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SOCIAL PHASES OF EDUCATION  
IN CHINA

THESIS FOR THE DEGREE OF M. A.  
Pin Swan Chen  
1931

THESIS

# Educational Change



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SOCIAL PHASES OF EDUCATION IN CHINA

By

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A Thesis Submitted to the Graduate Faculty  
in Partial Fulfillment for the Degree of

MASTER OF ARTS

Department of Sociology

Approved

  
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1931



THESIS

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## SOCIAL PHASES OF EDUCATION IN CHINA

### CHAPTER I

#### INTRODUCTION

The purpose of this thesis is to study the Chinese educational development from the sociological viewpoint. It contains seven chapters which include the general educational survey from the ancient period to the present. Each chapter is an attempt to knit together the social changes and educational development, or in other words, to consider the relationship between social influences and educational development.

The writer acknowledges the brevity and incompleteness of his work. He is afraid even to call this an outline of the social phases of education in China. He realizes the difficulty in weaving together two broad fields like Sociology and Education - especially in a nation with a record of forty centuries of existence and with a population equaling one-fourth of all the human beings in the world. He would like to quote a Chinese proverb to tell how much work would have to be done before a complete presentation could be made: "He who understands both the past and the present must read five hundred books".

China is one of the oldest nations in the world. Other ancient civilizations such as Babylon, Egypt, Greece and the more recent Roman Empire were unable to survive.

Some of them even broke down completely. The Chinese civilization must have some characteristics and potentialities which have enabled it to outlive these other ancient civilizations and to continue in existence to the present time.

In this connection there are three things which deserve to be noticed; namely, the continuity, uniformity, and stability of Chinese civilization. China is the only member of the family of nations which has continued her culture without breaking for more than four thousand years. She is the only member which has had such a uniform educational integration regardless of the vast territory and huge population she holds. She is also the only member which has such a stable culture that neither political nor other social change could destroy the continuity of her life.

### B. Nature of Society

The abstract and complex nature of society has led some sociologists to think that this field cannot be studied without taking all social phenomena into consideration. This statement, however, is true only in a sense rather than in fact. In the first place, all social phenomena, though mutually connected, do not develop at the same time. Some come far after others. In the second place, these phenomena are not equally important. Some must be treated as roots while others are simply branches. Therefore, the main task of the sociologist is to study



and analyze certain social relationships or, in other words, to discover relationships and sequences.

What would be considered the essentials of a society are those which keep the group alive, its existence, continuation and progress. Knowledge and experience, for instance, are fundamental factors to any group's life. But the life period of one generation is very brief compared with that of an ancient civilization. Therefore if a civilization is to have a high degree of continuity it is necessary for the achievements of each generation to be transmitted to its successor. Human society differs from animal society because human beings are able to transmit knowledge and skill from the adults to the young while animals cannot. The native mental ability of primitive and civilized peoples differs but little. The chief difference between them is cultural. Civilized societies have developed much more effective methods of transmitting the achievements of each generation to the one that follows. In other words, the more advanced societies have developed educational facilities and methods which are much superior to those of primitive people.

### C. Relation Between Society and Education.

Professor Clapp, in his "Introduction to Education", gives a clear idea about the place of education in society. "It (education) may be defined as society's chief instrument for passing on from one generation to another those aspects of knowledge and skill which the times value most

highly. Education comprehends more than the school and it is as old as mankind, whereas the school is but a comparatively recent invention of man." (1) Snedden, on the other hand, interprets education as "social efficiency". "Obviously", he says, "all that which we called education is one of the means of this social efficiency. It is a kind of basic means, since, rightly administered, it ought to prepare individuals to contribute to social efficiency along many or all other lines." (2) He goes on and says, "For sociological purposes, adequate definitions can be derived inductively. It is, for example, evident that the school is only one source of education. Education is effected through the home, the church, and the shop." (3) King, with a deeper view, finds that the relation between society and education is a rather complicated matter and that our ordinary powers of observation and analysis can hardly comprehend its significance. "The social relations of education are so many-sided and so important that they may, for that very reason, be unappreciated, as one may fail to see the forest for the trees." (4) Education is essential for the existence and progress of society. Both

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1. Clapp, F. L.; Chase, W. J.; Merriman, C. - Introduction to Education, Chap. I, pp. 1-2.
  2. Snedden, David - Educational Applications of Sociology Chap. II, p. 21
  3. Ibid, p. 24
  4. King, Irving - Education for Social Efficiency, Chapter I, p. 1.

go hand in hand regardless of age, type and members of the groups. Education, in its broadest sense, is neither bound to conventional measurement nor to visible standard.

Whether one treats it as the chief social instrument for transmitting knowledge, a thing to shape the standard of social activity, a means for social efficiency or a many-sided relation to social phenomena, education undoubtedly is a very important factor, if not the backbone, of a society. This is an undeniable fact.

There are four significant ways in which the relation of education to society may be indicated. First, education affects the life of society as a whole; the higher it attains, the more progressive the society will be. Second, education is the only means of keeping society from declining in knowledge, skill and inventiveness. The lives of the individual members of society are short and it is only through the education of the young by the mature that the continuity of a society is maintained and its development assured. Third, education is not limited to time and space. A child learns as much (sometimes more) out of the school as he learns in the school. The school as a formal institution is an artificial "set up" to secure certain results, but in no sense can it represent all education. And fourth, relation between education and society is direct and mutual. The climax of Spartan military power coincides with the development of Greek culture. The Golden Age of Rome

appears after the unification of the Empire which absorbed the Grecian influences and contributions from many other sources.

D. Why Education Should be Studied in Its Relation to Society.

As stated above, education is inseparably related to society. The best means to study the former is through the channels of the latter. Professor Bode says: "Society and education stand in a relation of reciprocal cause and effect. The character of a given society determines the character of its educational system, and the character of this system in turn determines the character of the society."<sup>(5)</sup> The close relationship between the two, and the mutual dependence of the one upon the other is clearly seen here, especially in the cultural aspects which have been so slowly accumulated that one is almost unaware of its originality. Chinese culture, for instance is the product of this interaction or reciprocal relation of society and educational processes and facilities. It is easy to see the relation between the social conditions and the type of education in any particular period. Thus the political struggle of the numerous semi-independent states in the Chou Dynasty (B.C. 1121-249) produced a type of competitive education which was marked as the

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5. Bode - Fundamentals of Education, p. 60.

"Intellectual Current" period. With the unification of Han Dynasty (B.C. 206-190 A.D.) education transferred mutual attack to uniform discussion and materialistic theories changed into ethical philosophies. Tang Dynasty (618-905) was a peaceful and prosperous rule, so the cultural aspects became the "Golden Age" of Chinese history. Mongolian rule was a militarist period, therefore the education during that time was neither literary nor philosophical - what the people cared for was the drama. In fact, all intellectual developments are more or less the harvest of a social crop. Even among primitive societies there is found a certain rude type of education and this education corresponds to their existing social conditions. Indians living in the mountains learn the skills of hunting while those on the sea coast possess the knowledge of fishing. If their dwelling place changes, their method in seeking food is also changed.

The relation between society and education is so complicated that great attention is needed before one can find its true nature. Society depends upon education for progress, and, in turn, education depends upon society for its support in its functioning. This can be illustrated by the motor and the gasoline. The motor runs by the explosive power of gasoline. The gasoline is effective only when put in mechanical use. We cannot start the running of an automobile by simply knowing the motor. Neither would we find any value in the gasoline if it were left to itself. The

effect is only when both are put together, because they are mutually dependent.

Dogmatically, we assume that we can study education alone without taking social factors into account, but that is only a one-sided view. Society and education, in fact, are mutually interrelated. Their relationship is a reciprocal one. There is no educational institution in a barbarous community therefore the people are barbarous. Likewise, because the people are barbarous, they do not have any educational institution. Then the question rises: which one comes first in order to change the barbarism to civilization? And, how did our primitive ancestors civilize themselves from savagery to civilization? In answer to these questions we may say that society changes first but this change will not stay long if there is nothing to hold it. Our ancestors have made possible present modern society principally because they have preserved and accumulated valuable improvements through education.

The rate of change from savagery to civilization is a slow, steady process and the forces producing it are invisible, but strong. Progress from savagery to civilization is not a matter of one or two generations. It is built up by centuries. As a society develops, a better method of transferring knowledge is adopted. In turn, after better educational methods are adopted, greater progress of society is achieved. The former leads the latter and the latter affects the former. Reciprocally and steadily

society and education advance together and after sufficient time has passed, savagery becomes civilization. The downfall of any society proceeds the same way but in the opposite direction.

## CHAPTER II

### DEVELOPMENT OF CHINESE CULTURE IN RELATION TO SOCIAL TRANSITION

#### A. Early Culture

According to historical record, China began her culture about B.C. 3,000. With the accession of Fu Hsi (伏羲), the first emperor of the "Age of Five Rulers", Chinese society was transformed from a loosely wild-nature tribe into an agricultural, patriarchal and cooperative social group. He first taught people about civil marriage, invented musical instruments, gave the writing in picture symbols instead of ancient knot-knotion systems, derived simple arithmetic computation, trained domestic animals, cultivated the land, and designed the Eight Trigrams<sup>(1)</sup> for the study of nature.<sup>(2)</sup> He was succeeded by Shen Kung (神農), the second emperor and a "Divine Husbandman" (B.C. 2737-2705). Shen Kung is regarded as the originator of agriculture. He first fashioned timber into plows, and taught people the art of husbandry. Besides, with his abundant experience in plants, he had discovered "one hundred herbs" for medical usage by his tasting.

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1. This is a round board with a circle in the middle divided into two equal halves representing Sun and Moon. Round the circle are eight groups of broken and connected lines, three in each, arranged orderly. Each group represents the natural phenomena. They are Heaven, Earth, Thunder, Mountain, Fire, Water, Steam and Wind. (See also Carus, Paul - Chinese Philosophy, pp. 4-15.)
  2. Gowen, H. H. and Hall, J. W. - An Outline History of China, Chap. I, p. 50.





The third ruler was Hwang Ti (黃帝) (B.C. 2697-2595). As a capable leader and warrior himself, he had led the people to fight against barbarous tribes and extended the boundary into Suntung on the east and to the north shore of Yangtze River in the south. His successful wars caused the great migration of the Chinese race into the north-western part of present China. He invented skillful armours, wheeled vehicles and magnetic needles (for fighting in foggy days). His wife invented the art of weaving silk which later on became an important industry in China's trade. Hwang Ti's two successors added a few new articles and completed what the former had not done.

Society at this time was rather stably organized though not complete in a real sense. Nevertheless, with the increase of population and more complicated ways of living, new demands as well as regulations were needed. Politically, the democratic form of government had already changed into aristocracy. During the "Five Rulers" period, (B.C. 2352-2200), the Throne was succeeded by chosen men. Virtue, capacity, and popularity were the standard for choosing. One would be called by the emperor to have the "Chair" if he were frequently praised with songs. Contrary to the present longing, people at this time considered this seat not as a Crown, but as an ordinarily "tasteless job". Some were even afraid to be called. Once when a scholar by the name Hsu Yu (許由), had been asked whether he wanted to take over the "Chair" after the Emperor's death

went to a stream right away and washed his ears earnestly. When questioned by his friend, he replied, "My ears are so dirty, because I heard the news of the Throne". The opening of Hsia Dynasty (夏朝) introduced the aristocracy and gradually the terms "Divine Right" referring to the emperor's power and "Son of Heaven" dignifying his name came into practice. At the end of this ruling house, the tyrant emperor was disposed of by force, thus causing the first revolution in Chinese history.

Economically, the farming class became the dominant majority as the result of agricultural expansion. This brought good as well as evil consequences, good because they helped to stabilize the nation and bad because of the increase in the problem of unemployment. Cultivated land was just sufficient for the existing farmers. Exploration of new territory was either limited by natural forces or by fear of attacks by beasts and enemy tribes. Inevitably, new generations found themselves in idleness. But long idleness will turn human beings back to animals unless some effective means are taken to prevent it.

Intellectually, there were only a few institutions in the country. They taught chiefly the ancient ethics and were established primarily for the aristocratic class. The majority remained ignorant. Little morality was observed by the public. And after all, social order was not well established.

These three factors brought a necessary change. As we have often seen, a society in a critical period usually produces something unusual. So the Chou Dynasty (周朝) B.C. 1122-249) appears as a glorious period of great sages and high civilization. Chou Kung (周公) or Duke of Chou was the first leader among the reformers. A scholar, inventor, and statesman, he offered such enormous contributions to Chinese history that only Confucius later on can compare with him. Mencius has given him a fair comment. "Chen-Chia asked Mencius: 'What kind a person Chou Kung is?' Mencius replied, 'He is a sage of the ancients.'"(3)

Chou Kung first completed the musical combinations and noticed its influence on society. He perfected the "Book of Changes" (易經). He himself wrote three great books: "Chou-Li" (周禮), "I-Li" (禮記), and "Li-Chi" (禮記) dealing with the problems of household, court ritual and social economy respectively. Especially in the "Chou Li", Hirth says, "As an educator of the nation the "Chou Li" has probably not its like among the literatures of the world, not excepting even the Bible."(4) In the "Book of Changes", Chou Kung interprets the meaning of the whole. He became a regent after the death of his brother, King Wu. Gowen and Hall designate him as follows: "As he

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3. See Mencius in "Four Books", Chap. IX, vs. 3, p. 100.

4. Gowen, H. H. and Hall, J. W. - An Outline History of China, Chap. VI, p. 63.

showed his filial love by voluntary labor on the system of divination, so he displayed his fraternal love by the unselfish way in which he assisted in establishing his brother's Throne. He may be regarded as almost the most potent force in making permanent in China the administrative system of his home. His zeal was so great that he would receive interviewers even while having his bath, rushing out, holding his wet hair in his hands, rather than keep them waiting."(5)

Chinese people particularly emphasize politeness, humbleness and rite. In the former time, the first book taught in elementary school was "Classic of Filial Piety" (孝經) and it says, "To soothe the government and pacify the people, nothing is better than rite; to remove the custom and change the tradition, nothing is better than music."(6) But music and rite are originated from Chou Kung. Confucius says, "After Chou King had derived the ritual system and combined the cultural music, the Empire was in great calm."(7)

As a result of the tremendous influence of this great sage, society became standardized and the relation between governor and governed established. In addition, the peaceful government brought the Empire to prosperity. Art was

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5. Ibid, Chap. V, p. 47

6. See "Classic of Filial Piety" in Chinese

7. See "Four Books" in Chinese.

progressing, trade developed, and large cities began to appear. Thus the ancient culture was brought to a close at the end of Western Chou Dynasty.<sup>(8)</sup>

### B. Medieval Culture.

The favorable conditions which resulted in the well-laid ground of early educational pioneers enabled the medieval period to attain a height of intellectual success that China had never experienced before. The causes of its success, though numerous, can be summarized in three: namely, political, social and commercial influences.

