This extensive annotated bibliography includes books and articles on Chinese education and its impact on Chinese culture from ancient times to today. Both English and foreign language documents are included; all non-English entries are accompanied by English abstracts. The alphabetized entries include such topics as: (1) the impact of Confucianism on education in the Nineteenth Century; (2) childhood in China in the Eighteenth Century; (3) comparisons of educational policy in the Sui, Yuan, Ming, and Ch'ing eras; (4) class conflict and education during various periods of Chinese history; (5) education in the Republic of China on Taiwan; and (6) contemporary educational reform after the Cultural Revolution. (CFR)
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ANNOTATED BIBLIOGRAPHY

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Abe, Hiroshi. "SHIMMATSU GAKUDŌ KŌ, CHOKUREI-SHŌ O CHŪSHIN TO SHITE" (A Study of Modern School in the Late Ch'ing). BUNKA RONSHŪ, 1 (1966), 1-44. In Japanese.
Analyzes the numbers, geographical distribution, enrollment, finances, and administration of modern schools opened in the late Ch'ing period.

Abe, Hiroshi. "SHIMMATSU NO KINDAI GAKKO, KŌSEI- SHŌ O CHUSHIN NI" (Modern Schools in Late Ch'ing Times, Mainly in Kiangsi Province). REKISHI HYÖRON, 173 (January 1965), 47-60; 175 (March 1965), 56-66. In Japanese.
A 1906 study of modern schools in Kiangsi Province found that teachers, curriculum, and facilities were inadequate.

Educational policy, 1840-1911: barriers to and steps toward modernization, foreign educational efforts, and Chinese studying abroad.

HISTORY OF CHINESE EDUCATION AND CULTURE

Study of official efforts during 150 years to win favor among students, a potent political force. In the thirteenth century students were suppressed by Chia Ssu-tao.


Emperor Yung-cheng made educational changes: gave teaching jobs to CHU-JEN degreeholders who had failed metropolitan examinations and government subsidies to academies founded in all provinces.

Araki, Toshikazu. "YOSEI JIDAI NI OKERU GAKUSHINSEI NO KAIAKAKU, SHU TO SHITE SONO NIN'YÖHÔ O CHÛSHIN TO SHITE" (Government School Inspectors in the Yung-cheng Period). TÔYÔSHI KENKYÛ, 18, 3 (December 1959), 267-83. In Japanese.

Emperor Yung-cheng's 1727 school inspectorate reforms: appointing Han lin Academy scholars to be inspectors and introducing a new examination for Hanlin academicians given by the emperor himself.


Lower-level scholars in Honan, 1724, boycotted a state examination to protest an order that required them to do physical labor (repairing Yellow River dikes).


Reviews the history of education, examination system, missionary schooling in Foochow, government and quasi-government schools. Concludes that military instruction and spirit is the most striking feature of education.


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Despite drastic changes in schools, government, and international relations, China made uneven and limited movement toward becoming a modern society before 1919.


Chiang Monlin (1886-1964), mission educated, studied at the University of California (1908–12), was influenced by John Dewey at Columbia University (1912–17), was progressive education journal editor, welcomed Dewey's 1919 visit, and was Minister of Education (1928–30).


Traditional nineteenth century schools, attempts by reformers and missionaries at alternate school models,
dissolution of traditional civil service exams in 1905, and the social and political changes leading to modern schools after the Revolution of 1911. Debate continues over the place of foreign models and local needs in training the talented and in transforming people.


Basic literacy among males, eighteenth and nineteenth centuries, was an estimated 30-45 percent. The conservatism of education rested not so much on the study of classics as on the strong link between level of education, status, and power. Thus, Western knowledge offered no advantages nor opportunities for social mobility.


Twentieth century threat of foreign takeover hastened an education revolution in China, where the educated were expected to save the nation. The urban-rural gap widened because the weak education system was foreign oriented, elitist, and out of step with social realities. Nationalist education gave the Communists a base on which to build after 1949. Neglect of rural education heightened tensions that exploded during the Cultural Revolution. Since 1976 elitism has been restored.


Brief, interpretive history of Chinese education up to the Cultural Revolution.

HISTORY OF CHINESE EDUCATION AND CULTURE

Survey of education from the beginnings to 1902, 1902-11, and 1911-30.


Since earliest times education has been considered a major function of government. Common written language, literature, and cultural heritage have unified the people. A national university, established in 125 B.C., by the second century A.D. enrolled 30,000 students. Late nineteenth century China slowly reacted to Western education by experimenting with reforms. The twentieth century brought wave after wave of revolution. Since 1949 the Communists have greatly expanded educational opportunity, always requiring that schools serve proletarian politics.


Education has swung between revolution and development. The task in the 1950s was to produce new outlooks and loyalties. Soviet influence was great until the 1960 break. In 1960-64 academic education gained the upper hand. Revolutionaries overturned such schooling during the Cultural Revolution. After Mao's death in 1976 academic standards suitable for China's economic development were restored. The Maoist revolutionary model evolved during 1966-76, when book study was minimized and the authority of teachers deflated. Shows post-Mao frustration over China's needs in science and technology and the ignorance caused by the ten-year revolutionary hiatus in education.


