Taiwan Journal of East Asian Studies, Vol. 22, No. 2 (Issue 44), Dec., 2025, pp.01-46

【研究論著】General Article DOI: 10.6163/TJEAS.202512_22(2).0001

From the Educational Paradigm Conceived by Confucius to the One that Prevailed: A Reassessment of Contemporary Interpretations and Misconceptions About Its Alleged Authoritarianism[1]

從孔子所構想之教育範式至後來主導之範式：關於其所謂威權性的當代詮釋與誤解之再評析

Chuan-Chih Hsu [*]
徐傳智

Chia-Shih Su[**]
蘇佳詩

Kua-I Su[***]
蘇瓜儀

Chia-Li Su[****]
蘇佳莉

2024 年 6 月 2 日收稿，2025 年 2 月 5 日修訂完成，2025 年 3 月 17 日通過刊登。

[1] AI tool was used in Spanish-English translation process of the article. The authors confirm full responsibility for the content as presented.

[*] Corresponding author, Ph.D. in Education, university lecturer and academic researcher, Dirección de Formación General, Universidad Católica del Maule, Talca, Chile. 教育學博士，大學講師與學術研究員，智利塔爾卡天主教大學通識教育處

[**] Ph.D. in Didactics of Mathematics, university lecturer and academic researcher, Facultad de Ciencias Básicas, Universidad Católica del Maule, Talca, Chile. 數學教學論博士，大學講師與學術研究員，智利塔爾卡天主教大學基礎科學學院

[***] Ph.D. candidate in Entrepreneurial Management, university lecturer, Universidad de Ciencias Empresariales y Sociales, Buenos Aires, Argentina. 企業管理博士候選人，大學講師，阿根廷布宜諾斯艾利斯企業與社會科學大學

[****] MD, Hospital General de Agudos Dra. Cecilia Grierson, Buenos Aires, Argentina. 醫師，阿根廷布宜諾斯艾利斯 Cecilia Grierson 綜合醫院

Keywords: Confucianism, Confucian educational paradigm, Teacher-student relationships, Student initiative and expression, Critical thinking and creativity

關鍵詞：儒家思想、儒家教育範式、師生關係、學生主動性與表達、批判性思維與創造力

Abstract

This article explores the divergence between the educational paradigm articulated by Confucius and the state-centered educational systems that later emerged in East Asian societies, particularly under the influence of Legalist thought and bureaucratic imperial examination regimes in imperial China. Drawing upon a close reading of classical Confucian texts and contemporary comparative educational research, the study reveals that Confucian pedagogy originally emphasized moral self-cultivation, dialogical learning, and the nurturing of student agency. However, these principles were progressively overshadowed by institutional mechanisms of social control, meritocratic credentialism, and rigid curricular structures, particularly during and after the Han dynasty. Such historical developments contributed to the modern misconception of Confucianism as inherently authoritarian or passive. By analyzing current educational reforms and curriculum models inspired by Confucian ideals in countries such as China, South Korea, and Taiwan, this study underscores the paradigm's potential to support critical thinking, ethical engagement, and learner-centered instruction. The findings call for a reassessment of Confucian education not as a monolithic tradition, but as a dynamic pedagogical resource that, when disentangled from statist appropriations, can inform inclusive and context-sensitive educational policies across diverse East Asian contexts.

摘要

本研究探討由孔子所闡述之教育範式，與後來在東亞社會中發展出的以國家為中心之教育體系之間的分歧，特別關注於中國帝制時期法家思想與官僚科舉制度所產生的影響。透過對儒家經典文本的細緻研讀與當代比較教育研究的參照，本文指出，儒家教育本質上強調道德自我修養、對話式學習以及學生主體性的培養。然而，這些原則在歷史發展中逐漸被社會控制的制度性機制、精英選拔的學歷主義，以及僵化的課程結構所掩蓋，尤以漢代及其後期為甚。此一歷史演變促成了對儒學本質上專制或消極的現代理解錯誤。透過分析當前如中國、南韓與臺灣等地基於儒家理念所推動的教育改革與課程模式，本文強調該範式支持批判思維、倫理參與與以學習者為中心之教學的潛力。研究結果呼籲重新評估儒家教育，將其視為一種非僵化的、具活力的教學資源；當其得以擺脫國家主義的挪用時，儒家教育有潛力為多元且具脈絡敏感性的東亞教育政策提供重要啟示。

Introduction

Confucius (551–479 BCE) was a seminal educator who established an academy independent of state sponsorship and trained a circle of exemplary disciples, including Yan Hui, Zilu, and Zigong [2]. These followers later contributed to social transformation through public service, ethical leadership, and educational reform, shaping governance and moral practice in early Chinese society. Guided by the pragmatic principles of Confucian pedagogy, an effective educator is expected to: (1) recognize and accommodate the diverse capacities and learning needs of students[3]; (2) adopt instructional methods grounded in questioning, open discussion, and problem-solving, fostering "a variety of active actions" and encouraging students to "investigate things" (referred to as *gewu*)[4]; and (3) prioritize the observation of moral and behavioral development over exclusive attention to academic achievement[5]. When applied collectively, these principles foster dynamic and responsive learning environments, moving classrooms beyond static and uniform content delivery that often results in passive student reception[6].

The active, inquiry-based approach championed by Confucius has found resonance in the work of modern pedagogical theorists such as John Dewey, who

---

[2] Weiwei Bi, "Enlightenment of Confucius' Thought of People Oriented on Modern Education," In *2021 2nd International Conference on Modern Education Management, Innovation and Entrepreneurship and Social Science*, ed. Weiwei Bi (China: Atlantis Press, 2021), pp. 124-127.

[3] Seung Hwan Shim, "A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber, and Freire. Teaching and Teacher Education," *Teaching and Teacher Education*, Vol. 24(3), (2008), pp. 515-535;Benjamin Michael Giaimo, "Confucius Americanus: The *Junzi* 君子 (The Confucian Superhero) Headlines a New American Slang Translation of *The Analects*," *International Communication of Chinese Culture*, Vol. 7(1), (2020), pp. 31-51.

[4] Charlene Tan and Azhar Ibrahim, "Humanism, Islamic Education, and Confucian Education," *Religious Education*, Vol. 112(4), (2017), pp. 394-406.

[5] Tieyuan Guo, "Learning the Confucian way. New Directions for Teaching and Learning," *New Directions for Teaching & Learning*, Vol. 2015(142), (2015), pp. 5-18; Roger. G. Tweed and Darrin. R. Lehman, "Learning considered within a cultural context: Confucian and Socratic approaches," *American Psychologist*, 57(2), (2002), pp. 89-99.

[6] Charlene Tan, "Confucianism and education," In *Oxford Research Encyclopedia of Education*, ed. Noblit, G. (UK: Oxford University Press, 2017).

emphasized experiential learning and reflective thinking[7]. However, educational discourse—particularly in East Asian contexts—has often portrayed teachers as rigid authorities who enforce strict discipline, discourage questioning, rely heavily on rote memorization, and reinforce high-stakes examination systems[8]. Consequently, both scholarly and public narratives have frequently labeled the Confucian educational tradition as inherently authoritarian.

Yet this interpretation oversimplifies the underlying philosophy. Confucianism emphasizes ethical cultivation (*xiushen*), relational responsibility (*ren*), and societal harmony (*he*), which are not inherently contradictory to structured or hierarchical learning environments[9]. Rather, the behavioral norms and authority structures often associated with Confucian classrooms reflect broader socio-political legacies, cultural traditions such as filial piety, and parental expectations, rather than principles derived from Confucius' teachings themselves[10]. As such, what is often perceived as authoritarianism in Confucian-influenced education is better understood as a cultural-pedagogical hybrid shaped by multiple historical and institutional factors.

---

[7] Leonard, Waks, "John Dewey and Confucius in Dialogue: 1919-2019," *Journal of East China Normal University* (Educational Sciences), Vol. 37(2), (2019), pp. 45-52.

[8] Tieyuan Guo, "Learning the Confucian way. New Directions for Teaching and Learning," *New Directions for Teaching & Learning*, Vol. 2015(142), (2015), pp. 5-18; Yu, Han, Xiaoyan, Ji, and Jinghe, Han, "Transformation of Chinese as a foreign language teachers' relationship with their students in the Australian context," *International Journal of Contemporary Education*, Vol. 2(2), (2019), pp. 27-37;Michael, Minkov, "A revision of Hofstede's model of national culture: Old evidence and new data from 56 countries," *Cross Cultural & Strategic Management*, Vol. 25(2), (2018), pp. 231–256.

[9] Hye-Kyung, Kim, "Critical thinking, learning and Confucius: A positive assessment," *Journal of philosophy of education*, Vol. 37(1), (2003), pp. 71-87; Li, Li, and Rupert, Wegerif, "What does it mean to teach thinking in China? Challenging and developing notions of 'Confucian education'," *Thinking skills and creativity*, Vol. 11, (2014), pp. 22-32.

[10] Esther Yim Mei, Chan, "Blended learning dilemma: Teacher education in the confucian heritage culture," *Australian Journal of Teacher Education*, Vol. 44(1), (2019), pp. 36-51; Yushan, Jiang, Chi-Kin John, Lee, Zhi Hong, Wan, and Junjun, Chen, "Stricter teacher, more motivated students? Comparing the associations between teacher behaviors and motivational beliefs of Western and East Asian learners," *Frontiers in Psychology*, Vol. 11, (2021), pp. 1-10.

While this study focuses on the educational implications of Confucianism, it is important to recognize that Confucian thought has been appropriated and reshaped by various political regimes across East Asia. For example, Confucian values were employed to support imperial ideology in premodern China, adapted to promote moral citizenship in South Korea, and mobilized in Singapore to reinforce communitarian values[11]. These variations highlight how political contexts mediate the educational applications of Confucianism and must be considered when evaluating its perceived authoritarianism.

This reevaluation of "authoritarianism" in East Asian pedagogy also echoes critiques in other contexts. Paulo Freire, for example, criticized traditional Western education for treating learners as passive recipients of knowledge in what he termed the "banking concept" of education[12]. Both Freire and Confucius, despite arising from distinct cultural milieus, converged on a vision of learners as active participants in a moral and intellectual journey, capable of self-transformation and societal engagement.

Likewise, Giroux observed that some teachers in Western schools are labeled authoritarian if they adopt teacher-centered strategies for classroom management, particularly in large or under-resourced contexts[13]. These critiques mirror the issues seen in Confucian cultural settings, where the teacher's authority—often misunderstood as purely authoritarian—may instead reflect culturally ingrained respect for seniority and expertise[14].

---

[11] Weiming, Tu, "Confucian traditions in East Asian modernity: Moral education and economic culture in Japan and the four mini-dragons," edited by W. Tu. (United Kingdom: Harvard University Press, 1996); Charlene, Tan, 2012. "Our shared values" in Singapore: A Confucian perspective, " *Educational Theory*, 62(4), 449-463; Daniel. A., Bell, & Chaibong, Ham (Eds.). "Confucianism for the modern world," (UK: Cambridge University Press, 2003).

[12] Paulo, Freire, "Pedagogy of the oppressed,"In *Toward a sociology of education*, ed. John Beck, Chris Jenks, Nell Keddie, Michael F. D. Young (United Kingdom: Routledge, 2020), pp. 374-386.

[13] Henry A, Giroux, "On Critical Pedagogy (2nd ed)," United Kingdom: Bloomsburry Academic, 2020.

[14] Esther Yim Mei, Chan, "Blended learning dilemma: Teacher education in the confucian heritage culture," *Australian Journal of Teacher Education*, Vol. 44(1), (2019), pp. 36-51. Yushan, Jiang,

Given these perspectives, this study poses the following research question: To what extent do prevalent interpretations of the Confucian educational paradigm—often characterized by notions of authoritarianism, rote learning, and rigid hierarchy in contemporary East Asian classrooms—accurately reflect or distort the pedagogical principles articulated in *The Analects* (*Lun Yu*) and broader Confucian literature?

Based on this question, the following general objective (GO) was established: Examine the traditional Confucian educational paradigm through *The Analects*, Confucian literature, and contemporary studies on Confucian educational thought.

From this general objective, the following specific objectives (SOs) were defined:

SO1: Identify the arguments presented in opposing literature that characterize Confucian culture as promoting an authoritarian educational paradigm.

SO2: Analyze the causes of misconceptions and provide evidence demonstrating that the Confucian educational paradigm is not inherently authoritarian.

To grasp the debate surrounding the Confucian educational paradigm, we would situate it within the broader framework of educational models. Different paradigms shape how teaching and learning are structured, influencing not only the teacher's role but also student participation, emotional well-being, and academic performance. Understanding these models allows for a more nuanced evaluation of whether the Confucian approach aligns with authoritarian teaching or represents a distinct pedagogical perspective..