First, the political condition furnished an unusual chance for its development. The fact is that the Chou Dynasty was aristocratic in name but democratic in truth. The emperor only represented the central government. Outside of the middle land, the Empire was divided into States held by princes or feudal lords. These princes originally received the land from the Emperor as a reward for their services or as a gift from relatives to the royal house. Gradually they became independent of the Throne as the latter grew weaker. Beginning at the latter half of Western Chou, these states were normally at a stage of incessant war. On the one hand, they had to fight against the invading barbarians and on the other, they had to struggle for

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8. The whole Chou Dynasty is divided into two parts: Western Chou and Eastern Chou. The former rules B.C. 1122-771, the latter B.C. 770-255.

supreme power. Within each state the ruler had to observe the people's desire, protect them from natural disasters and care for their general welfare. Otherwise they would migrate to another state and become soldiers in its army. Therefore one who treats the people the best and observes their rights the most will receive all the helpers. In other words, the democratic principle was practical and observed by all the states.

Perhaps a nation needs persons no more than at the time of war and competition. All lines of specialized knowledge are desired, especially the tricky diplomats, great debaters, and warriors who know the art of fighting. It was exactly what happened in China during this period. Rival states in their respective jurisdictions encouraged the new discoveries and developments of talent. Any intelligent person with unusual capacity would be warmly welcomed. Wilhelm describes the particular activities existing in the institutional circles in the following paragraph:

"The schools busied themselves very actively with the needs of the times. They all formulated some kind of plan for assisting humanity, for alleviating the unspeakable suffering which was killing all joy in life, for creating conditions of human society that would render life more bearable. Thus universal search after truth arose, not merely to satisfy the requirements of the princes, who spared no expense in gathering men of knowledge about them, but chiefly from the needs of the times. It was these conditions that gave Chinese philosophy its specific stamp. It is clear why no time was found to study the objective side of cosmogony, and why all forces were concentrated on solving the practical problems of an ideal state of human society."(9)

Confucius was unpopular in his preaching because he could not tell anything about how to make the state wealthy and maintain a strong army. Mencius, though he was rather liberal in method, yet he had failed to convince the prince of the True Doctrine, for the ethical teaching was not developed enough to meet the demand of this evolutionary period.

Second, the social condition was exceptionally adaptable for the introduction of new thought. Free speech, class intermingling, government's readiness to receive advice and active participation on the part of individuals mark the social characteristics. Family, an important unit of the state, sent its most capable members to assist in state affairs. Ancient religious teaching broke down. The justice of the Lord on High who permitted all terrible things to happen was questioned. Rank system, which was common a century ago, began to disappear. And most of all, the racial barriers tended to disintegrate. Intermarriage with non-Chinese immigrants, first practiced in border states, gradually extended to interior ones. Before the closing of this period, the whole continent was represented by this heterogeneous population which formed the present Chinese population. The receiving of foreigners is probably due to the following two reasons: first, the terrible destruction of the original population was such that some of



the states could not last any longer in struggling if no new citizens were added; second, some of the foreign manners of fighting were helpful.

Third, the commercial development was still another back-ground for its prosperity. The gild system was adopted long before. Large cities had developed, due partly to the newcomers and partly to the military movements. Large scale of trade was expended as the result of increasing middle class. Roads built primarily for troop movements and war vehicles had facilitated commercial transportation. Capitalists like Lu Pu-wei (呂不韋), Tao Chu (陶朱) and I Tung (倚頓), known as successful merchants, had accumulated more wealth than the princes. With these factors happening together, undoubtedly there comes a glorious period - a period which destroys the old on one hand and introduces the new on the other and forms the highest cultural history that China ever had. A quotation from "A Short History of Chinese Civilization" will summarize the whole view:

"The period of political decline was a time of great fertility in mental development. It seemed as though the decay which was spreading through the land had liberated all the more radiant spiritual power. Never again in the history of China do we find in such a short period so prolific a development of highly valuable ideas in all fields, so much free and unbiased searching, so many seeds of creative and effective thought. The clashing of the various civilizations and philosophies existing at that time on Chinese soil produced an awakening of the human consciousness which stands out clearly alongside the other great blossomings of culture sprung from similar clashing of competing civilizations - compare, for instance, the Greek philosophy born in the Aegean, on the border-land

between Europe and Asia. It is this spiritual awakening which affords some consolation for the decay of the material envelope of Chinese civilization." (10)

Confucius (孔子), Liaotze (老子), Mo Tze (墨子), Sung Tze (孫子) and other great philosophers were born at this time. They had different principles, interpretations, and observations of the social phenomenon. Generally speaking, four types may be classified: the Ethical School of Confucius, the Natural School of Liaotze, the Universal Brotherhood of Mo Ti and other miscellaneous schools. These four types of schools will be explained in a later chapter.

The prosperous competitive period was closed by the re-unification of the Empire under Chin Dynasty (B.C. 250-200). Chin, from which the word "China" is derived, was one of the rival states before the downfall of Chou. Its continuous able rulers and aids, however, have made this small kingdom long well known as a leading power. Among its most capable premiers, Shang Yang, (商鞅) a statesman with no less aggressiveness than Bismark in Prussia, had completed its final imperialistic policy. At the third century before Christ, her strong army had sooner or later defeated all the states. Taking advantage of military success, Shih Huang Ti (始皇帝), an ambitious young ruler with iron character, had at last disposed the Chou's Emperor and claimed himself as ruler of the Continental Throne. This unification had a fundamental importance to the Chinese

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10. Wilhelm, Richard - A Short History of Chinese Civilization, Chap. III, p. 138.

race at present. For since this time, China has politically, socially, and spiritually assimilated into one group and has never broken into pieces like the Roman Empire which forms the present European countries.

Shih Huang Ti glorified history with his militarism but disgraced the civilization with his administrative practice. He realized that there were only two kinds of enemies who could destroy his Empire. First, the external enemy - this included the barbarious invasion from Manchuria and Mongolia - so he built up the Great Wall, a world-famous construction, for defense. Second, the internal enemy - this meant the scholars alone. He thought that it was the intellectual class who knew how to watch the government and the educators who could stir up the mass and start the trouble. Immediately he ordered the wholesale massacre of the scholars through the country. All books were burned and thousands of scholars were buried alive or murdered in cold-blooded manner. It is believed that present Confucius classics and other literatures were obtained through the memory of some semi-scholars. This period Chinese history calls "Darkest Age".

Han Dynasty (B.C. 206-100 A.D.) quickly followed Chin. Literary study was resumed again, particularly the ancient classics. Great poets like Chia I (賈誼) and literators like Szu-Ma Chien (司馬遷) (B.C. 145) were prominent at this time. Particularly the latter was the first Historian of China; he had laboriously collected divergent records and completed

a great, perfect history from the beginning of Chinese society down to his time. He is regarded as the "Herodotus of China". Others like Hsu Shen (許慎) who compiled the famous "Shuo Wen" (說文), a collection of comments upon and explanations of about ten thousand of Chinese characters; Yang Hsiung (楊雄) (B.C. 53-18 A.D.) the founder of classical philosophy. Not only the men scholars are abundant, but the women scholars as well. The most famous one is Pan Chao (班昭). Married at the age of fourteen, and early left a widow, she set about occupying her widowhood with historical studies and other literary labors. She helped her brother to finish the history of Later Han Dynasty.

Succeeding the Han was the Tang Dynasty (618-905). Numerous scholars had created new styles of poetry writing and essay's constructions. With the lack of space, we have to skip over to the more influential force than the literature alone. Society had changed considerably after the four centuries of Han rule. In the political phase, as the result of the extension of the Empire by Emperor Wu Ti (武帝) of Han, China began to contact with Roman Empire and other Central Asiatic countries by trade relations.<sup>(11)</sup> In the religious phase, the introduction of Buddhism (about A.D. 67) from India, Moha sandaism and Christianity from Persia certainly affected Chinese medieval culture in no small degree. In art, it brought the attention of the artist

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11. Cowen, H. H. and Hall, J. W. - An Outline History of China, Chap. IX, p. 95.



from the etiquette of courts to scenes in the lives of saints and pictures of the Buddhist paradise. In architecture, it initiated the type of curved roofs in four corners of the building, the triumphal arch, and pagoda. In philosophy, it led to considerable simplification in the speaking and writing of the language. And in literature, it had already helped to form the Han vernacular verse. In the economical phase, the completion of Grand Canal at the seventh century, connecting Hientsia and Hangchow, greatly encouraged the commercial relations as well as social intercourse between North and South. With foreigners, Canton was a chief city for international trade. Hindus, Arabs, and Persians, started in fourth century, all had their residents in this city.

These really influential phases have closed the Tang period as a real "Golden Age" of China. Then comes the Sung Dynasty (960-1279). Under this weak ruling house - especially in the latter half, China lost a good deal of prestige as a military power. Nevertheless, the cultural progress has never been affected. Two characteristic social developments are worth while to be mentioned here. First, an experimental but not successful trying of state socialism has been put in practice. A great socialist philosopher and statesman of the Eleventh Century Wang An-Shih (王安石) was one of the most outstanding characters of the time. His peculiarity was shown by his voluntary humiliation to make friends with his inferiors. He

scarcely washed his face or changed his clothes for he wanted to maintain his equality with poor class. Born in 1021 in Kiangsi Province, as a son from a noble family, he received rich training of ancient knowledge and literary writing. He passed his examination when he was young and owned one of the highest titles from the government. His early essays in literature attracted attention and gained his official promotion, first as magistrate, then as judge, then as expositor in the Hanlin College, and finally in 1069 as state counselor to the Emperor. From the very beginning, he was considered as a radical reformer. The principle of his theory was that the duty of the Emperor was to provide for all his people at least the opportunity to procure the necessities of life. "The State", said he, "should take the entire management of commerce, industry, and agriculture into its own hands, with a view of helping the working classes and preventing them from being ground into the dust by the rich".(12)

A short paragraph given by Cowen and Hall, will show his entire program of reformation. It is as follows:

"He caused the establishment of tribunals throughout the land to regulate the daily wages of the laborer and the daily price of merchandise. The soil was measured, divided into equal areas, graded according to its fertility, in order that there might be a new basis of taxation. The produce of the land was no longer to be sent to the Capital for sale on behalf of the Imperial Exchequer, but used,

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12. Cowen, H. H. and Hall, J. W. - An Outline History of China, Chap. XIII, p. 142.

first, for the payment of taxes, secondly, for the need of the district in which it was produced, and thirdly, for the sale to the Government of the remainder at as cheap a rate as practicable to await an increase in value, or to supply the needs of other districts. The taxes were to be provided by the rich, and the poor were to be exempted. Large reserves of money were to be kept by the State to provide pensions for the aged, support for the unemployed and help for the needy generally.....To secure protection against foreign enemies Wang ordered that every family with more than two males should furnish one to serve as a soldier, which every family was obliged to keep a horse, supplied by the government, to provide cavalry in case of need." (13)

His theory was excellent, but he applied it at the wrong time. After ten years of practice, he was dismissed with an abundance of reluctance and unfair criticism. He was not only a pioneer of Chinese Socialism but also one of "Eight Great Scholars" in literary field. He died in 1066. Twenty years after his death his name was set up in the Hall of Confucius as that of the greatest thinker since Mencius.

Second, the nation's ethical interpretations have been largely standardized by a group of philosophers, by whom the Confucian doctrine had been thoroughly explained. They were Chao, Chang, Chu Hsi and the two Chens. The most prominent one was Chu Hsi (朱熹). He made a digest of Li Tao's extension of the "History of Szu-Ma-Kuang" (司馬光), which still remains an admirable summary of thirty-six centuries of Chinese History. As a philosopher, says McGowan, "his influence on the minds of thinking men has

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13. Gowen, H. H. and Hall, J. A. - An Outline History of China, Chap. XIII, p. 142.



been immense, and his views upon the difficult problems that the sages hinted at, but left unsolved, have modified the opinions of the scholars of China ever since propounded them."(14) "He maintained", says Soothill, "the doctrine of Confucius and Mencius in regard to the innate goodness of man, and supported the Confucian Code of state sacrifices..... He describes Heaven as Law and this definition has undoubtedly influenced the minds of many of his fellow-country-men toward agnosticism."(15)

Thus, before we conclude our discussion of the medieval culture, a few lines are needed here to summarize the significant events in this period. The entire era was started from the end of Chou Dynasty down to Sung Dynasty. This means from B.C. eighth century to A.D. twelfth century, or twenty centuries altogether. Its development formed the backbone of China's very existence, as well as the characteristics of Oriental civilization.

Prosperity at the end of Chou Dynasty was due to competition and then was suddenly interrupted by Chin's unification. So the new born culture was temporarily brought back to a "Dark Age". With the substitution of Han, society turned to normal again and scholastic study was resumed. Following Han was Tang, a period of the

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14. Cowen, H. E. and Hall, J. W. - An Outline History of China, Chap. XIII, p. 145.

15. Ibid.

climax of culture. Great philosophers, historical inventors, artisans and leaders along other lines were born at this era. Social progress, religious introduction, political influence and economic change were the four main factors to cause the formation of "Flowery Age" of Tang Dynasty. Sung Dynasty completed the ongoing cultural progress regardless of its political disturbance.

### CHAPTER III

## EDUCATIONAL THEORIES AND INTELLECTUAL CURRENTS IN CHINA

### A. Division of Schools.

As we have already mentioned, the particularly favorable conditions of the later Chou Dynasty furnished an unusual opportunity for intellectual progress. Chinese education has revealed in this respect its true power in the life of society. It is stated that from this period education also found its definite place and was clearly conceived after the numerous current comparisons. Not only present scholastic diversities should trace their origins from here, but the future growth probably will build upon this foundation too.

Theories concerning viewpoints of social phenomena, philosophies representing explanations of humanity, and schools exhibiting their respective doctrines appear at the same time. Argumentations, mutual attacks and intensive methods of presentation picture the general features of their struggles. These currents of thought may be classified in four general types: namely, (1) School of Ethics, (2) School of Nature, (3) School of Universal Brotherhood, (4) miscellaneous schools.

#### 1. School of Ethics.

As Confucius is the founder of this school, it is better to have a brief knowledge about the life of Confo-

cius before we start any discussion about its principle and later development. Three subdivisions in the following pages will present the general idea of this school.

(a). Life of Confucius. Confucius was born in 551 B.C. at Chufu (曲阜) in the State of Lu. His original name was Kung Chiu (孔丘) and the word "Confucius" was a Latinized form of Kung-Fu-Tze (孔夫子) or Master Kung, the Philosopher. His father, Shu Liang (叔梁), a soldier of great strength and courage, died when Confucius was only seven years old. His mother Ching-Tsai (徵在) brought him up through the period of his early educational training. At the age of seventeen, the last year of his school attendance, he became an under-mandarin, the inspectorship of the sale of grains. With his zeal for education and his ability as a reformer, he soon turned the office into a regular agricultural school. He married at nineteen and had only one son Li (鯉).