The Kuomintang's rise in 1927 resulted from nationalism among China's students and intellectuals, themselves products of modern education. The Kuomintang had two educational
objectives: to build a national school system and to end control of education by foreigners, mainly missionaries, seen as tools of cultural imperialism. Major accomplishments included unification of the spoken language, popularization of vernacular writing, central planning under an Education Ministry, and emphasis on practical science and math. But youth unrest clouded progress.


Modern Chinese education has been continuously molded by foreign influences. China has studied Western education more intensely than the West has studied China or any other part of Asia. International education suffered a severe setback because of the Cultural Revolution.


Traces educational problems from 1911. Explores educational objectives, standards, curricula, administration, organization, and the socioeconomic and political repercussions of the Maoist model.


Covers ancient China, T'ang dynasty (A.D. 618-907), Mongol period (1279-1368), and from Confucianism to Communism (including nineteenth and twentieth centuries).

Ch'eng, Chi-pao. "Twenty-Five Years of Modern Education in China." CHINESE SOCIAL AND POLITICAL SCIENCE REVIEW, 12, 3 (July 1928), 451-70.

Reviews scanty nineteenth century attempts at technical education; Peking's various plans for popular education, 1900-25; and the Nationalist education program.
HISTORY OF CHINESE EDUCATION AND CULTURE

Outlines education as planned and carried out, kindergarten through research institute, under late Ch'ing, early Republic, Nationalist, and Communist governments.

Articles and speeches by National Peking University scholar reflected intellectual trends after the May 4th, 1919, movement. He urged an educational policy that would develop "liberated" individuals.

Describes the work of the National Child Welfare Association, organized in April 1928.

Educational reform, 1904 to the Revolution of 1911, 1911 to National Government in 1927, and under the National Government.

Includes first Chinese school for the study of Western languages, 1862; and first modern school system, 1902; missionary schools; higher education; and rural education.

HISTORY OF CHINESE EDUCATION AND CULTURE

In face of Japanese aggression, the Kuomintang government attempted to teach everyone the same moral virtues and civic concerns as were in the elementary school curriculum.

"Literature of the Illiterates" chapter surveys educational and other cultural developments from the May 4th Movement onwards against the background of China's ancient arts, especially its poetry.

Compares Chinese culture and politics since 1949 with imperial China between 1027 B.C. and 1850.


Survey by a professor of education at the University of Amoy.
HISTORY OF CHINESE EDUCATION AND CULTURE


Claugherty, Francis Xavier. "The Development of Education in China." BULLETIN OF THE CATHOLIC UNIVERSITY OF PEKING, 3 (1927), 41-60. Reviews educational history, describes the 1923 school system (school ladder, curriculum), and concludes that the Catholic University of Peking can help meet China's educational needs.

Cohen, Paul A., and John E. Schrecker, eds. REFORM IN NINETEENTH-CENTURY CHINA. Cambridge, MA: East Asian Research Center, Harvard University, 1976. Nineteenth century reforms (particularly 1850-1900); many assert that the impulse to change was part of a longstanding reformist tradition and owed little or nothing to the West.

Cranmer-Byng, John L. "The Chinese Attitude Towards External Relations." INTERNATIONAL JOURNAL, 21, 1 (Winter 1965-66), 57-77. As in 1793 when the first British envoy arrived, China sees herself as the standard bearer to which other nations should conform in order to become "civilized," although attitude and motives are more flexible.

De Crespigny, Rafe. "The Recruitment System of the Imperial Bureaucracy of Later Han." CHUNG CHI JOURNAL, 6, 1 (November 1966), 67-78. In Later Han dynasty (25 A.D.-220 A.D.) the bureaucracy was not chosen because of their Confucian education or success on examinations. Instead, virtuous conduct was the
prime criterion. In the Chinese empire, the great landed families, though challenged by the literate, held real power.


Documents dealing with education include: "Rules for Visiting," pp. 27-29, etiquette for upper class educated men, Chou period; Wang Fu (100-50 A.D.), "Social Relations," pp. 30-32, advocating that poor but powerless scholars should be recognized for available office; Ho Hung (283-343), pp. 47-52, on classics he read to become a scholar and military leader; Examination System," pp. 58-61, late T'ang dynasty humorous anecdotes about efforts to pass civil service exams; Ch'eng Tuan-li (d. 1345), Neo-Confucian treatise on education; Yu Tzu-i on introducing modern subjects in small rural school near Shanghai, 1907-08, pp. 254-58; how Red Guard units were formed from student groups, 1966-69, pp. 392-99; and many similar entries.


Most schools of thought among Ch'ing dynasty scholars were either outgrowths of or reactions against the evidential research (K'AO-CHENG) school which first appeared in the lower Yangtze area.

Evans, Nancy Jane Frances. "The Banner-School Background of the Canton T'UNG-WEN KÜAN (Interpreters College)." PAPERS ON CHINA, 22A (May 1969), 89-103.