Chi-Kin John, Lee, Zhi Hong, Wan, and Junjun, Chen, "Stricter teacher, more motivated students? Comparing the associations between teacher behaviors and motivational beliefs of Western and East Asian learners," *Frontiers in Psychology*, Vol. 11, (2021), pp. 1-10.

Literature Review

The academic literature has explored various educational models—such as authoritarian, democratic, indifferent, and laissez-faire approaches—to analyze how teaching styles influence student engagement, emotional well-being, and academic performance[15]. While these paradigms differ in terms of control, emotional support, and communication, the key issue remains how a teacher's approach can either foster or hinder meaningful learning and constructive interactions[16].

Within the authoritarian educational paradigm, teachers exert a high degree of control through rigid rules and punitive measures while offering limited emotional support[17]. This environment can reduce motivation, restrict students' ability to question and explore, and negatively impact self-esteem and social skills[18]. While students may comply with directives, learning tends to remain superficial and disconnected from cognitive development[19].

---

[15] Diana, Baumrind, "Current patterns of parental authority," *Developmental Psychology*, Vol. 4(1, Pt.2), (1971), pp. 1–103;Mussarat Jabeen Khan, and Seemab, Rashid, "Teaching Styles as Moderator between Metacognitive Awareness and Study Habits among University Students," *Journal of Behavioural Sciences*, Vol. 28(2), (2018), pp. 67-84; P Karen, Murphy, Lee An M Delli, and Maeghan N, Edwards, "The good teacher and good teaching: Comparing beliefs of second-grade students, preservice teachers, and inservice teachers," *The Journal of experimental education*, Vol. 72(2), (2004), pp. 69-92.

[16] Linda, Darling-Hammond, "Reprint: How teacher education matters. *Journal of Teacher Education*," Vol. 74(2), (2023), pp. 151-156; Richard M, Ryan, and Maarten Vansteenkiste, "Self-determination theory," In *The Oxford Handbook of Self-Determination Theory*, edited by Ryan, R. M. (United Kingdom: Oxford University Press, 2023) pp. 3-30.

[17] Diana, Baumrind, "Current patterns of parental authority," *Developmental Psychology*, Vol. 4(1, Pt.2), (1971), pp. 1–103.

[18] Hanaa, Esmail-Sabra, Atyat, Mohammed-Hassan, and Heba, Mostafa-Mohammed, "Relation between Students' Perception of Teaching Styles and Students' Academic Engagement in South Valley and Assiut Universities," *Egyptian Journal of Health Care*, Vol. 9(1), (2018), pp. 187-204; Erina, Shrestha, Ram Sharan, Mehta, Gayanand, Mandal, Kriti, Chaudhary, and Nirmala, Pradhan, "Perception of the learning environment among the students in a nursing college in Eastern Nepal," *BMC medical education*, Vol. 19(1), (2019), pp. 1-7.

[19] Ali, Ibrahim, and Wafaa, El Zaatari, "The teacher–student relationship and adolescents' sense of school belonging," *International Journal of Adolescence and Youth*, Vol. 25(1), (2020), pp. 382-

In contrast, the democratic educational paradigm balances clear expectations with positive reinforcement, adjusting rules and support according to students' developmental needs[20]. This approach emphasizes open communication and mutual respect, fostering autonomy, self-esteem, and cooperation[21]. Research suggests that democratic environments contribute to improved academic performance, higher engagement levels, and greater overall student well-being[22].

On the other hand, indifferent and laissez-faire paradigms present distinct dynamics. In the indifferent approach, teachers adopt a detached attitude, failing to enforce rules or provide adequate emotional and academic support[23]. As a result, students receive little guidance, leading to demotivation and a lack of personal responsibility[24]. In laissez-faire classrooms, teachers offer high levels of affection and protection but without necessary boundaries to encourage persistence in challenging tasks[25]. While this setting may foster creativity, it can also lead to

395.

[20] P Karen, Murphy, Lee An M Delli, and Maeghan N, Edwards, "The good teacher and good teaching: Comparing beliefs of second-grade students, preservice teachers, and inservice teachers," *The Journal of experimental education*, Vol. 72(2), (2004), pp. 69-92; Mussarat Jabeen Khan, and Seemab, Rashid, "Teaching Styles as Moderator between Metacognitive Awareness and Study Habits among University Students," *Journal of Behavioural Sciences*, Vol. 28(2), (2018), pp. 67-84.

[21] Farrukh, Munir, and Atiq ur Rehman, "Most frequent teaching styles and students' learning strategies in public high schools of Lahore, Pakistan," *Science International*, Vol. 28(2), (2016), pp. 1669-1674;Julia, Collins, Michael E., Hess, and Charles L. Lowery, "Democratic spaces: How teachers establish and sustain democracy and education in their classrooms," *Democracy and Education*, Vol. 27(1), (2019), pp. 1-12; Abdull Sukor, Shaari, Nurahimah Mohd, Yusoff, Izam Mohd, Ghazali, Rafisah Hj, Osman, and Nur Fatirah Mohd, Dzahir, "The relationship between lecturers' teaching style and students' academic engagement," *Procedia-Social and Behavioral Sciences*, Vol. 118, (2014), pp. 10-20.

[22] Hanaa, Esmail-Sabra, Atyat, Mohammed-Hassan, and Heba, Mostafa-Mohammed, "Relation between Students' Perception of Teaching Styles and Students' Academic Engagement in South Valley and Assiut Universities," *Egyptian Journal of Health Care*, Vol. 9(1), (2018), pp. 187-204.

[23] Johnmarshall, Reeve, and Stephanie H., Shin, "How teachers can support students' agentic engagement," *Theory Into Practice*, Vol. 59(2), (2020), pp. 150-161.

[24] Cindy L., Juntunen, and Donald R., Atkinson, "Counseling across the lifespan: Prevention and treatment," edited by Cindy L., Juntunen, and Donald R., Atkinson, (USA: Sage Publications, 2002)

[25] Mussarat Jabeen Khan, and Seemab, Rashid, "Teaching Styles as Moderator between

frustration and difficulties in recognizing authority.

Regardless of the paradigm adopted, the quality of teacher-student relationships plays a central role in motivation and academic achievement. A positive relationship, characterized by clear communication, mutual respect, and emotional support, strengthens students' confidence, encouraging them to take intellectual risks and seek help when needed[26]. In democratic or supportive environments, such interactions promote active participation, critical thinking, and metacognitive development, which are closely linked to better academic outcomes[27].

Conversely, authoritarian, indifferent, or excessively permissive approaches may limit opportunities for self-determination and constructive feedback, reducing students' motivation and sense of competence[28]. As Freire argues, treating students as passive recipients of information—rather than active participants in knowledge

Metacognitive Awareness and Study Habits among University Students," *Journal of Behavioural Sciences*, Vol. 28(2), (2018), pp. 67-84; P Karen, Murphy, Lee An M Delli, and Maeghan N, Edwards, "The good teacher and good teaching: Comparing beliefs of second-grade students, preservice teachers, and inservice teachers," *The Journal of experimental education*, Vol. 72(2), (2004), pp. 69-92.

[26] Marco, Ferreira, Baiba, Martinsone, and Sanela, Talić, "Promoting sustainable social emotional learning at school through relationship-centered learning environment, teaching methods and formative assessment," *Journal of Teacher Education for Sustainability*, Vol. 22(1), (2020), pp. 21-36. Trude, Havik, and Elsa, Westergård, "Do teachers matter? Students' perceptions of classroom interactions and student engagement," *Scandinavian Journal of Educational Research*, Vol. 64(4), (2020), pp. 488-507.

[27] Hanaa, Esmail-Sabra, Atyat, Mohammed-Hassan, and Heba, Mostafa-Mohammed, "Relation between Students' Perception of Teaching Styles and Students' Academic Engagement in South Valley and Assiut Universities," *Egyptian Journal of Health Care*, Vol. 9(1), (2018), pp. 187-204; Farrukh, Munir, and Atiq ur Rehman, "Most frequent teaching styles and students' learning strategies in public high schools of Lahore, Pakistan," *Science International*, Vol. 28(2), (2016), pp. 1669-1674; Abdull Sukor, Shaari, Nurahimah Mohd, Yusoff, Izam Mohd, Ghazali, Rafisah Hj, Osman, and Nur Fatirah Mohd, Dzahir, "The relationship between lecturers' teaching style and students' academic engagement," *Procedia-Social and Behavioral Sciences*, Vol. 118, (2014), pp. 10-20.

[28] Paulo, Freire, "The banking concept of education," In *Thinking about schools*, edited by Blair-Hilty, E., 17-127. (United Kingdom: Routledge, 2018).

construction—can lead to superficial learning and emotional disengagement.

From a psychological perspective, positive classroom interactions not only facilitate learning but also enhance students' sense of competence and belonging, key elements in self-determination theory[29]. When teachers demonstrate genuine interest, provide constructive feedback, and foster collaboration, students internalize shared values and exhibit greater academic commitment[30]. Conversely, the absence of relational bonds can create climates of fear, passivity, and detachment, negatively affecting emotional well-being and performance[31].As Darling-Hammond emphasizes, effective teaching extends beyond knowledge transmission; it also involves building trust, recognizing student diversity, and supporting cognitive development through meaningful relationships[32].

In this context, promoting critical thinking and creativity is essential for meaningful learning and intellectual growth[33]. Students should actively engage in analyzing arguments, applying logical reasoning, and identifying fallacies to move beyond rote memorization and build deeper knowledge[34]. As Turchyn et al. argue, it is crucial for students to learn how to examine multiple perspectives and

---

[29] Richard M, Ryan, and Maarten Vansteenkiste, "Self-determination theory," In *The Oxford Handbook of Self-Determination Theory*, edited by Ryan, R. M. (United Kingdom: Oxford University Press, 2023) pp. 3-30.

[30] Andrew J., Martin, and Martin, Dowson, "Interpersonal relationships, motivation, engagement, and achievement: Yields for theory, current issues, and educational practice," *Review of educational research*, Vol. 79(1), (2009), pp. 327-365.

[31] Erik A., Ruzek, Christopher A., Hafen, Joseph P., Allen, Anne, Gregory, Amori Yee, Mikami, and Robert C., Pianta, "How teacher emotional support motivates students: The mediating roles of perceived peer relatedness, autonomy support, and competence," *Learning and instruction*, Vol. 42, (2016), pp. 95-103.

[32] Linda, Darling-Hammond, "Reprint: How teacher education matters. *Journal of Teacher Education*," Vol. 74(2), (2023), pp. 151-156.

[33] Paulo, Freire, "The banking concept of education," In *Thinking about schools*, edited by Blair-Hilty, E., 17-127. (United Kingdom: Routledge, 2018).

[34] Lai, Chen, "Chapter 4 The Ideas of "Educating" and "Learning" in Confucian Thought". In *Chinese Philosophy on Teaching and Learning: Xueji in the Twenty-First Century*, edited by Di, X., & McEwan, H.. 77-95. (The USA: SUNY Press, 2016).

formulate independent, original ideas[35].

Critical thinking, according to Kim, encompasses not only logical skills but also intellectual and moral virtues such as sincerity in forming beliefs, open-mindedness, and fairness (pp. 74)[36]. Tan adds that this ability involves evaluating what is inherently just or unjust and determining rational courses of action (pp. 3)[37]. From the perspective of creativity, recent neuroscience research has shown that this skill is rooted in problem-solving, allowing students to visualize novel ideas within a specific context[38]. This process involves multiple dimensions, including the product (the tangible result of creative thinking), the process (the context in which it develops), and external influences that shape the creative experience[39].

For an educational model to be effective, it must integrate structured opportunities that enable students to develop critical thinking skills and foster creativity through exploration, experimentation, and reflection[40]. Ultimately, designing pedagogical strategies based on positive interactions, self-determination, and intellectual stimulation not only optimizes academic performance but also strengthens students' well-being and autonomy.

Throughout history, educational models have coexisted with diverse pedagogical traditions that emphasize different values and teaching strategies. One

[35] Iryna, Turchyn, Nadila, Smolikevych, and Nadiya, Zayachkivska, "The Development of Critical Thinking in Ukrainian Educational System using Paulo Freire's Ideas," *Educational Practice and Theory*, Vol. 44(2), (2022), pp. 27-43.

[36] Hye-Kyung, Kim, "Critical thinking, learning and Confucius: A positive assessment," *Journal of philosophy of education*, Vol. 37(1), (2003), pp. 71-87.

[37] Charlene, Tan, "A Confucian conception of critical thinking," *Journal of Philosophy of Education*, Vol. 51(1), (2017), pp. 331-343.