The death of his mother necessitated his retiring for three years. When the mourning period was over, he tried to put his philosophy in practice by serving the public as an office-holder.<sup>(1)</sup> He expected that in this way he might convince the prince as well as society to carry out his Doctrine. Unfortunately, he held the Ministry of Justice in Lu, his home state, only three months. His moral

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1. In conversation with Yang Huo (陽貨) Confucius said "Right, I will go into office." See "Confucian Analects", Chap. 2, p. 182.

severity, his insistence on truth, and non-compromise with current evils caused him to be unpopular among his fellow-workers. Occasionally he was appointed to some other offices in other states, but they never lasted long. He then decided to travel through the Empire. He often suffered from hunger and cold, as he preached from town to town and visited from court to court in order to find listeners. Nevertheless, he failed entirely and was totally disappointed.

Finally, he realized that his labor through the political channel was fruitless and the only way for his doctrine to survive was through institutional teaching. He then founded a philosophical school in his home. He devoted his entire time to lecturing, recruiting ancient records, and writing books during his later years. Before his death, he had three thousand disciples, among them seventy-two who were the principle carriers of the future wide spread of this school. He died 479 B.C. at the age of seventy-two.

(b). Principles of this school. This school was composed of a number of literati with Confucius as a leader. Its location was in the State of Lu ( $\text{魯}$ ), the present Shangtung Province. The principle teaching in this school was that human society is dependent upon the natural sympathy of men toward one another. But, the beginning point was the investigation of things and the ultimate aim

was the tranquility and happiness of the world. "Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed, their States being rightly governed, the whole world was made tranquil and happy." (2)

Virtue, (德) benevolence (仁), and righteousness (義) are three main duties which an individual must observe. "Three Principles" (三綱) - governor and governed, parent and children and husband and wife, and "Five Constants" (五常) - affection between father and son, righteousness between sovereign and minister, separate functions of wife and husband, proper order between old and young and fidelity between friends, are the fundamental doctrines of a social organization. One word which serves as a rule of practice for all one's conduct is "reciprocity". "What you do not want done to yourself do not do to others." (3)

(c). Subjects taught in this school. The principal subjects taught in this school were five Classics (五經): viz. (1) Book of Poetry, (2) Book of Changes, (3) Book of History, (4) The Spring and Autumn Annals, (5) Record of Rites. These books were originally written by early Chou

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2. The Great Learning - The Text of Confucius, Vol. 5, p. 222.

3. Confucian Analects, Chap. XXIII, p. 135

scholars in a loose, unorganized form. Confucius arranged them into a systematic order and gathered only those which supplied practical knowledge. After he had completed these corrections, he used the books as subject matter for his lectures. In discussion, his disciples generally tried to solve the simple, common but very practical problems. Wilhelm calls this a "School for scientific methods of historical research." (4)

Among the five major fields, the "Book of Poetry" and "Records of Rites" were particularly emphasized. This can be proven by a short conversation between Confucius and his son Li (鯉) "....If you do not learn Poetry, you will not be fit to converse with me.....If you do not learn the Record of Rites, your character cannot be established." (5) Later on the school enlarged its "curriculum" by adding three more books: Lun Yu (論語) or Analects, Ta Hsueh (大學) or Great Learning and Chung Yung (中庸) or Doctrine of the Mean. The Analect is a collection of Confucius short lectures and his miscellaneous conversations. Great Learning tells the main teaching of this school. And Doctrine of the Mean (6) is the continuation of the Great Learning.

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4. Wilhelm, Richard - A Short History of Chinese Civilization, Chap. IV, p. 140.
  5. Confucian Analects, Chap. XIII, Vs. 2, pp. 179-180.
  6. The word "Mean" here means a common plain thing which is neither overdone nor undone. It seems easy, but in fact it is the most difficult. Confucius said, "The kingdom, its States, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be troampled under the feet; but the course

Later on, with the addition of three volumes from Mencius (counted as one), the total subjects are generally called Four Books ( $\text{四書}$ ). Five Classics and Four Books are the requirements for students belonging to this school. Such requirements have been practiced till very recently.

(d). Growth of this School. The philosophy of Confucius was not widely known until two centuries after the death of its founder. Mencius (372-289 B.C.), a man with incomparable talent of speech and knowledge of present and past, came to be the "messenger" for Confucianism. Under his leadership, the school was not only saved from being overrun by other rival schools, but the Doctrine was securely safeguarded. Below are a few quotations from Mencius' own writings:

"If the principle of Yang Chu and Mo Ti are not stopped, and the principle of Confucius not set forth, then those perverse speakings will delude the people, and stop up the path of benevolence and righteousness(7).....I also wish to rectify men's hearts, and put an end to those perverse doctrines, to oppose their one-sided actions.....and thus to carry on the works of Sages. Do I do so because I am fond of disputing? I am compelled to do it."(8) When he was questioned by his pupils about why he looked like one who carries an air of dissatisfaction, Mencius replied, "But Heaven does not yet wish that the empire should enjoy tranquility and order. If it wish this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?"(9)

Mencius certainly took upon himself the responsibility for saving the empire from destruction. He had fought hard

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6. (continued)

of the Mean cannot be attained to." The Doctrine of the Mean, Chap. VIII, p. 253.

7. The Works of Mencius, Chap. IX, Vs. 9, p. 159

8. Ibid, Vs. 13, p. 160

9. Ibid, Chap. XIII, Vs. 5, p. 108.



against false doctrines. Confucianism depended upon him just as Christianity did upon Paul.

The growth of the school followed the divisions in theories among the students themselves. Sung King (宋景公) (B.C. 312-230) represented one faction and Mencius the other. The former held the view that man has no natural aptitude for good. He is righteous because he is moral by artificial rules. Morality, then, is not an outcome of the natural development of human nature, but a creation of the saints and sages. The faction represented by Mencius held to the original view of the school. It is thought that man is born good and that evil actions are the result of social conditions. Man's affection for relatives, his sympathy with the poor and his uneasiness when he had done something wrong, all show that man's nature is originally good. Such conflicting views still exist, but Mencius' interpretation is more welcomed by the majority. Not until the Sung Dynasty was the true doctrine of this school greatly understood and appreciated; this change was due to the work of three of its famous students, Chu Hsi and two Chens.

Confucius was made Duke and Earl in the Han Dynasty, King under the Tang Dynasty, Emperor under the Sung Dynasty and Perfect Sage in the Ming and Manchou Dynasties. His teaching was officially proclaimed as the standard of national ethics and was spread throughout the country.

## 2. School of Nature.

This school was founded by Liao Tze. The following three sub-divisions will present the life of the school's founder, its principles and its followers respectively.

(a). Life of Liao Tze. Liao Tze was a native of the State of Kueitsher, the present Honan Province. He was born in B.C. 604, fifty-three years before Confucius. His name was Li Tan (李聃) and Liao Tze (老子) was a respected name given by his disciples which means "Old Master, the Philosopher". History tells very little about his life. He disappeared after he had written "Tao Te King" (道德經) or "The Book of Way and Virtue". Nobody has ever learned what happened to him and how and when he died. It was believed that he was a man with a very peculiar nature, mysterious in action, and different from others in his thinking. The only public office he ever held was a historiographer at the court of King of Chou. Confucius once respected him as master and occasionally asked him questions. There was no doubt that he secured his high reputation before his death.

(b). Principles of this School. The principal teaching of this school is well presented in Tao Te King, a book which contains only five thousand words. The basic thought of the entire school rested on two words, Tao, the Way and Te, Virtue. Liao Tze interprets Tao as more than the mere meaning of way or path and includes the idea of Word, Reason and Logos. Confucianists think Tao is the

way of Man while Taoists would say that Tao is the Way of Nature. The word "nature" here implies spontaneity which originates without any agency, the first and highest cosmic force. It is all-powerful and supremely good though it may be invisible or unnoticeable. Its existence is not accidental but purposeful. A living creature is that which manifests this force. Life and death are nothing but a circling phenomenon in the cosmos.

Things are governed by this universal force, the Tao, and, therefore, any attempt through artificial resistance is useless. The best way to manage society is to be natural, remaining aloof and treating it with indifference. To keep oneself as an objective onlooker, to give up all struggling and to let society have its own way are the duties that a Taoist is supposed to perform.

A few quotations from "Tao Te King" itself will illustrate the original idea:

"The way (Tao) which can be walked upon is not the eternal way."

"Follow diligently the way in your own heart, but make no display of it to the world."

"By many words wit is exhausted; it is better to preserve a mean."

"To the good, I would be good. To the non-good I would also be good, in order to make them good."

"Recompense injury with kindness."

"Put yourself behind and you shall be put in front."

"Abandon wisdom and discard knowledge, and the people will be benefited an hundred-fold."

"Do nothing, and all things will be done."

"I do nothing, and the people become good of their own accord."(10)

(c). Followers of Taoism. Taoism spread rapidly before the closing of the Chou Dynasty. This was probably due to the demands of the time. For the masses had suffered so long by the incessant wars between states that most of them turned into pessimists. Contemporary with Mencius, Taoism was much more popular than Confucianism. Its prominent philosopher, Chuang Tsi (莊子), produced an excellent writing "with a view to disperse the Confucian school and to glorify the mysteries of Liao Tze.....His teachings are like an overwhelming flood, which spreads at its own sweet will."(11) His contribution to the Taoist School is no less than Mencius' contribution to the Confucianist School. Wilhelm says, "In Chung Tze not only are their thoughts amplified into an actual system of meditation, but he seeks to render them scientifically fertile in order to remedy the one-sidedness of purely discursive intellectual knowledge by a view of life as a unity embracing all opposites."(12)

According to history, he so firmly believed in naturalness and in keeping himself immune to all social influences that he sang joyful song when he learned the news of his wife's death. He amplified the principle of

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10. Giles, Herbert A. - A History of Chinese Literature, Chap. VI, pp. 58-59.

11. Ibid., p. 60.

12. Wilhelm, Richard - A Short History of Chinese Civilization, Chap. IV, p. 149.

Tao by saying, "Tao is without beginning, without end. There is nowhere where it is not.....That which imparts form to form is itself formless; therefore Tao cannot have a name (as form precedes name). Tao is not too small for the greatest nor too great for the smallest.....By no thoughts, by no cogitations, Tao may be known. By resting in nothing, by according in nothing, Tao may be approached."(13)

Han Fei Tze (韓非子) was another prominent follower of Liao Tze. He had accepted his master's philosophy but added details with his own clear interpretations. Liao Tze said, "Leave all things to take their natural course," but Han Fei Tze would add: "A man spent three years in carving a leaf out of ivory, of such elegant and detailed workmanship that it would be undetected among a heap of real leaves."(14) He means that a perfect artificiality is no better than a natural thing.

Huai Nan Tze's (淮南子) position in Taoism is as glorious as Han Fei Tze. His writing of "On the Nature of Tao" has made modern philosophical students believe that he and Chia G Tze are the only two who have digested the true Taoism. Thus Liao Tze said, "If you do not quarrel, no one on the earth will quarrel with you." But Huai Nan Tze said, "When a certain ruler was besieging an enemy's town, a large part of the wall fell down; whereupon the general gave orders to

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13. Giles, Herbert A. - A History of Chinese Literature, Chap. IV, p. 149

14. Ibid, p. 71.

beat a retreat at once. 'For', said he in replying to the remonstrances of his officers, 'a gentleman never hits a man who is down. Let them rebuild their wall, and we will renew the attack.' This noble behavior so delighted the enemy that it tendered allegiance on the spot."<sup>(15)</sup>

Other followers like Lieh Tze (列子) and Yang Chu (楊朱) are known as those who have contributed more or less to the Taoist's later development. The former wrote two volumes about Tao. The latter, after transferring himself from Taoism to Egoism,<sup>(16)</sup> were severely criticised by Mencius as teaching the people "to be in the state of a beast."<sup>(17)</sup>

### 3. School of Universal Brotherhood.

This school is headed by the Philosopher Mo Tze (墨子), founder of the school and pioneer of the philosophy of universal love. As in the order followed in discussing the preceding two schools, here we will begin with the life of Mo Tze and then continue with the discussion of the principles of the school.

(a). Life of Mo Tze. Mo Tze was a contemporary philosopher of Confucius. His age was somewhat younger than the latter. The dates of his birth and death are not known. Modern students of philosophy are compelled to take the fifty-three volumes, the chief writings of Moist School,

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15. Ibid, p. 73.

16. Yang Chu was a Taoist first and then turned into egoism and founded an Egoistic School.

17. See "The Works of Mencius", p. 156.

as a base for research. According to history, his real name was Mo Ti (墨子) and Mo Tze was an honorary name which means the Philosopher Mo. Half of his life, like Confucius, was spent in travelling. His teachings were as unpopular as were those of the School of Ethics. But his method of preaching was more liberal and effective than Confucius'. It is said that if any prince disregarded his persuasion for stopping the attack, he would show him the art of fighting and would threaten to help the enemy instead. Thus he convinced the ruler that his offense was useless if such a defensive plan were carried to the other side.

(b). Principles of this School. This school tried to secure the final aim of humanity - peace and happiness - by means of altruistic love. It maintained the idea that the wars, troubles and other disagreements among human beings are due to the lack of mutual sympathies or universal love. If one could love his fellowmen as well as his parents and children, then there would be no biased motives. As one is willing to sacrifice anything for his relative and yield nothing to his neighbor because one thinks that relatives are closer to him, so he should love with a higher degree. Growing up from this notion, then nationalism, racial prejudice, etc. came out. The result is mutual destruction and ceaseless killing. So love without gradation is the fundamental principle. Mencius calls this "To love all equally, which does not acknowledge the peculiar

affection due to a father."(18)

Society, then, according to this school, is composed of a group of "all the same" individuals. In contrast with Taoism, a pantheistic view of society is held by it. The Universe is not empty and dictated by an invisible Tao. The ultimate aim of humanity is not to be left alone, its natural way. It is to be worked out by the universal brotherhood, which is not only one's obligation for the sake of securing better society, but also the will of God. Wilhelm summarizes the entire teaching of this school as follows:

"The spirit of this school is very different from that of other two (Confucianist and Taoist). Sympathy was also its fundamental principle, but in contrast to the Lu School, it took no account of the gradations in human affection imposed by relationship. Love for one's fellow-men was to be universal, without respect of persons. The reason for this was that by this school love was regarded not as a natural instinct but as a religious duty. Obedience to the will of God supplied the motive for universal love.... which characterized this school. The whole spirit of this school is one of religious asceticism. Its adherents sacrificed themselves for the world, relinquishing every comfort and every joy."(19)

The Confucianist calls the extreme universal love of the Moists communistic and the extreme egoism of Yang Chu anarchistic. Mencius says, "The principle of Yang Chu was - 'each for himself'. Though he might have benefited the whole empire by plucking out a single hair, he would not

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18. See The Works of Mencius, p. 158

19. Wilhelm, Richard - A Short History of Chinese Civilization, Chap. IV, pp. 150-151.



have done it. The philosopher Mo Ti loves all equally. If by rubbing smooth his whole body from the crown to the heel, he could have benefited the empire, he would have done it." (20)

This school was popular at the time of Mencius and was strongly advocated by E Chi (夷之) and Sung Yeh (宋玉), two capable followers of Moism. But, as its conflicted with the doctrine of Confucius on one hand, and was discouraged by the government on the other hand it tended to gradually die out. Not until very recently, have scholars begun to resume the study of ancient philosophy and discovered the true value of this school's teaching. They have compared it with Christianity and found many similarities between Mo Tze and Christ.