Foreign language schools (T'UNG-WEN KÜAN, Peking, Canton, 1862) were established to train diplomats to deal
with the West. They were modeled on banner schools (1644) connected with the Imperial Academy of Learning to help the foreign Manchu rule the Chinese (banner school graduates knew and bridged Manchu and Chinese languages and cultures). Banner schools were based on Chinese banner forces organized about 1615 as companies of soldiers under various colored banners to help control the Chinese people.


In the nineteenth century, political action was through the written word as used by the traditional Confucian bureaucracy. With rising nationalism and the overthrow of the monarchy, party dictatorship (Kuomintang, Communist) replaced dynastic rule. In education, science replaced the classics. China has continued to subordinate the individual and to ignore the rule of law, not because of Marxism, but as an extension of its own history.


China had a modern-style elite and centralized bureaucracy before the West did. Western science and technology, which China lacked, provoked great change from the nineteenth century onward and is today what most interests China in the West.


Ancient and modern history of education, covering the dynastic era, the Sun Yat-sen period, and three stages of education in Communist China. Points to 1950-58 imitation of Soviet education. The Cultural Revolution combined school and productive labor.

HISTORY OF CHINESE EDUCATION AND CULTURE

Contends that China's first efforts in modern education (1862-94) failed because they were unsystematic and could not resolve the conflict between old and new.

Fass, Josef, and Z. Stupski. "New Materials on Chinese Political and Cultural History During the Last Years of the Ch'ing Dynasty." ARCHIV ORIENTALNI, 30, 3 (1962), 654-59.

Describes historical and literary works, scholars, and journals dealing with late Ch'ing dynasty.


Includes a description of "The Scholar's World" in traditional China, with illustrations from Chinese art.


Because traditionalists in late nineteenth and early twentieth century China denied civil service careers and other opportunities to those with Western education, they often became revolutionaries. Not until the May 4th Movement in 1919 did China begin a true cultural revolution.

The nineteenth century Taiping Rebellion hastened the end of traditional China; it stamped Confucianism as a doctrine of a ruling class and thus paved the way for Sun Yat-sen and Mao Tse-tung.


Some barriers to spreading modern education after the 1903 decision for government support: political unrest; shortages of money, teachers, and textbooks; and absence of graded schools.


Historic influences on China's education system: ancient classical schools, which ignored the common people; nineteenth century mission schools; rising influence of Japan, as a model and as a center for Chinese students; early twentieth century impact of U.S. educational ideas; and movement for Chinese Nationalist education.


Readings on education: Li Hung-chang, 1863, in "The Need for Foreign Language Training," called for a Shanghai foreign language school similar to the one in Peking. Li, with Tseng Kuo-fan, in 1871 urged that Chinese be sent abroad to study. An 1898 editorial in CHINA AND FOREIGN NEWS attacked the traditional examination system as obstructing reform. CHINESE VERNACULAR JOURNAL, 1903, condemned scholars as useless and called for a mass literacy drive. Ts'ai
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Yüan-p'ei (1867-1940), liberal chancellor of Peking National University, wrote of his childhood schooling in "Traditional Educational Methods." August 8, 1966, the Communist Party Central Committee adopted a program for the Cultural Revolution which de-emphasized educational excellence for a decade. Two readings, 1976, showed the return to academic standards.


China, 145 B.C., had some peasants in schools. Hundreds of books were in libraries. Some universities had chairs for major subjects. Pre-modern Chinese learning peaked in the Sung period (tenth to thirteenth centuries A.D.). Printing was widespread (980 A.D.). Cursive writing was practiced by the tenth century. Chinese ideographic literacy was probably as widespread as was literacy in classical Greece. China had an historiographical tradition, an early sense of chronology, and mapmakers superior to Europeans and comparable to Arabs.


In Ming times (1368-1644), civil service examinations, used for many centuries, were arranged in orderly fashion. A special administrator called the education intendant (or commissioner) evolved. His task, to assure that government employed educated, moral men, was often more bureaucratic than intellectual.


China's major problems are overpopulation, economic development, creation of a new society, and political leadership. Most far-reaching changes since Communist rule have occurred in social and educational areas: more school enrollments, technical schools, and adult education—but Cultural Revolution excesses set back learning and economic development.

Designed to acquaint U.S. high school students with life and values in China through a study of Confucianism, Taoism, Chinese paintings, poetry, literature, and art.

Chinese folklore and classics show how the long tradition of animism and ancestor worship influenced the mind and life of China.

Ten studies of government education policy and some aspects of adult education and literacy in the Sui, Yuan, Ming, and Ch'ing eras include: admissions of scholars to the Imperial Academy of Learning, growth of nineteenth century "charitable schools" in Shanghai, Chinese students abroad in late Ch'ing era, and Yung Wing's career and project to send Chinese students to the U.S.
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Traditional Chinese view of the world. Touches on the role of civil service examinations.

Ho, Yen-sun. CHINESE EDUCATION FROM THE WESTERN VIEWPOINT. Chicago: Rand McNally, 1913.
Survey of Chinese educational history.

Controversy, 1736-1908, about the Han and the Sung schools of learning. The Han school leaned toward morality and nominalism while the Sung school concentrated on pragmatism and concrete knowledge.