[38] Xiaoyu, Jia, Weijian, Li, and Liren, Cao, "The role of metacognitive components in creative thinking," *Frontiers in psychology*, Vol. 10, (2019), pp. 1-11.

[39] Xiaoyu, Jia, Weijian, Li, and Liren, Cao, "The role of metacognitive components in creative thinking," *Frontiers in psychology*, Vol. 10, (2019), pp. 1-11; Charlene, Tan, "Creativity and Confucius," Journal of Genius and Eminence, Vol. 1(1), (2016), pp. 79-84.

[40] Linda, Darling-Hammond, and Jeannie, Oakes, *Preparing teachers for deeper learning*, 1-12. (USA: Harvard Education Press, 2021).

of the most influential paradigms is Confucianism, which remains a cornerstone of many East Asian educational systems. Confucius, renowned for his educational legacy, revolutionized access to education in ancient China by opening learning opportunities to previously excluded social groups, allowing commoners and disadvantaged individuals to acquire knowledge that had been traditionally reserved for the elite[41].

Unlike the traditional aristocratic model, which emphasized rote memorization of norms and rituals, Confucius advocated for an education centered on moral self-cultivation, genuine dialogue, and the development of virtues such as *Ren* (benevolence), *Li* (ritual and propriety), and *Shen Si* (reflective inquiry)[42]. From this perspective, teacher-student relationships play a fundamental role in motivation and academic performance, not only facilitating learning but also reinforcing a sense of belonging and emotional well-being. In democratic or supportive environments, these interactions rely on clear communication, mutual respect, and pedagogical guidance, creating a setting where students feel empowered to participate actively and develop critical thinking skills[43]. Similarly, Confucian education views learning as a collaborative process, where students do not passively receive knowledge but actively construct it by questioning, investigating, and refining their moral and intellectual capacities with the goal of becoming *Junzi* (cultivated gentlemen) committed to societal well-being[44].

---

[41] Weiwei Bi, "Enlightenment of Confucius' Thought of People Oriented on Modern Education". In *2021 2nd International Conference on Modern Education Management, Innovation and Entrepreneurship and Social Science*, ed. Weiwei Bi (China: Atlantis Press, 2021), pp. 124-127.

[42] Roger T., Ames, Henry, Rosemont Jr, "The analects of Confucius: A philosophical translation," (USA: Ballantine books, 1999).

[43] Marco, Ferreira, Baiba, Martinsone, and Sanela, Talić, "Promoting sustainable social emotional learning at school through relationship-centered learning environment, teaching methods and formative assessment," *Journal of Teacher Education for Sustainability*, Vol. 22(1), (2020), pp. 21-36; Trude, Havik, and Elsa, Westergård, "Do teachers matter? Students' perceptions of classroom interactions and student engagement," *Scandinavian Journal of Educational Research*, Vol. 64(4), (2020), pp. 488-507.

[44] Chung-Ying, Cheng, "A Theory of Confucian Selfhood: Self-Cultivation and Free Will in Confucian Philosophy," In *Confucian Ethics: A Comparative Study of Self, Autonomy, and*

However, the application of the Confucian paradigm has not always remained faithful to its original principles. Over time, Confucian teachings have been intertwined with other philosophical and political systems that have altered the teacher-student dynamic. For instance, during Imperial China, the *keju* examination system, based on Confucian texts, shifted from being a means of moral and intellectual development to a mechanism for bureaucratic advancement, emphasizing rote memorization over dialogue and reflection[45]. In this context, education transformed into a rigid hierarchical system that prioritized obedience over intellectual exploration, diminishing opportunities for genuine inquiry and the development of critical thinking[46].

Today, East Asian classrooms reflect this historical tension. While Confucian ideals of mutual respect and dialogic learning continue to inspire student-centered methodologies and moral education[47], highly competitive exam-oriented systems often weaken these ideals, prioritizing academic performance over creativity and critical reflection[48]. This dichotomy has led scholars to debate whether Confucianism is inherently authoritarian or if its interpretation has evolved to align with contemporary educational structures.

In this context, several studies have examined the impact of Confucian models in contemporary educational settings. For instance, Leu, using a mixed-methods approach, explored how a primary school teacher's personal belief about

Community, edited by Shun, K.L. and Wong, D.B. 124-147. (United Kingdom: Cambridge University Press, 2004).

45 Kwang Hyun, Ko, "A brief history of imperial examination and its influences," *Society*, Vol. 54, (2017), pp. 272-278.

46 Huichun, Li, and Xiang-Yun, Du, "Confronting cultural challenges when reconstructing the teacher-student relationship in a Chinese context," In *Teaching and learning culture*, edited by Kirkebæk, M. J. et al.. 79-94. (The Netherlands: Brill, 2013).

47 Chih-Ching, Chang, Rupert, Wegerif, and Sara, Hennessy, "Exploring dialogic education used to teach historical thinking within the cultural context of East Asia: A multiple-case study in Taiwanese classrooms," *Learning, Culture and Social Interaction*, Vol. 41, (2023), pp. 1-22.

48 Terri, Kim, "Confucianism, modernities and knowledge: China, South Korea and Japan," In *International handbook of comparative education*, edited by Cowen, R. & Kazamias, A.M.. 857-872. (The Netherlands: Springer Netherlands, 2009).

Buddhism, Confucianism, and mathematics pedagogy influenced her teaching[49]. Her evaluation methodology not only aimed to assess students' learning but also encouraged them to identify and correct their own mistakes. Survey results indicated that 88.9% of students recognized the importance the teacher placed on introspection and respect for ethics and authority, both academically and personally. Additionally, interviews revealed that nearly 90% of students perceived her teaching as aligned with these values.

Tavakol and Dennick also highlighted that international Asian medical students adopt a learning approach that goes beyond mere memorization[50]. These students prioritized continuous effort, practical application of knowledge, and academic achievement as fundamental objectives. Compared to their Western peers, students from Confucian heritage cultures tend to develop deeper and more reflective learning strategies.

Similarly, Wang conducted interviews with parents whose children attended Confucian schools[51]. These parents criticized the state education system for its strong emphasis on examinations, arguing that it neglected moral development and failed to foster *zuoren*—the process of becoming a well-rounded and virtuous individual. In response, many families chose institutions that prioritized the internalization of classical texts, cultural heritage, and *suzhi* — a term that in the Chinese context refers broadly to a person's "quality" or "human quality," encompassing education, manners, behaviour, moral character, and even class-appropriate behaviours[52]. While these parents acknowledged that Confucian

[49] Yuh-Chyn, Leu, "The enactment and perception of mathematics pedagogical values in an elementary classroom: Buddhism, Confucianism, and curriculum reform," *International Journal of Science and Mathematics Education*, Vol. 3, (2005), pp. 175-212.

[50] Mohsen, Tavakol, and Reg, Dennick, "Are Asian international medical students just rote learners?," *Advances in health sciences education*, Vol. 15, (2010), pp. 369-377.

[51] Canglong, Wang, "Resurgence of Confucian education in contemporary China: Parental involvement, moral anxiety, and the pedagogy of memorisation," *Journal of Moral Education*, Vol. 52(3), (2023), pp. 325-342.

[52] Haishao, Pang, Cheng, Meiling, Yu, J., & Wu, Jingjing 2020 "Suzhi education and general education in China," *ECNU Review of Education*, Vol. 3(2), pp. 380-395.

education promoted empathy, courtesy, and filial piety, some expressed concerns about the potential limitations this approach might impose on their children's academic and social integration.

These findings underscore the potential of the Confucian educational model to foster students who are both respectful and morally engaged, while also promoting deeper, more reflective learning approaches. Moreover, as Tan notes, harnessing its benefits requires educators and policymakers to strike a balance between traditional virtues of deference and hierarchy and modern demands for critical thinking, autonomy, and collaboration[53]. In practice, however, the implementation of these ideals has often deviated from Confucius' original vision, particularly in certain historical and contemporary contexts. Research has shown that during Imperial China, Confucian teachings became intertwined with Legalist principles that promoted obedience and social conformity[54].

Contemporary East Asian classrooms still reflect this historical legacy. While Confucian principles continue to inspire student-centered teaching methodologies and moral education[55], the pressure to achieve high exam scores and the persistence of hierarchical structures can weaken these ideals, prioritizing conformity over creativity[56]. As a result, some teachers adopt more authoritarian strategies that restrict the ethical and reflective dimensions that Confucius considered essential for learning[57]. This situation presents an opportunity for

[53] Charlene, Tan, "A Confucian conception of critical thinking," *Journal of Philosophy of Education*, Vol. 51(1), (2017), pp. 331-343.

[54] Daniel A., Bell, "The China model: Political meritocracy and the limits of democracy," (USA: Princeton University Press, 2015).

[55] Chih-Ching, Chang, Rupert, Wegerif, and Sara, Hennessy, "Exploring dialogic education used to teach historical thinking within the cultural context of East Asia: A multiple-case study in Taiwanese classrooms," *Learning, Culture and Social Interaction*, Vol. 41, (2023), pp. 1-22.

[56] Terri, Kim, "Confucianism, modernities and knowledge: China, South Korea and Japan," In *International handbook of comparative education*, edited by Cowen, R. & Kazamias, A.M.. 857-872. (The Netherlands: Springer Netherlands, 2009).

[57] Canglong, Wang, "Right, righteousness, and act: why should Confucian activists be regarded as citizens in the revival of Confucian education in contemporary China?," *Citizenship Studies*, Vol. 26(2), (2022), pp. 146-166.

contemporary educators to reclaim the foundational principles of Confucianism—focused on reflection, ethical relationships, and active participation—and adapt them to current educational challenges[58].

Moreover, while classroom-based discipline and hierarchical relationships are often attributed to Confucian traditions, similar authoritarian tendencies can be observed beyond the classroom, where political authorities and bureaucratic school systems favor top-down control mechanisms that reinforce centralized decision-making and limit educational autonomy[59]. These sociopolitical patterns, when combined with historical reinterpretations of Confucian texts, have contributed to the misconception of Confucianism as inherently authoritarian.

Findings

Building upon the previously discussed issues, this section presents the findings organized according to the study's specific objectives. In this section, *The Analects* serves as the primary bibliographic reference for revisiting and critically examining the Confucian educational paradigm.

Regarding **SO1**, some studies describe East Asian state-centered educational systems as emphasizing discipline, examination performance, and hierarchical teacher–student relationships, often linked to interpretations of Confucian values such as respect for authority (*xiao*) and reverence for learning. However, more recent scholarship challenges this reductionist view, arguing that Confucian

[58] Roger T., Ames, Henry, Rosemont Jr, "The analects of Confucius: A philosophical translation," (USA: Ballantine books, 1999); Chung-Ying, Cheng, "A Theory of Confucian Selfhood: Self-Cultivation and Free Will in Confucian Philosophy," In *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*, edited by Shun, K.L. and Wong, D.B. 124-147. (United Kingdom: Cambridge University Press, 2004).

[59] Dong, Jiang, "An introduction to Chinese legal culture," In *Handbook on Legal Cultures: A Selection of the World's Legal Cultures*, edited by Koch, S. and Kjølstad, M. M. 197-237. (USA: Springer International Publishing, 2023); Shukui, Tan, Wenjie, Cai, and Ying, Chen, "Real Estate Management in China". (USA: Springer, 2022).

traditions also promote moral cultivation, dialogical learning, and the development of virtue through reflective practice, which contrasts with purely authoritarian interpretations[60]. However, a detailed analysis of *The Analects* suggests that this interpretation does not fully reflect Confucius' original pedagogical vision. Through his dialogues with disciples, his approach reveals an emphasis on open discussion, critical reflection, and self-directed learning. The apparent tension between Confucian principles and later authoritarian educational practices can be traced to sociopolitical and historical dynamics, particularly the influence of state-centered educational systems that shaped the development and interpretation of Confucianism across different contexts.

Although Confucianism has become associated with rigid teaching methods over time, *The Analects* illustrate that Confucius promoted a pedagogical model centered on student autonomy and interactive learning[61]. His approach encouraged initiative in learning, allowing students to freely express their ideas. He believed that teaching should only be provided when a student demonstrated a genuine interest in learning[62]. In his view, educators merely provide one "corner" of knowledge, prompting students to discover the remaining "corners" on their own[i] (see all Roman-numbered References of The Analects Verses)[63]. This method fosters both intellectual curiosity and personal responsibility. Moreover, Confucius consistently encouraged his disciples to articulate their thoughts and, in turn, praised them for doing s[64]. By valuing open communication and prompting students to articulate their perspectives, he cultivated a classroom environment that

[60] Charlene Tan, "*Confucianism and education*". In *Oxford Research Encyclopedia of Education*, ed. Noblit, G. (UK: Oxford University Press, 2017).

[61] Charlene, Tan, "Beyond rote-memorisation: Confucius' concept of thinking," *Educational Philosophy and Theory*, Vol. 47(5), (2015), pp. 428-439.