#### 4. Miscellaneous Schools.

Besides these three principal schools mentioned above, there are others which represent political thought which are worth stating here. The following are the comparatively prominent ones.

(a). Legists School. Legists School was organized by a group of time-honored statesmen and political experts. Its aim was to secure effective administration by means of law. Kwang Chung (韓非) was considered the first one who put his theory into practice. He raised up the State of

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20. See The Works of Mencius, Chap. XXVI, Vs. 2, p. 340

Chi (齊) to a leading power among the "Five Leader States", which Confucius praised with highest esteem. He says, "Kwang Chung acted as a prime minister to the Duke Hwang, made him leader of all the princes, and united and rectified the whole empire. Down to the present day, the people enjoy the gifts which he conferred.....The Duke Hwang assembled all the princes together.....it was all through the influences of Kwang Chung. Whose beneficence was like his?"(21)

Shang Yang (商鞅) was the second one who put this theory into practice in the State of Chin (秦). Under his influence this little kingdom was changed into a well-organized, powerful, military state, which finally conquered the whole empire. Han Fei Tze, though a Taoist, had contributed a certain number of writings along this line too. Both Kwang Chung and Shang Yang's political philosophies are still highly valued in China.

(b). Militarist School. Militarist School has been known by its practical theories and successful successors. "Pin Fa" (兵法) or "Art of War", written by Sun Tze (孫子) in the sixth century B.C. is familiar to all Chinese students. This book gives a psychological study of the enemy and the necessity for preparation. It is said that General Sun was able to train a group of girls into

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21. See Confucian Analects, Chap. XVIII, p. 143.



dependable fighting soldiers. A few important sections from "Art of War" are quoted in the following:

"If soldiers are not carefully chosen and well drilled to obey, their movements will be irregular.....Their retreat will be disorderly, one-half fighting while the other is running away.....If their arms are not good, the soldiers might as well have none. Bows that will not carry are no more use than swords and spears.....These are the oversights of incompetent generals. Five such soldiers are no match for one."(22)

Wu Chi (吳起) was another philosophical militarist who received no less fame than Sun Tze. Both were regarded as pioneers of Chinese military scientists.

There are other numerous schools characterized by different types of political thought. But on account of lack of space, discussion of them has been omitted here.

Thus, we may summarize these intellectual currents in two significant points. First, all these theories are original and independent of one another. Confucianism observes the ethical importance by means of ordered relationship. Taoism insists upon the principle of non-struggle or naturalness. Moism favors the practice of equal love throughout the universe. These three are the major philosophies carried on by their respective schools. In the miscellaneous schools, political and militarist philosophies urge the practice of effective administration. Second, each school has its strong points and is carried on by certain

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22. Giles, Herbert A. - History of Chinese Literature, Chap. IV, p. 44.

capable followers. Confucianism meets the demand of society with its teaching of ideal families. Taoism meets the demand of pessimists and world-haters. Moism meets the demand of international peace and the political philosophies meet the demand of practical knowledge of governmental efficiency. In their respective followers, Confucianism has Mencius, Taoism has Chung Tze, Moism has Ei-Chi, and political philosophy has Shang Yang and Wu Chi. The influence and result of these four general types of schools upon education will be described in the following chapter.

## CHAPTER IV

### THE DEVELOPMENT OF FORMAL EDUCATION THROUGH STATE EXAMINATION.

#### A. The Trend Toward Formal Education and Its Results.

From the very beginning until the end of the seventh century, Chinese education was largely conducted by private institutions. Government, in general, remained indifferent. It showed no attempt either to formalize the whole educational system or to encourage any particular study. Civil service examinations were occasionally held for the sake of selecting capable governmental officials, but it by no means affected the national education at large. Thus two distinctive facts characterized education at this time. First, education was individual and voluntary. Different persons specialized in different fields. They learned only that which was interesting to them. No general tendency, no uniform aim, and no current fads could be found. Variations prevailed everywhere. Second, education was practical and non-academic. Students went to school primarily to receive knowledge rather than to get collegiate titles or degrees. If they were not trying to solve social problems they must pursue practical courses. Then, a scholar differed little from a non-scholar.

With the accession of the Tang Dynasty in the seventh century, education tended to become formalized. In the first place, the perfection and enlargement of the examination system had transferred education to a new status.



Government examination method displaced private institutional teaching. Free choice of practical learning changed into the academic type to meet certain requirements. Scholars, if not mechanically inclined, went through certain curriculums, and at least formally completed the assigned subjects. In the second place, the determination of successfulness was measured by meeting the requirements. Education was no longer a matter of voluntary and individual choice. But, instead, it was practically compulsory.<sup>(1)</sup> How much knowledge a man possessed was to be definitely estimated through the competitive examination. And in the third place, the conception of education was changed. Scholars had been inclined to think that knowledge must be formally learned in order to get material rewards. Education was conceived as an aid to personal promotion rather than to gain social efficiency.

Thus the national educational system seemed to be uniformly learned and formally carried on. School obviously taught the same subjects and demanded the same requirements. Youths from the elementary school age to the period of higher education were expected to go through a group of courses of study, which were definitely pre-arranged and given in an orderly manner.

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1. Education was not compulsory at this time. But, nevertheless, the current fads for glorious title (received by passing the examination) had so highly stimulated the scholars that it was more effective than legal enforcement.



## B. Centralization of Education.

The adoption of the examination system resulted in another important outcome for education. This was the centralization of national learning. Instead of leaving the power of regulation to local autonomy, the national government had outlined a general uniform policy in regard to what the student should know and how he should study. This led to two centralized practices: (1) A definite line of study and (2) Uniform administration.

### 1. Definite line of study.

(a). Influence of the Four Schools. The previous chapter mentioned the four general types of school, viz., the School of Ethic, the School of Nature, the School of Universal Brotherhood, and miscellaneous schools. These institutions had an important influence on Chinese educational development from the fifth century B.C. to the seventh A.D. The Confucianist school completely dominated the literary field. This later on extended to the national scholastic movement as well as to ethical standard and moral conception of the empire. The Taoist school, with its non-struggle principle, affected educational progress to a considerable degree. It held back society's adventurous spirit on one hand and created an inactive mind of the youth on the other. Modern Chinese reformers have unanimously blamed this school as chiefly responsible for the conservatism of the nation. A young Chinese student,

in a short article "The Chinese People" in "China Critic" clearly stated the effect of Confucius and Taoist teachings on Chinese society. "Let us take the three most striking characteristics: patience, indifference and old rogishness," says he, "and examine how they arose. I believe that they are the effects of culture and social environment, and hence are not necessarily a part of Chinese mental make-up. ....In general, it is an educational process which, as a Chinese, I have undergone myself. In a way, I have become patient, indifferent and have become an old rogue.... I believe that the quality of patience is developed through the Confucius family system, indifference is large due to the lack of legal protection, and old rogishness is due to a Taoist view of life."(2)

The Moist School, due to the severe criticism by Confucianists and its early suppression on the part of the government, influenced education only to a comparatively slight degree. Its effect was to shift the emphasis from scholastic study to studies of social problems. By the time of Mencius (fourth century B.C.) Moism almost overwhelmed the entire country. This is why Mencius had to "fight" so hard as mentioned in the preceeding chapter. And moreover, the scholars generally agreed that its competition with Confucianism during the "Intellectual Current" period had indirectly helped the latter to perfect its teaching. After all, its emphasis of universal

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2. China Critic, Vol. IV, No. 15, April 8, 1931.

love turned society from mutual hatred to intimate cooperation and thus helped the later educational uniformity by means of social unification. The miscellaneous schools furnished the various foundations of political theories and militaristic observations. Their dominant power - as far as education was concerned - was in the political line. The long peaceful unification of the country, the emphasis upon the literature, and the neglect of military science by recent dynasties had made this group of schools almost unknown to common educators.

The whole educational field, then, was distinctively shaped into these four types. If the students were interested in literary study and ethical research they went to Confucius schools. If people were unsuccessful in social and economic activities or preferred the hermitage, they tended to be Taoist pupils. If they intended to educate themselves as workers for the betterment of humanity, they became Moists. Or, if neither of these three fields were approached, they either turned to one of the miscellaneous schools or remained illiterates. There is no doubt that Chinese education at this stage was represented by these four distinctions and that future developments naturally tended to follow the one which appeared to be the most perfect and influential.

(b). Movement Toward Centralized Study. The promulgation of the literature and classics as the main subjects to be tested in the governmental examinations placed the

Confucius school automatically as a centralized institution of national learning. In order to pass the examinations successfully scholars must thoroughly master the literary writings of the Confucius school. Until the Sung Dynasty (10th to 13th century), the "Four Books" and "Five Classics" of that school were officially proclaimed as the texts which were to be used in preparing for the examinations. Consequently two outcomes resulted:

First, the philosophy of Confucius became the controlling power of the nation. His teaching was no longer a mere current set of theories in competition with others, but the country's spirit. Professor Monroe speaks of Confucius' classical writings as "the basis of the culture and of the social order of the Chinese."<sup>3</sup> Scholars crowded into this particular school and centered their attention on the classical work. Other schools were either neglected or publicly suppressed. Second, education was narrowed but specialized. The emphasis on literary study indirectly excluded any new offering other than those a scholar needed. The term "education" was practically limited to the study of the "Four Books" and "Five Classics" of Confucius. But, within the literary field itself, it was greatly specialized. Often a man devoted his lifetime to study and yet only mastered one of the "Five Classics". Specialization was not only in understanding, memorizing or mastering the material, but digesting and creating the various strict rules and new

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3. Monroe, Paul - China: A Nation in Evolution, Chap. III, p. 72

styles of writings in essays and poems. "Five-word poetry," "seven-word poetry", "eight-leg essay", prose literature and numerous forms sprung up. Until the Ming and Manchu Dynasties, the "eight-leg essay" was the principal form of writing with the "Four Books" and "Five Classics" as testing material in the examination.

## 2. Uniform Administration.

The method of educational administration was as uniform as the political administration throughout the country. The Department of Education was located at the capital which was the central place where policies were determined. These policies were then taken to each provincial capital, which, in turn gave the order to the counties and towns. All the scholars were required to take the same course of study - the "Four Books" and "Five Classics". This requirement, however, was not prescribed in the law. It was an obligation rather than a legal enforcement. If one did not want to take the examination, he could study whatever he preferred.

Each country had at least one school supported by the government. Teachers were appointed by provincial authority. Sometimes they were directly sent out by the Department of Education. The principal work of the students was essay writing and memorizing the text. They were supposed to have their elementary training in private schools and come to the county supported school only to receive secondary schooling. Most of the scholars, nevertheless, were educated by private tutors all the way through the secondary school. For the

main purpose was to pass the examination and not regular attendance in classes. There were neither class recitations nor schedule routines. Students studied anything at any time and only "handed in the papers" once in several days. After they had finished this county school, they went to the provincial school to prepare for a still higher examination if they desired to do this. Both county and provincial schools were generally located beside a Confucian temple. The highest educational institution was the Imperial Academy. Its entrance requirement will be described in the latter part of this chapter.

As the government concentrated on examinations as a method of conducting education, it is impossible to have a complete idea about the tendency of formality and centralization without knowing the general system of examination. Its importance was not the examination itself, but its effect on the population as a whole and its relative value on other social movements. The following pages will present a brief description of this examination system.

### C. Examination System.

The nature of the examination was somewhat similar to modern civil service examination in most countries. Its difference from others lay in its universal application and peculiar performance. There were three general divisions of the examination, i.e. the primary examination, the secondary examination and the higher examination. Two preliminary

examinations were required before the primary examination. They were the "district examination" and the "county examination". The former was conducted by the district magistrate which the Chinese called "Hsian Kao" (縣考) and the latter by the county magistrate, the "Fu Kao" (府考). If students were able to pass these two prerequisite tests, then their names would be sent in for primary examination. This examination was held in the county seat and conducted by the chancellor who had supervision of an entire province. The examination consisted of three essays. Two of them were taken from the "Four Books" and one of poetical type was taken from the "Book of Odes". It was started early in the morning and the papers were collected in the evening before candle light. The number of the participants depended upon the size of the county. The number of candidates who received a degree was also limited in each county accordingly. In Hingwa County of Fukien Province, there were generally about three thousand participants and the successful candidates are limited to forty-two. This examination was given only once in every three years. Those who passed the examination would receive the degree "Flowering Talent" (舉人) which corresponded to the "Bachelor of Arts" in the United States.

Then came the secondary examination in the provincial capital. It was also held once in every three years. It required three whole days consisting of three sessions each to finish this examination. Chances to get a degree here

were still less, usually one out of a hundred because the competition was greater and the test was more severe. The subjects considered in the examination were somewhat like those in the primary one, only more compositions were demanded, both in prose and verse. Those who passed this examination got the degree of "Promoted Man" (舉人) or "Master of Arts". "He adorns his cap with a gilded button of a high grade, erects a pair of lofty flagstaves before the gate of his family residence, and places a tablet over his door to inform those who pass by that this is the abode of a literary prize man." (4)

The higher examination was open only to those who have the degree of "Promoted Man". It was held in the Imperial Capital. Thirteen days were needed to complete the entire program. The chance of passing was about one out of three hundred. The degree given in this examination was called "Entered Scholar" (進士) or Ph.D. Then the names of the first ten doctors would be sent to the emperor again for final contest by his Majesty's own decision. Here only three were selected. The national "First Scholar", "Second Scholar" and "Third Scholar".

All "Entered Scholars" were qualified to be the students of "Han Lin Yuan" or the Imperial Academy if they passed another entrance examination. Here they got free room, board, and other expenses. Although no degree was

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4. Ibid. Chap. III, pp. 73-74



conferred, it was "an office which ranked an individual above all governmental magistracies and practically made one a member of an Imperial Cabinet. This honor was the most highly prized of all".<sup>(5)</sup> If any office were vacant, appointments were made from students of the Imperial Academy. If no vacancy occurred the students had to sit and at the same time acted as advisers at all ceremonial functions.

