the marriage between logical reasoning/argumentation and critical analysis of conceptual and empirical knowledge.

Having said the above, I do believe some chapters could be strengthened, had the contributors further developed the theoretical basis of their work. In Chapter 16 for example, I was surprised that the authors used the notion of “capital” with no relation to the “field,” in this case the fields of higher education and the labor market. I also wonder whether it is appropriate to use the notion of “agency” in its own right, without debating the tensions between agency and structure. In addition, I consider Bourdieu to be very weak in theorizing gender. It is exciting to read the authors’ attempt to extend Bourdieu’s sociology but the Bourdieusian analysis of gender warrants more justification.

In summary, *Spotlight on China: Changes in Education under China’s Market Economy* is contextually rich, practically insightful, and conceptually thought-provoking. Given these attributes, I do not hesitate to recommend this work to scholars of education, school professionals, and policy makers in China and elsewhere. The volume may also benefit readers, such as postgraduate students, who intend to formulate a panoptic understanding of Chinese education against the backdrop of the market economy.

Guanglun Michael MU
Queensland University of Technology
E-mail: m.mu@qut.edu.au

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The Chinese continuum of self-cultivation: A Confucian-Deweyan learning model. Christine A. Hale. Newcastle upon Tyne, England: Cambridge Scholars Publishing, 2016. 160pp. (hardcover), £41.99, ISBN: 1-443-885-258.

Hale’s book *The Chinese Continuum of Self-Cultivation: A Confucian-Deweyan Learning Model* provides a very promising perspective to meet the challenge of the prevailing ideology of exclusive egoism, anthropocentrism, and rival competitive individualism in today’s globalized world. This book is a timely

thinking project in the face of various global conflicts. In the book, Hale suggests an alternative approach, namely a Confucian-Deweyan model of learning, as a transcultural philosophy of education, by accessing the Confucian tradition of self-cultivation, paralleled with Dewey's theory of felt experience. Her argument is based on references to major scholarly studies on Dewey and Confucianism, such as studies by Roger Ames, Joseph Grange, Tan Sor-hoon, Tu Weiming, and Wen Haiming. In general, this is a historical, philosophical, and comparative study which is heavily embedded in the vision of the contemporary context.

In the book, Hale makes the argument for a transcultural philosophy of education whereby indigenous communities may determine their own curricula relative to their respective cultural contexts, enabling them to participate in a globalized world whilst empowering their unique community. She takes the Confucian-Deweyan model of learning as a living example of this argument. To explicitly elaborate on her argument, she first introduces the structure of the whole book in Chapter One, in which she presents Confucianism and Deweyan thought within the globalized context of education and suggests "the self as learner" is unique but relational. In Chapter Two, she distinguishes the concept of self from the concept of the individual in both Chinese and Western thought traditions.

Chapter Three is the most critical chapter in the whole book, in which she discusses "the metaphysics of self-cultivation" in Confucianism. More specifically, the focus is on Neo-Confucianism and the contemporary interpretation of Confucianism developed by Tu Weiming. She draws a complex figure (p. 37) to depict the dynamic process of self-cultivation by applying the idea of *qi* (life force, 气), *tian* (heaven, 天), *xing* (innate nature of self, 性), *xin* (heart-and-mind, 心), *ren* (the individual, 人), and *ren* (humanity, 仁). It demonstrates that the process of self-cultivation for an evolving self towards others is dynamic and never-ending. In this chapter, she also addresses the concept of *li* (propriety, 礼) as a way to connect with others. As she wrote, "situational *li*, understood in all its nuances, is a flexible, heart-felt means of creating positive interactivity between members of a given community" (p. 44). Through the practice of *li*, the individual becomes self of the world, maintaining her uniqueness as well as creatively connecting with others.

In the following four chapters, the author then introduces Dewey's thought on "felt experience" (Chapter Four), Dewey's influence to Chinese education (Chapter Five), the history of China's modern education reform from the past

hundred years to the present (Chapter Six), and concludes with a call to the transcultural philosophy of education embedded in indigenous culture but open to the globalized world (Chapter Seven). It is disappointing that the author does not continue her argument elaborated in Chapter Three but leaves the learning model of self-cultivation rather vague. In the last four chapters, she mainly uses secondary sources to loosely connect with the major argument for the model.

Reading through the whole book, a serious problem of this model is that the author does not clearly demonstrate what indeed is a Confucian-Deweyan model of learning and how it is based on the study of both Confucianism and Deweyan philosophy. In the concluding chapter, she depicts a figure (p. 128) to describe this Confucian-Deweyan model in a glocalized context. But this figure is too simple to reflect either Confucianism or Deweyan philosophy. Furthermore, the author makes a short pedagogical suggestion for a Project-or Problem-Based Learning (PBL) approach, leaving readers wondering about the relativity of the Confucian-Deweyan model and PBL pedagogy.

In all, with this book Hale launches an ambitious project that points a direction for China's education reform by proposing a Confucian-Deweyan model of learning. It serves as a valuable study in a context of global conflicts. However, it would make a much more significant contribution if the author could focus on the construction of this model with a philosophical inquiry in the spirit of comparative culture.

ZHANG Huajun

Beijing Normal University

E-mail: zhanghj@bnu.edu.cn

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变迁与转型：中国传统教化的近代命运 [*Change and tradition: The destiny of Chinese traditional education*]. 黄书光 [Huang, Shuguang]. 上海, 中国: 上海教育出版社 [Shanghai, China: Shanghai Education Publishing House], 2014. 319pp. (paperback), ¥58, ISBN: 978-754-445-235-9.

In Huang Shuguang's recent book *Change and Tradition: The Destiny of Chinese*