Concise 3,000-year history of education. Concluding chapter on the student movement, the New Thought Movement, the New Literature Movement, and the Nationalist Movement.

Hsü, Francis L.K. "Education: A Problem of Cultural Transition." TRANSACTIONS OF THE NEW YORK ACADEMY OF SCIENCES, 8, 2 (December 1945), 82-90.
Education in traditional China since 1842 and particularly after the 1911 Republican government.

Political history of modern China, with discussions of
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traditional examinations, intellectual trends in various periods, and twentieth century revolutionary changes.

Essay introduces 13 major Communist documents (1937-73) related to education, reviews over 2,000 years of Chinese history, examines philosophy and growth of Communism, and assesses the role of education in political thought.

Brief histories of literary and academic organizations in Shanghai during late Ch'ing dynasty.

ERIC ED 063 212.
Education, 1949-69, is examined for political emphases, policies, and curriculum trends.

Brief introductory essays about seven periods of educational development (1949-76) and documents that illustrate their distinguishing features.

Two studies: the interrelationship of private academies with the government (see entry 1451 by John Meskill) and education intendants (see entry 1404 by TILEMANN Grimm).
HISTORY OF CHINESE EDUCATION AND CULTURE

Essays on adoption of Western educational ideas, 1898 reforms, Sun Yat-sen's Three Principles, and intellectual leader K'ang Yu-wei.

Key work which sparked the reform movement of 1898. Startled classical scholars, by asserting that ancient philosophers, particularly Confucius, advocated institutional change.

Contents: History of Chinese Education, Traditional System, Former Han, Later Han, T'ang, Sung, Ming and Ch'ing, Schools, Modernization, Stage One, Stage Two, Communist China, Bibliography.

The need for armaments to suppress the nineteenth century Taiping Rebellion gave impetus to modernization, which in turn fostered impulses for change in politics, economy, science, and education.

KIGEN NISENROPPYAKUNEN KINENKAI (Society to Commemorate the 2600th Year of the Imperial Era of the Tokyo Bunrika Daigaku and Tokyo Higher Normal School). GENDAI SHINA MANSHŪ KYŌIKU SHIRYŌ (MATERIALS ON EDUCATION IN CONTEMPORARY CHINA AND MANCHURIA). Japan: Biafōkan, 1940. In Japanese.
HISTORY OF CHINESE EDUCATION AND CULTURE

History of Chinese education, 1840-1937, with documents on aims of education, policies, regulations, school system, statistics, chronology, and bibliography.

Modern education, governmental bodies overseeing schools, school ladder and curricula at all levels, and Chinese students abroad. The traditional examination system, used until 1905, caused authorities to oppose Western learning.

Kinds and influence of schools in German-leased Kiaochow, Shantung Province: European-type and Chinese-type elementary and higher schools, topped by the German College in Tsingtao.

The Taiping Rebellion, 1851-64, which established the "Heavenly Kingdom" at Nanking, started because a frustrated student failed examinations. Its goal was to overthrow the traditional gentry and nobility and expel Christianity.

Kuo, Ping-wen. CHINESE SYSTEM OF PUBLIC EDUCATION. Contributions to Education No. 64. New York: Columbia University Teachers College, 1915.
History of education from ancient times through the successive dynasties and the rising influence of the West until 1911 and the beginning of the Republic.
Early history of education from the ninth century B.C. (Chou dynasty), when the curriculum included moral and practical learning. In Confucian education, adopted during the Han period, moral instruction became supreme, with human beings always in unity with nature.


A seventh-grade textbook about Asia includes 25 lessons on such topics as: school days in China, law in old China, Confucius, and changes in farming.


One of China's noteworthy achievements was the traditional education system, necessary route to civil service and the source of a unifying outlook on life. Western education, especially modern science and the scientific method, in the twentieth century supplanted old schooling.


Insightful history of Chinese education and culture: examination system; Western mission impact; modernization attempts; Boxer indemnity fund; Communist ideology, policies, and such achievements as minority education, language reform, and adult education.

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Outline of major educational developments, 1898-1949, and on Taiwan after 1949. Comments on the influence of such Westerners as Columbia University professors Paul Monroe and John Dewey and British philosopher Bertrand Russell.


Those mass action incidents during 1796-1911 initiated by middle class non-official scholars and gentry tended to be less violent and aimed at a higher degree of change than did mass actions led by leaders of other social strata.

Lin, Neng-shih. CH'ING CHI HUNAN HSIN CHENG YÜN TUNG TI FA JÈN (Beginnings of the Political Reform Movement in Hunan During the Late Ch'ing Period). SHIH YUAN, 2 (1971), 77-108. In Chinese.

Despite a conservative, anti-foreign tradition, Hunan was spurred toward reform by Japan's 1895 defeat of the Hunanese militia. Intellectuals convinced the gentry to support Western learning. Chiang Piao established modern schools, included science, and published a scholarly journal devoted to Western ideas.

HISTORY OF CHINESE EDUCATION AND CULTURE

Traces Taiwan's education to mainland origins. Describes the curriculum offered after the ancient examination system ended. Foreign influences, 1915-19, created the division between academic and vocational education and brought electives.