The scholars who received the degree or degrees - from Bachelor to Doctor - were not required to receive appointments as officers or to be public servants if they did not want to be. Some preferred to study for the sake of knowledge, others for the glorious title, and still others for office-holding. The "Flowering Talent" or bachelors degrees generally did not mean much as far as seeking office was concerned. The "Promoted Men" or masters were qualified to receive minor positions in government. Only the "Entered Scholars" or doctors had the chance to be high mandarins or held the important positions in government. But all the scholars, whether they had high or low degrees and whether or not they served the government, received a special reward - social prestige. "He who obtains the preliminary degrees", says Hource, "of 'Flowering talent' and of 'Promoted Man' is not without reward. His are the honor, applause, and badges of distinction in dress in a society

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5. Ibid. Chap. III, pp. 73-74.

given to the education of for and outward of all his life. His is the seat of honor. To him is due the hospitality of all feasts and social occasions from wedding to burial and he must be exact to the considerable portion of his subsistence is thus gained. In a society where every form of approach and every action in life are regulated by customs, the reverence and the financial support of his kinsmen are his due." (6)

The same author, in his "China: A Nation in Evolution" summarizes the examination statistics of the year 1903 which he obtains from Lewis as follows:

"There were 1,706 articulation centers where the preliminary tests were held; 252 centers for the examination for the first degree; 13 for that of second degree, one, at least, containing 50,000 cells; and one for the third degree. But 20,283 bachelor degrees could be given to the 750,000 competitors; for the somewhat rarer master's degree, or 'Promoted man' examination, but 1,506 competitors were selected out of total of 100,000. Not to mention the million or more that were preparing for the preliminary examinations, in 1903 there were 880,000 men preparing for these examinations, of whom all but 1,500 were destined for failure. In 1905 this system was abolished." (7)

This type of education did China harm as well as good. The good points were uniformity and centralization of national learning which we had already mentioned. The bad points, however, were obvious too. For the sake of clearness, we will generalize them under two headings: (1) non-progressiveness and (2) impracticability.

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6. Monroe, Paul - Text-book in the History of Education, Chap. III, p. 35.

7. Monroe, Paul - China: A Nation in Evolution, Chap. III, p. 75.

(1). The value of ancient literature study is no more than the appreciation of past work and some self-criticism for self-assessment. It may be partly helpful in cultural integration, but does not have any progressive value as far as materialistic matters are concerned. Society will cease in its progress if all the leaders are "gentlemen" for youths will be trained into conservatives. This was what happened to China as the result of the examination system. Minds of the nation were entirely devoted to recitation of poetry, memorization of the classics, and the imitation of essays of the early scholars. Mousser states "It aims to form habits developing any ability to modify or adjust habits to new conditions." In another text, he says, "In the past education is now considered chiefly as the means of affecting the future, of determining progress. In China the old education was organized wholly as a means of preserving the past.....This was accomplished by setting the Confucian ethical writings, moral precepts, and habits of conduct, the substance of education, and by means of an examination system which chooses those most perfected in learning the rules of society."(8)

(2). Another shortcoming of the examination system were its impracticability. What students learned from the school was not the information which their lives needed

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8. Ibid. Chap. III, p. 69

most. They learned to be "gentlemen" and to receive social prestige. If they were educated high enough and lucky enough to be office-holders, naturally they put Confucius' theory into practice. If not, they had to be teachers, private tutors, or follow other "scholastic jobs". But since the "scholastic jobs" were limited in number in comparison with the unlimited supply of scholars, the majority had to remain as "parasites". They were unable and unwilling to change to other professions to earn a living. All they knew was literature. But literature can neither be eaten nor worn. There were not a few scholars of this type. Some of them even had to depend upon their relatives for support throughout life. Their daily work was nothing but reading and writing. In society class distinction developed. Scholars occupied first place, then farmers, laborers, and lastly merchants. Although scholars had the highest rank of all, they hindered social progress.

Perhaps no one has made a better criticism in regard to this particular educational system than Wilhelm. The following are his own words:

"Highly remarkable is the manner in which, in time, the system effectively shattered the power of the hereditary nobility and substituted in their place a kind of intellectual aristocracy. It must be confessed that this system ultimately forfeited a great part of its value, that the examination standard became more and more stereotyped, and that on this account the whole of official Chinese education has tended, especially during the last few centuries, toward superficiality and formalism; for examination requirements invariably govern, to a very great extent, the studies and work of those who anticipate entering for them. Nor must fact be overlooked that even these tests did not entirely destroy the power of the hereditary aristocracy: the same

old families still wielded dominion. They have very different means at their disposal for giving their children suitable education than had the uncultured country-folk, whose offspring were probably prepared for examination by some unsuccessful candidate. Quite apart from this, in the acquisition of general knowledge as well as of cultural refinement the value of tradition and personal connections cannot be disregarded. The examination system nevertheless remained in force, and even became a kind of idol hypnotizing the intellectual life of whole generations by fixing their gaze on the glorious goal - an official post - and the path to this goal - the State examination. Notwithstanding the retention of their great traditional power by the distinguished families, who certainly enjoyed great moral prestige throughout the country, there is no doubt that new blood was continually being reported, and that little by little the bureaucratic system was pervaded by a democratic element that always reconciled the masses to the system as a whole.....Regarded objectively, this focusing of interest on examination - which may aptly be described as a passion shared by Germans and Chinese alike - was of course prejudicial to cultural progress. From a subjective standpoint, however, it provided the ruling authorities with a wonderful means of diverting the gaze of the intellectuals in particular from possible Government abuses, and gradually converting them into active exponents of the system by the slow fulfillment of their hopes."(2)

Thus we may see three important aspects of Chinese education at this stage. First, it had changed from the voluntary, unsystematic study to a formally arranged curriculum. Second, it had assimilated from the various local self-determinations into one centralized authority. This centralization occurred not only in the conducting power which was assumed by the government but the pursuing of subjects (Confucius books) as well. Third, society was democratically "aristocrasized". Individuals had an equal chance to promote themselves from the proletarian to the

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9. Wilhelm, Richard - A Short History of Chinese Civilization, Chap. VIII, pp. 230-231.

privileged class. All of these three results were the result of the examination system. On the other hand, though this examination system had many defects which could be criticized, nevertheless, the uniformity and long preservation of the national culture has been largely due to it. "Thus," says Monroe, "in the institutional foundation of Chinese culture unity is preserved. The Confucian unity of family works itself out in village government, local government, Imperial government.....The educational system tied all together through its inculcation of Confucian ethics and mores of conduct as the complete substance of formal education and through the selection of those most proficient in this learning as the controlling political officials."(10)

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10. Monroe, Paul - China: A Nation in Evolution, Chap. III, p. 75.

CHAPTER V  
SOCIAL INFLUENCE IN EDUCATION:  
THE REFORM MOVEMENT

In Chapter I it was pointed out that society and education go hand in hand; neither one can remain unaffected if the other is changed. China, since its contact with the industrial world, has progressed politically, economically and religiously to an amazing degree. This transition then is an important factor in the educational development of China. In the following discussion, three periods of this movement will be presented. Each one is considered from the viewpoint of social influence as a cause.

A. Period of Contact with West.

This period started about the middle of the nineteenth century and ended at the beginning of the twentieth century. Briefly speaking, it was from the Opium War (1840) to the Boxer Uprising (1900). It marked the introduction of western education into Chinese culture following the industrial way. Hereafter the tide of democracy, the influence of science and the effectiveness of modernization continuously flowed in. Within the five "treaty ports", i.e. Amoy, Foochow, Ningpo, Canton and Shanghai, foreigners came to live with their own cultures. Shortly afterwards, a considerable number of missionaries, traders, travelers, and people with other interests rushed in.

Gradually foreign-types of schools were opened within their quarters. Reaction the missionaries, inspired by their religious anxiety, entered the interior parts to establish churches on one hand and to open schools with Bible teaching on the other. But this was only on a small scale. First, the native converted-Christians were very few, and second, the Western method of conducting education was not fully carried out by these clergymen. The majority of Chinese educators still preferred the State Examination system. In fact, the nation as a whole showed very little interest in the so-called "modernized schools".

#### 1. Attempted Reform.

Certain Chinese intellectual leaders and officials with foresight, however, began to change their attitudes. They realized that although Chinese civilization is excellent in some respects, yet it is inadequate when actually compared with foreign materialism. They saw the Opium War in 1840 with Britain, Sino-French War in 1858, and Sino-Japanese War in 1894 - all of these losses could be traced to one cause - the lack of Europe's ways of preparation. Without any hesitation, they soon urged the government to take an immediate step toward reform. Chang Chih T'ung, viceroy of Hunan-Hopei Provinces, first wrote a little volume called "China's Only Hope", in which he urged the introduction of western education and industry. "There are too many fools", he said, "cast out the poison drug (opium).....Abolish the



eight-legged essay." Records of his other book "Lunyu", of which millions of copies were distributed for his reformatory campaign, he was considered the greatest advocate and foremost promoter of educational reform. Here, he outlined a complete system of schools and indicated the curricula from the primary grades to the university courses, embracing a mixture of Chinese classics and the modern learning of the West.

His two fellow reformers, Yen Lung Ho, the tutor of the Emperor, and Kang Yu Wei, the Secretary in Tsungli Yamen, also warmly supported this movement. Mr. Kang was the only old type mandarin with rich modern knowledge at this time. He studied the restoration in Japan, the decadence of Turkey, the constitutional changes in England and the life of Peter the Great. He published a periodical entitled "News for the times". Its wide circulation went beyond his own expectation. He was known to Chinese as a "modern sage".

Meanwhile, Liang Chi-Chao, another prominent modern-type scholar and once a pupil of Kang Yu Wei, took one of the leading roles in the reform movement too. He also published a newspaper called "Modernized People". This paper had such a brilliant style and severe criticism that its wide circulation exerted a very great influence on later development. His influence upon the Chinese Republic was believed as great as that of Rousseau upon the French

Revolution. His famous writing, "The Soul of China" is an admirable book to all Chinese people even now. Liang Chi Chao, Kang Yu Wei, and four other radical reformers were known as "Six Gentlemen of the Reform Party".

As the result of being surrounded by these persons, the young Emperor Kwang Hsu was immediately convinced that changes were needed. A program of reform was arranged with education first in the list. In June, 1898, edicts were issued one after another to inform the people of the government's intention. Among them, it was decided that the old examination system should be displaced by modern schools. Literary study was no longer required. Courses in science and other practical subjects were to be adopted. There was to be a new University of Peking. As a whole, national education would be universally reformed.

Another event happening during this period which led to the later movement was the sending of China's first representative abroad. Li Hung Chang, a statesman of international fame was sent by the Emperor to represent China at the Czar's coronation. On his way, he passed through America and other European countries. Although his visit to a foreign land was a good-will visit yet the tour he made had great significance for China's final modernization. He lost no time in investigating Western politics, education, industries and religion. Immediately upon his return he submitted a lengthy report concerning

the advantage of Western materialism and the continued ignorance of the Chinese in treating them as barbarians. It was believed that this report, together with the event of the Boxer Uprising, helped China finally to modernize herself. Still another factor worthy of mention here was the enthusiastic nature of the Emperor Kwang Hsu himself. In his early boyhood, he was interested in Western toys and scientific experiments. As he grew older, he began to appreciate Western civilization more and more. After he gained his throne in 1875, it was said that he constantly ordered those books which were not printed in China. During the year 1898, he ordered 120 books and the equipment, such as the Bible, maps, globes and charts, for his leisure amusements. He was a ruler who vigorously attended to state affairs and was willing to take any advice from his ministers. He often referred to the non-progressiveness and ineffectiveness of the Chinese army as a hindrance to social progress. "We do not lack", said he, "either men of intellect or brilliant talents, capable of learning and doing anything they please; but their movements have hitherto been hampered by old prejudices".<sup>(1)</sup> And so it is not very surprising to see how radical the reforms were since the Sovereign as well as the majority of the ministers believed in modernism.

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1. Cowen, H. M. and Hall, J. M., Op. Cit., p. 200.

## 2. Reaction at the Court.

This too-hasty reform alarmed the Empress Dowager and caused a prompt reaction. The step taken by her was an expected one. First, this woman had actually reigned twice as regent of the Empire before and after the Emperor Tung Chi (predecessor of Kwang Hsu). Though she temporarily gave the state affairs back to the Emperor she still retained part of the power. Second, the court was divided into two factions: conservative and modernist. The former supported the Empress Dowager and the latter followed the Emperor. When the proposed reform program was to be carried out, these conservatives consistently urged her to resume the Throne. Third, the Empress Dowager believed the new craze for Western materialism was likely to play into the hands of the greedy powers. With these factors in mind, she suddenly ordered the arrest of the "six gentlemen" and their fellow-reformers, deposed the Emperor and once more put herself back on the Throne. Thus she completely checked the new movement and obtained the court control at a coup d'etat. This happened in September, 1898, three months after the beginning of reform.

## 5. Period of Educational Transition.

This period began in 1900, the year of the famous Boxer Uprising and closed in 1906, three years before the Revolution. There were basic important considerations in this stage. First, the decisive struggle between the con-

servatives and the modernists had resulted in the victory of the latter. It was a test of their strength and of the effectiveness of social influences. As a result Chinese education began another era. Literary writing was supplanted by the study of science. Classical research was replaced by interest in industrial subjects. And all academic courses were transferred to the field of those which furnished practical knowledge. Second, the awakening of the nation finally succeeded to its fullest extent. Even the conservatives who once bitterly opposed the new movement now were the ones who cried for reform. Empress Dowager, for instance who had led the reaction, initiated the modern school system.

### 1. Boxer Uprising.

Such unanimous and speedy reform, however, happened only after the nation learned the final lesson - the danger of partition of the country following the Boxer Uprising. The responsibility for this wholesale massacre of foreigners might be put upon the Empress Dowager's shoulders and mostly upon foreigners themselves. Her coup d'etat in the Capital had indirectly encouraged the antagonistic attitude toward the Westerners as well as their sympathizers. Her ignorance of European civilization and her particular idea about patriotism were the other causes. But the European aggression was the main cause in arousing the national anger, even more so than the missionaries, who taking advantage of their extraterritorial privilege, frequently did unbearable things

to the natives. An author has given a very fine paragraph in comment upon this matter:

"Missionaries as a body suffered more than any other class of foreigners during the Boxer trouble; but even they were not entirely free from blame. Their principal fault lay in the fact that some of them assisted the Chinese in their lawsuits in order to secure new converts. This was especially true of the Catholic priests. They had official rank conferred on them by the Emperor, and were permitted to have communication with the local officials either in person or by writing. A priest would often tell the officers that the converts could have done no wrong because they were Christians, or because he had investigated the case and knew what he was talking about. He would then dictate to them what action to take; and in case of refusal to comply, a threat to report them to their superior officials for their failure to protect Christians from persecution usually had the desired effect. The result was that the outside people in going to law with a "convert" often got anything but justice; and murderers, thieves, and other criminals flocked into the church."(2)

The significant place of the Boxer Uprising in relation to education was the final triumph of the modernists. Mr. Clements calls it "the last protest of China against the inevitable". "Through the agency of unparalleled national disasters", he says, "it was finally brought home to the intelligent classes and in a lesser degree to the entire people that, successfully to withstand European aggression, it was necessary to have recourse to Europe's way, to adopt the new scheme of things whatever heretofore had been lacking, whether for good or evil."(3) After the re-establishment of order and the retreat of the allied army, a proposed reform program was quickly put into action. Two-thousand-

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2. The New Larned History for Ready Reference, Reading and Research, pp. 1684-85

3. Ibid. p. 1688.

five-hundred miles of railways were built. Iron works, ship yards, and other principal industries were either opened or put under construction.