[62] Jian, Wang, 〈論翻轉課堂的本質〉，《高等教育研究》Vol. 8, (2016), 53-59.

[63] Ott, Margus, "Confucius' embodied knowledge," *Asian Studies*, Vol. 5(2), (2017), pp. 65-85.

[64] Charlene, Tan, "Beyond rote-memorisation: Confucius' concept of thinking," *Educational Philosophy and Theory*, Vol. 47(5), (2015), pp. 428-439; Nan-An, Peng, 《孔子教育思想論》(China: 西南師範大學出版社, 2017).

encouraged critical engagement.

Confucius also fostered a discussion-based learning environment where students were encouraged to express their thoughts and were recognized for doing so[65]. His classroom was not built upon unquestioning obedience but on deliberation and intellectual exchange, even when students challenged his own beliefs[66]. Examples from *The Analects* show that disciples like Zigong and Zilu occasionally disagreed with Confucius, who responded by providing reasoning and guidance rather than resorting to punitive measure[67]. This receptiveness to debate underscores his belief that true understanding emerges through reflective dialogue rather than unquestioning compliance.

Another key aspect of his pedagogy was the development of critical thinking and creativity. Confucius urged his disciples to critically examine traditions rather than accept them unquestioningly. His analysis of ancient rituals such as archeryand the music of *Wu* demonstrates his emphasis on the moral and contextual evaluation of culture[68]. Rather than dismissing long-standing practices outright, Confucius advocated for a reflective approach that honored tradition

---

[65] Charlene, Tan, "Beyond rote-memorisation: Confucius' concept of thinking," *Educational Philosophy and Theory*, Vol. 47(5), (2015), pp. 428-439; Nan-An, Peng, 《孔子教育思想論》(China: 西南師範大學出版社, 2017).

[66] Seung Hwan Shim, "A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber, and Freire. Teaching and Teacher Education," *Teaching and Teacher Education*, Vol. 24(3), (2008), pp. 515-535; Mathew A., Foust, "Did Confucius advise Zai Wo to do what he believed to be morally wrong? Interpreting Analects 17.21," *Asian philosophy*, Vol. 31(3), (2021), pp. 229-239; Peimin, Ni, "Life as Aesthetic Creativity and Appreciation," In *Human Beings or Human Becomings?: A Conversation with Confucianism on the Concept of Person*, edited by Peter D. Hershock & Roger T. Ames, 169-186. (USA: State University of New York Press, 2021).

[67] Amy, Olberding, "Regret and moral maturity: a response to Michael Ing and Manyul Im," *Dao: A Journal of Comparative Philosophy*, Vol. 14(4), (2015), pp. 579-587; Chenyang, Li, "Declare the Independence of Confucianism from the State," *Journal of Confucian Philosophy and Culture*, Vol. 32, (2019), pp. 7-16.

[68] Hye-Kyung, Kim, "Critical thinking, learning and Confucius: A positive assessment," *Journal of philosophy of education*, Vol. 37(1), (2003), pp. 71-87; Mu, Qian, "論語新解 (4th edition)," (Taiwan: 東大圖書公司出版, 2018).

while allowing for careful modification in response to changing circumstances[69]. This principle is encapsulated in his teaching that one should "review the old to understand the new" (*The Analects*, 2.11), implying that tradition is only valuable when reinterpreted in light of new contexts[70].

In this spirit, Confucius argued that traditional virtues, such as *Xiao* (filial piety), should not be followed blindly but instead examined through reflection. This perspective highlights how deeply rooted concepts can be enriched or reinterpreted rather than rigidly preserved[71]. A notable example is the case of Zeng Shen, who nearly faced expulsion for adhering to *Xiao* without considering his personal circumstances and adapting accordingly[72].

Confucian pedagogy also valued the balance between tradition and innovation. According to authors like Tan[73], creativity in Confucian thought did not arise from a complete rupture with the past but rather from gradual changes that preserved essential values while adjusting to new realities. This adaptation occurred at two levels: synchronic and diachronic.

- **Synchronic adaptation** expanded the range of possibilities within the present without compromising fundamental principles. For example, Confucius encouraged students to take initiative—similar to a diplomat skillfully interacting with different people in various contexts—

[69] Charlene, Tan, "Creativity and Confucius," Journal of Genius and Eminence, Vol. 1(1), (2016), pp. 79-84; Dimitra, Amarantidou, "Creativity in the Analects: how to break the rules in the right way," *International Communication of Chinese Culture*, Vol. 7(3), (2020), pp. 337-348.

[70] Charlene, Tan, "Creativity and Confucius," Journal of Genius and Eminence, Vol. 1(1), (2016), pp. 79-84; Dimitra, Amarantidou, "Creativity in the Analects: how to break the rules in the right way," *International Communication of Chinese Culture*, Vol. 7(3), (2020), pp. 337-348.

[71] Charlene, Tan, "A Confucian conception of critical thinking," *Journal of Philosophy of Education*, Vol. 51(1), (2017), pp. 331-343.

[72] Kuijie, Zhou, "A basic Confucius: An introduction to the wisdom and advice of China's greatest sage," (Hong Kong: Long River Press, 2005).

[73] Charlene, Tan, "A Confucian interpretation of creativity," *The Journal of Creative Behavior*, Vol. 54(3), (2020), pp. 636-645.

by discarding rigid assumptions and acting creatively, as long as their actions aligned with ethical principle.

- **Diachronic adaptation** involved reinterpreting inherited knowledge to anticipate new developments. An example from *The Analects* describes Confucius attending to a blind visitor and explaining to his disciple Zizhang that this action reflected a traditional practice of assisting the visually impaired. This case illustrates his commitment to cultural preservation while maintaining flexibility and moral self-cultivation.

Despite *The Analects* presenting a pedagogical model based on autonomy and critical thinking, history shows that Confucian ideals were later reinterpreted within a more rigid framework[74]. During the consolidation of imperial dynasties, rulers fused Confucian ethics with Legalist principles, resulting in what some scholars term a "Confucian-Legalist" governance model[75]. In this process, values such as *Ren*, *Zhong* (loyalty), and *Li* remained part of official discourse but were increasingly combined with centralized directives that promoted obedience[76].

One of the most significant changes was the institutionalization of *keju*, which selected government officials based on their knowledge of Confucian texts[77].

---

[74] Hye-Kyung, Kim, "Critical thinking, learning and Confucius: A positive assessment," *Journal of philosophy of education*, Vol. 37(1), (2003), pp. 71-87; Mu, Qian, "論語新解 (4th edition)," (Taiwan: 東大圖書公司出版, 2018).

[75] Daniel A., Bell, "The China model: Political meritocracy and the limits of democracy," (USA: Princeton University Press, 2015); Benjamin A., Elman, "A Cultural History of Civil Examinations in Late Imperial China," (USA: University of California Press, 2000).

[76] Elshad, Assadullayev, "Bureaucratic tradition of china: confucianism and legalism," *Medeniyet Araştırmaları Dergisi*, Vol. 3(6), (2018), pp. 133-148; Yanghua, Huang, "Chinese institutions," In *China in the Local and Global Economy*, edited by Brakman, S. et al.. 143-171. (United Kingdom: Routledge, 2018); Canglong, Wang, and Sébastien, Billioud, "Reinventing Confucian education in contemporary China: New ethnographic explorations," *China Perspectives*, Vol.2022(2), (2022), pp. 3-6.

[77] He, Gan, "Chinese education tradition-the imperial examination system in feudal china," *Journal of Management and Social Sciences*, Vol. 4(2), (2008), pp. 115-133; Ming Fang, He, John Chi-Kin, Lee, Jiayi, Wang, Le Van, Canh, Phyllis, Chew, Kyunghee, So, Betty Christine, Eng, and Min-Chuan, Sung, "Learners and learning in Sinic societies," In *Handbook of Asian education*,

However, instead of fostering critical reflection, this system emphasized rote memorization, turning education into a bureaucratic control mechanism. Over time, *The Analects* were used to legitimize hierarchical power structures, reinforcing obedience and social submission[78]. This reinterpretation incorporated Legalist traditions, promoting strict discipline under the guise of Confucian values[79].

Over time, the notion became firmly established that the teacher-student relationship should mirror the bond between parent and child, reinforcing educational hierarchies and promoting absolute deference to the teacher[80]. In many East Asian classrooms, this dynamic gradually evolved into passive conformity, restricting students' ability to question, debate, or actively engage in their own learning[81]. As a result, although these classrooms are often labeled as "Confucian", in practice, they have prioritized obedience over critical thinking, creating the paradox that the Confucian educational model is perceived as authoritarian despite its original principles emphasizing debate and autonomy[82].

edited by Zhao, Y. et al.. 78-104. (United Kingdom: Routledge, 2010); Linda, Walton, "Schools and Learning in Imperial China," In *Oxford Research Encyclopedia of Asian History*, edited by Ludden, D.. (United Kingdom: Oxford University Press, 2017).

78 Chenyang, Li, "Reshaping Confucianism: A progressive inquiry," (United Kingdom: Oxford University Press, 2024); Peimin, Ni, "Life as Aesthetic Creativity and Appreciation," In *Human Beings or Human Becomings?: A Conversation with Confucianism on the Concept of Person*, edited by Peter D. Hershock & Roger T. Ames, 169-186. (USA: State University of New York Press, 2021).

79 Qing, Zha, "Revisiting the discourse of a Chinese model of the university: A Confucian-Legalist legacy impact perspective," In *Routledge handbook of the sociology of higher education*, edited by Côté, J.E., & Pickard, S.. 333-346. (United Kingdom: Routledge, 2022).

80 Anna Po Yung, Tsui, and Hang-Yue, Ngo, "Social-motivational factors affecting business students' cheating behavior in Hong Kong and China," *Journal of Education for Business*, *91*(7), (2016), pp. 365-373.

81 Mary K., Chang, "Confucianism and Pedagogies in Teacher Education," In *Encyclopedia of Teacher Education*, edited by Peters, M.A.. 260-265. (Singapore: Springer Nature Singapore, 2022); Canglong, Wang, "Right, righteousness, and act: why should Confucian activists be regarded as citizens in the revival of Confucian education in contemporary China?," *Citizenship Studies*, Vol. 26(2), (2022), pp. 146-166.

82 Mathew A., Foust, "Did Confucius advise Zai Wo to do what he believed to be morally wrong? Interpreting Analects 17.21," *Asian philosophy*, Vol. 31(3), (2021), pp. 229-239.

In reality, the traditional Confucian educational paradigm is founded on open dialogue, critical reflection, and the free expression of ideas, even when they diverge from those of the teacher—provided they remain within an ethical framework. If it had been an inherently authoritarian model, disciples such as Zilu, known for his initiative, or Zigong, renowned for his eloquence, would not have thrived under Confucius' guidance. Likewise, numerous Confucian scholars would not have dedicated their efforts to advancing political and educational reforms aimed at improving society.

Regarding **SO2**, Confucianism is often misinterpreted as an authoritarian educational paradigm; however, this perception largely arises from external influences that have shaped its application over time. Historical, political, and cultural factors have contributed to a distortion, blending Confucian principles with more rigid, hierarchical approaches. A deeper analysis reveals that Confucian education, in its original conception, is rooted in dialogue, critical reflection, and moral development, rather than unquestioning obedience.

A key source of confusion is the foresaid Legalist tradition, which played a central role in shaping certain aspects of East Asian education. Research shows that while Legalism influenced instruction, it never completely replaced Confucian values[83]. As previously discussed, many of the authoritarian features seen in East Asian education stem more from Legalist and bureaucratic legacies than from the Confucian tradition itself. Instead, the two philosophies have coexisted throughout history, producing educational contexts that sometimes appear more Legalist than Confucian, yet still preserve elements of Confucius' emphasis on moral cultivation and intellectual freedom. Legalist doctrines, championed by figures such as Shang Yang (390–338 BCE) and Han Fei (281–233 BCE), advocate a governance model emphasizing *Shi* (the ruler's power), strict *Fa* (law as a means of control), and *Shu*

[83] Erik, Briggs, and Kevin Lopez, Pelaez, "The Effect of Confucianism on East Asian Legal Systems," *FAU Undergraduate Law Journal*, Vol. 10, (2021), pp. 101-112; Yonglin, Jiang, "Changing paradigms in understanding Chinese imperial law," *Third World Quarterly*, Vol. 43(9), (2022), pp. 2289-2305.

(strategic management techniques)[84]. Unlike Confucianism, which promotes ethical reflection and intellectual curiosity, Legalism prioritizes rigid rules and discourages critical thinking, seeing it as a threat to established authority[85].

