never enlighten anyone who has not been driven to distraction by trying to understand a difficulty or who has not gotten into a frenzy trying to put his ideas into words. When I have pointed out one corner of a square to anyone and he does not come back with the other three, I will not point it out to him a second time” (The Analects, VII. 8). When students do their best to deepen their knowledge and mold their character through public and personal study, they ideally will manifest humility and sincerity, modesty and self-control, simplicity in taste, and tirelessness in effort, morally and intellectually (The Analects, XVII. 6).

The family, the place where a person's character is mainly formed, is the most important Confucian classroom. The family is a microcosm of the sociopolitical order. A well-ordered family is the place where each social member learns how to manage community affairs. He also directs others for the common good. It also is where the young gradually learn to play their

⁵. Since formal Confucian education was provided for only boys, here I intentionally use words like he, his, and himself.

proper social roles. Social virtues -- (*li*) the norms of proper behavior to produce a harmonious society, such as filial piety, brotherliness, righteousness, good faith and loyalty -- are primarily taught by the family.

Confucians firmly believe that one always has some degree of intimacy with others. One's filial relationship is the initial step toward the realization of one's humanity. To become fully human, "I must recognize as a point of departure my personal locus with reference to my father among other dyadic relationships. My relationship to my father is vitally important for my own salvation, because if it is ignored, I can no longer face up to the reality of who I am in a holistic sense.... For my own self-cultivation, I cannot but work through, among other things, my relationship to my father with all its fruitful ambiguities" (Tu, 124).

A son thus must learn to suppress his own desires, to anticipate the wishes of his father, and to take his father's commands as sacred edicts. This filial obedience lives on even after a father's death (The Doctrine of Mean, XIX. 4). For three years after the death of his father, the son is required to mourn. Through daily and annual memorial rituals, the son reenacts the presence of the father. Herewith, the young learn to obey and to play their proper social roles. The wise father is a model for the wise ruler or minister, and dutiful children are the models for properly submissive subjects who know their place, role, and obligations to others. Through filial piety, one learns to respect other members of the community, humanity at-large, so that one moves from self-centeredness to self-sacrifice (The Great Learning, IX and X). Similarly, one metaphysically learns to apprehend a world that is larger than that which one immediately senses. Cf. Hebrews 12:1.

III. CONFUCIANISM AND RELIGIOUS EDUCATION

As a Confucian society, Korea has developed its culture, ideology, and personality based on Confucianism (Yoon and Choi, 17). There have been other traditions such as Buddhism and Shamanism, which have contributed to the formation of Korean culture; nevertheless, Koreans' world-view is largely shaped by Confucianism. Koreans follow Confucian ancestral rites, familial systems, filial piety (Haboush, 84). All these values are emphasized in Korea's homes and education system.

Heretofore, Korean religious educators have introduced Western religious education theories. The problem, however, is a basic dissonance between Western notions of selfhood and Korea's emphasis on the communal.

In the West, individualism emphasizes autonomy, independence, self-assertion, self-expression, aggressiveness, and competence (Marsella, DeVos, and Hsu, 24-55). For Koreans, relatedness and oneness, rather than autonomy and independence, are the most important values. Such values of relatedness and oneness are clearly reflected in Korean's "we-ness" language. Most Koreans seldom use words such as "I," "my," and "mine." Even though they talk about their own personal things, Koreans never use "my" or "mine." Instead they say "our" or "ours." For example, when they introduce their mother or husband to others, they say "this is our mother, Ms. Kim," or "let me introduce our husband, Mr. Lee." Such phraseology, albeit inexact, instills contentment. Individuality, differences, and particularities are awkward for Koreans, suggesting isolation and separation (Yoon and Choi, 57-84).

The overarching purpose of religious education is to frame the reign of God in history. Arguably this was the purpose of Jesus Christ's incarnation and ministry. At the outset of his

ministry, Jesus proclaimed the arrival of the reign of God and pointed to it throughout his ministry. To fulfill the reign of God, Jesus gathered a small group of people. The number of this group grew from four, to eight, to twelve, and to seventy. These people were taught by Jesus to preach, teach, and fulfill the reign of God. Hereto Jesus achieved the purpose of his ministry in and through a community: "The kingdom of God is within you" (Luke 17:21). The "you" of this statement and many New Testament passages is plural, suggesting a community's ambitions and hopes incident to God. Thus fulfillment of God's reign is not an individual believer's task, but, rather, a community's task.