## 2. Commission Sato Abroad.

In 1906, a special commission was sent by the Government to study the political and other institutional systems in America and Europe. These commissioners, however, realized that political reform necessarily involved social reform and that social reform wholly depended upon education, and so they devoted special attention to the study of education. When they came to the United States, they were entertained by Professor J. W. Jenks, an appointed host. He had carefully showed his visitors the elementary, secondary, and higher educational system - particularly the women's education in America. The emphasis upon the women's education was due to the Empress Dowager's request who eagerly wanted to know about the education of girls in foreign countries. After the commission returned to China, a girl's school was opened in Peking for the daughters of the royal house.

## 3. General Educational Reform.

Meanwhile, the reform of general education was going on. Old examination halls had been transformed into school-houses. Primary schools for girls, following the example of Peking, were established everywhere. Thousands of

students, either voluntary or supported by the government, went abroad to seek modern knowledge. Native Confucian schools dropped the "Five Classics" and substituted foreign language, physical culture, political science, and military drill.

The result of the Russo-Japanese war in 1906 gave another stimulation to the Chinese mind. "What Japan has done", cried the reformers, "China can and will do". Thus the government not only encouraged the new studies formally recognizing the graduates of modern schools as graduate scholars but extended its full support in the establishing and enlarging of new institutions. Peking University, created in 1906 by the attempted reform under the leadership of the "Six gentlemen" and closed by the Empress Dowager's reaction, was re-opened. Peiyang University, established and closed about the same time as the Peking University, was greatly enlarged. These two schools had long been well-known as China's institutions in producing the present diplomats, statesmen, and other national leaders.

In 1903, a commission, appointed by Imperial edict to devise a detailed plan for a national school system, drew up a good many outlines most of which were carried out. Three years later, a Ministry of Education was created instead of being under the Ministry of Rites as it formerly was. This ministry was divided into five departments: viz., General Supervision, Technical or Special Education, Publication, Industrial Education, and Finance. It had absolute



power to control national education as well as determine the future policy. It issued school laws, appointed inspectors and provincial commissioners, and could remove any educational officers from office.

### C. Revolutionary Period.

The Revolution of China in 1911 accomplished far greater results than the mere changing of its political form. It meant the stabilization of modern education. In the preceding two periods, modern education in China was in the experimental stage. In this period, it became secure and progressive. Two phases may be mentioned: (1) Adjustment to social demand and (2) Changes in the school system.

#### 1. Adjustment in Social Demand.

Under the old method there was no close contact or intercourse among the schoolboys themselves. Then the youngsters grew up generally with the ideal of the elders. They were denied their natural boyhood. They found no chance to play. They were required to sit still on a tiny stool by a desk and memorize the assigned lesson day after day. But with the adoption of the modern school system, the students were given a new idea about society. They learned companionship, cooperation, and participation in public affairs. They came to know the responsibilities of individuals and groups. In other words, democratic principles were at least partially practiced.



## 2. Renaissance.

One of the recent development of Chinese educational history is the renaissance. It is this movement that helped to open the new era in China's intellectual life which has continued for more than three thousand years. It originated in the National University at Peking in 1916. A magazine called "New Tide", was published by the University, with the intention of contributing some help in solving the political and social difficulties. The writers for this magazine asserted that the fundamental problem of China was mass illiteracy. But under the existing circumstances, it was impossible to educate the people as the literary type of language was too complicated for them. Thus the first thing they suggested was to simplify the language from classical to "Mandarin Dialect", or from Wen-li to Pei-hua. Unexpectedly, this movement soon gained great popularity throughout the nation. All schools and publishing organizations answered their call. Newspapers, pamphlets, and other periodicals were printed in this simple non-literary language. The effect was quickly seen. Children, farmers, and people with a few years of schooling found no difficulty in reading or understanding common information. A few years later, the government agreed to this movement and proclaimed the Pei-hua as National Common Language or "Pa-tung-hua". After this, school textbooks were printed in this form of language. Official correspondence and other written communications also commonly used it as the legal form.

(b). Popular Education Movement. During the earliest years of the Republic, a language-reform committee had selected about seven thousand characters, the words most commonly used, on a basis to teach adult illiterate peoples. A set of "phonetic alphabets" thirty-nine in number, were also chosen as a means of helping the memorization of the character on one hand and assisting the pronunciation on the other. While this movement was in progress, a leader, J. C. Yen, came out to finish the job. As he was in charge of a group of Chinese laborers in Europe during the World War, he was frequently bothered by these illiterate workers in writing the letters for them. This unusual occurrence gave him an opportunity to find out exactly what those common working class needed and how the mass education movement should be done. Upon his return, he energetically led this movement by simplifying those seven thousand characters again into one thousand. Starting from central China, the tide soon spread to all the parts of the country.

## 2. Changes in the School System.

China since 1912, had changed her school system in many ways. Briefly speaking two principal changes had been made: (a) establishing of schools, and (b) school activity.

(a). Establishing of Schools. Previous to the Revolution, the responsibility for establishing primary schools was not placed upon any specific authority. In the early Republic era, however, it was definitely assigned to the

cities, towns, and villages. The establishment of the middle school was left to the provincial authorities. It must provide both for boys and girls. Higher primary schools could be established only after a sufficient number of lower primary schools had been provided. The normal schools aimed in training elementary school teachers; the higher normal school, teachers for middle schools and normal schools. Normal schools were established in the provinces; while provincial higher normal schools are supported by the national treasury. An elementary school is attached to each normal school, and each higher normal school has one elementary school and one middle school attached to it. Normal schools for girls have kindergartens attached.

(b). School Activity. Formerly, the students entering school often had the ancient prejudice against any manual work. Their clothes were cumbersome and their finger nails were long and pointed. Now, they began to see the harm of these old traditions. Athletic activities were emphasized. Among them football, and basketball became interesting games. Tennis, baseball, volleyball, track, and skating were common in school too. In addition, the Chinese traditional games, boxing and horse-racing, aroused no less enthusiasm than the rest of the campus' activities.

Numerous organizations and societies sprang up during the first decade after the revolution. Literary societies, student councils, Y.I.C.A.'s and Y.W.C.A.'s, athletic clubs,

and student publishing conditions, and in the latter were established in all the schools throughout the country. And most important of all, the Student Union was formed as a combination of societies. Its original intentions, functions and importance to nationalist development will be described in the last chapter.

Thus, we may summarize this chapter as follows: The three periods of Chinese educational movement are the result of the changes in the phases of social influence. In the period of contact with the West, social influence was weak; therefore its effect upon education was slight. In the second period, the political, industrial and religious forces were constantly brought before the attention of the country; the result finally caused the educational transition from old to new. And in the third period, the Republican Government stabilized democratic education. It has leaped from a period of transition to one of progress in spite of present political hindrance.

## CHAPTER VI

### GENERAL CHARACTERISTICS OF PRESENT CHINESE EDUCATIONAL SYSTEM.

At present Chinese education is assigned to the control of the Ministry of Education. The Ministry consists of four departments, viz., the Secretariat, the Department of Higher Education, the Department of General Education and the Department of Social Education. Each province has a Commission of Education. The commissioner, assisted by three or four heads of departments and four to six inspectors, has the general charge of the educational affairs of a province.

In each county or "hsien", there is a Bureau of Education with a superintendent who is appointed by the provincial Commission of Education or University.<sup>(1)</sup> The superintendent with his assistants and inspectors directs the education in the "hsien". The "hsien" is subdivided into several school districts, each of which has an educational officer, sometimes with an assistant.

- 
1. There are three special districts in China which are called the "University District System." They are Kiangsu, Chekiang and Peiping. Here instead of the Commissioner of Education, the president of the University of the district is at the same time the head of educational administration. A university of this type performs a double function; administratively, it has oversight of all county Bureaus of Education and the middle schools of the province; academically, the university itself supports as many different colleges as conditions warrant.

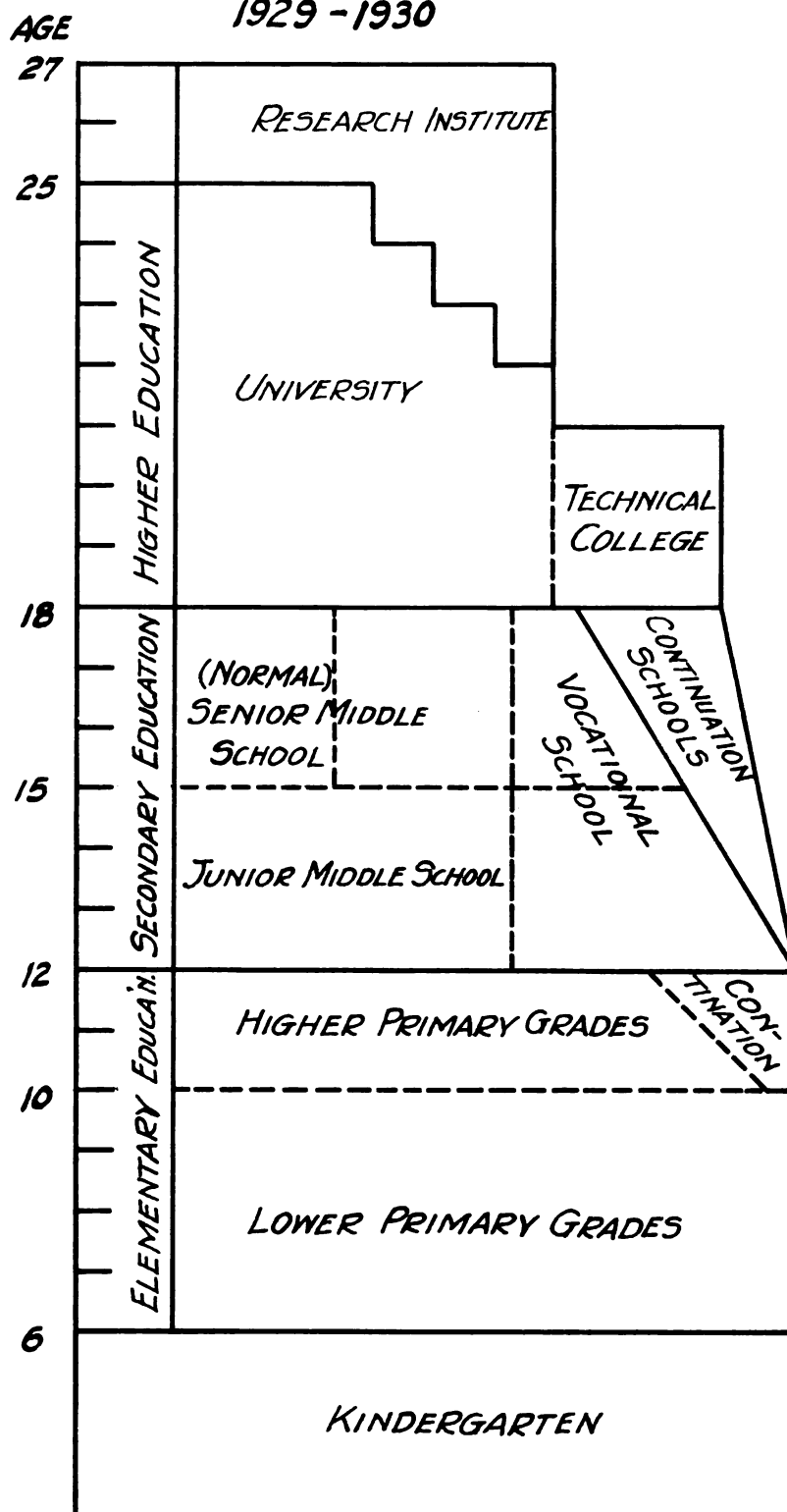
### A. Elementary Education

Briefly speaking, Chinese education is divided into three groups, i.e., higher education, secondary education and elementary education, with a research institute as the highest step and kindergarten as the pre-school base. Higher education is offered in university and technical colleges. Secondary education includes that available in normal schools, senior middle schools, junior middle schools, and vocational schools. Elementary education consists of the higher and lower primary grades. The three general groups follow one after another beginning with the lower primary grade and extending to the university.

The range in ages of the children in the elementary school is generally from six to twelve, the secondary from twelve to eighteen, and the university from eighteen to twenty-five. Table I is a diagram of the Chinese educational system at the present time.



**TABLE I**  
**DIAGRAM OF EDUCATIONAL SYSTEM**  
**1929 - 1930**





## 1. Kindergarten Education

According to the report of the China Year Book (1929-1930), kindergartens admit children six years of age. Generally they are attached to the girls normal schools. The private kindergartens, conducted by private individuals or missions, are almost as many as those maintained by the government. The total number of kindergartens, however, is very small compared to the actual needs.

A few experiments in kindergarten education was conducted at the Kulan Kindergarten, Peking, in the year of 1928, with very satisfactory results. The difficulty was that both the method and the material were borrowed from other countries and some of them do not fit Chinese children. But when used with home-made toys such as Chinese Mother Goose and other materials with the original Chinese ideas, a more desirable method was discovered. This institution is now trying to make its kindergarten a training center for mothers as well as a center for the education of young children. The National Association for the Advancement of Education has also provided a special fund for an experiment in conducting the kindergarten at the lowest possible cost. This organization intends to carry its function on a large scale for a nation wide campaign.

## 2. Elementary Grade

The elementary school is divided into two parts: lower primary grades and higher primary grades. The former

consists of four years and the latter of two years. These two may be established jointly or separately.

(a). Courses of Study. The Ministry of Education has published a program of studies for all elementary schools throughout the country. Table II shows the subjects they use and the percentage of the time devoted to each subject.

**TABLE II**  
**ELEMENTARY EDUCATION**  
**1929 - 1930**

| SUBJECTS             |              | PERCETAGE OF TIME DEVOTED<br>TO EACH SUBJECT |                         |
|----------------------|--------------|----------------------------------------------|-------------------------|
|                      |              | LOWER PRIMARY<br>GRADE                       | HIGHER PRIMARY<br>GRADE |
| NATIONAL<br>LANGUAGE | CONVERSATION | 30 PER CENT.                                 | 6 PER CENT.             |
|                      | READING      |                                              | 12 "                    |
|                      | COMPOSITION  |                                              | 8 "                     |
|                      | PENMANSHIP   |                                              | 4 "                     |
| ARITHMETIC           |              | 10 PER CENT.                                 |                         |
| SOCIAL<br>SCIENCE    | HYGIENE      | 20 PER CENT.                                 | 4 PER CENT.             |
|                      | CITIZENSHIP  |                                              | 4 "                     |
|                      | HISTORY      |                                              | 6 "                     |
|                      | GEOGRAPHY    |                                              | 6 "                     |
| NATURE STUDY         |              | 12 PER CENT.                                 | 8 PER CENT              |
| GARDENING            |              |                                              | 4 "                     |
| INDUSTRIAL ARTS      |              | 7 PER CENT.                                  |                         |
| "FORM ARTS"          |              | 5 PER CENT.                                  |                         |
| MUSIC                |              | 6 PER CENT.                                  |                         |
| PHYSICAL EDUCATION   |              | 10 PER CENT.                                 |                         |

The requirement is that there should be at least 1080 minutes per week for the first two years, 1250 minutes per week for the third and the fourth years in the lower primary grades, and 1440 minutes per week for the two higher primary groups. The number of minutes is to be distributed into suitable periods for the six days' work. In village schools, the subjects may be confined and simplified, but the time allotted to Chinese language and arithmetic should by no means be reduced.