Consequently, many educational systems in East Asia have adopted Legalist-inspired policies—such as inflexible rules, strict hierarchy, and centralized discipline—reinforcing the notion that the region's pedagogy is inherently rigid[86]. Although Confucian thought advocates a student-centered, ethics-based model[87], classrooms often reflect Legalist methods instead. For example, "Regulations on Rewards and Sanctions for Students" can be effective for short-term order[88] , but

[84] Daniel, Haitas, "Shang Yang and Legalist Reform in The Ancient Chinese State of Qin," *Lex ET Scientia Int'l J.*. Vol. 25(1), (2018), pp. 100-111; Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949; Sungmoon, Kim, "Virtue politics and political leadership: A Confucian rejoinder to Hanfeizi," *Asian Philosophy*, Vol. 22(2), (2012), pp. 177-197; Brandon R., King, "The [not so] hidden curriculum of the Legalist state in the Book of Lord Shang and the Han-Fei-Zi," *Comparative Philosophy*, Vol. 9(2), (2018), pp. 69-92.

[85] Yuri, Pines, "Social Engineering in Early China: The Ideology of the Shangjun shu (Book of Lord Shang) Revisited," *Oriens Extremus*, Vol. 55, (2016), pp. 1-38; Yuri, Pines, "Agriculturalism and Beyond: Economic Thought of the Book of Lord Shang," In *Between Command and Market*, edited by Sabattini, L.E., & Schwermann, C.. 8-113. (The Netherlands, Brill, 2021); Yang, Shang, "The book of Lord Shang: apologetics of state power in early China," (USA: Columbia University Press, 2017).

[86] Markus, Fischer, "The Book of Lord Shang Compared with Machiavelli and Hobbes," In *Machiavelli in Northeast Asia*, edited by Kwak, J.. 43-66. (United Kingdom: Routledge, 2022); Dong, Jiang, "An introduction to Chinese legal culture," In *Handbook on Legal Cultures: A Selection of the World's Legal Cultures*, edited by Koch, S. and Kjølstad, M. M. 197-237. (USA: Springer International Publishing, 2023); Gabriella, Stanchina, and Tongdong, Bai, "Machiavelli and Han Fei Zi–A Comparison," In *Machiavelli in Northeast Asia*, edited by Kwak J.. 123-142. (United Kingdom: Routledge, 2022); Wilson, Lee, "Han Fei's Genealogical Arguments,". In *Adventures in Chinese Realism: Classic PhilosophyApplied to Contemporary Issues*, edited by Schneider, H. 171–193. (USA: SUNY Press, 2022).

[87] Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

[88] Marie J., Guilloteaux, "Three effective classroom managers: A look inside South Korean EFL classrooms,". In *Classroom management*, edited by Farrell, T. S. C.. 99-110. (USA: TESOL, 2008); Susyan, Jou, and Min-Cheng, Lin, "Social Control and Circles of Influence in Taiwan's School System," In *The Palgrave International Handbook of School Discipline, Surveillance,*

they risk overshadowing the Confucian ideals of moral introspection, mutual respect, and benevolence[89].

Despite these influences, Confucianism remains a significant cultural and educational force in East Asia, shaping moral discourse and pedagogical ideals across the region. Its emphasis on *Ren*, *Li*, and social harmony has been integrated into various curricular frameworks that promote ethical responsibility and moral reflection[90]. However, it is important to acknowledge that such implementations are not monolithic. While some educational programs in China and elsewhere emphasize Confucian moral cultivation, others have been critiqued for perpetuating rigid, hierarchical, or exam-driven practices that conflict with Confucius' original vision[91]. Recognizing that many authoritarian features in East Asian education systems derive more from Legalist traditions than from Confucian thought enables a critical reassessment of prevailing pedagogies. By disentangling these influences, policymakers and educators can promote a virtue-based, dialogic approach aligned with Confucius' advocacy for moral autonomy, reflective inquiry, and the cultivation of personal character[92], rather than reinforcing purely

and Social Control, edited by Deakin, J. et al.. 169-189. (Palgrave Macmillan, 2018); Maya Sugita, McEown, and W.L. Quint, Oga-Baldwin, W. Q. "Self-determination for all language learners: New applications for formal language education," *System*, Vol. 86, (2019), pp. 1-11; Shukui, Tan, Wenjie, Cai, and Ying, Chen, "Real Estate Management in China". (USA: Springer, 2022).

89 Mary K., Chang, "Confucianism and Pedagogies in Teacher Education," In *Encyclopedia of Teacher Education*, edited by Peters, M.A.. 260-265. (Singapore: Springer Nature Singapore, 2022).

90 Yifei, Liang, and Kelly E., Matthews, "Are Confucian educational values a barrier to engaging students as partners in Chinese universities?," *Higher Education Research & Development*, Vol. 42(6), (2023), pp. 1453-1466; Weiming, Tu, "Confucian traditions in East Asian modernity: Moral education and economic culture in Japan and the four mini-dragons," edited by W. Tu. (United Kingdom: Harvard University Press, 1996); Charlene, Tan, 2012. ""Our shared values" in Singapore: A Confucian perspective," *Educational Theory*, *62*(4), 449-463.

91 Dong, Jiang, "An introduction to Chinese legal culture," In *Handbook on Legal Cultures: A Selection of the World's Legal Cultures*, edited by Koch, S. and Kjølstad, M. M. 197-237. (USA: Springer International Publishing, 2023); Daniel. A., Bell, & Chaibong, Ham (Eds.). "Confucianism for the modern world," (UK: Cambridge University Press, 2003).

92 Qi, Sun, and Haijun, Kang, "Infusing work-based learning with Confucian principles: A comparative perspective," *Higher Education, Skills and Work-Based Learning*, Vol. 5(4), (2015),

disciplinary or conformist models.

Table 1 illustrates how these Legalist values have been integrated into contemporary education, contrasting them with the Confucian principles of dialogue, moral reflection, and intellectual autonomy.

Table 1. *The legalist principles that preside in the classroom*

Principle	Description and/or application	Reference
Enforce strict rules during chaotic and unstable times.	Teachers may adopt strict disciplinary measures to manage disruptive classes.	Huang & Asghar [93]; Hue[94]; Wu[95]; Zhu & Li[96]
Strengthen the roles of sovereign and subjects.	Teachers exercise sufficient authority to maintain classroom order and student compliance.	Huang & Asghar [97]; Hue[98]; King[99]
Establish and enforce laws (*Fa*).	Norms or systematic rules monitor student behavior, standardizing responses and minimizing deviation.	Huang & Asghar [100];

pp. 323-338.

93 Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

94 Ming-Tak, Hue, "The influence of classic Chinese philosophy of Confucianism, Taoism and Legalism on classroom discipline in Hong Kong junior secondary schools," *Pastoral Care in Education*, Vol. 25(2), (2007), pp. 38-45; Ming-Tak, Hue, "Classroom management: Creating a positive learning environment," (Hong Kong: Hong Kong University Press, 2008).

95 Xinxin, Wu, "Classroom culture in China: collective individualism learning model," (USA: Springer, 2022).

96 Xudong, Zhu, and Jian, Li, "Class Culture and Chinese Traditional Culture," In *Classroom Culture in China*, edited by Li, J.. 101-122. (USA: Springer, 2020).

97 Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

98 Ming-Tak, Hue, "The influence of classic Chinese philosophy of Confucianism, Taoism and Legalism on classroom discipline in Hong Kong junior secondary schools," *Pastoral Care in Education*, Vol. 25(2), (2007), pp. 38-45; Ming-Tak, Hue, "Classroom management: Creating a positive learning environment," (Hong Kong: Hong Kong University Press, 2008).

99 Brandon R., King, "The [not so] hidden curriculum of the Legalist state in the Book of Lord Shang and the Han-Fei-Zi," *Comparative Philosophy*, Vol. 9(2), (2018), pp. 69-92.

100 Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

		Hue[101]; Wu[102]; Zhu & Li[103]
Use dexterous management and command skills (*Shu*).	Teachers issue directives and expect students to respect leadership, sometimes discouraging debate.	Huang & Asghar[104]; Hue[105]; Wu[106]; Zhu & Li[107]
Build an effective system of punishment and reward (*Shu*).	Teachers reinforce their authority through incentives and penalties, instilling caution and compliance among students.	Huang & Asghar[108]; Hue[109]; King[110]; Wu[111]; Zhu & Li[112]
Use legitimacy, power, and	Teachers cultivate a leader-centric image,	Huang & Asghar[113];

[101] Ming-Tak, Hue, "The influence of classic Chinese philosophy of Confucianism, Taoism and Legalism on classroom discipline in Hong Kong junior secondary schools," *Pastoral Care in Education*, Vol. 25(2), (2007), pp. 38-45; Ming-Tak, Hue, "Classroom management: Creating a positive learning environment," (Hong Kong: Hong Kong University Press, 2008).

[102] Xinxin, Wu, "Classroom culture in China: collective individualism learning model," (USA: Springer, 2022).

[103] Xudong, Zhu, and Jian, Li, "Class Culture and Chinese Traditional Culture," In *Classroom Culture in China*, edited by Li, J.. 101-122. (USA: Springer, 2020).

[104] Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

[105] Ming-Tak, Hue, "The influence of classic Chinese philosophy of Confucianism, Taoism and Legalism on classroom discipline in Hong Kong junior secondary schools," *Pastoral Care in Education*, Vol. 25(2), (2007), pp. 38-45; Ming-Tak, Hue, "Classroom management: Creating a positive learning environment," (Hong Kong: Hong Kong University Press, 2008).

[106] Xinxin, Wu, "Classroom culture in China: collective individualism learning model," (USA: Springer, 2022).

[107] Xudong, Zhu, and Jian, Li, "Class Culture and Chinese Traditional Culture," In *Classroom Culture in China*, edited by Li, J.. 101-122. (USA: Springer, 2020).

[108] Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

[109] Ming-Tak, Hue, "The influence of classic Chinese philosophy of Confucianism, Taoism and Legalism on classroom discipline in Hong Kong junior secondary schools," *Pastoral Care in Education*, Vol. 25(2), (2007), pp. 38-45; Ming-Tak, Hue, "Classroom management: Creating a positive learning environment," (Hong Kong: Hong Kong University Press, 2008).

[110] Brandon R., King, "The [not so] hidden curriculum of the Legalist state in the Book of Lord Shang and the Han-Fei-Zi," *Comparative Philosophy*, Vol. 9(2), (2018), pp. 69-92.

[111] Xinxin, Wu, "Classroom culture in China: collective individualism learning model," (USA: Springer, 2022).

[112] Xudong, Zhu, and Jian, Li, "Class Culture and Chinese Traditional Culture," In *Classroom Culture in China*, edited by Li, J.. 101-122. (USA: Springer, 2020).

[113] Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

charisma for impression management (*Shi*).	reinforcing hierarchical distance.	Hue[114]
Teach people to be gratified members of the crowd.	Students are encouraged to prioritize group honor and interests over individual expression or critique.	King[115]
Use a semi-public record to register personal progress.	Performance records motivate students to strive for academic and extracurricular achievements.	King[116]
Exercise a hierarchical and centralized system.	Autonomy is minimal for teachers and staff, and students are expected to comply unconditionally.	Huang & Asghar [117]; Pendery[118], 2021; Zhu & Li[119]

Source: own creation

Discussion and Conclusion

This study revisits and critically reassesses the widespread interpretation of Confucianism as an inherently authoritarian educational paradigm, highlighting how such views often overlook the historical, political, and philosophical complexities that have shaped Confucian-inspired educational practices across diverse East Asian contexts. Although East Asian pedagogical models have historically been associated with strict discipline and hierarchical classroom structures[120], these features cannot be attributed solely to the Confucian tradition.

[114] Ming-Tak, Hue, "The influence of classic Chinese philosophy of Confucianism, Taoism and Legalism on classroom discipline in Hong Kong junior secondary schools," *Pastoral Care in Education*, Vol. 25(2), (2007), pp. 38-45; Ming-Tak, Hue, "Classroom management: Creating a positive learning environment," (Hong Kong: Hong Kong University Press, 2008).

[115] Brandon R., King, "The [not so] hidden curriculum of the Legalist state in the Book of Lord Shang and the Han-Fei-Zi," *Comparative Philosophy*, Vol. 9(2), (2018), pp. 69-92.

[116] Brandon R., King, "The [not so] hidden curriculum of the Legalist state in the Book of Lord Shang and the Han-Fei-Zi," *Comparative Philosophy*, Vol. 9(2), (2018), pp. 69-92.

[117] Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

[118] David, Pendery, "Taiwan: Students, Education, and Academia," In *Taiwan—A Light in the East*, edited by Pendery, D. 89-102. (USA: Springer, 2021).