The T'UNG-WEN KÜAN, 1862, to train interpreters for Sino-Western diplomatic negotiations, was the model for similar schools in Canton and Shanghai (1864). Pressure grew for a broader curriculum including Western science and technology. The 1867 proposal that scholars completing the T'UNG-WEN KÜAN program receive official advancement was defeated by the Empress Dowager, who opposed giving status to the foreign educators who worked there (including U.S. missionary William Alexander Parsons Martin).

Luh, C.W. "China's New System of Education." BULLETINS ON CHINESE EDUCATION, 2, 8 (1923), 1-17.

Between 1902-22 China had four systems of education. The fourth, begun November 1, 1922, permitted children at age 12 to enter normal, vocational, or secondary school (three years' junior and three years' senior middle school).


After taking power (1644), the Manchus established separate schools for Manchu officials and their families to teach
them the Manchu language or Chinese classics and to prepare
them for a separate civil service exam. Thus the Manchus
would not become "Sinicized" and would not be excluded from
government service by better qualified Confucian scholars.

Lui, Adam Yuen-chung. THE HANLIN ACADEMY: TRAIN-
ING GROUND FOR THE AMBITIOUS, 1644-1850.
Reviews origins and evolution of Hanlin Academy, Peking,
1670 to 1906, an independent institution which supervised
civil service examinations, published literary works, educated
princes, and otherwise assisted the emperor. Political
advancement was based mainly on seniority. Examines career
patterns and political advancement of men who studied there
for bureaucratic jobs. Includes statistical analysis of factors
that aided advancement.

Ly, Juwan Usang. "New and Old Education in China." CHINA
JOURNAL, 32, 5 (May 1940), 174-82; 32, 6 (June 1940),
238-46.

Ma, Tai-loi. "DIE ÖRTLICHE BILDUNGSBEAMTEN VON
MING CHINA, 1368-1644" (The Local Education Officials
of Ming China, 1368-1644). ORIENS EXTREMUS, 22, 1
(1975), 11-27. In German.
Local education officials suffered from low salary and
status throughout the Ming era. As their position declined,
private academies became increasingly important.

March, Robert. THE MANDARINS: THE CIRCULATION OF
ELITES IN CHINA. New York: Free Press of Glencoe,
1661.
Effects of family position, civil service examination
achievement, seniority, paths of recruitment and other
factors on mobility during the Ch'ing Dynasty (1644-1911).
Sociological study of the family, occupations and professions
(including professional education), social stratification, and
mobility.
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U.S. Presbyterian missionary and educator in China, 1850-1916, was organizer and first president of TUNG WEN College (important first Western language Interpreters' College, 1868-94); president, Imperial University, Peking, 1898-1902; professor of international law, Wuchang University, 1902-05; author of the HANLIN PAPERS, 1880, 1894; A CYCLE OF CATHAY, 1896; and THE AWAKENING OF CHINA, 1907. He helped introduce Western culture into China. He writes on Chinese discoveries, philosophy, science, chemistry, poets, Confucius (compared to Plato), religion, school and family, education, civil service examinations, Imperial Academy, old university in Peking (KUO-TZU CHIEN), Chinese historiography, and international law.


The need for interpreters was a humiliation forced on the Chinese by the British Treaty of Tientsin (1858). It required Chinese to communicate with Western officials in English. To the TUNGWEN College (1862) curriculum of English, French, Russian, and German were later added Western mathematics, astronomy, physiology, and international law.


History of education in China under Communism. Although China's post-Mao stress on key schools, selective admissions, and academic excellence threatens a return to elitism, China urgently needs high-level scientists and experts.

HISTORY OF CHINESE EDUCATION AND CULTURE

Two phases of educational development, 1949-59: reconstruction along Communist lines; relaxation of attitudes toward intellectuals in the Hundred Flowers campaign, and Mao's essay, "On the Correct Handling of Contradictions among the People."


Interrelationship of private schools and the government (1368-1644), especially how such schools became involved in political controversies. Many private academies, often aligned with factions, were suspect and ordered closed. This hostile relationship ended in the Ch'ing period, when academies became official or semiofficial schools.


Origins, organization, and curriculum of academies, 1368-1644, as centers of Neo-Confucianism which were eventually overwhelmed by political despotism.


Brief history of Chinese education in an overview of selected national school systems.


Survey of traditional education in the Ch'ing dynasty. Arranged by schools and individuals, including Wei Yuan, K'ang Yu-wei, T'an Ssu-t'ung, Liang Ch'i-ch'ao, Tseng Kuo-fan, Hu Shih, and Ch'en Tu-hsiu.
HISTORY OF CHINESE EDUCATION AND CULTURE

Japanese scholar who lived in Peking has sections on Chinese feudalism, the KUNG-YANG school, and Ch'ing era scholarship.

 explains two kinds of school lands in Shantung during the Ch'ing era: land officially established during Ming times (tax exempt) and private or otherwise donated land (taxable), neither of which could be sold.

Nakamura, Jihee. "SHINDAI SANTŌ NO GAKUDEN NO KOSAKU" (Tenancy System of School Lands in Shan-tung During the Ch'ing Dynasty). KYŪSHŪ DAIGAKU, SHIEN (JOURNAL OF HISTORY), 71 (December 1956), 55-77. In Japanese.
Rents tenants paid to use school land provided funds for Shantung traditional schools in the Ch'ing period.