(b). Compulsory Education. Up to 1930, compulsory education was tentatively limited to the first four years. It is stated, however, that if the local circumstances are favorable, the period may be extended.

Compulsory education was intended to be enforced as early as before the revolution, but no definite steps were taken until 1920 when the central government drew up the following types of communities and the years of enforcement.

- 1921 - provincial capitals and open ports
- 1922 - county seats and cities
- 1923 - towns with more than 500 families
- 1924 - towns with more than 500 families
- 1925-26 - towns with more than 300 families
- 1927 - villages with more than 100 families
- 1928 - villages with less than 100 families.

Shansi Province is considered the most advanced province in the educational system of China since the promulgation of the compulsory law. It is estimated that more than

75 per cent of the children of school age were in schools in 1921. Kiangsu Province also has taken vigorous measures in providing for elementary education. A ten-year program was begun in 1936, and a special revenue in the form of a land sur-tax of eight cents per mou was set aside for carrying out this program. It is estimated that the cultivated land of the province comprises an area of 70,804,745 mou which will yield a revenue of \$5,664,207 annually.

(c). Rural Education Movement. As more than eighty per cent of the Chinese population lives in villages, village education is of the utmost importance. The National Association for the Advancement of Education has created a special committee to study the problem and its general director, H. T. Tao, is leading a farmer's life in the outskirts of Hankow, and experimenting with schools that will really fit rural conditions. The Hsiao-Chuang Rural Normal School, of which Mr. Tao is principal, has already attracted nation-wide attention. Other organizations like the Association for Vocational Education and the Kiangsu Compulsory Education Association have also cooperated in carrying on experiments of similar nature.

## B. Secondary Education

### 1. Junior Middle School and Senior Middle School.

The middle school education covers a period of six years, divided into two sections of three years each, called the junior and the senior middle school respectively.

The junior middle school offers general training but may give vocational subjects when local conditions demand. The senior middle school may consist of the general, the normal, the agricultural, the industrial, the commercial departments. There may be all of any of these departments in one school. The normal or vocational department may exist independently and be then called a normal or vocational school.

In the middle schools, the credit system is adopted. A credit is defined as one semester hour of class room work plus outside preparation. Subjects which need little preparation will have a proportionate reduction of credits. The junior middle school requires the satisfactory completion of 180 credits for graduation, of which 144 credits are required work. The required courses of study for the junior school are shown in the Table III.



**TABLE III**  
**SECONDARY EDUCATION**  
**1929-1930**

| <i>SUBJECTS</i>               |                                 | <i>CREDITS</i> |
|-------------------------------|---------------------------------|----------------|
| <i>SOCIAL STUDIES</i>         | <i>"THREE PRINCIPLES"</i>       | <i>6</i>       |
|                               | <i>HISTORY</i>                  | <i>8</i>       |
|                               | <i>GEOGRAPHY</i>                | <i>8</i>       |
| <i>LANGUAGE</i>               | <i>CHINESE</i>                  | <i>32</i>      |
|                               | <i>FOREIGN</i>                  | <i>36</i>      |
| <i>MATHEMATICS</i>            |                                 | <i>30</i>      |
| <i>NATURE STUDY</i>           |                                 | <i>16</i>      |
| <i>ARTS</i>                   | <i>DRAWING</i>                  | <i>12</i>      |
|                               | <i>MUSIC</i>                    |                |
|                               | <i>MANUAL ARTS</i>              |                |
| <i>PHYSICAL<br/>EDUCATION</i> | <i>PHYSIOLOGY &amp; HYGIENE</i> | <i>4</i>       |
|                               | <i>EXERCISE &amp; DRILL</i>     | <i>12</i>      |

The senior middle school requires for graduation the satisfactory completion of 180 credits which are distributed among three classes, thus:

1. General requirements, prescribed for all, occupying about 40 per cent of the total credits

2. Group requirements, prescribed for students of a particular department or course

3. Pure electives, comprising not more than 20 per cent of the total credits.

(c). Course of Study. The general department of the senior middle school usually offers two courses, viz., (a) the arts and social science, and (b) mathematics and natural science. The two courses are given in Table IV.

**TABLE IV.**  
**SENIOR MIDDLE SCHOOL COURSES 1929-1930**  
**A. ARTS AND SOCIAL SCIENCE:-**

| SUBJECTS               |                               | CREDITS                                         |   |
|------------------------|-------------------------------|-------------------------------------------------|---|
| GENERAL<br>REQUIRMENTS | NATIONAL LANGUAGE             | 16                                              |   |
|                        | FOREIGN LANGUAGE              | 16                                              |   |
|                        | ETHICS                        | 4                                               |   |
|                        | SOCIAL PROBLEMS               | 6                                               |   |
|                        | HISTORY OF CIVILIZATION       | 6                                               |   |
|                        | GENERAL PRINCIPLES OF SCIENCE | 6                                               |   |
|                        | PHYSICAL EDUCATION            | 10                                              |   |
| GROUP<br>REQUIREMENTS  | PRESCRIBED                    | CHINESE LITERATURE                              | 8 |
|                        |                               | BEGINNER'S PSYCHOLOGY                           | 3 |
|                        |                               | BEGINNER'S LOGIC                                | 3 |
|                        |                               | ONE COURSE OF SOCIAL SCIENCE                    | 4 |
|                        |                               | ONE COURSE OF NATURAL SCIENCE<br>OR MATHEMATICS | 6 |
|                        | ELECTIVES                     | 32 OR MORE                                      |   |
| PURE ELECTIVES         |                               | 30 OR MORE                                      |   |
| TOTAL                  |                               | 150                                             |   |

**B. MATHEMATICS AND NATURAL SCIENCE:-**

| SUBJECTS                |                               | CREDITS                                                                |    |
|-------------------------|-------------------------------|------------------------------------------------------------------------|----|
| GENERAL<br>REQUIREMENTS | NATIONAL LANGUAGE             | 16                                                                     |    |
|                         | FOREIGN LANGUAGE              | 16                                                                     |    |
|                         | ETHICS                        | 4                                                                      |    |
|                         | SOCIAL PROBLEMS               | 6                                                                      |    |
|                         | HISTORY OF CIVILIZATION       | 6                                                                      |    |
|                         | GENERAL PRINCIPLES OF SCIENCE | 6                                                                      |    |
|                         | PHYSICAL EDUCATION            | 10                                                                     |    |
| GROUP<br>REQUIREMENTS   | PRESCRIBED                    | TRIGONOMETRY                                                           | 3  |
|                         |                               | SENIOR GEOMETRY                                                        | 6  |
|                         |                               | SENIOR ALGEBRA                                                         | 6  |
|                         |                               | ANALYTIC GEOMETRY                                                      | 3  |
|                         |                               | MECHANICAL DRAWING                                                     | 4  |
|                         |                               | PHYSICS, CHEMISTRY, BIOLOGY<br>(AND TWO SUBJECTS WITH SIX CREDIT EACH) | 12 |
|                         |                               | ELECTIVES                                                              | 22 |
|                         | PURE ELECTIVES                |                                                                        | 30 |
| TOTAL                   |                               | 150                                                                    |    |

## 2. Vocational Education

Formerly, all the middle schools offered practically nothing but college preparatory work. Till in the recent decade, however, vocational training has been emphasized. The reasons are: In the first place, as the majority of middle graduates cannot go to college on account of economic and other limitations, it is simply futile to give them a college preparation. For this class of students, a good vocational course will prove profitable. In the second place, it has been the policy of the Chinese educators to encourage students to take a practical rather than a vaguely cultural course, a policy dictated by the economic and social needs of the country. In the new school system, therefore, the senior middle school may offer, in addition to the regular general course (college-preparatory), agricultural, industrial, commercial, and domestic courses (domestic science course added later). Space does not permit a detailed treatment of the various courses of study.

Suffice it to record here the general principles borne in mind by Chinese vocational educators in forming the curriculum. First, in the vocational course, the time allotted for practical work should not be less than that for class room work, which should be 18 to 20 hours per week. Second, the subjects for study should be of three groups, viz., (1) vocational studies, (2) their prerequisites, (3) non-vocational studies. The non-vocational studies should

occupy at least 80 per cent of the total time.

That the movement for vocational education has gathered strength can be seen from the important developments in different provinces. Szechwan, Kweichow, Kwangsi, Chekiang and Fukien have promulgated plans for the reconstruction of vocational schools according to the new system. Shensi has organized a Provincial Committee on Vocational Education, and appointed one supervisor for each of its twenty educational districts to have the general direction and charge of vocational training. Yunnan has set aside the tobacco tax for the development of vocational schools of the province. Hupeh has ordered all the counties to appropriate twenty per cent of the educational fund for the promotion of vocational education.

### C. Higher Education

Higher education means three things here: namely, college, university, and research institute. One of the most outstanding aspects in the higher educational organization is the "university district". In the footnote on the first page of this chapter reference was made to the three special university districts of China. As these districts occupy the leading position among Chinese intellectual circles, it is necessary to know how they were organized before discussing the university in general.

#### 1. The Central University District

This district is located in the Kiangsu Province. The

change into a district system was begun in July, 1927. The university in this district formerly called the National Southeastern University is now known as the National Central University. The president of the University, according to the school law, performs a double function. He is the highest authority of the provincial educational administration as well as of the University proper. Assisted by a secretarial staff, he takes general charge of the following three divisions:

(a). Division of Higher Education. This division attends to such matters as the inspection and registration of private colleges and universities, and the supervision of students sent on governmental scholarships to pursue studies abroad. But its chief duty is the administration of the university proper, which is composed of eight different colleges; namely,

- a. College of Arts
- b. College of Sciences
- c. College of Law
- d. College of Education
- e. College of Agriculture
- f. College of Engineering
- g. College of Commerce
- h. College of Medicine.

(b). Division of General Education. Under this division, there are 24 middle schools and 61 county Bureaus of Education. Of the 24 schools, 14 maintain both general and normal departments with eleven day practice schools attached to them; two have agricultural departments; and one has a commercial department.

(c). Division of Social Education. This division is in charge of such educational agencies as the public libraries, lecture halls, schools for illiterate adults, etc. It conducts a training institute for Popular Education Workers at Hsueh which is a significant experiment.

## 2. Chekiang University District

In Chekiang Province, the system is being tried out on a smaller scale and with greater caution. The University at Hangchow merely took over the provincial system of schools and colleges under the charge of the Chekiang Commissioner of Education in pre-nationalist days but, in building up the new university, it has adopted a very conservative policy. For the year 1927-1928 the University maintained only two colleges, i.e., the College of Agriculture. In 1930 a College of Medicine was added.

## 3. Peiping University District

This University District was created just after the Nationalist Occupation of Peking. Up to the middle of 1930, due to the political disturbance, the University was not yet formally opened. It will be interesting to watch its course of development. The announced plan is that it will exercise jurisdiction over the two provinces, Hopei and Jehol, and the two municipalities, Peiping and the Tientsin. The University proper will contain 12 different colleges which will be an amalgamation of the following:

National Peking University

Peking Normal College  
Peking Law College  
Peking Medical College  
Peking Agricultural College  
Peking Engineering College  
Peking Women's College  
Peking Women's Normal College  
Peking School of Fine Arts  
The Russian Language School, Peking  
Peking University, Tientsin  
Tientsin Law College  
Tientsin Engineering College  
Hepai University, Peking.

#### 4. Other Government Universities.

The other government universities are directly under the control of the Ministry of Education and each university can exercise authority only within its own institution. At present there are seventeen outstanding universities scattered through the country which are supported by the government. Among them, Ku-lan University in Canton, are the leading institutions in promoting national education.

#### 5. National Research Institute

The plan of establishing the national research institute was originated by Dr. Tsai Yuan Pei, one of the most influential educators in modern China. It is the intention of the government to maintain a place where the best trained specialists in all branches of learning can gather together and devote themselves to scientific experimentation and research.

The original plan of the Institute contemplates the establishment of the following departments:

1. Mathematics
2. Astronomy and Meteorology



3. Physics
4. Chemistry
5. Geology and Geography
6. Biology
7. Anthropology and Archeology
8. Social Sciences
9. Engineering
10. Agriculture and Forestry
11. Medical Science.

According to the official report of 1937-38, the following units were completely organized:

1. Department of Astronomy and of Meteorology. - This is in Hanking. Two very picturesque spots are utilized for observational and experimental purposes.

2. Department of Physics, Chemistry, and of Engineering. - These departments are grouped in one building with well-equipped laboratories, located in Shanghai.

3. Department of Social Science. - This one is also located in Shanghai.

4. Department of History and Language. - This department is attached to the Chung Shan University in Canton.

The Chinese educational system may be summarized as follows: The kindergarten, elementary education (four years in lower grades and two years in higher grades), secondary education (three years in the junior middle school and three years in the senior middle school) and four years in college or university. The research institute is the highest place for specialized knowledge. Both normal schools and vocational schools are either combined with ordinary middle schools or separated as independent vocational schools.

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Although the number of the schools when compared with the population is far from proportional to those in other countries, the recent development seems to be a rather encouraging sign for future educational progress.

## CHAPTER VII THE NATIONALIST MOVEMENT AND EDUCATION

It has been generally agreed that if China is to consolidate her resources and recover that social stability which she has enjoyed for millenniums, it is essential that she embark upon an educational program which is sweeping and thoroughly developed. In order to meet the needs of the new China the government must embark upon the deliberate policy of using education as a means of sound and sensible national rehabilitation. Undoubtedly, this is exactly what the present government is doing toward the educational policy. Nationalism, democracy and socialism, the three main principles in Dr. Sun Yat Sen's "Three People's Principles" are the aim of educational reform. The intention of the writer here, however, is simply to try to present how this nationalist movement originated, how Dr. Sun worked for this goal and its affects the present day education in a comprehensive but concrete view.

### A. Life of Sun Yat Sen

Sun Yat Sen was born in Chung Shan, a place near Canton in Kwangtung Province, in 1866. He learned English in his early boyhood. Later on he became a medical student in an English hospital in Hongkong. Graduated in 1892, he practiced his profession in Canton and Macao.

The corruption of the Manchu regime had been a constant stimulation to his patriotism. Gradually he inclined

viewed a political rather than a medical career. Meanwhile the failure of the government's plan in dealing with the foreigners had caused great dissatisfaction. He saw the government sign out the sea ports, lease out the territories, and pay out huge indemnities in an ignorant and pitiful way. He personally experienced the European aggression and China's unconditional surrender from the Opium War until the Boxer Uprising. In 1894, the year of Sino-French War, he organized a force for revolt. In the conclusion of the Sino-Japanese War in 1895, his revolutionary party was discovered by the government and Sun Yixian only escaped with his life.