[119] Xudong, Zhu, and Jian, Li, "Class Culture and Chinese Traditional Culture," In *Classroom Culture in China*, edited by Li, J.. 101-122. (USA: Springer, 2020).

[120] Chung-Ying, Cheng, "A Theory of Confucian Selfhood: Self-Cultivation and Free Will in Confucian Philosophy," In *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*, edited by Shun, K.L. and Wong, D.B. 124-147. (United Kingdom: Cambridge University Press, 2004).

Instead, historical, institutional, and political factors, particularly the influence of Legalism and the *keju* examination system, have played a significant role in shaping rigid educational frameworks[121]. By instrumentalizing *The Analects* and other Confucian texts to legitimize bureaucratic control, such structures have overshadowed Confucius' original vision of teaching and learning[122]. Consequently, these rigid methods reflect a convergence of ideologies promoting state control through education, rather than an intrinsic principle of Confucianism[123].

Moreover, Confucian education's relationship to authority has often been presented in a reductionist manner within Western academic discourse and comparative pedagogy literature[124]. While Confucian learning is frequently depicted as emphasizing obedience and rote memorization[125], The Analects actually advocate for deliberation, critical reflection, and autonomous learning[126]. This independent-thinking emphasis is further corroborated by recent studies underscoring the importance of self-cultivation and knowledge-seeking in Confucian tradition[127]. Nonetheless, the hierarchical structure ingrained in many

---

[121] Benjamin A., Elman, "A Cultural History of Civil Examinations in Late Imperial China," (USA: University of California Press, 2000); Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

[122] Elshad, Assadullayev, "Bureaucratic tradition of china: confucianism and legalism," *Medeniyet Araştırmaları Dergisi*, Vol. 3(6), (2018), pp. 133-148.

[123] Erik, Briggs, and Kevin Lopez, Pelaez, "The Effect of Confucianism on East Asian Legal Systems," *FAU Undergraduate Law Journal*, Vol. 10, (2021), pp. 101-112; Yuri, Pines, "Social Engineering in Early China: The Ideology of the Shangjun shu (Book of Lord Shang) Revisited," *Oriens Extremus*, Vol. 55, (2016), pp. 1-38.

[124] Chenyang, Li, "Reshaping Confucianism: A progressive inquiry," (United Kingdom: Oxford University Press, 2024).

[125] Ping-ti, Ho, "The Ladder of Success in Imperial China: Aspects of Social Mobility," 1308-1911. (USA: Columbia University Press, 1962); Charlene, Tan, "A Confucian conception of critical thinking," *Journal of Philosophy of Education*, Vol. 51(1), (2017), pp. 331-343.

[126] Mathew A., Foust, "Did Confucius advise Zai Wo to do what he believed to be morally wrong? Interpreting Analects 17.21," *Asian philosophy*, Vol. 31(3), (2021), pp. 229-239; Seung Hwan Shim, "A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber, and Freire. Teaching and Teacher Education," *Teaching and Teacher Education*, Vol. 24(3), (2008), pp. 515-535.

[127] Weiwei Bi, "Enlightenment of Confucius' Thought of People Oriented on Modern Education".

East Asian educational systems complicates efforts to integrate these principles into contemporary pedagogy without replicating authoritarian models[128].

Historical and Sociopolitical Influences

Confucian education's focus on ethics and social responsibility has often been overshadowed by historical and current pressures favoring exam success and credential acquisition. These authoritarian tendencies arise from a complex interplay of historical, cultural, and sociopolitical elements. For instance, the Confucian emphasis on social hierarchy and ethical codes has reinforced teachers' authority, leading to a vertical pedagogical model[129]. The concept of *Xiao*—reverence for elders and superiors—legitimized teacher-centered instruction, contributing to rigid classroom approaches[130]. From an institutional perspective, states promoted uniformity and obedience to maintain social stability, implementing standardized curricula and strict disciplinary measures[131]. On the sociopsychological level, families often internalized the belief that performance in exams is crucial for social mobility, favoring conformity and memorization over autonomy and critical thinking[132].

The family environment further entrenched authoritarian teaching. High

In *2021 2nd International Conference on Modern Education Management, Innovation and Entrepreneurship and Social Science*, ed. Weiwei Bi (China: Atlantis Press, 2021), pp. 124-127.

128 Canglong, Wang, "Individual Self, Sage Discourse, and Parental Authority: Why do Confucian Students Reject Further Confucian Studies as their Educational Future?," *Religions*, Vol. 13(2), (2022), pp. 1-18.

129 Ping-ti, Ho, "The Ladder of Success in Imperial China: Aspects of Social Mobility," 1308-1911. (USA: Columbia University Press, 1962).

130 Benjamin A., Elman, "A Cultural History of Civil Examinations in Late Imperial China," (USA: University of California Press, 2000).

131 Ping-ti, Ho, "The Ladder of Success in Imperial China: Aspects of Social Mobility," 1308-1911. (USA: Columbia University Press, 1962); Charlene, Tan, "A Confucian conception of critical thinking," *Journal of Philosophy of Education*, Vol. 51(1), (2017), pp. 331-343.

132 Zemei Jasmine, Wang, and Marie J., Myers, "Chinese International secondary school students' adjustment challenges in Canadian schools," In *European Proceedings of International Conference on Education and Educational Psychology*, edited by Güneyli, A. & Silman, F.. (United Kingdom: European Publisher, 2022).

parental expectations regarding discipline and academic excellence reinforced the notion that teachers must wield absolute control in the classroom[133]. Sociopolitically, governments shaped education to produce disciplined citizens for public administration roles[134]. This dynamic created a cycle wherein schools perpetuate hierarchical methods, while families validate them as safeguards of economic and social stability. Within this context, Legalism—prioritizing state stability over flexibility and student autonomy—exerted a strong influence on educational models[135].

Legacy of the Keju System

The *keju* examination system deeply influenced East Asian educational practices by emphasizing the memorization of Confucian classics and rigorous evaluation standards[136]. During Imperial China, aspiring government officials focused exclusively on these texts, neglecting the personal development component championed in Confucian philosophy[137]. Over time, this exam-oriented model consolidated a culture of conformity, test preparation, and institutional standardization[138]. Though founded on Confucian principles, *keju* ultimately

[133] Ping-ti, Ho, "The Ladder of Success in Imperial China: Aspects of Social Mobility," 1308-1911. (USA: Columbia University Press, 1962); Zemei Jasmine, Wang, and Marie J., Myers, "Chinese International secondary school students' adjustment challenges in Canadian schools," In *European Proceedings of International Conference on Education and Educational Psychology*, edited by Güneyli, A. & Silman, F.. (United Kingdom: European Publisher, 2022).

[134] Benjamin A., Elman, "A Cultural History of Civil Examinations in Late Imperial China," (USA: University of California Press, 2000).

[135] Elshad, Assadullayev, "Bureaucratic tradition of china: confucianism and legalism," *Medeniyet Araştırmaları Dergisi*, Vol. 3(6), (2018), pp. 133-148; Ying-Syuan, Huang, and Anila, Asghar, "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), (2021), pp. 925-949.

[136] Benjamin A., Elman, "A Cultural History of Civil Examinations in Late Imperial China," (USA: University of California Press, 2000); Ping-ti, Ho, "The Ladder of Success in Imperial China: Aspects of Social Mobility," 1308-1911. (USA: Columbia University Press, 1962).

[137] Zemei Jasmine, Wang, and Marie J., Myers, "Chinese International secondary school students' adjustment challenges in Canadian schools," In *European Proceedings of International Conference on Education and Educational Psychology*, edited by Güneyli, A. & Silman, F.. (United Kingdom: European Publisher, 2022).

[138] Yifei, Liang, and Kelly E., Matthews, "Are Confucian educational values a barrier to engaging

prioritized academic performance over moral and holistic personal growth, deviating from Confucius' focus on self-improvement, social harmony, and critical reflection[139]. Today, this legacy persists in market-driven education systems emphasizing certifications and rigorous standards.

Revisiting Confucius' Original Vision

Many of Confucius' students sought the knowledge needed for civil service positions, yet some gravitated toward the *Dao*—the ethical path guiding social conduct. These disciples, driven by genuine curiosity, found in Confucius a mentor who facilitated reflection and self-cultivation[140]. His pedagogy considered each learner's distinct traits and the demands of their context, fostering intellectual autonomy, idea-sharing, and critical analysis. In so doing, Confucius promoted proactive engagement and creativity in adapting to environmental challenges.

Far from advocating authoritarian methods, Confucianism was distorted through its fusion with Legalism, which imposed strict educational structures and a performance-oriented culture rooted in obedience and continuous evaluation[141]. Over centuries, this Legalist lens engendered a view of education as a reward-and-sanction system, suppressing creativity and enthusiasm for learning. As a result, Confucianism came to be unfairly seen as restrictive, despite its original emphasis on ethical self-cultivation and social harmony[142].

students as partners in Chinese universities?," *Higher Education Research & Development*, Vol. 42(6), (2023), pp. 1453-1466.

139 Charlene, Tan, "A Confucian conception of critical thinking," *Journal of Philosophy of Education*, Vol. 51(1), (2017), pp. 331-343.

140 Charlene, Tan, "Digital Confucius? Exploring the implications of artificial intelligence in spiritual education," *Connection Science*, Vol. 32(3), (2020), pp. 280-291.

141 Ping-ti, Ho, "The Ladder of Success in Imperial China: Aspects of Social Mobility," 1308-1911. (USA: Columbia University Press, 1962); Benjamin A., Elman, "A Cultural History of Civil Examinations in Late Imperial China," (USA: University of California Press, 2000).

142 Weiming, Tu, "Confucian traditions in East Asian modernity: Moral education and economic culture in Japan and the four mini-dragons," edited by W. Tu. (United Kingdom: Harvard University Press, 1996).

Reclaiming Confucianism for Modern Education

In recent decades, renewed interest has arisen in revitalizing Confucianism without duplicating its more restrictive aspects. In Taiwan, for instance, a secular Buddhist kindergarten integrates Confucian principles to encourage prosocial behaviors in a student-centered environment, showcasing the tradition's adaptable nature[143]. In China, classical Confucian studies have reemerged as a search for ethical guidance amid modern challenges, pushing beyond their instrumental use in evaluation[144]. The modernization of the six traditional Confucian arts within a competency-based curriculum further evidences this potential, emphasizing creativity, collaboration, and critical thinking[145].

These examples underscore that, once freed from Legalist approaches and stripped of rote methodologies, Confucianism can serve as an educational model fostering ethical values and holistic development. The real challenge lies not in Confucian tradition itself but in how it has been reinterpreted. Initiatives such as early childhood programs in Taiwan[146] or updated Confucian arts curricula[147] illustrate how Confucian tenets can enrich teaching practices without imposing hierarchical structures.

An essential step is to differentiate Confucian ideals from Legalist control strategies. Historically, the blend of Confucianism and Legalism produced an

[143] Kiri, Paramore, "Confucianism for Kids: Early Childhood Employments of Confucianism in Taipei and Tokyo," *Religions*, Vol. 13(4), (2022), pp. 1-14.

[144] Sandra, Gilgan, "Dynamics of Utopianism: Confucian Visions in Response to Social Problems," In *Utopia in the Revival of Confucian Education*, edited by Gilgan, S.. 0-90. (The Netherlands: Brill, 2022).

[145] Yen-Yi, Lee, "Sojourning in the Arts: Considering the Implications of the Confucian "Six Arts" in a Contemporary Educational Context," In *Nature, Art, and Education in East Asia*, edited by Hung, R.. 97-111. (United Kingdom: Routledge, 2023).

[146] Kiri, Paramore, "Confucianism for Kids: Early Childhood Employments of Confucianism in Taipei and Tokyo," *Religions*, Vol. 13(4), (2022), pp. 1-14.

[147] Yen-Yi, Lee, "Sojourning in the Arts: Considering the Implications of the Confucian "Six Arts" in a Contemporary Educational Context," In *Nature, Art, and Education in East Asia*, edited by Hung, R.. 97-111. (United Kingdom: Routledge, 2023).

educational model prioritizing assessment, discipline, and conformity at the expense of moral judgment and intellectual autonomy[148]. However, this does not mandate discarding Confucian education altogether; instead, it requires reinterpreting Confucianism in a way that refocuses on ethics, dialogue, and holistic student development[149].

Implications and Future Research

From a comparative perspective, these findings offer insight into developing educational policies that weave Confucian elements into modern teaching without imposing rigid structures. A balanced approach, combining Confucian tradition with contemporary pedagogical principles, could shape curricula fostering self-reflection, ethics, and autonomous learning[150].