Nakamura, Jihee. "SHINDAI SANTŌ NO SHOIN TO TENTŌ" (Private Schools and Usurers in Shan-tung During the Ch'ing Dynasty). TŌHŌGAKU (EASTERN STUDIES), 11 (October 1955), 100-9. In Japanese.
Interdependence of officials, gentry, merchants, and pawnbrokers in managing Shantung's traditional local academies in the Ch'ing period.

Nakamura, Jihee. "SHINDAI SANTŌ NO NŌSON NO GIGAKU" (Charity Schools in the Rural Villages in Shantung During the Ch'ing). TŌYŌ SHIGAKU, 15 (September 1956), 1-16; 16 (December 1956), 21-36. In Japanese.
Local government officials, to strengthen Ch'ing control of villages, opened charitable schools, which grew in the Tao-kuang era because the gentry wanted to educate commoners.


Okubo, Hideko. "SHINDAI SANSEI CHIHÔ NO SHOIN TO SHAKAI" (Academies and Society in the Shansi Area in the Ch'ing Period.) YAMAZAKI SENSEI TAIKAN TOYO SHIGAKU RONSHU (ORIENTAL STUDIES TO COMMEMORATE THE RETIREMENT OF PROFESSOR YAMAZAKI). Japan: Daian, 1967, pp. 87-102.
Salt merchants and pawnbrokers were the most generous private contributors to local academies in Shansi and part of Shensi provinces, Ch'ien-lung period.

Okubo, Sotaro. "SHINA NI OKERU SHINKYOIKU NI TSUITE" (On the New Education in China). TÔA JIMBUN GAKUHÔ, 1, 3 (December 1941), 714-37. In Japanese. Survey of the education system, 1860s-1920s, stressing persistence and revival of classical tradition, gap between foreign ideas and China's economic and social realities, and the decisive influence of politics on education.

Ômura, Kôdô. "SHIMMATSU KYOIKU SHISÔ NO KITEI NI TSUITE, CHÔ SHI-DÔ NO NASHONARIZUMU" (The Basis of Educational Thought in the Late Ch'ing Period, Nationalism of Chang Chih-tung). TÔKYÔ SHINA GAKUHÔ
Educational program of Chang Chih-tung, influential in the late Ch'ing period, was based on traditional Confucianism and completely different from national thought on education after 1911.

Ono, Kazuko. "SHINSHO NO SHISŌ Tōsei O megutte" (On the Regulation of Thoughts for the Early Ch'ing). TOYOSHI KENKYŪ (JOURNAL OF ORIENTAL RESEARCHES), 18, 3 (December 1959), 339-63. In Japanese.

From the Shun-chih through Yung-cheng periods the Ch'ing government limited dissent by suppressing the intellectuals' literary associations and publications and by demanding orthodoxy at government-sponsored schools.


History of education, national language movement, movements for social education and rural reconstruction, missionary education, student movements, Communist education in "liberated" areas, and post-World War II tendencies.


Provincial education statistics for 1907 substantiate that Shihli province led in new schools and social reforms, a process hastened by the Boxer uprising and other events and encouraged in Chihli province by the financial support of wealthy Chinese.

HISTORY OF CHINESE EDUCATION AND CULTURE

Conflicts with conservatives over curriculum (Western languages, mathematics) at the first modern government-sponsored schools in Peking and Canton.


Long before its national examination system for civil service, China was the first ancient country to seek out talented children to train for national service. Sections on criteria for selecting the gifted, education according to intelligence, and Confucius and Mencius on finding and using talent.


Covers 1860-1930 and the introduction of Western education. Shows reasons for educational changes and the gradual use of schools to develop national consciousness. Appendix has annotations of 47 textbooks used to develop nationalism.

Filcher, Leander W. "The New Education in China." CHINESE RECORDER, 20, 7 (July 1889), 305-10; 20, 8 (August 1889), 343-48; 20, 9 (September 1889), 403-10.

Traces Western education from 1835 (founding in Canton of the Morrison Education Society, ended 1849), through important efforts to train translators and technicians at the T'UNG-WEN College, Peking, and Kiangnan Arsenal, Shanghai. Leading missionary educators discussed are A.P. Parker, Soochow, and J.H. Judson, Hangchow.

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Describes materials about Chinese civilization and culture, including education, for U.S. elementary and secondary schools and higher education: curriculum units, books, periodicals, and audiovisual materials. Essays on teaching about China. Lists resource centers on Chinese studies.


Reviews traditional schooling, all private, with the government holding examinations; late nineteenth century moves toward Western and Japanese education; 1905 end to government examinations; and educational reform proposals.


Despite many twentieth century reorganizations of education, China's past has continued to shape schools. The "red versus expert" controversy is a recent version of the search for balance between ethical-political indoctrination and professional preparation to serve the state. Mao Tse-tung believed such equilibrium was possible but failed to discover how to attain it.