The Confucian view of the person as a perfectible being dovetails nicely here. As stated above, Confucians firmly believe that all gentlemen can be perfected by their own efforts. *Cf.* Mt. 5:48. Since human nature is originally good, Christians must strive to become sages -- ideal and perfect beings. Based on this conviction, Confucian religious education ideally should empower students to make the best possible efforts to realize themselves as communal actors, as citizens of God's reign. Similarly, through its affirmation of human goodness and potential, Confucian education provides students perseverance and vision for the future.

Since students have a Heaven-endowed nature, they learn to respect that of God in each person. An ancient biblical notion of the person is that all humans are created in God's image. This results in one of the great ironies of the Korean church. Strongly influenced by Calvinist theology, most Korean Christians have a pessimistic view of human nature. Human sinfulness, Jesus as savior, and the necessity of ceaseless repentance predominate. In churches, Christians are constantly reminded of their total depravity and the necessity of repentance as the absolute condition of salvation. Moreover, since the world is racked with sin, perfection is only possible in heaven. Accordingly, the most important task of religious education as it is now practiced is to help students realize their sinful nature. As a result, Korean eschatology is otherworldly and individualized.

Thus I proffer several recommendations for Confucian/Christian religious training: First, that religious educators emphasize character development. Confucians are expected to be responsible thinkers who possess high virtues; they should live for the sake of others, and cultivate right relationships thereby influencing universal harmony. This flows nicely with realized eschatology and metaphysics, and should shape Korean religious curricula: That character development heralds the reign of God; that rightly-ordered relationships influence the cosmos.

Second, Confucianism emphasizes universal harmony. Yet this notion of harmony is completely based on status, which ironically can create disharmony. At the outset, I noted the irony of Western notions of choice; to wit, that they largely point to a world that affords little choice. The situation is not the same in a Confucian society, but the result is a distinction without a difference. In the Confucian context, individuals lose choice largely because individuals' roles are prescribed. This may partially explain the prevalence of Calvinist notions of salvation, those that narrow the world between sinner and ones-hoping-to-be-saved. Religious educators thus need to re-emphasize choice, not relative to independence but to inter-dependence.

In John Irving's *A Son of the Circus*, Dr. Daruwalla, an Indian physician then living as a naturalized citizen in Canada, puzzles over his volunteer work at an AIDS clinic. Although Dr. Daruwalla is a Canadian citizen, he still is reckoned to be a foreigner. Hereto he asks whether "it felt as good to be assimilated as it did to volunteer" (Irving, 606). Confucian education is

culturally assimilative. The gist for religious educators then is to couple the Confucian way-of-life with choice so that students seek right-relationships with God and with others, relationships whose efficacy they then can meaningfully assess.

Arguably Confucianism is a flawed philosophy since it does not take personal autonomy seriously. This, however, presumes that individuals can be extricated from relationships, as though selfhood is a phantasm. Relationships may not be good. They may even be destructive, but when choice becomes the overriding concern rather than integrity, solipsism is God.

The economic order purportedly thrives on individual choice, but the result is a world where disparities are quixotically justified because of self-fulfillment. Choice is important and would seem to be downplayed by Confucianism. But this is where the two world-views complement one another: That incident to Christianity, one chooses God's reign; thence decision-making is tied to developing right relationships with others.

This brings globalization on point. From a Christian/Confucian religious perspective, globalization is metaphysical. One strives for harmony with others and with the cosmos. That each individual's character is Heaven-endowed is a step and then some from Western behaviorism.

Confucianism is not antagonistic to Western interpretive systems, but it is inherently suspicious of those that conclude meaning based only on observable fact. Modern science gets easy play, not because it is self-proving, but because it does not receive the same level of scrutiny that metaphysically-based systems do; it overlooks that, "Facts per se are not science; rather, science is a method of culling and interpreting data" (Summers: 1997, 116). This suggests that science has popularly received a hermeneutical hall pass. Thus a third point: That religious educators should re-emphasize metaphysics. Admittedly this is a murky pursuit, but it is no less so than are those framed by wholly secular systems.