As outlined earlier, the reinterpretation of Confucianism within specific political contexts—including nation-building agendas and ideological imperatives—shapes how its educational relevance is perceived and implemented[151]. Future research might explore how Confucian-inspired reforms

---

148 Yuri, Pines, "Social Engineering in Early China: The Ideology of the Shangjun shu (Book of Lord Shang) Revisited," *Oriens Extremus*, Vol. 55, (2016), pp. 1-38; Wilson, Lee, "Han Fei's Genealogical Arguments,". In *Adventures in Chinese Realism: Classic PhilosophyApplied to Contemporary Issues*, edited by Schneider, H. 171–193. (USA: SUNY Press, 2022).

149 Dong, Jiang, "An introduction to Chinese legal culture," In *Handbook on Legal Cultures: A Selection of the World's Legal Cultures*, edited by Koch, S. and Kjølstad, M. M. 197-237. (USA: Springer International Publishing, 2023); Weiming, Tu, "Confucian traditions in East Asian modernity: Moral education and economic culture in Japan and the four mini-dragons," edited by W. Tu. (United Kingdom: Harvard University Press, 1996).

150 Yifei, Liang, and Kelly E., Matthews, "Are Confucian educational values a barrier to engaging students as partners in Chinese universities?," *Higher Education Research & Development*, Vol. 42(6), (2023), pp. 1453-1466; Jana S. Rošker, J. S. "Between tradition and modernity: Modern Confucianism as a form of East Asian social knowledge," *Asian Studies*, Vol. 5(2), (2017), pp. 43-62.

151 Dong, Jiang, "An introduction to Chinese legal culture," In *Handbook on Legal Cultures: A Selection of the World's Legal Cultures*, edited by Koch, S. and Kjølstad, M. M. 197-237. (USA: Springer International Publishing, 2023).

influence teaching and learning across various educational levels—such as primary, secondary, and higher education. Empirical studies examining the effects of Confucian pedagogical approaches on students' critical thinking, moral reasoning, and autonomy would be particularly valuable for assessing their contemporary relevance. In addition, comparative investigations between Confucian-based and Western educational systems could illuminate both convergences and divergences in their treatment of ethics, learner agency, and citizenship education, thereby contributing to a more globally informed understanding of moral and civic development[152].

Ultimately, the study encourages rethinking Confucianism not as a rigid, prescriptive system but as a philosophical tradition that, in its original form, provides educational principles suitable for a more holistic, human-centered pedagogy. Further investigation and practical efforts should delve into how genuine Confucian values can transform contemporary education, foster intercultural dialogue, and dispel longstanding misconceptions that conflate Confucian thought with authoritarian practices[153].

Potential Conflicts of Interest

None of the authors have any potential conflicts of interest regarding the journal, its editorial staff, or its management team.

[152] Shukui, Tan, Wenjie, Cai, and Ying, Chen, “Real Estate Management in China”. (USA: Springer, 2022).

[153] Chuan Chih, Hsu, Antonio, Calderón, and Chia Shih Su, “Intersecting Perspectives: A Comparative Dialogue on Respect in Confucian and Western Philosophies,” *Comparative Philosophy*, Vol. 15(1), (2024), pp. 46-66.

Bibliography

AMARANTIDOU, Dimitra.
2020 "Creativity in the Analects: how to break the rules in the right way," International Communication of Chinese Culture, Vol. 7(3), pp. 337-348.

AMES, Roger T., Henry, Rosemont Jr.
1999 "The analects of Confucius: A philosophical translation," USA: Ballantine books.

ASSADULLAYEV, Elshad.
2018 "Bureaucratic tradition of China: Confucianism and legalism," *Medeniyet Araştırmaları Dergisi*, Vol. 3(6), pp. 133-148.

BAUMRIND, Diana.
1971 "Current patterns of parental authority," Developmental Psychology, Vol. 4(1, Pt.2), pp. 1–103.

BELL, Daniel A.
2015 "The China model: Political meritocracy and the limits of democracy," USA: Princeton University Press.

BELL, Daniel. A., & Ham, Chaibong (Eds.).
2003 "Confucianism for the modern world," UK: Cambridge University Press.

BI, Weiwei.
2021 "Enlightenment of Confucius' Thought of People Oriented on Modern Education". In *2021 2nd International Conference on Modern Education Management, Innovation and Entrepreneurship and Social Science*, edited by Weiwei Bi, 124-127. China: Atlantis Press.

BRIGGS, Erik, and Kevin Lopez, Pelaez.
2021 "The Effect of Confucianism on East Asian Legal Systems," *FAU Undergraduate Law Journal*, Vol. 10, pp. 101-112.

CHAN, Esther Yim Mei.
2019 "Blended learning dilemma: Teacher education in the confucian heritage culture," *Australian Journal of Teacher Education*, Vol. *44*(1), pp. 36-51.

CHANG, Chih-Ching, Rupert, Wegerif, and Sara, Hennessy.
2023 "Exploring dialogic education used to teach historical thinking within the cultural context of East Asia: A multiple-case study in Taiwanese classrooms," *Learning, Culture and Social Interaction*, Vol. 41, pp. 1-22.

CHANG, Mary K.
2022 "Confucianism and Pedagogies in Teacher Education," In *Encyclopedia of Teacher Education*, edited by Peters, M.A.. 260-265. Singapore: Springer Nature Singapore.

CHEN, Lai.
2016 "Chapter 4 The Ideas of "Educating" and "Learning" in Confucian Thought," In *Chinese Philosophy on Teaching and Learning: Xueji in the Twenty-First Century*, edited by Di, X., & McEwan, H.. 77-95. USA: SUNY Press.

CHENG, Chung-Ying.
2004 "A Theory of Confucian Selfhood: Self-Cultivation and Free Will in Confucian Philosophy," In *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*, edited by Shun, K.L. and Wong, D.B. 124-147. United Kingdom: Cambridge University Press.

COLLINS, Julia, Michael E., Hess, and Charles L. Lowery.
2019 "Democratic spaces: How teachers establish and sustain democracy and education in their classrooms," *Democracy and Education*, Vol. 27(1), pp. 1-12.

DARLING-HAMMOND, Linda.
2023 "Reprint: How teacher education matters. *Journal of Teacher Education*," Vol. 74(2), pp. 151-156.

DARLING-HAMMOND, Linda, and Jeannie, Oakes.
2021 "Preparing teachers for deeper learning", 1-12. (USA: Harvard Education Press).

ELMAN, Benjamin A.
2000 "A Cultural History of Civil Examinations in Late Imperial China," USA: University of California Press.

ESMAIL-SABRA, Hanaa, Atyat, Mohammed-Hassan, and Heba, Mostafa-Mohammed.
2018 "Relation between Students' Perception of Teaching Styles and Students' Academic Engagement in South Valley and Assiut Universities," *Egyptian Journal of Health Care*, Vol. 9(1), pp. 187-204.

FERREIRA, Marco, Baiba, Martinsone, and Sanela, Talić.
2020 "Promoting sustainable social emotional learning at school through relationship-centered learning environment, teaching methods and formative assessment," *Journal of Teacher Education for Sustainability*, Vol. 22(1), pp. 21-36.

FISCHER, Markus.
2022 "The Book of Lord Shang Compared with Machiavelli and Hobbes," In *Machiavelli in Northeast Asia*, edited by Kwak, J.. 43-66. United Kingdom: Routledge.

FOUST, Mathew A.
2021 "Did Confucius advise Zai Wo to do what he believed to be morally wrong?Interpreting Analects 17.21," *Asian philosophy*, Vol. 31(3),

pp. 229-239.

FREIRE, Paulo.

2018 "The banking concept of education," In *Thinking about schools*, edited by Blair-Hilty, E., 17-127. United Kingdom: Routledge.

2020 "Pedagogy of the oppressed,". In *Toward a sociology of education*, edited by John Beck, Chris Jenks, Nell Keddie, Michael F. D. Young, 374-386. United Kingdom: Routledge.

GAN, He.

2008 "Chinese education tradition-the imperial examination system in feudal china," *Journal of Management and Social Sciences*, Vol. 4(2), pp. 115-133.

GIAIMO, Benjamin Michael.

2020 "Confucius Americanus: The Junzi 君子 (The Confucian Superhero) Headlines a New American Slang Translation of The Analects, "*International Communication of Chinese Culture*, Vol. 7(1), pp. 31-51.

GILGAN, Sandra.

2022 "Dynamics of Utopianism: Confucian Visions in Response to Social Problems," In Utopia in the Revival of Confucian Education, edited by Gilgan, S.. 0-90. The Netherlands: Brill.

GIROUX, Henry A.

2020 "On Critical Pedagogy (2nd ed)," United Kingdom: Bloomsburry Academic.

GUILLOTEAUX, Marie J.

2008 "Three effective classroom managers: A look inside South Korean EFL classrooms,". In *Classroom management*, edited by Farrell, T. S. C.. 99-110. USA: TESOL.

GUO, Tieyuan.

2015 "Learning the Confucian way. New Directions for Teaching and Learning", *New Directions for Teaching & Learning*, Vol. 2015(142), pp. 5-18.

HAITAS, Daniel.

2018 "Shang Yang and Legalist Reform in The Ancient Chinese State of Qin," *Lex ET Scientia Int'l J.*. Vol. 25(1), pp. 100-111.

HAN, Yu, Xiaoyan, Ji, and Jinghe, Han.

2019 "Transformation of Chinese as a foreign language teachers' relationship with their students in the Australian context," *International Journal of Contemporary Education*, Vol. 2(2), pp. 27-37.

HAVIK, Trude, and Elsa, Westergård.

2020 "Do teachers matter? Students' perceptions of classroom interactions and student engagement," *Scandinavian Journal of Educational Research*, Vol. 64(4), pp. 488-507.

HE, Ming Fang, John Chi-Kin, Lee, Jiayi, Wang, Le Van, Canh, Phyllis, Chew, Kyunghee, So, Betty Christine, Eng, and Min-Chuan, Sung.
2010 "Learners and learning in Sinic societies," In *Handbook of Asian education*, edited by Zhao, Y. et al.. 78-104. United Kingdom: Routledge.

HO, Ping-ti.
1962 "The Ladder of Success in Imperial China: Aspects of Social Mobility," 1308-1911. USA: Columbia University Press.

HSU, Chuan Chih, Antonio, Calderón, and Chia Shih Su.
2024 "Intersecting Perspectives: A Comparative Dialogue on Respect in Confucian and Western Philosophies," *Comparative Philosophy*, Vol. 15(1), pp. 46-66.

HUANG, Yanghua.
2018 "Chinese institutions," In *China in the Local and Global Economy*, edited by Brakman, S. et al.. 143-171. (United Kingdom: Routledge).

HUANG, Ying-Syuan, and Anila, Asghar.
2021 "The political initiative of Taiwan's education for sustainable development: Looking through the lens of Chinese legalism," *Policy Futures in Education*, Vol. 19(8), pp. 925-949.

HUE, Ming-Tak.
2008 "Classroom management: Creating a positive learning environment," Hong Kong: Hong Kong University Press.

HUE, Ming-Tak.
2007 "The influence of classic Chinese philosophy of Confucianism, Taoism and Legalism on classroom discipline in Hong Kong junior secondary schools," *Pastoral Care in Education*, Vol. 25(2), pp. 38-45.

IBRAHIM, Ali, and Wafaa, El Zaatari.
2020 "The teacher–student relationship and adolescents' sense of school belonging," *International Journal of Adolescence and Youth*, Vol. 25(1), pp. 382-395.

JIA, Xiaoyu, Weijian, Li, and Liren, Cao.
2019 "The role of metacognitive components in creative thinking," *Frontiers in psychology*, Vol. 10, pp. 1-11.

JIANG, Dong.
2023 "An introduction to Chinese legal culture," In *Handbook on Legal Cultures: A Selection of the World's Legal Cultures*, edited by Koch, S. and Kjølstad, M. M. 197-237. USA: Springer International Publishing.

JIANG, Yonglin.
2022 "Changing paradigms in understanding Chinese imperial law," *Third World Quarterly*, Vol. 43(9), pp. 2289-2305.

JIANG, Yushan, Chi-Kin John, Lee, Zhi Hong, Wan, and Junjun, Chen.
2021 "Stricter teacher, more motivated students? Comparing the associations between teacher behaviors and motivational beliefs of Western and East Asian learners," *Frontiers in Psychology*, Vol. 11, pp. 1-10.

JOU, Susyan, and Min-Cheng, Lin.
2018 "Social Control and Circles of Influence in Taiwan's School System," In *The Palgrave International Handbook of School Discipline, Surveillance, and Social Control*, edited by Deakin, J. et al.. 169-189. Palgrave Macmillan.

JUNTUNEN, Cindy L., and Donald R., Atkinson.
2002 "Counseling across the lifespan: Prevention and treatment," edited by Cindy L., Juntunen, and Donald R., Atkinson, USA: Sage Publications.