Study of Chinese education by a professor who taught in China 1965-67 uses early 1970s data. Includes historical background, organization and control, and a special section on teacher education.


Stresses Communist China's success in extending educational opportunity through full-time and part-time programs; and the Cultural Revolution emphases on work-study, fewer years of schooling, and more ideological content.
HISTORY OF CHINESE EDUCATION AND CULTURE


Two chapters are on knowledge and education in the eighteenth, nineteenth, and twentieth centuries. China's educational conservatism was tied to education's role in the power structure. In the twentieth century, the great external threat brought an educational revolution, Japanese and Western schools replaced classical learning, and the educated class was expected to save the nation.

Saitō, Akio. CHŪGOKU GAKUSEI KAIAKU NO SHISŌ TO GENJITSU, SHINGAI KAKUMEI ZENYA GAKUĐŌ KYŌIKU NO JITTAI" (The Theory and Practice of the Educational System in Modern China). SENSHŪ JIMBUN RONSHŪ, 4 (December 1969), 1-25. In Japanese.

Contemporary student memoirs and diaries describe practices at modern schools opened in the late Ch'ing period.


Historical review of modern public education programs, late Ch'ing period to World War II, and Communist influence.


Peasant demands for schooling were a recurring theme. 1850s-1950s: Taiping and Boxer rebellions, late Ch'ing reforms, the Republic, Nanking government, Sino-Japanese War (1937-45), and Communist rise to power. Includes cadre training, language reform, and the effect of sending students to Japan and the West.

Sakai, Tadao. SHINA CHISHIKI KAIKYŪ NO MINZOKU-SHUGI SHISŌ (NATIONALISTIC THOUGHT AMONG THE


Scharfstein, Ben-Ani. THE MIND OF CHINA. THE CULTURE, CUSTOMS, AND BELIEFS OF TRADITIONAL CHINA. New York: Basic Books, 1974. Examines China's ancient culture: traditional Confucian life (including village schools, education of princes, and the examination system), artists, historians (including family historians and writers of diverse historical forms), cosmographers (challenged by the seventeenth-century Jesuit scientists), and philosophers (among them the fifteenth-century Neo-Confucian Wang Yang-ming, who is compared to John Dewey because both believed learning could not be intellectual alone, cut off from action).

Schneider, Laurence A. "National Essence and the New Intelligentsia." THE LIMITS OF CHANGE: ESSAYS ON CONSERVATIVE ALTERNATIVES IN REPUBLICAN CHINA. Edited by Charlotte Furth. Cambridge, MA: Harvard University Press, 1976, pp. 57-89. With abolition of the examination system and fall of the monarchy, a modern intelligentsia emerged that saw the country's "national essence" as culture detached from the...
traditional organic order. To keep alive Han literary traditions, some wrote textbooks, founded academies, and opened libraries. After 1911 the conservative "national essence" movement fragmented; many of its followers opposed use of the vernacular and other literary reforms. Marxism, rising in the 1920s, also espoused folk culture, popular literature, and language. Thus the "national essence" idea lost credence in the 1920s. See entry 1562.


The Communist literacy campaign begun in Shensi-Kansu-Ningshia after the Long March was at first unsuccessful because the curriculum was irrelevant. In 1943 teachers successfully used a local problem-solving approach when they taught basic literacy and mathematics. After 1949 the government used an ineffective U.S.S.R.-inspired technique, but during the Cultural Revolution they returned to a diversified teaching approach.

Seybolt, Peter J., ed. "Documents from the Kiangsi Soviet." CHINESE EDUCATION, 6, 3 (Fall 1973), 1-60.
Articles on the Kiangsi Soviet period, 1931-34, when the Communists attempted large-scale mass education under U.S.S.R. influence. Issue also continues serial publication of "Comrade Mao Tse-tung On Education Work."


Evolution and influence of 18 types of education: language, armament, Western learning, Western technology, Western government, military education, utilitarianism, aesthetic education, cosmopolitan education, vocational education, democratic education, private education, scientific education, anti-religious education, nationalistic education, citizenship training, party education, and women's education. Bibliography and indexes of men, institutions, and issues.


Chinese education trends, 1928-32, emphasized rural and mass education as well as nationalistic education.


Covers "inauguration of the Western educational system" from the T'ung-chih reign to early Kuomintang Party education. Headings during 1898-1926: educational system, women's education, overseas education, coeducation, personnel, textbooks, student movements, Boxer funds, curriculum, and educational opinions. Includes late Ch'ing reform and abolition of the examination system.


History and condition of modern education.

HISTORY OF CHINESE EDUCATION AND CULTURE

First Western journalist to interview Communist leaders behind Chiang Kai-shek's lines, 1936, in northwest China. Primarily political, the book tells of literacy, other educational activities, and plans to modernize curriculum and provide easy access to schooling.


Proposals for a new educational system based on the post-1949 political and social revolution.


Contains Dr. Sun's 16 lectures on nationalism, democracy, and livelihood—basis of the Nationalist (Kuomintang) program. Improving workers' education was necessary for a better life.


NAN HSUEH-HUI, experimental, reform-type of local government unconnected to the central government, used study societies to train local leaders. To foster public welfare and learning, the NAN HSUEH-HUI published a newspaper and sponsored a public library and lectures, all opposed by leaders of Confucian academies.