The following year he moved his party to the South Sea Islands, where the Chinese colonies were gathered. Then he traveled in England in an attempt to gain sympathizers as well as to raise money for his cause. Over there he was trapped by the Chinese Minister in London, where, through his friends' help he was finally brought to safety. Even at this time, his purpose was twofold: the overthrow of the Manchu and the removal of the restrictions placed on Chinese nationality by the foreign powers. Sun Yat Sen never agreed to the steps taken by the patriots belonging to Boxer Uprising party to exclude the foreigners. Right after this uprising, however, Sun's opinion as well as his party was greatly favored by the intellectual class. After that his revolutionary party gained considerably in members and strength.

Shortly before the Revolution of 1911 started in Central China, his followers actively participated in furnishing the necessary preparations. When the favorable time came, the revolutionists took advantage of the government's business in Wuhan (where the first revolutionary army started). They shipped large quantities of munitions to Canton and energetically propagandized for their party.

Shortly before the Revolution of 1911 started in Central China, his followers had already assassinated two iron-headed viceroys in Canton. When the Republic was established on January 2, 1912, Dr. Yot Lu became the Provisional President in Wuhan. A few weeks later, he resigned and Yuan Shih Kai succeeded. At the same time, the seat of the government was moved to Peking, the ancient Capital.

Sun's program for the newly formed Republic was to destroy the imperialistic domination of the country and the restoration of the concessions. He favored the immediate building of extensive lines of railways which he thought China needed the most. Yuan Shih Kai appointed him as a chairman of a railway committee in order to flesh out the best plan. Unfortunately the Second Revolution broke out in the South and Sun was compelled to leave the country. Realizing that Yuan's selfishness and other "liberals' ambition were a menace to the foundation of the Republic he went back to Canton in 1917 and created a revolutionary government. His aim was to persuade the Provisional

Constitution which had long been disobeyed by Yuan Shih Kai and northern Manchus. One year later, Sun again was driven out by his rebellious general from Canton.

He then went to Russia (1923) where he first personally came in contact with communists. But he never agreed that the Soviet system should be introduced into China though he appreciated the Russian friendly actions (including the voluntary surrender of unequal treaties secured by the Czar). Here he sailed home with a group of Russian advisers to prepare for the military campaign.

In 1925, a peace conference was called in Peking to which Sun was invited as Southern representative. The meeting here aimed to adjust the political differences as well as to consider the national unification and defence. Before the conference adjourned, Sun Yeh Sen's illness began. He passed away on March 12, 1925 at the age of fifty-nine.

### 1. Three People's Principles

The "Three People's Principles" is one of Sun Yeh Sen's major writings. The three main topics considered in this book are: Nationalism, Democracy, and Socialism. The first principle means "the people's clanism". It is to "clanize" or naturalize the different Chinese races into one political unity. This includes the Chinese, Mongolians, Tibetians, Manchurians, and Chinese Turkestanians. Since family unity is so strong and well organized in China, it is necessary to enlarge this ideal into national unity. To accomplish this,

two steps should be taken: first, to remove the monarchy and to free China from foreign imperialistic control! The former means the overthrow of Manchu rule by revolution and the latter, the abolition of all unequal treaties. The second principle is democracy. Here Dr. Sun emphasizes three things, i.e., responsible government, educated masses, and unified political machinery. Responsible government means expressing the will of the people, educated masses secure universal interest in public affairs, and the unified political machinery works out effective administration.

Universal suffrage is the foundation of the political power of the people. Not in addition, the initiative, recall, and referendum are reserved to the voters too. In the formation of the government, Dr. Sun outlined the five independent powers: viz., legislative, executive, judicial, control, and examination. This system comprises the present Chinese Government. Sun Yet Sen had an exceptional idea about democracy. It is the committee form of government instead of one centralized executive power. From the earliest days of the Republic he opposed a parliament to the executive, and would have both president and cabinet joint hand by hand.

The third principle is socialism. Literally, it means people's livelihood. In other words, it deals with economic efficiency. Dr. Sun solved the problem by suggesting the equal distribution of land and capital. He realized the high percentage of farmers in the Chinese population, so



he drew a plan for gradual equalization of agricultural land, which he thought would improve the country's present livelihood problem.

## 2. Other Writings of Sun Yat Sen

Dr. Sun produced English as well as Chinese writings. Among his English writings, three were published. The first one was "The International Development of China", published in 1921. The second one was the "Manifesto of the Huo-min-Tang of China", published in 1921. The third one, written by Wong Ching Wai but chiefly with Sun's ideas was called "China and the Nation", published in 1927.

The first book contained the proposed plan of the material development of China which Monroe called "quite wonderful in scope". Its major work included the following: (1) to develop three large commercial ports on the eastern coast; (2) three extensive trunk lines to connect the extreme west and east, and south and north; (3) to build necessary industries on a large scale; (4) to develop all the mines and other natural resources; (5) conservation, irrigation, and other reconstructional works.

The second and third books deal solely with foreign powers, their policies and China's necessary preparations.

## B. Educational Policy of Present Government

The educational policy of present Chinese government can be clearly seen in the resolutions adopted by the National Educational Conference held on May 15, 1929. It

was attended by seventy-eight delegates, including the commissioners of education of different provinces, the presidents of government universities, eighteen experts appointed by the Minister of Education, and representatives of Central Headquarters of Kuomintang and the National Government. In one of its resolutions, the Conference declared that the educational aims of the government should henceforth be in accord with the Three People's Principles of the late Kuomintang leader Sun Yat Sen. Stated more specifically they are:

1. To promote Nationalism, education shall seek to instil into the minds of youth the national spirit, to keep alive the old cultural traditions, to raise the general level of integrity and physical vigor of the people, to spread modern scientific knowledge, and to cultivate aesthetic tastes;

2. To attain democracy, education shall seek to teach such civic virtues as law-observance and loyalty, to train for organizing ability, and a spirit of service and cooperation, to disseminate political knowledge, and to inform the people of the true meaning of liberty and equality; and

3. To realize social justice, education shall seek to train for habits of manual labor and productive skill, to teach the application of science to everyday life, and to enlighten the people of the interdependence and harmony of economic interests of various classes. (1)

The above mentioned three aims practically had been

put in force since the Nationalist party gained the control of China. Sun Yet Sen's "Three People's Principles" was used as a textbook in secondary schools and colleges. Military training was required in all higher educational institutions. Sun Yet Sen was revered. His will was read at every morning service and all kinds of meetings through the country. Part of his will reads:

".....the revolutionary movement has not yet succeeded. It is imperative that all my fellow-workers, basing their efforts upon my 'Reconstruction Plan', 'Outline of Reconstruction Policies', 'The Three People's Principles', and 'Manifesto of the Kuomintang at the First National Convention', do continue to exert their ardent energies toward the achievement of our common cause. Lately we advocated the calling together of a People's Convention, and the abolition of unequal treaties with foreign nations. Attend to them with vigilance, so that they may be realized in the shortest possible time!"

### C. Student Movement

Another important feature in the present Chinese educational circles is the climax of the student movement. This is partly the harvest of Kuomintang seeds which had been sown since 1926 and partly the outcome of social evolution.

#### 1. Students as "Political leaders"

Students participated in the political affairs as early as the first decade of the Republic. When Shih Kai's ambition was partly discouraged by the students' demonstration in 1915. China's delegation to the Paris Peace Conference which failed to settle the Shandong interest with

Japan, was received by students with white banners on which was inscribed the word "traitor". Japan's famous Twenty-one demands on China in 1915 caused the students to demonstrate so wildly that China finally had to give orders to restore order. Chang Jung-kai, Chinese Minister to Tokyo, narrowly escaped from being beaten to death when he returned to Peking. If on 19th Chi-sui was an executive in the Capital, he ordered his bodyguard to shoot at the students' parade which cost some three fifty lives. May 9, the "National Shame Day" (in memory of Japan's 21 demands) and October 10, the National Independence Day, and other memorial days are the times for students to keep themselves busy in lecturing, parading, holding mass meetings, and holding demonstrations in other ways.

Undoubtedly Chinese students today are the only group who take more interest in political affairs than the students of any other nation. They are the people who watch the government, especially in dealing with foreign powers. Since the Nationalist Government was established in Nanking, the student movement has nearly ceased its climax.

## 2. Students as Social Leaders

Formerly the scholars had leadership only in the social engagements or ceremonial functions. The present-day students participate in all social events. Whatever public meeting is held, if it belongs to the communities' interest and their time permits, the local youth always attend. In

general, however, they participate in only three activities, i.e., the boycott of foreign goods, the check-up on the "public enemy" and the holding of customs reform.

The boycott has been experienced by foreign exporters as the most effective weapon of China in facing the imperialists, and it is the students who take the leading part in this movement. Japan was the power that learned this particularly lesson the most, Great Britain next, France and other European countries last. With the cooperation of the chambers of commerce and labor union, the campaign always is universal and steady. The year of 1915 was marked as the first successful nation-wide boycott. It is said that Japan's gain from "The Twenty-One Demands" was only on paper while in fact billions of dollars were lost by Japan in China's import trade. The campaign in 1919 is accompanying the Japanese seizure of the German interest in Shandong resulted in scores of leading Japanese industries being closed while hundreds of minor concerns locked their doors. Ships found no cargo, there was a run on the banks, workers in Japanese factories declared a strike, Japan's nationalists in China could buy no food in Chinese stores. The slogans were "Economic Non-intercourse", therefore the foreigners could neither sell anything to China nor buy anything from China.

In 1925, the British police killed a group of Chinese citizens in Shanghai with the result that one month of

"Theoretical Non-involvement" was declared by the Chinese Student Union. Following two more shootings in Canton and Hankow, the act aroused the anger of the nation and the severest boycott ever shown the English happened. This year the Britishers only did about half of the business with China that was transacted in the preceding year. The Hongkong strike alone caused the whole city to stand still for four months. If there were no millions of rescue loans sent from the home government, at least part of this colony had to be ruined. The strike was the severest one that any Englishman ever experienced since he came to China.

The above mentioned are a few striking facts to illustrate the effectiveness of the boycott. But it was the students who initiated, administered, and maintained the movement.

In checking up the "public enemy" the student organization is also an effective means. After these youths organize themselves into "divisions", go to the house where the one is whom the community things should be punished, drag him out and either warn him that he is no longer desired by the community, or threaten him with the "first attack". In the villages and small towns where a police force is not maintained, student groups frequently take up the "policing" duty.

Students still assume one more function in present social reform movement, that is, they lead in promoting

a change of customs. The elders prefer the ancient rites but the school boys only care for efficiency and convenience. The former want the long flowing gown while the latter wear the short correctly fitted clothes. With the lack of space, we cannot give all the details. But there is no doubt that modern school boys and girls do play an important role in social reform in China. The National Educational Conference of 1922 realizing the exigencies of the Student Movement, suggested the following remedy:

"Until the last few years, student activities have been so misdirected and so intricately involved in political propaganda and party conflicts that they have worked havoc on the youth of the nation and often brought regular school work to a standstill. It is an outside state of affairs that be remedied if educational effort is to have anything. The consensus of opinion voiced at the conference was that the student movement be strictly regulated and that the student union be reorganized into some sort of student self-government association with its activities limited to intellectual, moral, and recreational spheres. A definite program was carefully drawn up and submitted to the Central Headquarters of Kuomintang and to the Nationalist Government for consideration and adoption."

Thus we may summarize the entire Nationalist movement of China as a determining factor in directing education. Sun Yat Sen was a leader of Kuomintang Party on the political side but he was also a great educational reformer on the intellectual side. His "Three People's Principles" has outlined the general idea about democracy, nationalism and socialism and the possibility of their application to China.

Probably Dr. Dun's theory has been somewhat based on that of the early European educational philosophers - to use education as a means of nation building. Prussia, after

her humiliation by Napoleon, used this policy to build up her later German Empire. William I said: "It is our earnest desire and will to rehabilitate the nation by devoting most earnest attention to the education of my people." France, following the defeat by Prussia in 1870, took a similar course with reference to education. Gambetta said: "The land must be rebuilt, its customs renovated, the evil which is the cause of our ills, ignorance, must be able to disappear; there is but one remedy, the education of all."

China needs education, mass education, but what China still needs more is rationalism, democracy and socialism. The present student movement, together with the educational policy of the government, are an encouraging sign. The hope on which the nation now rests is the capable and sincere leaders who are serving the government. These educational workers all have had both Chinese and foreign training. If the political difficulty is once fundamentally settled, undoubtedly the educational system will develop in its fullest degree and the reciprocal relationship between society and education will be more completely harmonized.



## CONCLUSIONS

Thus we may conclude this whole study as follows:

First, there are certain relations between society and education. These can be observed by an examination of the essential phenomena of society. Society not only depends upon the education for promotion or improvement, but the group's very life rests finally on the educational process. The place of education and the relation to society is a fact which cannot be doubted.

Second, the development of Chinese culture in relation to social change shows that education changes as new conditions develop in society. Early culture is rather crude, because the society is not well developed. Medieval culture is much higher than the ancient stage, because the political and social necessities are greatly improved. Toward the end of Chou Dynasty (12th to 3rd century B.C.) cultural leaders like Chou King, Confucius, Liao-Tze and other sages were born and the way was prepared for the next period.

Third, the small units of political semi-independence, the states, furnished an unusual opportunity for intellectual competition which indirectly influenced educational theories and practices. Four types of schools dominated the Chinese educational field at that time. The School of Ethics led by Confucius, the School of Nature by Liao Tze, the School of Universal Brotherhood by Mo Tze, and other miscellaneous schools. Of these four schools of thought the Confucianist

school held a dominant position. The Taoist school was the next most important.

Fourth, Chinese education was further standardized and centralized according to the philosophy of Confucius in the adoption of the State Examination system. However, this examination system brought more harm than good to the people. It emphasized ancient classical study and wide education impracticable and vague.

Fifth, the contacts with the modern industrial world influenced Chinese education on a large scale. By this time (the middle of the 19th century) emphasis in Chinese education was transferred from the ancient studies to modern studies. The State Examination system was abolished and a scientific way of seeking knowledge was introduced. The modern types of schools were established.

Sixth, as the result of the introduction of Western education, the different types of schools, based on the three general divisional system - elementary, secondary, and higher education - were established. According to this system a child is required to have six years in the elementary school, six years in the secondary school, and four years in college. Kindergarten is considered as the pre-school training while the research institute promotes the highest form of specialized knowledge.

And seventh, the recent nationalistic movement greatly affected the ideas concerning education in China. Dr. Sun Yat Sen's book, "Three People's Principle" - nationalism,

democracy and socialism - became the most popular course in all schools. The National Government is trying to train the coming generations according to these principles.

These seven chapters present a discussion of the Chinese educational history from the ancient to the present time. There are still many other important educational features, which, owing to lack of space, the writer is compelled to omit. The present study does present, however, the historical backgrounds of education in China and an analysis of the social influences which have affected the educational system.

Politically, the semi-independent states of the medieval period produced the divergent origins of educational conceptions and interpretations. The unification and the long peace of the Han, Tang, and Ming dynasties turned out a type of aristocratic education with emphasis on literary studies. Industrially, the contact with the West resulted in the Revolution and the present Nationalistic movement gave birth to the new educational era with its democratic tendency.

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