The benefit here is twofold. First, it promotes debate and waylays economic and sociological fideism. Too easily citizens defer power wholesale to theorists whose policies promote self-interest rather than that of the weal. Second, it reacquaints Christians with the nature of salvation. Even though God came to save the world (John 3:16), Western soteriology promotes a world between the ears of a believer. This is not a broadside against personal salvation; rather it suggests that God's love in Jesus Christ alters one's relationship with the entire universe. Cf. Romans 8:38-39. Confucianism's emphasis on global harmony would afford Christians' metaphysical fluency incident to globalization, lest positivism run amuck.

A fourth point is that Korean religious educators must challenge patriarchy. This is a long-lived problem in Confucianism, which is to say that, here, it is kith and kin with Christianity. Men have a preferred status in Confucianism. Richard Guisso sums up Confucian misogyny as follows: "The female was inferior by nature. She was dark as the moon and changeable as water, jealous, narrow-minded and insinuating. She was indiscreet, unintelligent, and dominated by emotion. Her beauty was a snare for the unwary male, the ruination of states" (Guisso quoted by Kelleher, 135).

Such notions inspired Confucian men to develop dehumanizing rules for women. In Korea, the overall principle for women is *namjon yobi*, which means that, "Men should be respected; women should be lowered." Based on this principle, the head of the family must teach women and girls to be obedient and selfless to men.

There is a laundry list of prohibitions and instructions incident to women and girls. They reflect a world where men are privileged and women are expendable. Unfortunately, where East

meets West in Korea, persecution foments. Confucian culture has provided a discriminatory ethos, supplemented by Christian theory.

For instance, the story of original sin is used to justify cultural discrimination; to wit, "You women should give more offering to God than men, because it was a woman, not a man, who first violated God's word in the beginning." Women should be unassuming, and busy themselves with cooking, cleaning, and domestic chores incident to church work. Although women are the majority in churches, constituting seventy percent of the Christian population, they are not allowed to participate in policy-making bodies. Many denominations still refuse women ordination.

Even in churches that do allow ordination, serious discrimination persists. For instance, in the Methodist Church, a woman minister must resign if she marries. It is also very rare for a local church to invite a woman to be its minister.

There no way to soft-pedal trenchant patriarchy, whether Confucian or Christian. Lest religious educators uphold the Confucian status quo rather than Jesus Christ, they must develop curricula that emphasize human perfection. Hereto religious educators have an ally in Jesus' bold pronouncement that God loves the world (John 3:16), one in which women make up half of the population, and in Confucianism's positive philosophical anthropology, which up until now has parochially focused on gentlemen, to the exclusion of Korea's gentlewomen. This must change, lest Confucianism's world-view, which has much to commend it, be trivialized -- Archie Bunker-ized -- on the world stage.

IV. CONCLUSION

Globalization is a curious trend pinioned by the social sciences. I do not question whether we should strive to build universal harmony. To the contrary, I am a Confucian. Notwithstanding this, globalization is largely mediated by economics, which narrows one's world-view. Hereto rich world-views easily succumb to "arbitrary and harsh demarcations between fact and symbol, statistic and inspiration, logic and faith, what is and what can be" (Summers; 1994, 464). That the social sciences, and particularly economics, are important, I do not question; they are not God, however.

Many Koreans are Confucian and Christian. To facilitate Confucianism's contribution to world harmony, religious educators need to understand Confucian philosophical anthropology. To develop curricula, they must consider its pedagogy. To help them become better Christians, religious educators need to cultivate links between Confucianism and the biblical tradition. Up until now, Korean religious educators have given scant attention to the Confucian world-view. This sadly results in a Christianity where religious educators are "living in their head[s]" (Oliver, 46), pedaling a soteriology that places the individual at sea -- down below in the "house" cellar -- in her or his own community, and the global community.

Admittedly I look suspiciously at Korean Calvinism; notwithstanding this, I take to heart John Calvin's remark about the reign of God: "That God reigns when men[, women, boys and girls], in denial of themselves, and contempt of the world and this early life, devote themselves to righteousness and aspire to heaven" (Calvin, II, 189). My qualification is that religious educators' contempt should not obscure the fullness of our Risen Lord's heavenly reign in our hearts, minds, and cosmos, which is that to which Confucian/Christian "globalization" ultimately points.

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