Clan schools, which promoted clan solidarity and prosperity, became part of the government school system after...
abortion in 1905 of civil service examinations. Non-clan members (including girls) were admitted and the facilities were modernized.


Chapters and a classified bibliography (Japanese and Chinese works) on the history of education in China.


"Educational Reform," pp. 69-91, describes schools at all levels, 1902-34, including reforms. "Cultural Reconstruction," pp. 135-47, describes the Academia Sinica and its institutes of physics, chemistry, engineering, geology, astronomy, meteorology, psychology, and history and philosophy. Describes major library holdings.


Quotes ancient philosophers' remarks on education; ends with the K'ang-Liang school, Chang Chih-tung, and the new education which followed.


Translations of and commentary on Chinese documents showing modern China's attempt to understand the West and adjust to it. Among these are three concerning institutions for linguistic and scientific studies (1863, 1867); three about training students abroad (1871, 1877, 1880-81); one about abolishing examinations (1903); and four about ideological ferment (1912-23).

History of education, educational reform in the late Ch'ing dynasty, and the post-1911 school system at all levels (including the 6-3-3 plan on the U.S. model).


The Ch'ing dynasty tried to destroy China's literary heritage and used educational indoctrination to establish their power.


Chronology of education and educational administration events, 1862-1933; includes important laws and orders, appointments, and conferences.


Post-1949 educational development: 1949-51 reform, based on old teaching staff and many foreign missions; 1951-57, followed Soviet model in secondary education and universities; 1958-59, Great Leap Forward; 1959-64, returned to
HISTORY OF CHINESE EDUCATION AND CULTURE

patterns of 1951-57; 1964-70, Cultural Revolution; and 1970-78, conflicting trends.

Education in historical and comparative perspectives: rapid social change after 1900, tensions created by Western-style education, and Communist educational changes after 1949.

Compares Chinese and Western scholars during ancient (3500-771 B.C.), classical (770 B.C.-589 A.D.), and modern (590-1912) periods, including Neo-Confucian philosopher Chu Hsi with Erasmus, Sui dynasty founder Wen-ti with Charlemagne, and the Sung dynasty with Tudor England.

Catalog and directory of staff and students of T'UNG-WEN KÜAN (founded 1862), first government institution to teach Western languages and sciences. Has curriculum, examination questions, and lists of professors and publications.

Cultural Revolution attacked education which stressed academic performance and elitist class distinctions over such socialist values as political education and physical labor.

Van Dorn, Harold Arche. TWENTY YEARS OF THE CHINESE REPUBLIC: TWO DECADES OF PROGRESS.
Changes in education, politics, and religion, 1911-31, are summarized, as are other social and economic changes. Reviews the late nineteenth-century movement for modern subjects. Describes reorganization of education after 1911, women's education, and schooling at all levels. Examines Protestant and Catholic education and the effects of Chinese anti-foreignism and nationalism. Includes libraries and mass education.


Review of Biggerstaff, THE EARLIEST MODERN GOVERNMENT SCHOOLS IN CHINA (See entry 1354). Disagrees with conclusions about nineteenth century school for interpreters (T'UNG WEN KŪAN) and its influence on Peking University. Reviewer says U.S. missionary-educator W.A.P. Martin was racially motivated.


Survey of education from the traditional Mandarin system to revolutionary Marxist scheme. The alliance between education and labor has been established, and tendencies toward bourgeois educational elitism eradicated.


Data about provincial education directors, 1795-1906, all of whom also held other bureaucratic posts and were overwhelmingly Han Chinese rather than Manchu.
HISTORY OF CHINESE EDUCATION AND CULTURE


Summarizes major Confucian classics studied, methods of conducting examinations, and strengths and weaknesses of the system. Describes women's education.


"Early twentieth-century nationalism expressed a longing for political stability and a strong central government. Public education strengthened this longing. Democracy did not develop because neither the Nationalists nor the Communists stressed civil liberties and majority rule.


Evolution of research and education at all levels. The Nationalists, after 1927, designed an educational program to strengthen national consciousness and formulated educational aims. War with Japan (1937-45) slowed China's education drive.


Uses of folklore in education, especially by Communists, are discussed in this historical study.


The Nationalists, 1927-37, used Sun Yat-sen's Three People's Principles Education to create a sense of identity
between the nationalists, the government, and the Chinese state and to foster loyalty to the government. They adapted traditional Confucian values by saying that such obligations as filial piety should be transferred to the state.

Young, S.L. "The Development of Education in China During the Republican Period." CHINA JOURNAL, 26 (1937), 236-38.

Educational accomplishments after 1912: organizing elementary education into four-year and two-year continuing segments; simplifying written Chinese language and modernizing the elementary curriculum; spreading literacy; expanding the science curriculum and teacher and vocational education; and increasing girls' and women's education.


Chapters on education by K. Chu and on science by Sophia H. Chen Zen, two chapters by Hu Shih (Religion and Philosophy; Literature) and chapters on painting and calligraphy, music, architecture, drama, and other aspects of culture.