KHAN, Mussarat Jabeen, and Seemab, Rashid.
2018 "Teaching Styles as Moderator between Metacognitive Awareness and Study Habits among University Students," *Journal of Behavioural Sciences*, Vol. 28(2), pp. 67-84.

KIM, Hye-Kyung.
2003 "Critical thinking, learning and Confucius: A positive assessment," *Journal of philosophy of education*, Vol. 37(1), pp. 71-87.

KIM, Sungmoon.
2012 "Virtue politics and political leadership: A Confucian rejoinder to Hanfeizi," *Asian Philosophy*, Vol. 22(2), pp. 177-197.

KIM, Terri.
2009 "Confucianism, modernities and knowledge: China, South Korea and Japan," In *International handbook of comparative education*, edited by Cowen, R. & Kazamias, A.M.. 857-872. The Netherlands: Springer Netherlands.

KING, Brandon R.
2018 "The [not so] hidden curriculum of the Legalist state in the Book of Lord Shang and the Han-Fei-Zi," *Comparative Philosophy*, Vol. 9(2), pp. 69-92.

KO, Kwang Hyun.
2017 "A brief history of imperial examination and its influences," *Society*, Vol. 54, pp. 272-278.

LEE, Wilson.
2002 "Han Fei's Genealogical Arguments,". In *Adventures in Chinese Realism: Classic PhilosophyApplied to Contemporary Issues*, edited by Schneider, H. 171–193. USA: SUNY Press.

LEE, Yen-Yi.
2023 "Sojourning in the Arts: Considering the Implications of the Confucian "Six Arts" in a Contemporary Educational Context," In

Nature, Art, and Education in East Asia, edited by Hung, R.. 97-111. United Kingdom: Routledge.

LEU, Yuh-Chyn.
2005 "The enactment and perception of mathematics pedagogical values in an elementary classroom: Buddhism, Confucianism, and curriculum reform," *International Journal of Science and Mathematics Education*, Vol. 3, pp. 175-212.

LI, Chenyang.
2019 "Declare the Independence of Confucianism from the State," *Journal of Confucian Philosophy and Culture*, Vol. 32, pp. 7-16.
2024 "Reshaping Confucianism: A progressive inquiry," United Kingdom: Oxford University Press.

LI, Huichun, Li, and Xiang-Yun, Du.
2013 "Confronting cultural challenges when reconstructing the teacher-student relationship in a Chinese context," In *Teaching and learning culture*, edited by Kirkebæk, M. J. et al.. 79-94. The Netherlands: Brill.

LI, Li, and Rupert, Wegerif.
2014 "What does it mean to teach thinking in China? Challenging and developing notions of 'Confucian education'," *Thinking skills and creativity*, Vol. 11, pp. 22-32.

LIANG, Yifei, and Kelly E., Matthews.
2023 "Are Confucian educational values a barrier to engaging students as partners in Chinese universities?," *Higher Education Research & Development*, Vol. 42(6), pp. 1453-1466.

MARGUS, Ott.
2017 "Confucius' embodied knowledge," *Asian Studies*, Vol. 5(2), pp. 65-85.

MARTIN, Andrew J., and Martin, Dowson.
2009 "Interpersonal relationships, motivation, engagement, and achievement: Yields for theory, current issues, and educational practice," *Review of educational research*, Vol. 79(1), pp. 327-365.

MCEOWN, Maya Sugita, and W.L. Quint, Oga-Baldwin, W. Q.
2019 "Self-determination for all language learners: New applications for formal language education," *System*, Vol. 86, pp. 1-11.

MINKOV, Michael.
2018 "A revision of Hofstede's model of national culture: Old evidence and new data from 56 countries," *Cross Cultural & Strategic Management*, Vol. 25(2), pp. 231–256.

MUNIR, Farrukh, and Atiq ur Rehman.
2016 "Most frequent teaching styles and students' learning strategies in public high schools of Lahore, Pakistan," *Science International*, Vol. 28(2), pp. 1669-1674.

MURPHY, P Karen, Lee An M Delli, and Maeghan N, Edwards.
2004 "The good teacher and good teaching: Comparing beliefs of second-grade students, preservice teachers, and inservice teachers," *The Journal of experimental education*, Vol. 72(2), pp. 69-92.
NI, Peimin.
2021 "Life as Aesthetic Creativity and Appreciation." In *Human Beings or Human Becomings?: A Conversation with Confucianism on the Concept of Person*, edited by Peter D. Hershock & Roger T. Ames, 169-186. USA: State University of New York Press.
OLBERDING, Amy.
2015 "Regret and moral maturity: a response to Michael Ing and Manyul Im," *Dao: A Journal of Comparative Philosophy*, Vol. 14(4), pp. 579-587.
PANG, Haishao, Cheng, Meiling, Yu, J., & Wu, Jingjing.
2020 "*Suzhi education and general education in China*," *ECNU Review of Education*, Vol. 3(2), pp. 380-395.
PARAMORE, Kiri.
2022 "Confucianism for Kids: Early Childhood Employments of Confucianism in Taipei and Tokyo," *Religions*, Vol. 13(4), pp. 1-14.
PENDERY, David.
2021 "Taiwan: Students, Education, and Academia," In *Taiwan—A Light in the East*, edited by Pendery, D. 89-102. USA: Springer.
PENG, Nan-An.
2017 "孔子教育思想論," China: 西南師範大學出版社
PINES, Yuri.
2016 "Social Engineering in Early China: The Ideology of the Shangjun shu (Book of Lord Shang) Revisited," *Oriens Extremus*, Vol. 55, pp. 1-38.
2021 "Agriculturalism and Beyond: Economic Thought of the Book of Lord Shang," In *Between Command and Market*, edited by Sabattini, L.E., & Schwermann, C.. 8-113. The Netherlands, Brill.
QIAN, Mu.
2018 "論語新解 (4th edition)," Taiwan: 東大圖書公司出版.
REEVE, Johnmarshall, and Stephanie H., Shin.
2020 "How teachers can support students' agentic engagement," *Theory Into Practice*, Vol. 59(2), pp. 150-161.
ROŠKER, Jana S.
2017 "Between tradition and modernity: Modern Confucianism as a form of East Asian social knowledge," *Asian Studies*, Vol. 5(2), pp. 43-62.
RUZEK, Erik A., Christopher A., Hafen, Joseph P., Allen, Anne, Gregory,

Amori Yee, Mikami, and Robert C., Pianta.
2016 "How teacher emotional support motivates students: The mediating roles of perceived peer relatedness, autonomy support, and competence," *Learning and instruction*, Vol. 42, pp. 95-103.
RYAN, Richard M, and Maarten Vansteenkiste.
2023 "Self-determination theory," In The Oxford Handbook of Self-Determination Theory, edited by Ryan, R. M. 3-30, United Kingdom: Oxford University Press.
SHAARI, Abdull Sukor, Nurahimah Mohd, Yusoff, Izam Mohd, Ghazali, Rafisah Hj, Osman, and Nur Fatirah Mohd, Dzahir.
2014 "The relationship between lecturers' teaching style and students' academic engagement," *Procedia-Social and Behavioral Sciences*, Vol. 118, pp. 10-20.
SHANG, Yang.
2017 "The book of Lord Shang: apologetics of state power in early China," USA: Columbia University Press.
SHIM, Seung Hwan.
2008 "A philosophical investigation of the role of teachers: A synthesis of Plato, Confucius, Buber, and Freire. Teaching and Teacher Education," *Teaching and Teacher Education*, Vol. 24(3), pp. 515-535.
SHRESTHA, Erina, Ram Sharan, Mehta, Gayanand, Mandal, Kriti, Chaudhary, and Nirmala, Pradhan.
2019 "Perception of the learning environment among the students in a nursing college in Eastern Nepal," *BMC medical education*, Vol. 19(1), pp. 1-7.
STANCHINA, Gabriella, and Tongdong, Bai.
2022 "Machiavelli and Han Fei Zi–A Comparison," In *Machiavelli in Northeast Asia*, edited by Kwak J.. 123-142. United Kingdom: Routledge
SUN, Qi, and Haijun, Kang.
2015 "Infusing work-based learning with Confucian principles: A comparative perspective," *Higher Education, Skills and Work-Based Learning*, Vol. 5(4), pp. 323-338.
TAN, Charlene.
2017 "Confucianism and education". In *Oxford Research Encyclopedia of Education*, edited by Noblit, G.. UK: Oxford University Press.
2016 "Creativity and Confucius," Journal of Genius and Eminence, Vol. 1(1), pp. 79-84.
2017 "A Confucian conception of critical thinking," *Journal of Philosophy of Education*, Vol. 51(1), pp. 331-343.
2020 "A Confucian interpretation of creativity," *The Journal of Creative Behavior*, Vol. 54(3), pp. 636-645.

2020 "Digital Confucius? Exploring the implications of artificial intelligence in spiritual education," *Connection Science*, Vol. 32(3), pp. 280-291.

2012 "Our shared values" in Singapore: A Confucian perspective," *Educational Theory*, 62(4), 449-463.

2015 "Beyond rote-memorisation: Confucius' concept of thinking," *Educational Philosophy and Theory*, Vol. 47(5), pp. 428-439.

TAN, Charlene and Azhar Ibrahim.

2017 "Humanism, Islamic Education, and Confucian Education," *Religious Education*, Vol. 112(4), pp. 394-406.

TAN, Shukui, Wenjie, Cai, and Ying, Chen.

2022 "Real Estate Management in China". USA: Springer.

TAVAKOL, Mohsen and Reg, Dennick.

2010 "Are Asian international medical students just rote learners?," *Advances in health sciences education*, Vol. 15, pp. 369-377.

TSUI, Anna Po Yung, and Hang-Yue, Ngo.

2016 "Social-motivational factors affecting business students' cheating behavior in Hong Kong and China," *Journal of Education for Business,* 91(7), pp. 365-373.

TU, Weiming.

1996 "Confucian traditions in East Asian modernity: Moral education and economic culture in Japan and the four mini-dragons," edited by W. Tu. United Kingdom: Harvard University Press.

TURCHYN, Iryna, Nadila, Smolikevych, and Nadiya, Zayachkivska.

2022 "The Development of Critical Thinking in Ukrainian Educational System using Paulo Freire's Ideas," *Educational Practice and Theory*, Vol. 44(2), pp. 27-43.

TWEED, Roger. G. and Darrin. R. Lehman.

2002 "Learning considered within a cultural context: Confucian and Socratic approaches," American Psychologist, 57(2), pp. 89-99.

WAKS, Leonard.

2019 "John Dewey and Confucius in Dialogue: 1919-2019," *Journal of East China Normal University* (Educational Sciences), Vol. 37(2), 45-52.

WALTON, Linda.

2017 "Schools and Learning in Imperial China," In *Oxford Research Encyclopedia of Asian History*, edited by Ludden, D.. United Kingdom: Oxford University Press.

WANG, Canglong.

2022 "Individual Self, Sage Discourse, and Parental Authority: Why do Confucian Students Reject Further Confucian Studies as their Educational Future?," *Religions*, Vol. 13(2), pp. 1-18.

WANG, Canglong.

2022 "Right, righteousness, and act: why should Confucian activists be regarded as citizens in the revival of Confucian education in contemporary China?," *Citizenship Studies*, Vol. 26(2), pp. 146-166.

2023 "Resurgence of Confucian education in contemporary China: Parental involvement, moral anxiety, and the pedagogy of memorisation," *Journal of Moral Education*, Vol. 52(3), pp. 325-342.

WANG, Canglong, and Sébastien, Billioud.

2022 "Reinventing Confucian education in contemporary China: New ethnographic explorations," *China Perspectives*, 2022(2), pp. 3-6.

WANG, Jian.

2016 〈論翻轉課堂的本質〉，《高等教育研究》，Vol. 8, 53-59.

WANG, Zemei Jasmine, and Marie J., Myers.

2022 "Chinese International secondary school students' adjustment challenges in Canadian schools," In European Proceedings of International Conference on Education and Educational Psychology, edited by Güneyli, A. & Silman, F.. United Kingdom: European Publisher.

WU, Xinxin.

2022 "Classroom culture in China: collective individualism learning model," USA: Springer.

ZHA, Qing.

2022 "Revisiting the discourse of a Chinese model of the university: A Confucian-Legalist legacy impact perspective," In *Routledge handbook of the sociology of higher education*, edited by Côté, J.E., & Pickard, S.. 333-346. United Kingdom: Routledge.

ZHOU, Kuijie.

2005 "A basic Confucius: An introduction to the wisdom and advice of China's greatest sage," Hong Kong: Long River Press.

ZHU, Xudong, and Jian, Li.

2020 "Class Culture and Chinese Traditional Culture," In *Classroom Culture in China*, edited by Li, J.. 101-122. USA: Springer.